

Artful Prudence

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Deathground and The Master

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It is a known truism that a near-death experience leads to an acceptance of death, and furthermore, a fearlessness that is a by-product of the experience. The experience itself, I believe, takes you to the very edge, where you are in a sense tip-toeing your way to death and the sensation of fear rapidly strikes a peak and then, in the most unanticipated and astounding way, the sensation dries itself out and you are left with an emptiness which is simultaneously awe-inspiring and frightening. However, after that, the fear ceases to manifest in a sort of anxiety. Instead, it brings with it an aura of gratitude a minority have come to experience, and at that moment the gratitude overshadows any sensation of fear. The people who have been there recognised eternity, and when such is explained to laymen, it is seldomly taken solemnly because the only people who will comprehend it are those who have been there themselves. When the great author and poet Dostoyevsky was on the brink of execution, a sudden thought came to his mind; If I do not die, if I am not killed, my life will suddenly seem eternal, every moment.

It is not so much of a let down to be lacking in courage if you were to have an endless lifetime. In the face of death, however, there is no moment for timidity. The fear that exists only in your head is not the fear that you should be afraid of. Death-ground puts you in a state of utter desperation. When we hear the word desperation we tend to impose negative connotations to it because we relate it to neediness or fearful clinging. However, there is a different type of desperation, the kind of desperation that brings about the total concord of courage, expertise and fearless drive. Once the safety net has been detached, the margin for error is so marginal in the grand scheme that your vital energies will manifest themselves in absolute accord. When multiple options are presented, you are not able to focus on a single thing with utmost intensity because you're preoccupied with other things that may not be so important. This, of course, goes back to your hierarchy of values. If you don't know what you want, and your priorities aren't aligned, you are merely jumping from one thing to another without genuinely engaging yourself thoroughly into one thing and mastering it. This is where a bold move must be taken, by being decisive, setting fire to the trivial things that may seem appealing to you in order to triumph. Necessity is a muse, it makes one's integrity shine through and inspire a sense of metaphysical courage that is almost supernatural to the men that are not under that kind of burden. The ancient commanders understood this very well and inspired their own soldiers with such intense influence.

Of all destructive emotions, there is no greater threat than fear for your presence of mind. Fear battles with the unknown which enables our imaginations to think up the most terrifying scenarios and progressively lose our mind. The only way to make sense out of this perpetuating anxiety is to face it, deliberately. By doing so, your familiarity with it will ease its intensity and you will grow unfazed by it. Conversely, confronting your fears does give you the presence of mind you seek. Firstly, it leaves no doors unopened, no room for regret. Secondly, it delivers you the confidence and pleasure of having overcome a major apprehension that was holding you back. Anxiety is rather fascinating, for the same bodily symptoms arise when you are excited for a particular event for instance. However, when those same bodily symptoms arise in a somewhat disconcerting context, we tend to impose negative undertones to it and call it anxiety. You see, we only call it anxiety depending on the context in which it is experienced, and the mystery of it is in the statement itself. In submitting to your fears,

you not only lose your presence of mind, but you also sabotage yourself in shame and guilt and disparage your fearless spirit that is well beyond the fearful ego. This is a vicious circle that becomes seemingly permanent. When you are held accountable for your fearful actions, you have a degree to live up to, people are keeping an eye out on you and possibly relying on you. A failure to overcome illusory anxiety is simultaneously a failure to your group, and losing your imperturbability is going to make it demanding to live with yourself. /Familiarity soothes our fears./This is a very profound insight because it shows us how congenial we become in the common territory. The common territory comforts us and puts our anxieties at rest but it also puts to rest our vital energies that are stirred up through hardship and our willingness to confront our anxieties.

The Master

In your striving to impress your teacher, you may very well end up inspiring a sense of unease and lack of confidence in your master which may result in your demise later on. Neglecting the laws of power, or overlooking them, will not avert other people taking advantage of you through manipulative means. One must educate himself on the fundamental principles of power as a means of defensive cover and also sustaining an admirable reputation. Put your master at ease and make sure you are honouring him in goodwill. Certain temptations must be resisted in order to climb the ladder of power, the nice guys never got anywhere with their long-suffering harmless attitude. Lack of confidence is not an exception to anyone. With great work comes great indignation, both in your intimate and professional life.

There is a profusion of envy and umbrage when you exhibit your natural flair to the world. People in power strive for a substantial degree of comfort in their superior positions and they want to feel exclusive to their environment, chiefly in shrewdness, humour, and appeal. Avoid brute creatures of conceit and narcissism. Do not ever disregard your position and let any good service justify self-adulation and bitterness of your master. One may very well pay with his life in his oblivion and ignorance. Overt praise and puffery are potent but have their boundaries, be aware of the cut-off point and do not over colour. As a subordinate to your master, you need to give the impression that he is more brilliant than you, an air of innocence and gullibility will go a long way in your seeming demand for his prowess. In his presence, put your ego and self-image aside and if your self-generated project plans are more inventive, publicly associate them with him. It is not frailty to conceal your virtues, for ultimately, they will contribute to your power. Do not be a sufferer of others' meekness and insecurity. The dots will fall in line once you resolve to transcend your lesser position.

As a corollary, one need not be consistently concerned about distressing those around him, for there is a good chance they are not emotionally adept, which makes them easily breakable. Selective savagery is a requisite if your master is a degenerate, for there is nothing menacing stopping you from eclipsing him. There is a profound lesson here; the stars in the sky may be allied to the sun and just as vivid, but never seen in her presence. You ought to know when to let nature take its course and not impede or obstruct it because it will just enforce more mayhem. Ultimately, the relationship between the subordinate and the master should be one of good fellowship, the subordinate being the proletarian apprentice, the master the guiding light.

Friends and How to Use your Enemies

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Be prudent with your friendly relationships, for friends will break the promise in due course. Friends can rapidly foster a blend of envy and distaste for you, and become upset and worse, autocratic. Men are willing to recompense an offence but scarcely a blessing because thankfulness is responsibility and retribution a rapture. On numerous occasions, the people you love may be unfaithful, even those you regard greatly. And, it may be fair-minded to have a deep affection and esteem for particular people but on no account should you rely copiously on the alluring snare of friendship. For it may bring with it terrible repentance that is of no service to your mental soundness.

?Lord, protect me from my friends; I can take care of my enemies.?

Voltaire

You consider you know your friends more than you do. You may have high acclaim for them and as a result, your evaluation of them does not hit the mark, for your judgement is distorted by your personal prejudice. If you have agreeable friends, they tend to run away from arguments and concur. They conceal their wrongdoing, both for reputation and to avoid an unnecessary upset. Candour and sincerity hardly ever reinforce a friendship, not to mention a treacherous one.

Friends have a tendency of exhibiting lofty commendation towards your good looks, etiquette, and culture. Perhaps it is frank, many a time it is not. When you get to be acquainted more deeply, their real qualities start to give out. Everyone wears a mask in the dawn, for they will seem more principled. Your act of affection is what unhinged the double-dealing, and that is quite a queer observation. A good turn can come to be tyrannical and burdensome, it implies that you have been picked out because you are a friend, and not for your admirable decency. Employing your friends for favour borders on scorn and that privately besets them. This is almost a recipe for disaster, you will start catching glimpses of subtle envy and hints of indignation that slowly dissolves the friendship. And, conversely, the more you invest in attempting to resuscitate the friendship, the less appreciation you receive in turn. For an act of revival of friendship has imbued in it a sense of dishonesty. The history associated with thanklessness goes far down. You are better off acting prudent and sceptical. If you do not have high suppositions of gratitude, you will be taken by surprise when they show appreciation. There is more to be gained from a foe than a friend. A foe will let you know of your shortcomings sooner than your friends and companions. As a matter of course, your power is finite through employing your friends for a good turn. Forthrightly, only on a few rare junctures will your friend be proficient enough to support you because cordial empathy is not as consequential as adeptness and capability.

A workplace requires a sense of cultivated detachment between yourself and other people. Your work is your precedence. And, you are in the workplace to get your work fulfilled, not make friends and be affable. In fact, geniality merely hides it. This leads to a crucial rudimentary lesson of power, that is, the capacity to determine who is accomplished and gifted to further your passions in all your pursuits. Friends are great for friendship, but always affiliate with the proficient and competent in the workplace. Your enemies are like diamonds in the rough, if you know how to utilise them, and use to good advantage.

When the opportunity arises, bury the hatchet with an enemy and put him under your wing. An

enemy has much to prove, and an enemy is knocked down when you befriend him.

We grow indolent in their absence, for in their presence you brush up your shrewdness, and they keep you attentive to what's going on in the present. That being said, an enemy does not necessarily have to be converted into a friend. It is mentally refreshing to have enemies around, a man cannot grow stronger without opposition. If you have no enemies, you must from time to time make an arrangement, perhaps even converting a friend into a deserving nemesis. The prudent man of power embraces confrontation and dispute, utilising his enemies to amplify his character and good name. And, in times of disruption, he can be dependent upon.

Avoiding Entanglements, Composure and Natural Command

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This happens to be one of the fundamental concerns of wisdom and good judgement. The most brilliant and apt know how to remain distant from utmost complexity. There is a clear distinction between one degree and another, and the prudent men, with their good sense, are always found in the middle of both. They devote their time in execution, for they know that it is less work to evade a menacing circumstance than to come out of one safe and sound. Judgement, especially our own, is always enticed to get caught in an entanglement. Knowing this, absconding this allure is more reliable than conquering it. One complication causes another, and soon enough you find yourself on the border of a fiasco. This happens time and again when you are leading interaction with a woman, and as if spontaneously, the woman implies a fitness-test, and you are all flustered. The typical man gives in and before he knows it, he finds himself in a downward spiral.

The typical man is threatened to evoke his innate authority in the presence of women because he still pedestalizes them, he merely does it in his head and it overshadows his bodily instinct.

The Red Pill is a form of prudence, and composure is rather synonymous with state control, or frame. To avoid an entanglement is to retain composure. There are certain people, annoying by disposition, who are hasty to get entangled, we call these people betas or simps. For whoever strides in the light of reason is perpetually vigilant of difficulty. However, there is always that one tinkering fool, who will out-beta all the others.

Here is a little golden nugget; the central aim of good perception: do not lose your cool.

This is evidence of real integrity and character. This is what the Red Pill would call the Alpha Male. For it is very hard to perturb with a touch of generosity and beneficence. Towering rage is merely a comical aspect of the mind, and any disparity of it unsettles good perception. And, if this momentary sensation causes you to utter any foolishness, it will jeopardise your good name. You want to become so grounded and controlled that, whether you make a mess or a banquet, nobody can lay the blame on you of being unsettled, and everyone can applaud you for your dominance.

Frame is a form of self-love and respect. When you're solitary, don't be too careless with yourself. Let your honesty be the gauge of your righteousness.

This means, furthermore, that your precedence is your own opinion and not external conventions. When you find yourself doing something unacceptable, put an end to it, not through some frowning external senior, but through the terror of your own good wisdom. This is much like being your own mental point of origin, as the Manosphere like to remark. This form of enlightened self-interest is a precursor to having other men and women respect you. This is how you pass the shit-test, and moreover, how you evoke a naturally commanding presence. Natural command starts with yourself, it is superiority's cryptic gift. It should ensue from an inborn and instinctive authority, and not from maddening trickery and cunning. You can occasionally observe it around you, everyone yields to it without understanding why. Acknowledging the mysterious allure of deep-rooted authority. Such people are aristocratic monarchs by their excellence, they are warriors by natural honour. These could be labelled the evolutionary alpha males. They captivate hearts and minds through the respect they command. Think Arnold Schwarzenegger.

Imperturbability and Elusiveness

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Commendation at their unconventionality is a form of respect towards your triumph. It is neither beneficial nor enjoyable to expose your hand. Suspense fuels expectation, and it demonstrates an aura of mystery that people venerate. During the interaction, stay away from total honesty, in the same way, you would in all your dealings. Always say less than it asked of you. An open announcement is scarcely esteemed and it leads to denunciation and if things go south, you will be dissatisfied twofold. Deliberate practice of dissimulation will prove advantageous to vanquish your excessive candidness. Dissimulation is merely the cover-up of your own thoughts, feelings, or character. To say less than necessary also reinforces your higher merit, for the man of character leads an interaction without looking for external validation.

An expressionless person's dominance liberates him from subjugation to rude and indecent impressions. This is the man with a self-possessed calm and cool. Mastery over yourself and your emotions is the crowning point of superiority and power. Seeming equally intelligent to everyone is not a necessity, don't go an extra mile unless absolutely obligatory. Nothing is wasted with fine knowledge and brilliance. Don't show off your good qualities without a break, for there will be nothing left to praise and worship. Remember; A good falconer never lets off more birds than necessary for the chase. In the same way, know when to flaunt your qualities and when to conceal them. There must always be something creative and new to be admired, for the interesting man is the one who sustains an aura of mystery and keeps attraction and appeal in existence, and never lets people know what the limits of his great expertise lie.

In the house of Fortune, if you enter through pleasure's door, you'll leave through sorrow's, and vice versa.

Pay close attention to how things conclude and then take even better care that you make a respected exit rather than a commended entry. It is usual and ordinary for fortunate people to have brilliant beginnings and disastrous endings. The truth is that your aim is not to have a highly praised entrance cheered by the common people because everyone is welcomed in that same way. Rather, what is of importance here is the common feeling your departure induces because very few are pined for once

finished. Good fate rarely goes with those on their egress.

She is as polite to those who are arriving as she is rude to those who are leaving.

The moral is, then, that everyone will acknowledge your emergence and may salute, but the same people who were once welcoming may very well contribute to your downfall or be insolent upon your departure. You never know what may be the wretched consequence of a poor exit, however, a substandard entry can be the stepping stone to develop your good name and character and have a commendable exit.

This is what may be considered the escape route of practical people. The charm of an amusing or humorous phrase can usually disentangle you from a complicated maze.

A challenging conflict can be evaded with a smile. In fact, the bravery and valour of the greatest commanders finds its basis on this. A well mannered strategy is to change the subject, and the principal act of caution is to hide that you have understood.

Remember, an embellished 'no' pleases more than a dampened 'yes'.

It is important to note, though, that not everything has to be conceded and admitted, and certainly not to everyone. Your fashion and demeanour are of crucial importance here, for one person's 'no' is worth more than another's 'yes'. Remember, an embellished 'no' pleases more than a dampened 'yes'. Many people have a propensity to say 'no' to everything, they embitter things quickly. It is their default reaction, and even though they may follow-up with capitulation, the initial non-acceptance leaves the water sour. Think things through, do not be so quick to refuse in a spontaneous burst, let the frustration manifest slowly. This awards you the time to be more prudent in your decision making. Do not get caught up in your mental bogus and let it engulf you in its chaos. Maintain a sense of objectivity towards outer circumstances, keep your calm and cool in the midst of conflict, and never be so quick with your conclusions.

On Boldness and Emotions

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A taste of boldness in everything you do is a significant component of having good sense. To be bold is to be brushed by ruthlessness, just about fearless in moments of disturbance, be it with your foe or your allies. People who are endowed with such boldness do not think too highly of others, they have modest judgements leaning towards indifference. In situations that demand authority and dominance, they are confrontational and decisive, habitually determined to reach their own ends, and those ends are usually self-centred because they prioritise their personal concern over other peoples?.

You should not think so approvingly of others, it is not favourable and the consequence may be terror or bitterness should this be taken too far. Invariably, Insistent bold men tend to seem rather unconcerned and mediocre in regard to their opinion of others nowadays, this is often a consequence of them thinking positively of themselves and having such superior self-regard that they develop a sense of ignorance, and turn a deaf ear to the Imperceptive Man.

Even so, they conceal this with charm and courtesy when demanded. One does not need to express his disgust to be disgusted, especially in matters of prudence and power. This, of course, is well reasoned, for a masculine man of substantial value to civilisation will tend to feel a sense of dismay and revulsion towards the mainstream effeminate man who does not know his role and is being exploited and controlled by a weak and wimpy culture that favours the feminine imperative. This is what might be called the Burden of Knowing.

Do not let your imagination swindle your feelings. When you meet a man whose presence you may find menacing, one is apt to fall into feelings of inferiority and shoddiness. This is merely the consequence of meeting a man who's aura radiates masculinity and superiority and that pierces people's inner sense deeper than one may initially acknowledge.

The man who has mastered his emotions is able to observe his emotions at face value and then conquer them through his awareness of personal worthiness and self-respect.

And, simultaneously, remaining stoic in the face of adversity or threatening territory, not revealing his hand in the mistaken juncture. Whether you are perturbed or not is not the point, so long as you have mastery over your passions and retaining an external cool, you have held your state control and did not make a jest of yourself in front of a man or circumstance you perceived threatening or intimidating.

Power has ample to do with appearances, and a sure way to be scrutinised is through outward timidity and reluctance.

Remember: Power is a game of appearances, and it is innate human nature of people to assume the form through what they see, in other words, to form their opinion in relation to your outward display.

Notes on Law 03; “Conceal your Intentions”

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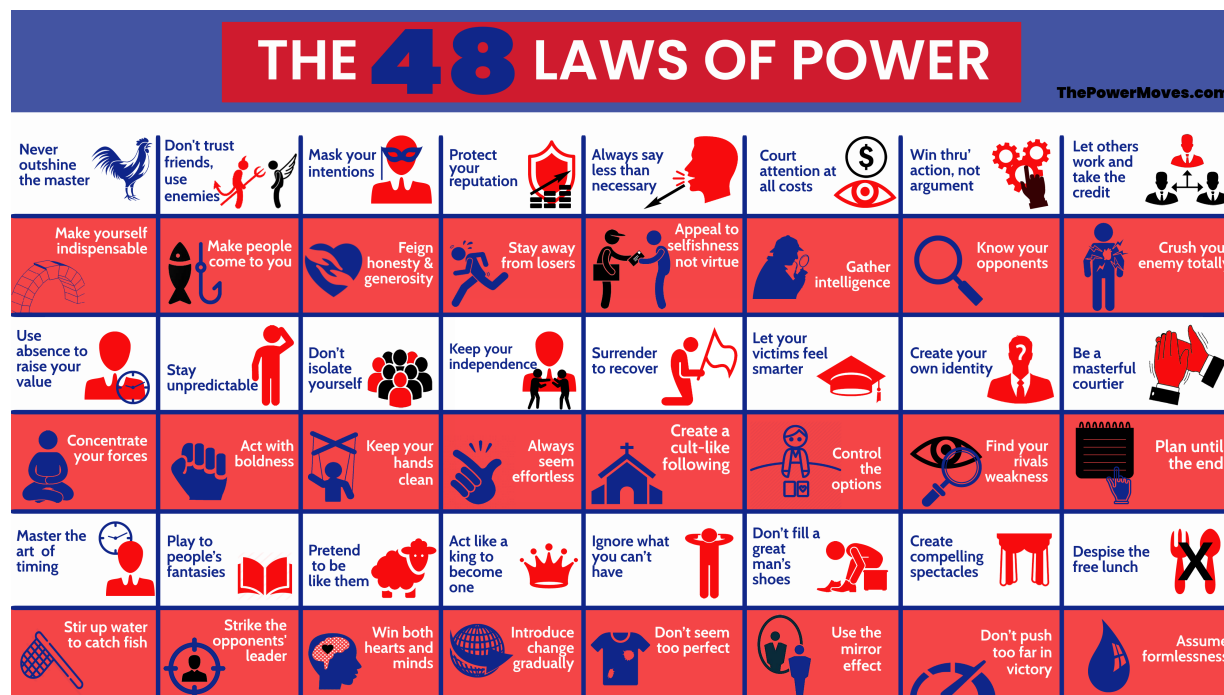


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Preface

The third law from 48 Laws of Power is one of the fundamental basis of power and cunning, it is well known and mastered by politicians, generals, and people in aristocratic positions in the corporate world. To be able to sustain power, you must first and foremost internalise the principles that cover the foundation upon which you will build the rest of your prowess. It is also important to note that this axiom is attached to a large number of other stratagems, and so, a sufficient comprehension and absorption of this fundamental will be indispensable. It is much to understand the art of war, however, it is through diligence and shrewd application that you will internalise and digest strategy

and cunning adequately. Therefore, keep yourself accountable and exercise the axiom in the appropriate context, preferably in trivial situations where your reputation is not on the line.

Tools: Decoys

Enticing Devices and Ploys

When you give people the opportunity to acknowledge what you are up to, wariness and doubt arise and the dissimulation is down the sewer. You must not offer them the favourable moment to know what you are about to do, you keep them off your trail by pulling the appropriate devices of bluff across your direction. False sincerity is one of such devices, the adversary will struggle to figure out what is genuine or bogus, this is the point. Maintain a steadfast ambiguity through your gestures and cues, preferably those which tend to oppose one another. If you divulge too much of your control early on, you run the risk of having the enemy utilising it to reach his ends. Consequently, when you have control and power, resist giving the impression of having it, feign impotence, and when the opportunity shows itself, you have the power you need to make a swift and bold move that terrorises your adversaries.

Nino De Lenclos was a master at the art of Game, she was well-read and her methods of seduction left a lasting impression on her lovers. When the marquis was given advice from Ninon, she plainly counselled him to keep a bit of stand-offishness, coupled with an aura of coolness and unconcern. The marquis, unenlightened about Game, was fascinated to find out how well this worked and the woman fell under his spell, but little did he know that the eventual confessing of his love will break the incantation, and that is exactly what happened. You cannot make your intentions public or disclose them in a frank manner through words, you must keep your targets in a state of utter disorderliness and simultaneously absorbed. This act of capitulation is the result of confusion from their end. In matters of women, muddle your interest by giving the impression you are intrigued by another woman, then contrast it with a genuine interest in the woman, then push her away through subtle disregard and the game goes. This is much like push-pull, the same course of action can be applied in matters of strategy, also.

Charm ceases to be charm when the smokescreen has been deciphered and your intention is revealed to her, the game is not worth playing anymore from the woman's end. The charming and delightful can very rapidly turn into the unattractive and machiavellian and this is exactly why you should resist giving the impression of being in control. Women never want full disclosure anyway, and be well read, when you know you have a window of opportunity, seize it and strike while the iron is hot.

| ?Let your greatest cunning lie in covering up what looks like cunning.?

| *Baltasar Graci*

The Game of Appearances

People, nowadays, can be read like open books, they are deluded and blind to the underlying nature of the individual. They uncover their feelings and let out their opinions every chance they get, their intentions are made known almost instantly and their plans are indisputable. Furthermore, there is this mistaken belief that honesty is the best policy and that by doing so they are appealing and irresistible, this is rubbish. Sure, honesty has its place in select circumstances, but these people are very much misled and beguiled. Truthfulness is candid but edgeless, and it has an adverse effect more often than

not. Your honesty is probably going to displease people and it is wiser to adapt your words, being discreet and telling them what they want to hear instead of feeding them truths which they certainly will not savour. To be discreet is to be prudent and cautious in your speech, keeping information intimate so as to avoid difficulty.

On the other hand, honesty breeds predictability, everything is anticipated beforehand, and nothing is surprising. Bear in mind: Familiarity breeds contempt. It is almost inconceivable to have high regard or fear towards a man that is so transparent, you can predict his every move. You will not accumulate power if you do not have the capacity to rouse the appropriate feelings. Set your transparency aside in matters of authority and control.

Conveying Contradictory Messages

Natural tendencies always tilt towards relying on the outward veneer. We do not carry uncertainties about what we discern and pick up. The continual mental masturbation that perhaps the facade conceals within it something extending far down that may be subterfuge is taxing and will wear you out. This verity makes it easy as pie to conceal your objectives. Try for yourself a brief experiment; offer or hold out a goal you have a yearning for, one which you seemingly have a direction towards. Watch carefully, as people will be convinced by your statement and trust your every word because they are more invested in the impression than the reality. As might be presumed, this is merely a snare which entices the enemy and is used as a form of misdirection. For they will fall flat to distinguish what your underlying motives are. As dishonourable as it may seem, these tactics have in all likelihood been used against you in the past, and there is also a good prospect they may be exercised against you in the future. You are better prepared by understanding and internalising these principles and applying them in a suitable state of affairs.

Remember: To be, is to deceive. We all have an element of duplicity, and anyone who refuses such a statement is obviously talking bogus and is a lofty hypocrite.

In matters of gaming women, convey contradicting messages and cues. You can achieve this by subtle means through body language and gestures. Subtle sub-communications are extremely convincing and potent, and women are naturally more apt than men in picking up on these subdued statements. Moreover, as mentioned earlier, lust and aloofness are opposing forces and thus alternating them makes for an enchanting charm that is irresistible to women, and it brings with it a lecherous wish to own you and be dominated by your superiority.

Appearing contradicting leaves people concurrently baffled and demented, that being so, a move that is many a time compelling is to seemingly champion an idea or principle that is antithetical to your bona fide point of view. Your enemies will be in total disarray when you appear to be concerned about something you are not at all interested in and this disorder on their end leaves them in a substandard situation. Their calculations will be misguided and since the underlying motive is not concrete, any vague assessment holds modest ground that is pervaded with unpredictability.

False Sincerity and Honesty

Keep your intentions unknown not by appearing unforthcoming and closed off, this stimulates misgiving, and people become wary. Conversely, you conceal them by confessing your countless desires and aims, but you do so through false sincerity. Talking openly about your authentic goals is never prudent, you are playing a game fraught with danger. When you have the appearance of an

affable, open and unguarded front, your motives are kept out of sight.

In drawing things to a close, people have a tendency of confusing sincerity for transparency. People merit honesty as the best policy, therefore, they frankly want to regard what you and those nearby are saying as true. That being so, it will be rigorous work for them to read your motives, predominantly if you can speak with bold conviction and certainty. However, sincerity is a delicate device; if you seem too excitable, you eventually give it away. Remember, if your good name is on the line, you do not want to arouse a lack of faith in people because you may have to pay the price, and that price may be more acute than you presumed. To make your smokescreen more cogent, emphasize the importance of integrity and rectitude as essential communal principles. Finally, deceivers always exercise honesty in one facet to make up for and camouflage treachery in other facets and they utilize honesty as an additional tool in their wide array of apparatus.

Tools: Smokescreens

Utilising Smokescreens as Dissemblance

Artifice is almost on all occasions the optimal master plan. However, the finest stratagems necessitate the use of a smokescreen to divert observation from your actual objective. For if you guide the dimwit towards a recognised trail, he will not work out when you usher him into the snare and even if he does, by the time he comprehends it, it will not be on time.

The Yellow Kid has much to learn from. The day-to-day, unobtrusive demeanour is the ideal smokescreen. Confront your ends with a spirited idea that is more typical than not, this could be a financial agreement or interest, or a deal for work. You don't want to rouse threat or speculation. Frequently, the irrationally anxious and distrustful are not difficult to hoodwink. If you manage to secure their belief in a particular domain, it will serve as a smokescreen that makes them imperceptive to another and this buys you time to move on all fours and knock them down with a destructive strike. On top of that, be prepared to commend, it is a sensible and prudent way of publicizing your courtesy to the individuals around you, and also your adversaries. These are the devices you should be utilising and if you accomplish your ends through subtle and indirect means, you will sustain a fine reputation and be venerated by your peers.

Subtle artifice is, for the most part, the most potent because it appears effortless and leaves no traces. It is fluid and flowing, and people will have high acclaim towards your natural grace, mastery over your etiquette and good sense. These are the qualities of the well-judged and superior man, whose sufficient proficiency in cunning enables him to reach his objectives in the most heroic fashion.

Drawing People In

The greatest deceivers make use of a mild and unnoticeable mask that is typically plain-featured and calls no scrutiny. They know very well that embellished words and snobbery instantly presents misgiving. To counter this veracity, they surround their intent in the commonplace and mundane. As soon as they are under your spell, they inexorably will take no notice of the artifice you are carrying out because you have elusively ensnared them in a trap which they are not even conscious of. This, of course, finds its basis in a basic principle of human nature, which is, that people can only zero in on one thing at a time. Having understood this, you can take advantage of it. People exploit others with this underlying truth without a break and it works, it will never let you down because even if you are conscious of it, you cannot swindle human nature into drawing your attention to multiple things

concurrently.

I want to make some distinctions more understandable. In Part 1, I discussed decoys and baiting devices that you utilise to sidetrack people. In Part 2, I am discussing smokescreens that you employ to draw people in and get them to fall under your spell. This differentiation between the two should be noted and recognized.

Types of Smokescreens

The most straightforward kind of smokescreen is an expression of the face, preferably one which is illegible in its nature and inscrutable. The most influential men in history all comprehended its efficacy and mastered it. To have an imperceptible face is compelling and puzzling to many and they are at a crossroad of feeling both fearful and plagued by it. The good poker player is scarcely theatrical, he instead exercises uninteresting conduct that curtails decipherable patterns, muddles and bewilders rivals and forces them to consider their moves ever more closely. Deception can be employed in almost all strands of life, some call for it more than others such as politics or law. Understand this: many people are ill-informed about power games and strategy, and this is tremendous. If you study this material attentively and apply it in the relevant conditions, you more or less have a considerable edge on all occasions and that is remarkable to fathom and will impel you to sharpen your sword.

The noble gesture is another convincing smokescreen, for loftiness and virtue are characteristics of the wise. A righteous deed may extricate you from the most intricate labyrinth. One more smokescreen is the utilization of the pattern; the organization of numerous actions that allure the target into trusting that you will carry on with the same course of action. This manoeuvre finds its footing on the psychology of expectancy. Our conduct follows conventional patterns, but even if this is not so, we are compelled to believe this.

Remember: it takes forbearance and modesty to mute your vibrant hues and employ the facade of the discreet.

As a side note, make sure you emerge the victor before asserting conflict. Do not wage war in battles you are not certain you can defeat.

Corollary

You can have the most fitting smokescreen, however, if you have a reputation for deception, your tactics will be perused and there might be a price to pay for being exploited for recognised manipulation. If everyone knows you are manipulative, seeming guiltless will only reinforce the duplicity. It is more advantageous, therefore, to be honest about your dishonesty because people will respect you more for confessing and coming clean.

Further Reading

- [48 Laws of Power](#)
- [33 Strategies of War](#)

Devices of Persuasion (Part 1)

February 12, 2021 | by Artful Prudence | [Link](#) | [Original Link](#)

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?Such people bow not to the person, but to their fortune, and offer praise not in acknowledgement but in expectation of future benefits.?

Baltasar Gracian

Preface

Whether you want to accept it or not, you have fallen victim to weapons of persuasion, it is a form of deception that is exercised by more or less everyone, except most people are just inferior at it, and comprehending that most people are imperceptive to strong persuasion makes it even more effectual. Strong persuasion is imperceptive to the average man because its potency lies in its roundabout means and subtlety. Devices of persuasion are much like prompts which if activated in an individual, will be exploited. These prompts find their basis in human nature, and persuasion is simply the thorough understanding of human behaviour and motivation and applying artifice to leverage it to reach your ends in business and life.

For instance, there is a continual sense of duty and obligation underlying the act of giving, receiving, and also reimbursing. Obligation to be given lessens our capacity to pick out whom we want to be beholden to and shifts that control to others. On the other hand, if we were to completely disregard the yearning to return an opening favour, we would exterminate the feedback loop and make it debatable whether our comrade would follow up with such deeds in the future. Consequently, you may be ready to comply and carry out a more considerable act of courtesy than the one you received, to mitigate yourself from the burden of entitlement. In addition, an individual who contravenes the rule of reciprocity by welcoming and not giving is detested by the community.

Rule of Reciprocation

Rejection then Retreat

For the reason that reciprocation rules over the procedure of agreement, it is practicable to utilise an opening concession as an element of an exceedingly successful approach. It is relatively straightforward, let us assume you want me to comply with a particular appeal. A course of action to grow your chances would be to first and foremost make a bigger entreaty, one that you in all likelihood know I will reject. The bigger entreaty you propose initially should not be your genuine one, but after I have turned down your initial request, you propose a small-scale plea that should be your real incentive, to begin with.

If you have organised your requests prudently, I should be more considering your second plea as an acknowledgement of the one I have directly open to me, and that is acquiescence with your second appeal. It is also of import to note that your second appeal can impartially be a considerable one, but to the extent that it is smaller than the initial request, the course of action will still succeed. The signification of this method, therefore, is that the capable mediator is one whose opening stance is overstated enough so it permits a subsequent string of reciprocal concessions that bear a substantial closing deal from the adversary while not seeming so off-centre that it gives the impression that it was forbidden from the beginning.

By starting off with an overstated request, you are going to win both ways. If your adversary complies with your initial appeal, you have made twice as much money from your adversary as you intended. On the other hand, if he rejects your initial offer, you have made the mark you deliberated and it is a win nonetheless. The organization and act of concession bring with it feelings of control and contentment and compels targets to become further involved. These are the pleasant ramifications of utilizing the technique appropriately. To sum up, it is anticipated for an individual to measure up to the treaty if he feels accountable for the stipulations of a deal. Moreover, people disposed to agree to further preparations are already pleased with an established arrangement.

Learn How to Say No

Knowing when to say 'NO' with dignity and integrity is a sign of a superior man. You know very well that people have a propensity for the feebleness and timidity in other people. You can bring out the merciless nature of people who are not necessarily cold-hearted, mainly if you are ready to comply and withdraw to their conditions like the little spineless, demure man that you are. If people make a fool out of you, it is in all likelihood because you are foolish. Put your act together and proceed lionhearted. You do not pull back, safeguard and submit to others' conditions if you are not going to come out having achieved your ends because if you do, you will be picked out to be the kind of man who is continually disposed to hold talks. People will start to regard you as the pushover that you are, and this is not a way to live. Forget compliance, you are much better off being displeasing and uncooperative in matters of negotiation because people's primary concern is invariably their selfish interests, with minor exceptions.

It is crucial to understand, besides, that the appealer who calls on the rule of reciprocation to earn your acquiescence is not the actual adversary. Such an appealer is a warrior who affiliates with the extensive power of reciprocation and then unties that force by initiating the good deed or concession. The actual opponent, therefore, is the principle. If you do not allow yourself to be mistreated by it, you ought to take the sufficient course of action to lessen its force. One way of doing so is by stopping its trigger. It is possible that you can sidestep the rule by turning down the solicitor to

employ its power against you, to begin with.

As soon as you have ascertained that his open concession was not a kind act but a tactic to gain your agreement, you merely have to conduct yourself accordingly to liberate yourself from its effect. Also, so long as you discern and interpret his conduct as a device of consent, the rule of reciprocation does not facilitate him. As you know, the rule states that favours are to be met with favours but it does not necessitate that stratagem is to be met with favours. Your ensuing next step should be an easy and confidential move which will involve a rational reinterpretation ? Explain what you have been given from the examiner, not as gifts but as selling tactics, and you will be unencumbered to turn down his proposal effortlessly without force. Remember: A favour accompanies a favour and not a bargaining plan. That being said, what you do is accept whatever the negotiator is putting forward, show your courtesy and then gallantly direct him to his egress like the finer man you are.

Desirability

The Benevolent Burglar

Have you ever got demands from people you are familiar with and hold in esteem? You in all likelihood have. On top of that, you might not comprehend that you would rather comply with his requests than to other people who are newcomers. What you may find surprising, though, is that this common precept is utilised by outsiders in myriad different ways to convince us to abide by their requests. For that reason, the adept's compliance strategy is ridiculously elementary; they make you like them, first and foremost, because they know full well that your liking for them will develop an individual assurance and confidence in their offering to you.

For instance, attractive people tend to be more likeable and that proves greatly effectual in matters of selling because they have that pre-established edge over ordinary salesmen. That pre-disposed likability is usually greatly leveraged by proficient salespeople because they recognize its potency. There seems to be a near-instantaneous reciprocation to good-looking people, and this occurs instinctively without anticipation. This particular response is what social scientists call The Halo Effect.

The Halo Effect: When one favourable quality predominates and controls the opinion and outlook people have of you.

Attractive people are also more probable to receive support when required and are typically more convincing in talking people into changing their opinion. It is evident that good-looking people benefit from a substantial social upper hand in our culture and in matters of aid, likeability, and persuasiveness, they generally outshine average looking people. As a consequence of their good looks, they are typically seen as being blessed with superior personality characteristics and higher intelligence. This is much a game of appearances, and similarly, you are more likely to lend a hand to someone who is well-dressed or reflects your style of attire. There is also a concept called *mirroring* which salespeople utilize, where they essentially assert similarities such as interests and experiences to yours, falsifying resemblances to enhance their appeal in your eyes.

Supporting the testimony that we are more approving and agreeable towards people we are familiar with, a number of people advocated a *contact* attitude towards bettering connections of race. The argument stated that by merely supplying individuals from diverse ethnicities additional exposure, those people will grow to like each other more as a result of familiarity. In Psychology, this is

coined *The Mere Exposure Effect*.

Controlling the Course of Action

Stratagems that give the impression of offering the other person an alternative is many a time unrivalled. Your adversary gets the sense that he is controlling the dynamic at play, but in actuality, whatever their selection, the ball is in your court. There are various means of controlling the options, two archetypal methods are *withdrawal* and *vanishing*. This typically makes people acknowledge how circumstances will disintegrate in your absence and therefore, you provide them with an 'alternative'. The alternative is as follows, I dissociate and you pay the price, or I remain under conditions that I enforce.

Invariably, they go with the alternative that puts the power in your hands because they know the price to be paid for the former is more odious than the latter. This mode of indirectly compelling their hand gives them the impression that they do indeed have an option. When people believe they have the ability to choose, their propensity to fall in your trap is that much higher. The misapprehension of options wedded with the potentiality of good luck will entice even the most obstinate jerk in your ploy.

Conventionally, you choose to be convinced that the game you are playing is equitable and you have adequate independence in your choosing. This is less mental strain than considering the extent to which you have freedom of choice. Your reluctance to investigate the minuteness of your choices emanates from the truism that much liberty brings rise to a sensory anxiety. If you think about that thoroughly, you really do not want inexhaustible choices because far down you know that it will immobilise you more than put you at ease. Practically speaking, you yearn for comfort, and you will get that freedom from hardship in having restricted choices.

For the cunning and shrewd, this is ample opportunity for artifice. People who are picking out between choices struggle to discern that they are being swindled and this, of course, is the perfect state of affairs for the clever to leverage your imperception. They cannot grasp the fact you are permitting them a controlled amount of independent choice that will merit your desires whatever way they please. For that reason, establishing a confined range of options should regularly be utilized in your stratagems.

Controlling the options can take many forms, ensuing are some of the most ordinary methods that maestros in history have exercised with greatly favourable outcomes. I would like to note, in addition, to recognize the suitable contexts to apply the procedures accordingly, possess good judgement and prudence to read the state of affairs meticulously.

Tint the Choices

This is an effortless approach that was employed by Henry Kissinger comprehensively with good success. What you will do is put forward three or four options for a definite state of affairs, assure that you articulate them in such a fashion that your coveted choice is apparently the most ideal in comparison to the alternative options. This is especially effectual on the unconfident professional or the clueless who are obtuse in reading a situation swiftly. Be prudent in your application, you do not want to utilize this if your choices are indistinguishable because you run the risk of appearing overbearing and that may very well give rise to misgiving which will wreck your ploy. Ideally, you do open your proposal with the desired choice, for that too may induce lack of faith. Propose your

desired choice somewhere around the halfway point, never on the extremes.

Adapt the Terrain to Your Advantage

This method works well with people who are very stubborn. They will feel like you are forcing their hand but it is not of primary importance to them. You do this by adapting the terrain, shifting it to ground that you are well familiar with but obscure to them. This is powerful in circumstances where the opposer is dependant on you because you can disintegrate his footing or a substantial part of it, at a moments notice.

For instance, let us suppose that your friend comes to workout with you regularly, and you have contributed to his fitness journey by providing him with your guidance and a workout plan. At this point, your friend relies on you in matters of fitness, and he has seen great progress under your wing. One day, you are working out, and a beautiful chick asks to use the squat rack that you and your friend are using. Your friend seizes this opportunity to seemingly win the girl over by playfully undermining your identity and blowing any potential chance of you have of getting with the chick. At this point, he has more to lose than you, but he tried to capitalise on the situation by subverting his very ground, this is trouble. If you are relatively prudent, the ensuing steps should be straightforward.

As time goes, you realize that your friend is becoming increasingly snobbish when women are around, you should not permit this. After all, you are giving your friend adequate counselling in fitness and he is impeding his own ground. Having recognized this, you make it a point to him that if this conduct carries on, he will have to start training independently, and in addition, the workout plans will be dropped. This will be a dealbreaker for him, he either conforms to your conditions or he suffers the consequences of his misconduct. Whichever alternative he chooses, you emerge victoriously but on the other hand, he has to choose wisely because there are consequences to be paid as a result of his dependency.

This illustration holds a strong moral; learn not to be contingent on people, because they will exploit your dependency to reach their ends or destroy you.

Double Barrelled Questions

This technique is widely exercised by lawyers in trials where the lawyer directs the witnesses to settle between two potential accounts of an incident but both of which prod an opening in their narrative. Essentially, you must give a response to the attorney's questions but whatever you utter, the ball is still in his court. The crucial key here is to be swift with your strike and refuse the fool time to find an eluding route. Comprehend also that in your endeavours with your adversaries, it will often demand that you cause them discomfort and injury. If you do this directly without third parties, you can expect vengeance to creep up behind you.

If, on the other hand, they are convinced that they are the source of their difficulty, they will yield in silence. This is the reason why it is prudent to permit your adversaries their choosing of malice and on top of that, to mask your participation to the furthest extent possible. In order to pull this off, you must articular the questions in such a way that they both imply his offence and your adversary can in no possible means answer the question unless he wounds himself in the process.

e.g. *?Answer Yes or No. Will you stop beating your wife??*

Whatever your response, you are damned and convicted either way.

If you are in a situation where you ought to answer a double-barrelled question and pondering how to disengage from it, the answer is you can't if you are already under the predicament. The panacea to this dilemma is to not get enmeshed in it, to begin with, because it will invariably hurt your good name. If, on the other hand, it is an ordinary personage that is attempting to undermine your reputation, you can utilize indirect means by not answering the question directly and exercising vagueness and courtesy to disentangle yourself, or, at times more hazardous, you can take no account of the said question.

Closure

There is a great number of means to persuade, some more effective than others in different conditions, however, if there is one thing to be mindful of, it is to always carry your dignity and integrity because that makes up a significant portion of your basis from which you take action. People with high levels of cunning and persuasion also concurrently have sufficient levels of nobleness and self-respect because courtesy and discreetness make deception that much more elaborate. One last note, practice artifice in trivial state of affairs, never inconsequential ones because you will get scorched.

Recommended Reading

- Robert Cialdini: The Psychology of Persuasion
- Robert Greene: 48 Laws of Power
- Robert Greene: 33 Strategies of War

Machiavellian Axioms (Part 1)

February 12, 2021 | by Artful Prudence | [Link](#) | [Original Link](#)



?There is no other way to guard yourself against flattery than by making men understand that telling you the truth will not offend you.?

Machiavelli Niccolo, The Prince

Preface

A collection of Machiavellian reflections in the form of axioms that I have put together for contemplation and comprehension. The axioms follow no particular order.

Axioms

1. As knowledge grows, so does your irritability. The shrewd are habitually the least forbearing.
2. You will never take back what you said, but you always have time to consider it before you utter it.
3. The talkative are the easiest to deceive and persuade.
4. Use insignificant social events to practice cunning for significant ones.
5. Do not exhibit your disdain for someone, disguise it in courtesy.
6. Speak courteously of your enemies, because that is to be commended, and the best vengeance to triumph over jealousy is excellence and aptitude.
7. Punish your foes with your success and let that be their malice.
8. One's good fortune is another's adversity.
9. Courage towards your adversaries is admirable. Do not fight to win, then, fight to triumph in a valiant fashion.

10. A self-aware person points out his flaws with consideration, a discreet person triumphs and conquers everything, even superstars.
11. Succeed a dozen times over, but be vigilant not to fall flat once.
12. Tell them what they want to hear and dissimulate what you have done.
13. Spite will detail every inferior thing and not one virtuous one.
14. Good sense is shielded on every occasion. There is much verity in this keen contradiction: the half is larger and more substantial than the whole.
15. Know how to cast a spell over people, for it is more beneficial than goods.
16. If your adversary has nothing to lose, do not oppose him in war.
17. Familiarity brings about scorn, shun away from intimacy when dealing with people.
18. Familiarity is indecency in disguise, the sacred commands respect.
19. There is much prowess in restraint and reservedness, for where there is intricacy and depth, there is confidential profundity.
20. Fools are easy to convince, and if you are easily persuaded, you're utterly foolish. Fools persist harder in their folly when they are in the wrong.
21. Never argue with a fool, instead disregard them and steer clear.
22. An enemy has much to prove, thus it is more prudent to request a favour from your enemy than your friend.
23. The more you say, the more ordinary you seem to be and the less in power.
24. Have an air of natural nonchalance in everything that you do and maintain a certain stand-offishness among people to shun away from closeness.
25. Do not give people the opportunity to discern what you did or about to do.
26. While fools talk about what they did, the prudent pretend what they have done.
27. Utilise bluff to throwing people off your path.
28. Contradictory or artificial objects of desire are means of deluding people from reading your original motives.
29. Never disclose your motives in words, stir confusion through false sincerity.
30. Honesty is an edgeless device, it is probable to displease more than please.
31. Resist the temptation to react in anger, for you will give people the reaction they hoped for.
32. Discernment of reality is more substantial for people than actual reality. Power is a game of appearances, what seems to be is more real than what is. Leverage this verity to your choosing.
33. Do not become preoccupied with trivial matters, this is a deficiency in greatness.
34. Do not tether your repute on one distinct shot, the cons outweighs the pros.
35. Pass over disliked tasks to other people, and you take care of what is sought-after.
36. Do not be the messenger of bad news. Let everything that is good come immediately, and everything unpleasant allusively.
37. Know how to give commendation, it is a method of prudently publicising your good manners to the ideal people in your vicinity.

38. Fill the void. Find a person's insufficiency and utilise it to your benefit. It is the most successful kind of constraint and force.
39. Identify solace in everything you do. There is freedom and condolence in adversity, remember this.
40. Too much courtesy is a kind of duplicity, do not be delighted by it. They utilise meaningless words as their way of bestowing acclaim.
41. Promising nothing and everything is much the same. Promises are a form of ambush that only fools will fall for.
42. Real politeness is a duty but pretentious courtesy mainly in immoderate doses, is a form of deceit. This is an utterance of reliance, not of civility.
43. People yield to their success, and not to other people. They commend you in anticipation and not in gratitude, because your significance to them is how well they can utilise you for their merit.
44. Do not take things too solemnly, expressly if they do not concern you or are consequential. Remain cool in times of disruption, steady and stoic.
45. The prudent find virtue in everyone, because they know the price of doing things competently. Learn to acknowledge and value others.
46. If you can unfasten and set aside what doesn't matter, you have plenty to be grateful for.
47. Fools are of great merit to the wise but of no good to the practical. To the wise, they serve as lessons and warnings.
48. Know when to intercede with your excellence, for this is the way to good fortune.
49. Leave people discontented and wanting more when recompensing them, for they will be left craving more in anticipation.
50. Anxiety and fear arise following purpose's demise.

Further Reading

1. Baltasar Gracian: The Art of Wordly Wisdom
2. Robert Greene: 48 Laws of Power
3. Niccolo Machiavelli: The Prince

The Essential Principles of the Red Pill (Part 1)

February 12, 2021 | by Artful Prudence | [Link](#) | [Original Link](#)



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Preface

The origins of what we now call the red-pill dates back to the early 2000s, on a pick-up forum which was at that time known as SoSuave. SoSuave was simply a forum where guys discussed Game, exchanged ideas, and so forth. Much of the theory associated with the red pill finds its basis on that forum, which later became known as the Manosphere. The three R's of the Manosphere are Roissy, Rollo and Roosh. They were moderators of the SoSuaveForum and became widely regarded as the prime movers of the praxeology because of their extensive contribution to the members who took part.

With that said, the Red Pill is more about unlearning a set of pre-conditioned beliefs that cause you to behave in such a manner that contradicts your unrefined, authentic masculine nature and I shall discuss this more in depth in the subsequent chapters. I shall note also, before I dive in to the intricacies, that there is what is called in the Manosphere as the '5 Stages of Unplugging?'. Therefore, if you are met with resistance and refusal, you have been warned. This is part of the process, you must accept the verity that when your strongly held beliefs that you have much attachment to are at

stake, you are bound to oppose it.

The red pill essentially arms men with the tools they need to transcend the anti-masculinity via feminism that is prevalent today in our culture. It is a composite of improving and prioritising yourself and your state of affairs as well as leveraging your sexual strategy, and capitalising on the revolt that is transforming society. The opposing counter-part of the red pill is the blue pill, which refers to the rivalry of men who are still conforming to the feminine imperative. These men are much like ordinary men, except the difference is that they express their opposition out of a lack of knowledge of the complexities of the dynamic. Many men know better than that, but most men don't. The red pill is the strongest and most pertinent opposition to feminism that is prevalent today, it is much like the messenger that delivers men out of their preconceived beliefs and awakens them to a set of dynamics that they were previously ignorant and unaware of.

Needless to say, experience will be your messenger even if you disregard everything you read in this essay. Experience is the wisest teacher of all, it teaches you cruel truths that you will only fathom when you encounter it in actual life. The harsh truth is the toughest pill to swallow, internalising it is a long and bitter road, but experiencing it first hand will accelerate your mastery over it tenfold, especially if you are also diligently studying the appropriate red pill material.

Elaborating on all the derivations would make for an excessive preface, so I shall refute from explaining further presuming that many of you will have a basic foundation already in place, and dive straight into the core of this piece of writing. In closing, do not take everything as verbatim, I want you to inquire and become an onlooker of human nature. This is when it gets gripping because you need not believe in something that is evident in the real world, since you know its truthfulness. These dynamics are at play day and night, it is literally that apparent. You do not need to look out for it arduously, it is there for all to see. Except, everyone is blind to it because they have blue-tinted glasses that misrepresent the authentic and basic colours.

Your Soulmate is Fictional

Most men are of the belief that somewhere out there, there is that 'one' unicorn that will be awaiting them, someone who they will share their life with forever. This is much like Disney make-believe in real life, except people are convinced by it in the most serious way. They have been brought up in a culture of idealistic myths that for the most part, have been imbued upon them in their boyhood when their vulnerability is their thumbscrew. This is scarcely a practical way of orienting your life and too oftener than not, it makes you powerless and numb.

Let me break it to you, there is no 'one' or 'soulmate' waiting for you and if you, by some means have not realised by now, you have heard it here first. With the good comes the bad, and thus there are ample good ones and ample bad ones. If you are getting hung up on the notion that your supposed 'soulmate' has broken it off with you, I will make you a point of assurance, and tell you that she is just like all the other women out there, you exclusively put her up on a pedestal because of your discerned imaginary ideals of her and how you anticipate to be treated by her.

As the culture in the West grows more effeminate, this romanticised myth have become so prevalent and permeating that it has come to be comparable to a declaration of divinity or faith and furthermore, it has coalesced with myriad different dogmas of religion. When one is intoxicated of such a fallacy, this is known as 'oneitis'. Oneitis is a detrimental mental helplessness and clinging that is the consequence of the uninterrupted circulation of the fallacy in our society. More alarming is

the fact oneitis has come to be equated to having a wholesome relationship or matrimony with another.

Essentially, the soulmate myth deliberately damages your natural predispositions and as a result, you struggle to see clearly. The notion, furthermore, that men have an unprocessed ability for security and provider-ship in a monogamous relationship is indisputably not induced under the psychological vulnerability and debilitation of oneitis. This is a sharp paradox; they acknowledge your power, and then take it away from you through the psychological impotence that you become a victim of as a result of corrupt dogma and blind faith.

Men are fundamentally advancing the feminisation of culture, adhering to ideals proposed by women, and happily conforming to them like the utter chumps that they are. When the woman knows for certain that she is your only source of sexual fulfilment and closeness, you have handed her all the power she wished for from you.

Recognise, your capacity does not stem from authority, status, or material wealth. It stems from acknowledging how much jurisdiction you have in your life. Cultivate an understanding of the underlying misconception that permeates our culture and grasp that there are good and bad ones, but never simply ?one?.

The Fundamental Rule of Relationships

| ? In any relationship, the person with the most power is the one who needs the other the least.?

| *Rollo Tomassi*

You can disregard this axiom, needless to say, the dynamic is still in play if you are in an intersexual relationship with another. You are adequate for her, and you measure up to a myriad of basis, and her to yours. A relationship would not commence with her if this were not the case. Whether you are conscious of it or not, you unconsciously and intrinsically assess your women, you utilise contrast and juxtapose every aspect about her, mainly in the opening desirability to resolve whether she is sufficient for your affinity.

A relationship in good condition transfers control as requisite and yearning entail. If your relationship is the product of deranged deception of jurisdiction, you may already know it is detrimental to your mental well-being. This occurs for various reasons, there are two courses of action. The compliant partner allows the manipulation to transpire, or the dominant partner starts the manipulation. Anyhow, the one who requires the other less has more control, and the principle still holds its pertinence. This is so prevalent in our society today that it is hardly unnoticeable, especially if you are a student of human nature.

The fundamental rule is observed in different light, assaulted women crawl back to their disparaging husbands or boyfriends, and thirsty chumps undermine their identity and disregard their resources to conform to their women?s lack of confidence. In other words, alpha seed, beta need. The purpose of this rule, consequently, is to awaken men to the reality that they are the prize to be won over and not the other way around. Most young men are already susceptible to depreciate themselves and glorify women to a large extent, they make it their objective in life and this is tremendously sterile and deplorable.

Invariably, agreement and understanding are part of any relationship, but it is crucial for you to

recognise that when acquiescence becomes the consequence of dishonesty and duplicity, you should have utmost self-assurance and dignity to be inflexible in such a state of affairs. Surrendering your argument with your girlfriend is not dishonourable. What is reprehensible, though, is when you frequently make concessions merely to avoid upset because she will refuse to give you intimacy if you assert your frame. This is what is coined in the Manosphere as the 'fitness-test' or 'shit-test'. It is a power play that determines a number of character variables to gauge your strength and nerve.

Women's intimacy is never worth your agreement, your value to her is directly proportionate to your willingness to compromise her intimacy. By compromising, you denigrate your merit. In fact, women do not want you to comply with their conditions as they would more readily bow to a self-directed man. However, they would rather you get that and act accordingly instead of them having to utter it to you as if you're her child. If they need to tell you how to conduct yourself, it implies that you are not that by your immediate nature and that is anti-seductive.

A man who is unwilling to comply, out of his sufficient understanding and confidence, to the ruthless nature of the feminine, is the man who is to be chased after. Such men, today, are a dying breed and represent the minute minority of the male population. This is the alpha male that women fall to their knees over, for he has the courage and dignity to confidently walk away with the knowledge that better prospects await him. This man understands that a relationship with a woman, that is based upon abiding to her deceit, is a destructive and futile connection to pursue. Moreover, his sexual appeal generates for him a vast range of female prospects who will be more than willing to share him with additional women.

Understand: you must get your act together and recognise that you always had the answers. However, when you keep looking for more answers, you forget where you stand and never act, out of terror. This paralyses, you should re-evaluate limiting self-beliefs that weigh you down because they have no utility whatsoever. Prioritise and incrementally better yourself, do not go out of your way to assist others before you have gained mastery over yourself.

Real Desire Cannot Be Consulted

Desire cannot possibly be worked out or arranged with a woman. Most men are capable of killing genuine desire in less than 6 months, and in innumerable cases, in less than a few weeks or months. Except, they misinterpret the state of affairs because they are unknowledgeable of the underpinnings. Familiarity breeds contempt. It kills your 'game' at full tilt, you do not know how to keep your distance and the thrill that pervaded your initial attraction is wiped out. At this point, further negotiation of genuine desire is insufficient in her eyes, and this is hardly realised among men.

Regardless of what terms you confer to your girlfriend, her genuine desire for you is not present and this cannot possibly be arranged or negotiated in any possible method. Any attempt to do so is confirming to her that you are not sufficient to put her to the side and move on. Negotiated desire breeds obligation, you or your girlfriend may comply with your terms, not out of genuine intrigue, but out of duty you have imposed on her. This may not be apparent to you out of ignorance, but men with a rather scarce mentality have an all-too-common tendency of negotiating desire as the pain associated with letting her go is more acute than sustaining an inadequate and poor relationship.

Genuine desire is never conferred on a woman, it is a feeling she gets that arises on its accord, spontaneously. Having understood that, your overt attempt at reconditioning said desire will invariably never induce genuine desire, merely obligation, as it is utterly impractical to talk a woman

into feeling that way following your excessive familiarity and consolation. The genuine intrigue she felt for you was grounded in a culmination of undisclosed ingredients.

Aim for genuine desire in your affairs, this is what makes the game worth playing. Thus, when you know you will not pursue women who do not want to please you, you are in better posture to find a suitable prospect that will be fixated out of genuine desire and not obligation. The only way to stimulate genuine desire is through covert means, never through words. If she is unaware of your effort to rouse it, she will assume that she is feeling this way out of authentic desire and not out of commitment.

Closing Note

To avoid making this essay lengthy, I have split it in several parts for the reader's perusal and understanding. This will not bore you (the reader) with an overabundance of writing at once. If you have made it to the end, I am honoured to have written for you and will be pleased to have you back.

Further Reading

- [The Rational Male](#)
- [Heartiste on Game](#)
- [Art of Seduction](#)

The Essential Principles of the Red Pill (Part 2)

February 12, 2021 | by Artful Prudence | [Link](#) | [Original Link](#)

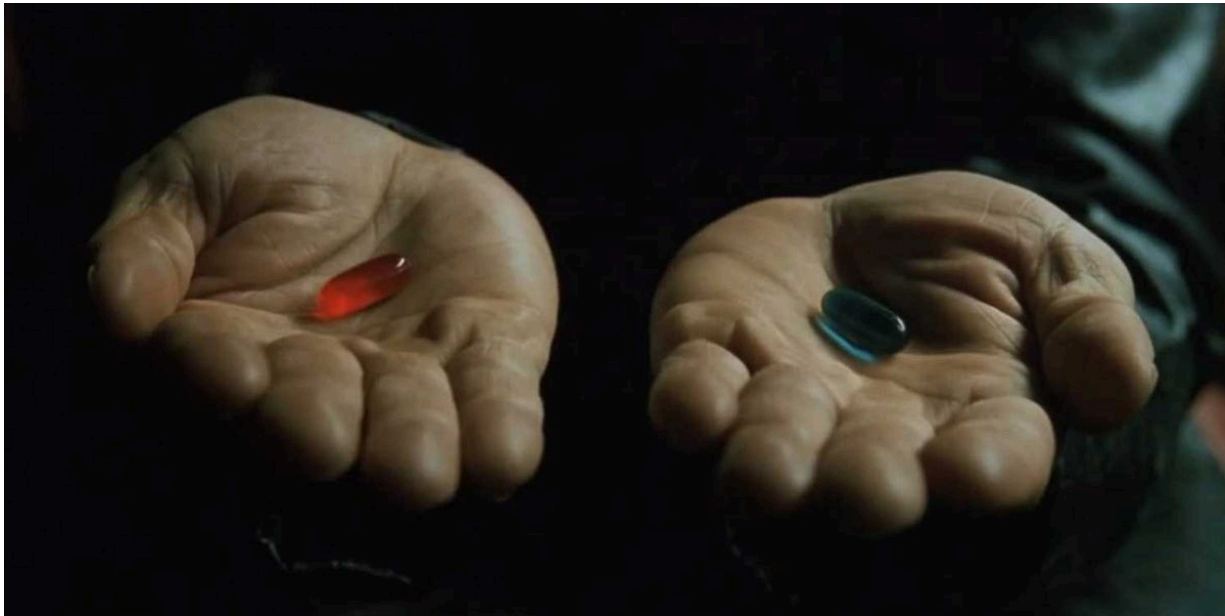


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Preface

This is the succeeding part of *The Essential Principles of the Red Pill*?. In the previous essay, I discussed the very basic principles that gave newcomers a brief introduction to what the red pill stands for, and for the people familiar, a recollection of the fundamentals. In this second issue, I shall examine four dominant themes; *The Biological Imperative and Procreation*, *Imagination and Frame*, *The Alpha Mental Picture*, and *Spinning Plates*. The subsequent themes are to some degree more elaborate than those of the preceding issue, nevertheless, they are the crucial building blocks of your substructure and so, they should not be set aside as they are indispensable for grasping Red Pill principles.

The Biological Imperative and Procreation

For the woman to comply with her biological imperative, the feminine had to formulate communal conventions and mechanisms that ensure the woman will, nevertheless, satisfy her biology by entangling with men of superior genes (20% of men) in the short-term, while tying up the men with provisioning in the long-term (80% of men). This imperative is induced through an instinctive

necessity for safety and security. Both genders are constrained and to a degree controlled by the development of the sexes. After all, it is only well reasoned to offer your children the most favourable conditions possible for their continuance.

On the one hand, men are such that their reproductive strategy is for their genetic substance to be dispersed to the most expansive range of available females. Conversely, for women, proportionate to her sexual attraction, she will select the foremost conceivable mate that will fulfil her imperative for security and possible offspring. In other words, they are the strainers of their procreation. What is more, is that men must abandon their reproductive agenda to fulfil and provide for the women's. It is not possible for the woman and the man to comply with their own respective reproductive strategies concurrently, one must be deserted for the other, usually, it is the man who renounces his power.

There is a quandary surrounding single moms, where she bears the child of the 'good genes' man, subsequently finds a 'good dad', resolves him for provisioning, and assures the man to take care of her 'good genes' child. As I have expressed, the short-term implies the alpha, the long-term, the beta and thus, for the woman to secure the benefits of both realms, the indispensability to cheat is prevalent. From the women's frame of mind, it is not their willed intention to entangle men into abiding by their imperative, rather, it happens heedlessly through the evolutionary expansion of female nature. Nevertheless, they succumb to this dynamic even if they are ignorant of it. From a developmental point of view, this is like coming first in the raffle, hitting two birds with one stone; high-quality genes from the alpha, provisioning and security from the beta.

Imagination and Frame

If there is one tool you ought to master in your toolbox, it would be a woman's imagination, as it is the most advantageous. Body language, competition anxiety, and demonstrating high value all rest upon the rousing of imagination. If you know how to prompt her imagination, through reframing, concealing information, and acting deliberately enigmatic and puzzling, you have what can be regarded the most potent and profitable tool in your relationships, flings, and so forth.

We are of the belief that honesty is the best policy and chumps, especially, heavily endorse this as they are of the conviction that by being honest people will like you more and you will win the favour of the people. These men are talking gibberish and their ignorance of the underlying dynamics of inter-sexual relations is evident in their words and actions. Women do not in truth hope for you to be wholly honest with them, they want to be amused and messed with. However, chumps, more often than not, divulge everything about their personal life in a single throw and shatter the puzzle before they even start playing. Women feel deep sexual contentment from assuming they have worked out a man through imaginary instinct.

Nevertheless, when a man discloses his personality and narrative through words, the surge of intrigue and suspicion is banished. At that moment, what was once inscrutable and interesting has grown unduly familiar and foreseeable. When you, as it were, fill the unknown 'blanks' which she pervades with myth and imagination, you spoil the conundrum and the game you are playing with her. This is a relevant point to refer to *Law 4; Always say less than necessary. (48 Laws of Power)*

'Power cannot accrue to those who squander their treasure of words.'

Robert Greene, 48 Laws of Power

He who knows how to dispose of his words and signaling is more precious. For the reason that you

create dissimilarities through your shortage of words and also, your stateliness is amplified by this very act. Use an excess of words sparingly, you do not want to cultivate an air of ordinariness by becoming loquacious, this makes you look mindless and effortlessly swayed.

| ?It is even more damaging for a minister to say foolish things than to do them.?

| *Cardinal de Retz*

Contrary to what many women utter, they do not seek consolation with a sexual prospect they want to be involved with. Really, they want to feel eager and excited about your unpredictability, this anxiety is not induced through becoming ordinary to her. She does not desire comfort, she fantasises about the thrill and exhilaration of an enigmatic and reticent sexual partner that knows how to keep her on her heels in anticipation.

An all too common omission White Knights (frustrated chumps) make when going into a relationship with a woman is they relinquish their own frame in order to submit to hers. Frame is essentially your underlying narrative from which you precede. If you possess a strong frame, your discernment is such that you regard yourself highly and are self-concerned, you have dignity and integrity, and you will not disregard them in an acute state of affairs. Having said that, if you renounce your frame for a woman, your frame is frail and inadequate for relationship commitment. A frail frame is one that lacks what the strong frame doesn't. Below is the contrast in attributes:

Strong Frame: Unpredictable, Integrity, Dignity, High-Regard of Oneself, Disagreeable, Ruthless (when necessary), Self-concerned, Assertive.

Weak Frame: Unstable, Insecure, Timid, Agreeable, Effeminate, Submissive, Hesitant, Vulnerable, Self-less.

The striking contrast between possessing a strong frame as opposed to a weak frame is plainly obvious. This comparison emphasises one distinct point, most men today, for the most part, equate with the weak frame predominantly. The notable minority of men, on the other hand, personify strong frame. Besides, the weak frame is figuratively feminine, and thus, you could draw the inference that most men behave like women as a consequence of their delicate and soft qualities.

You must understand, also, that the frame with which you set foot in your relationship is the basis and ground for the fate of that connection. If you are still of the notion that you will yield to her world and merely exist in it, make yourself a favour and break it off in readiness because you will come out overthrown and thwarted. The consequences of such a defeat will be catastrophic, principally for men with a weak frame. Having contemplated that, your only successful and effectual course of action is for her to enter your world, not vice versa. You are the prize in your eyes and that ought to be your prime concern.

In addition, you must cultivate, through the betterment of your circumstances, the qualities attributed to the strong frame. Predominantly, your sense of dignity and unpredictability, and too, your self-regard and situational ruthlessness. These facets are not developed from day to night, they are symptoms of diligent effort in your pursuits, a prudent study of relevant material, and physical superiority through building up your body. Possessing such qualities will inherently generate a strong frame, as the strength of your frame is the side effect of your essential character. Furthermore, you must learn how to convey meaning covertly, as this is women's primary medium for communication. Communicating covertly to your girlfriend will rouse such feelings of misgiving and umbrage that women unconsciously yearn for, and there is a cascade of sexual stimulation involved in conveying

particular implications indirectly that gets her hamster reeling out of control. Men's primary medium of communication is overt and plain to see, such as words, whereas women's is disguised and undercover. Note: *If you want to comprehend a woman's genuine intentions, watch her actions, not her words. Women are ruled by their emotions, and their words usually do not line up with their actions, you must distinguish the two without error. The majority of men are of the opinion that the essentials of Game cannot be utilised in a relationship or marriage since you have 'tied' her up. Here is a fine arcane secret for you; the same temperament and devices necessary to attract her are unchanging and imperative also to retain her.*

The Alpha Mental Picture

There are much disagreement and argument in regards to this subject matter. Even if you have been part of the Red Pill for time, there are still numerous errors that need clarification. Instead of beginning by remarking what Alpha is, I shall first point out what it is not, this way, you shall comprehend the mental picture with better lucidity. Alpha is not conditional on your height nor your abdomen, nor your facial structure, and neither on how virile and tough you seem. Nevertheless, these aspects complement and substantially louden your self-image in people's appreciation. Furthermore, alpha is not at all about being hostile, combative, and uncontrollably autocratic. Having said that, though, possessing the potentiality to exhibit stone-hearted qualities such as ruthlessness and savagery are favourable in the pertinent circumstances.

I shall note here, for further elucidation, that you must rightly differentiate between having the capacity for aggression and being deliberately belligerent by design. On the one hand, the man with the capacity for cruelty is prudent in his conduct, on the other, he is senseless and compulsive to the point of hostility without foresight. You shall, for that reason, identify your flaws and bring them into equilibrium with your strong points. If, for instance, you are excessively aggressive, you shall adjust your care and concern to even out your superiority. Remember: Contrast is majestic, and thus you shall acknowledge and adapt immoderate qualities to make the contrast beguiling and enthralling, not alarming and repulsive.

I shall now discuss the intricacies of the Alpha and elaborate on some points from the preceding bits. Firstly, you ought to recognise that the essential qualities of the Alpha are bound to be muddled by bigotry, this is inevitable. Of course, your self-image is more concerned with how harmoniously it lines up with Alpha attributes. To be able to observe these qualities with an absence of prejudice is unlikely. For people with a natural Alpha affinity, no self-analysis is necessary, they just get it, the frame of mind is internalised and many a time they are ignorant of it. Consider a young boy with a lack of insecurity and self-consciousness, he does not know the turnaround. He is the pure, unconditioned and natural alpha, he discerns and exhibits alpha better than most teenage and adult men, in fact. The rationale behind the boy's unrefined nature is that the boy has not been made conscious of it, it is undisturbed and as a consequence, his disposition is impervious to external influence.

On that account, Alpha is a state of mind that is not systematic or analytical. Consequently, there are alphas in prison and there are alphas in wheelchairs, the mere variance lies in application, not in their mental outlook. There are various alphas in accordance with differing contexts, however, it is of import to recognise that an alpha mindset is not tied to one environment, it is expansive and situational. Also, I see many men appealing on Reddit whether particular conduct is alpha or beta, this, of course, is a foolish question to ask and is in and of itself beta. Whether one gesture is alpha or

beta is beside the point, as being alpha is not a move you make, it is a mental picture you're in, and that renders your actions in their entirety and not in isolated fragments. So, I encourage you to put an end to imprudent questions like these and concede the bigger picture. For it will be of great bonus for you to consider that your essential nature is knowingly alpha, except, I must add that you shall, at first, unlearn the flawed preconceived notions of your virility that have been imbued within by a society that exterminates your masculine ethos.

The meaning, therefore, is that you are not Alpha as a result of your doing, your doing is the result of being Alpha. Moreover, you hold a value hierarchy and your denotation of alpha is contingent upon your values. Thus, your discernment of someone who you regard alpha does not signify an alpha state of mind. On that note, a man who slept with 200 women and was imprisoned does not immediately translate to him having an alpha mindset by necessity. There are full-blown betas who slept with more than 100 women, not as a direct consequence of having an alpha mindset, but perhaps through physical superiority or notability.

Spinning Plates

| ?Women would rather share a high-value male than be saddled with a faithful loser.?

| *Rollo Tomassi, The Rational Male*

A man's merit and self-assurance with women is directly proportionate to his power to choose between multiple women. A plate refers to a prospect who you may be involved with unaccompanied by the intention of becoming exclusive with her. Spinning plates is essentially dating multiple women non-exclusively concurrently. This course of action is generally classified by women and betas as dishonest, unprincipled, and downright inappropriate. This leads me to a rather incongruous truism; women are inherently more competent and proficient at spinning plates than men. Yet again, we see the evident conflict between a woman's actions and her words. Women are hypergamous by nature, they branch swing and filter the superior from the weak. For, their hypergamy necessitates that they continually seek the higher value male.

Hypergamy, in point of fact, does not care whether you take out the trash every morning, buy her flowers on valentines, or pamper her with gifts on her birthday. A woman does not concern herself with your feelings, this is a hard pill to swallow. If you are looking to unfasten your feelings, it better not be with a woman as it is the last thing she anticipates in a man. She does not desire a man who is emotionally vulnerable in her eyes, it dries her up and her respect for him promptly diminishes. She wants a stoic rock, not an unfortified gentle child. If you need emotional release, find deviant means but never go to your woman for resolve, it will be disastrous. Spinning plates enables you to exercise objectivity and aloofness, both of which women cannot resist.

Through spinning different plates you are less invested in each, this lack of investment manifests as a consequence of your growing choices, and in turn, provides you with a frame of mind of abundance that women, principally, detect. Their discernment is such that you are seen as a man that is desired by other women and that induces in her competition anxiety that sexually excites her. What's more, this state of affairs brings about a shift in your conduct that radiates a natural aura of confidence that high-value alpha men, predominantly, seem to exhibit almost effortlessly. This is a consequence of profusion, what you have done is overturned the narrative and got women to contend for your time and yielding to your frame instead of the ordinary reversal. In other words, you are the prize.

Cocky Funny, for instance, is a manner which Alpha males exhibit by nature, they do not think about

it, it is an aspect of their temperament. For, it is commonplace behaviour for men with choices to conduct themselves with a playful cockiness and a comical aspect. Thus, this must be recompensed by men with a lack of options by exercising it around women throughout daily interaction. It shall be implemented voluntarily until you get more prospects in line, and it will increasingly become second nature as your abundance of women grows and your game gets tighter.

Spinning plates is, furthermore, the countermeasure to oneitis (refer to part 1). The deliberate act of seeing multiple women concurrently arms you with the adequate assurance and credence that if one plate tumbles over, you have got two or three more plates who are sexually available for you to fill the space. When women notice that you are hardly troubled by it, they become enraged and in numerous instances, come creeping back into your life. The way you let her go without concern, knowing you cannot negotiate desire while enjoying other choices, she grows diffident yet captivated by your unemotional, steady demeanour.

Understand: You shall cultivate with your plates unsparing transparency as well as a responsibility to sincere non-exclusivity with them. By doing so, you retain frank choices and you are both on the same page. If she does not comply, she is welcome to leave under those terms. By exercising honest non-exclusivity, you also insinuate that you got other options, or give the impression that you do. If you are cunning, utilise sincerity in this circumstance to disguise your artifice in another. Women are naturally more cunning than men, thus, play your cards competently and make her play with the cards you deal. It is of good value to note, that you do not convey your honesty overtly through words, you make your intentions known covertly.

If you got social proof from other women, all the better. Indirect means are always most favourable, for they have an element of ambiguity that leaves women gaps to fantasise. For instance, if you are with a plate at a house party, and another plate happens to be there, do not be reluctant to flirt with the other plate and rouse some jealousy. To sum up, if you expand a strong frame (refer to *Imagination and Frame*), exercise honest non-exclusivity, the right impression will be evidently implied in your actions. As a side note, be prudent in your words.

Further Reading

- [The Rational Male](#)
- [Art of Seduction](#)
- [Heartiste on Game](#)
- [48 Laws of Power](#)

Dark Triad: An Outline of Psychopathy

February 12, 2021 | by Artful Prudence | [Link](#) | [Original Link](#)



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Preface

Psychopathy is an anti-social personality disorder that is archetypal of misanthropic behaviour that distinguishes itself through a lack of empathy, an absence of contrition, and an unwavering audacity that typically frightens more than it soothes. Anti-Social Personality Disorder can be explained as a penetrating standard of ignorance and indifference as well as an invasion of others' liberty. This pattern usually emerges in youth or early teens and carries on into maturity. Psychopathy is also, furthermore, one of the traits that form the Dark Triad, the other two being Narcissism and Machiavellianism. It is designated 'Dark' for its unethical connection to the crime, brutality, and corrupt use of stratagem.

Approximately 50 per cent of the gravest offences in the likes of homicides or sexual assault are perpetrated by psychopaths, and that will inevitably persist. As a rule of thumb, not all psychopaths are serial killers, but all serial killers are psychopaths. An individual who, before the age of 15, has shown disturbance in behaviour and possessed at minimum three of the ensuing behavioural traits is identified with an anti-social personality disorder: *unwillingness to comply with societal norms, deception by fabrication and perjury, impetuosity, hostility and irritability, careless ignorance for their own and others' safety, reckless, and remorseless*. However, I shall draw a distinction here, on the one hand, psychopathy is a dispassionate and unemotional vacuum, whereas ASPD (anti-social personality disorder) is psychopathy with supplemental emotion.

As a synopsis, psychopathy is a kind of compound of character residue. A disorder that is an amalgam of numerous entwined constituents, with a variety of assorted dimensions such as the interpersonal, emotional, living, and unsociable elements.

The Psychopathic Essence, An Analysis

The Sports Car and The Flawless Facade

Imagine a high-end sports car that is simultaneously swift and menacing. That is much comparable to Psychopathy, the blade cuts both ways and it is inevitable. Psychopaths have an abnormal aptness of getting what they want from people, and they know how to wear a mask better than anyone you know as it is their method of shielding to mingle cordially with everyone else. One distinct commonality between all psychopaths is their exemplary capacity to disguise themselves as normal people, this excellent mask is the necessary camouflage for a stone-hearted beast to blend in with the common people, who are seen as mere inferiors in his eyes. This radical contrast between the facade and the actual reality is the reason why everyone is captivated by the psychopath, this ability of theirs to seem so innocuous around ordinary people.

Note: Psychopaths are more superior at reading people than you are at reading them. Their strong powers of judgement and intuition enable them to unearth the right people that they can employ for their own merit. Furthermore, they are astute persuaders as a consequence of their lack of emotions. They know the proper buttons to operate without feeling the heat, this is tremendously favourable.

Their facade utilises a charming and personable aura that serves as the ideal concealment. They exhilarate and enthrall with their spellbinding presence, drawing people in, in the most nonchalant fashion. They understand thoroughly that one of the finest ways to handle people is to tell them what

they want to hear, and how helping someone is the most effortless way to deceive them. Not to mention, a psychopath's short-term sexual game plan is untarnished, since their traits exude a heightened alpha dominance that women fall on their knees for. I say in the short-term for the reason that long-term relationships are demanding for psychopaths, as emotion is not pertinent to them. As a consequence, their lack of attachment and emotion makes them inept to reciprocate intimacy in the long-term with a partner of the opposite sex, although they can use forgery to preserve intimacy should they desire to hold out the relationship. As a matter of fact, a Psychopath uttering 'I love you' carries no emotional depth and from his point of view, it is as emotionless and idle as saying 'I am going for a walk.' Verbal communication carries no poignant depth for the psychopath.

Sensory Mechanisms and Frequencies

Psychopaths do not get alarmed nor fearful, they do not mislay their calm demeanour and in the heat of an acute circumstance, they are uncommonly valiant, as their fear mechanism is not sensitised like most people's. Human beings are antagonistic to risk, their survival instinct and fear mechanism holds them back from undertaking a dangerous state of affairs.

By way of illustration, if you were ever involved in a state of affairs where, for instance, you were on a plane with other unknown passengers, and in the most unforeseeable fashion, the plane undergoes turbulence and it is as if suddenly, everyone turns stiff and apprehensive to death. As you acknowledge this, you grow increasingly uneasy and tense. Well, there is a good chance you are responding to other people's terror over anything. The mechanisms that steer your emotions are not oriented for contemporary living conditions. In the west, people are inherently overanxious and neurotic, their fear and emotional mechanisms have copious authority over their life. In contrast, a psychopath would not feel troubled if his house is burning down.

The Human Brain Waves

Besides, there are four brain frequencies, that differ from beta, alpha, theta, and delta. Beta indicates intervals of towering vigilance and awareness, Alpha signifies times of mental repose, tranquillity, and inventiveness. Theta signifies a contemplative state, recollection, and intuitiveness. Lastly, Delta denotes detachment and restorative deep sleep. Moreover, these waves impart how diverse periods in time alters brain frequency. What is absorbing here, though, is that for most people, theta waves are analogous with meditative and dozing states, whereas, for psychopaths, it is associated with their waking state as it transpires in their ordinary waking hours and even occasionally, during sexual arousal.

Lack of Feeling

Psychopaths have a shortage of understanding others, their lack of feeling renders them incapable of grasping other people's emotional rationale. It is simply not possible for a psychopath to have any concern or importance in the battle of mankind, or calamity and delight. To put it straightforwardly, he is incapable and unconcerned simultaneously.

For that reason, it has been declared that a psychopath receives the words but not the music. The music here, signifying feeling. However, they can put on a facade, as I have stated, and dissimulate their comprehension to make up for their inadequacy. High IQ psychopaths are especially proficient in concealing this scarcity by putting on the most cogent and compassionate front that is perplexing to discern.

Cleckley interprets the psychopath as *?an intelligent person, characterised by a poverty of emotions, the absence of a sense of shame, egocentricity, superficial charm, lack of guilt, lack of anxiety, immunity to punishment, unpredictability, irresponsibility, manipulativeness, and a transient interpersonal lifestyle.?*

High-Powered Traits

Fundamentally, though, the ultimate divergence that differentiates the psychopaths from ordinary people is their careless attitude towards other people's judgement of them, they are utterly indifferent to what others think. This distinction is substantial as the ordinary person is so sensitive to the immediate surroundings, that it affects and determines his behaviour in various ways. On the other hand, the psychopath is impervious to it, it does not phase him in the slightest. In other words, psychopaths could not concern themselves any less with regard to how their conduct will be envisaged by the general public or the world at large, as they are downright indifferent to it.

The central qualities of the Psychopath can be abridged as extravagant self-worth, competence in persuasion, exterior superficial charm, ruthlessness, lack of remorse, and proficiency in cunning. If you ponder it, these are the very traits of politicians in power and that has imbued in it a precept. That is, psychopathy is not as a matter of course, synonymous with crime and brutality, it is as prevalent and customary in the aristocratic ranks where cunning and ruthlessness are requisites to sustain power. Reaching the heights of power is arduous, and you should understand that intelligence alone is inept, it is a competent constituent when it is amalgamated with other traits. Also, you ought to learn to utilise the ideal people by standing on their shoulders, as it were, while concurrently appealing to their self-concern and never to their futility. While psychopaths with a low intelligence quotient find themselves getting implicated in delinquency and lawbreaking, psychopaths with a high intelligence quotient inhabit the higher ranks, leveraging and taking advantage of their condition by becoming influential and powerful superiors.

Three highly beneficial and advantageous traits to possess, if you want to grow more influential and superior, are the strength of character, inquisitiveness, and insensitivity. Insensitivity, in particular, is a potent weapon to acquire in your ascendancy. For the reason, that insensitivity does not keep you awake at night trembling in terror and perpetually neurotic like your competitors. This is its remarkable aptitude, serene self-control and poise that is not interrupted by trivial or grave difficulties. For the psychopath, this is their default, unvarying condition as they are simply callous but for the ordinary person, this must be cultivated through objectivity and disengagement. Furthermore, you must not let your emotions have jurisdiction over your demeanour or decisions in the heat of the moment, for this will exhaust you mentally and bring rise to unnecessary apprehension that is of no utility to you. You exercise detachment through observing your sentiments but not letting them administer you, you simply watch them without identification.

Psychopathic Traits to Refine

Have Unwavering Boldness

Do not be reluctant of standing out of not fitting in with the rest of the crowd, beside the point of what other people think of you. Psychopaths have a steady and resolute frame that is grounded in inboldness, they could not care less what others think of them, and you should not, either. I have

always found it beguiling how we are more interested in ourselves than others but we merit other people's opinion over our own. To embody unwavering self-control, you shall concern yourself more with your own opinion of yourself than with others. In the same light, most people are wrapped up in themselves, and thus their judgement of you should not be taken to heart and nor should you try to please them as that too is a consequence of concern.

Impose Robust Boundaries

Psychopaths have robust boundaries, their ruthless nature warrants this as well as their lack of remorse. If you do not know how to impose strong boundaries, people are going to walk over you every chance they get, chiefly if it appeals to their dividends. You ought to cultivate a higher self-concern and say 'No' when circumstance necessitates so as not to give people the opportunity to coerce you into a state of affairs that may lead to your undoing. Moreover, enemies pose as friends many a time merely to come to have what they want off of you. Comprehend this and know how to fence it accordingly without coming off as ill-mannered. It is not necessary to be discourteous to disentangle yourself from an undesirable case. Courtesy and discreetness are the ideal alternatives.

Learn Persuasion and Cunning

Psychopaths have a natural aptitude for coaxing people into doing what they want. This is a ramification of their immunity to the immediate warmth associated with talking someone into doing what you want. For a psychopath, it is quite like touching a heated pan without your hand getting to be sore. For that reason, you have to become competent in disconnecting your emotions from conduct and condition. That is to say, you unfasten the sentiment from the circumstance, and formulate your incentive so as to seem as if it is of service to them, and if they pass on it, they will be squandering a lucky chance. You encourage such gripping desire by making them feel honourable with respect to what you want them to do, reassuring them they will be better off. Building rapport with your recipient is substantial nonetheless, being in tune and adapting your words relevantly should be employed throughout to lower their resistance. To learn more with regards to cunning, read some of my other work under [essay archive](#).

Don't Take Things to Heart

Learn to not take offence or get upset over trivial matters, especially any sort of verbose which usually stems from bitterness or distaste. People have a propensity to ascribe particular motives to what people utter, and this is not often the case yet even if so, this is not your difficulty but theirs. If people bring up an allegation against you, do not let a passion unfold. Being theatrical in defending your position is not going to convince, it merely makes you look unconfident by means of seeking vindication through justification. You should, firstly, consider some inquiry, and form a picture of what your course of action would be if you were not so reactive. Secondly, consider also what your course of action would be if you were insensitive to other people's verbose. This contemplation will make it evident to you that your sensitised response in the former holds you back from ruthless and assured action. And moreover, it will make it apparent to you that the course of action you formulated in the latter is more direct and self-regarding.

Do not get Troubled, Maintain your Cool

Psychopaths have a capacity to maintain their calm collected composure even in acute situations, they have a zero forbearance policy on worry, and it does not master them in the slightest, even under severe circumstances that may, in the ordinary individual, give rise to dreadful anxiety. Psychopaths, much like competent monks, possess a state of mind that is watchful yet present, giving neuroses no time to perpetuate their condition. In the same way, you should not be swift in reacting to the immediate situation at hand, stay unruffled and do not ever get flustered, it is fruitless. Getting flustered will not resolve any potential difficulty in view, and it will certainly not make the state of affairs any more advantageous. Let things unfold, for even if things do not go your way, maintaining your superior condition is laudable and people will regard you for it.

Irrational Confidence and Ruthlessness

Psychopaths possess almost unreasonable confidence that stems from their outrageous egocentricity but invariably, when it is coupled with their superficial charm, people find them hypnotic as they carry it in a daring fashion. There is a good reason why psychopaths find means to get what they want, it is their self-assurance and ruthlessness. Their self-concern is more important than other people's sentiments and thus, whatever reaching their ends demand, they will do unapologetically in the most intrepid manner. You have to be assured of yourself, you need to have the nerve to go after what you want without apologia nor expression of regret. Unless you have imposed injury, you do not owe anyone an apology, even if it may seem like you are bullied into it through mental masturbation, it is needless and makes you look inadequate. Stand up straight with strong posture, own your walk and have high regard for yourself. Your stateliness is the most valuable badge of honour, do not be careless with yourself. Embrace your virility and refrain from seeming timid, for it will make you look inferior without exception.

Further Reading

- [The Wisdom of Psychopaths, Kevin Dutton](#)
- [Confessions of a Sociopath, M.E. Thomas](#)
- [The Good Psychopath's Guide to Success, Kevin Dutton and Andy McNab](#)

The Masculinity Paradox and Women

February 12, 2021 | by Artful Prudence | [Link](#) | [Original Link](#)



It is rather beguiling how men, being the stronger sex, are the ones who get exploited by women, not the other way around. There is imbued in it a sense of sarcasm how present culture has grown more womanish and unmanly. The tragic paradox, therefore, is that men live in a society that is largely dependent on men's clever labour for its prolongation, but on the other hand, depresses and subjugates his virile nature which is the very source of his excellence. To persecute someone on his immorality is reasonable, but to bully and rebuke him on his fundamental nature is disturbing and ruinous.

The question of why women are scarcely uncovered and put at risk is a curious one. However, it is a question that you can answer for yourself through observance. The culture we live in today is such that men's lack of courage and self-respect has brought about the very downfall of its sex, and it will not be undergoing any transformation for its betterment any time soon. Men today are caught in a descending stream of misapprehension. Thus, to talk them out of their own mistaken beliefs is arduous and doubtful. For they can observe evidence of their testimony regarding their beliefs through tinted glasses, and men are less likely to disbelieve it when the case is such. And so, we live in a civilisation that is dilapidating men's essence progressively. Masculine traits such as dignity, strength, decisiveness, self-assurance etc. are in short supply and weighed down because men have missed their mark, but they are ignorant of this verity.

This leads me to the state of affairs involving women, whose nature too has deviated as a consequence of men's disillusionment. Women becoming increasingly more masculine, as a side effect of men's incapacity to live up to their purpose and embrace their nature. We find ourselves, therefore, in a state where men have renounced themselves for women and handed them authority. Invariably, women are incompetent in leadership as it is man's work to fulfil, but they cannot help but give it up since they lack ability as a consequence of their ill-conditioning.

Think about it, why should a woman acquire the knowledge to resolve a flat tire if a man can do it for

her since he is willing to? You see, a woman will resort to men and utilise him should the opportunity arise. Men's functionality differs, but women, whose life's work and ambition are inferior to men's, require men for just about everything. The masculine traits that serve no usefulness to the woman, she will not deem manly. Conversely, those traits which she can benefit from, she will regard as masculine. This leads me to this unpleasant and grating truth; the most impoverished man is almost always the one that gets utilised by the unappealing woman. Without a man's strength of character, a woman will capitalise on his weakness to their merit without mercy.

There is a strong moral here; when man deviates from his nature, he brings the worst out of women. The destructive aspect associated with the feminine becomes amplified and present in the truancy of a man's dignity. Having said that, the vast majority of men lack sufficient integrity and modesty to make women respect them, bringing the antagonistic aspect out of a woman's natural temperament, which should be yielding and soft. You will never be treated with soft submission if you lack the competency to be firm and assured with a woman. Understand the polarity, women detest frailty and compliance in men as that is the very function of the feminine.

If you want to have a favourable outcome with women, therefore, make your purpose your prime concern as this is your life's work. You give your life supreme meaning through the diligent work you put towards carrying out your purpose as a man. *Remember: no matter your pursuit, you live in a ruthless system that is intended to benefit off your shortcomings because mankind is self-absorbed.* However, the incongruous verity remains that a man is continually looking, through wilful blindness, for someone to sell him into bondage and more often than not, it is a woman he picks out. For only as a drudge does the man feel stable and shielded. His life's principle revolves around the doctrine of *delight in imprisonment* as he lacks the strength of character to sustain a relationship with a woman as a fine accompaniment to his already content life. Instead, he incarcerates himself for her, neglecting his life's work and conforming to her territory as that is his prime concern.

The most substantial inaccuracy you can make is to presume that you are an equivalent to the feminine. This is to say that women are of identical emotional and mental ability as men, which is silly and unfruitful for both genders in question. The biological and organic make up associated with both sexes is such that they personify a polarity that enables both the function of the masculine and feminine to coordinate in perfect euphony. However, when the stronger function of the masculine is deficient to operate and act as its nature implies, the inferior function, in this case the feminine, is in a state of dissonance. The deficiency of the masculine is a consequence of a culture and way of life that has conditioned men in a way that subdues their masculine essence.

Men's abstract ideals of women are also, invariably, a ramification of their dishonourable conditioning. For, a man sees a woman fulfilling her role in her home, by cooking, cleaning, doing the dishes, and other such jobs that involve the household and the family's wellbeing, and it scarcely crosses his mind that these responsibilities inherently make her untroubled. Moreover, if a man stopped from his careless hurry to development and re-evaluated his course of action, he would come to grasp that his striving to convey to a woman a sense of encouragement, is utterly ineffective and to no avail. Nevertheless, when the man comes to the recognition of the vanity in the culture of the woman, naturally, he believes it is his liability and is restraining her. In the present time, though, the roles have tipped over, and the dependency that the woman once had upon the man is no longer customary.

Presently, the genders are conflicting and in total discord, women have grown increasingly masculine, men increasingly effeminate. The traits associated with favourable masculinity has come

to be sparse, and the traits associated with favourable femininity has come to be just as unusual. Evidently, today, men possessing such traits as integrity, stateliness and dominance are regarded as pariahs that have not conformed to societal norms. You see, men have become such a letdown, that when such traits as stateliness, integrity, and toughness are exhibited, it is regarded as radical to the common people. Do not feel compelled, therefore, to abide by societal norms. If you have not acknowledged the disarray of this cruel system, there is a good chance you have been taken in by it. To conform to a system that subverts your masculinity is to wreck your magnificent potentiality as a man whose purpose in life transcends any dogma and tyranny.

You must identify where your indisposition lies, find out how you have come to be a casualty in the system and untie yourself from it. Your purpose as a man is not your connection with a woman, this is merely an accessory, it is your divine aptitude with which you will serve the world. This is your power, and no one can take away from you till your demise. It is your life's work, it should be your prime concern without further negotiation. Women only have their place when your life purpose has been determined and established. This is the perfect panacea to avert your desperateness and craving for sexual relations.

To compound it, careful consideration for your physique is of great importance. Your body is a reflection of your inner being in many ways and a well-kept body signifies self-respect and pre-eminence. A poorly kept body looks careless and indicates a lack of discipline in physical wellbeing. Furthermore, better your intellectual capacity through industrious study of brilliant writing. In other words, read great books that will serve you. Two crucial themes are power and prudence since the common people are inadequate in cunning and canniness. In other words, they lack competence and intelligence. The third should be that of your vocation, which will push you forward towards impeccable mastery in execution and knowledge.

If you are in charge of the realms mentioned above, you will be so well ahead of the crowd, that you will start to regard mediocrity with some contempt, acknowledging first hand how inferior present standards are.

Devices of Persuasion (Part 2)

February 12, 2021 | by Artful Prudence | [Link](#) | [Original Link](#)

Preface

This is the second part of *Coaxing Devices*. A piece of writing conferring about various stratagems of **persuasion**; a facet of cunning that sways and convinces people to make the decision you desire.

In the first part of this essay, I will break down and analyse the craft of **Intimation**, drawing reference to **Art of Seduction; The Art of Insinuation**, a device like no other as there is no possible safeguarding course of action that you can engage in to counteract its potency.

In the succeeding part, I shall break down **Law 13; Appeal to People's Self-Interest**, a worthy addition to Intimation. People are inherently selfish, this verity allows you to leverage their self-centeredness through the strategic use of charm and entreaty to lower their opposition.

Employing Intimations

Insinuation is the most unparalleled mode of persuasion and influence. One indefinite suggestion and you have left your mark. An intimation is difficult to catch as it is so understated. It does not manifest straight away, only days later, and when it does it may show itself to be their own thought. Its efficacy makes it one of the most vigorous weapons you could use. It has, furthermore, a unique way of imparting its substance through brave statements accompanied by withdrawal and apology. Moreover, trite and commonplace talk is coupled with enticing body language and equivocal comments. Intimation is its own expression and this compound is the prescription that penetrates the unconscious.

Direct means are not as effectual in matters of persuasion and influence, being straightforward about your wants and needs is impolitic and foolish yet most people do not know better. Words carry bias and that bias is competing with an extensive stream of predetermined ideology that is already present in the individual's psychology. So, there is a conflict of preconceived ideas and newly harvested bias. Set out to prevail on people and they will grudge you for it, with the thought that they lack the capacity for conclusiveness. No competent persuader, be it with women or business matters, without becoming adept in the art of intimation.

Intimation is straightforward, all it takes is one trite comment and a seed of suggestion is sowed. The very delicacy of an intimation does not make it unforgettable in its application, it only comes to be prevalent as it grows and pervades the psychology of the subject. The effect is such that it seems as if it sprung up artlessly in a natural manner which makes it all the more astute. It will seem to the subject, furthermore, as if it has been present ahead of time. The inkling sinks in and an elusive crack pierces their vulnerability. A hint dropped in an animated discussion, for instance, is one such convenient smokescreen. One principal key to bear in mind is the vagueness of words, their indefiniteness makes them compelling and inscrutable, leaving your subject somewhat bemused and simultaneously swayed.

Upon leading off an interaction, implying things that people yearn to hear will give you a sufficient impetus for persuasion, with the potentiality for delight and excitement or affluence. This should not be misused and hackneyed, though, for this will disintegrate your course of action. This should be

utilised mainly in the opening when their guard is up. There is no exception, just about every individual is deprived of something in life, there is always a sparseness somewhere whether by a large or small margin. Perhaps a rapture of delight that has not come to fruition or a deficiency in adventure. You can identify their insufficiencies by opening them up, and you open them up through divergent suggestion, intimation, and understated inquiry.

By way of illustration, a simple tumble of the tongue that is seemingly a closing remark, or an attractive and enticing source of information, or a declaration that is swiftly followed by apology. Having a sense of repartee with people arms you with an ideal front, when people are in contemplation, your insinuation is that much more imperceptible. If they are in a state of ignorance, either very loosened up or preoccupied, this is a good opportunity to drop an intimation. People have an organic opposition by their nature, and a mere implication circumvents this verity and appears to them to be something that has arisen inherently. This is the degree to which a simple implication expands, its substance takes a creation of its own.

People's creative power and wishful fantasy is a lever that can be utilised through an attractive and alluring concept or thought, but to do so you should seize their imaginativeness and get it roused. When a deep yearning is entertained through your persuasion, people are apt to consider and harbour it further. One shall remember, as well, that intimation is the subtle communication of desire and joy. The world lacks secrecy, your yearnings and sentiments are too overt, leaving no space for plotting and mystery. People pine for paradox and unsolved problems, for it gets their imagination spinning, and when you are the person who is stimulating such suspicion, you radiate an aura of charm and appeal that is deprived in our culture.

Body language is also one more device you should be alert and watchful of. Words are a great device for intimation, but body signals, gazes, and glances are all consequential. Become a student of human nature, and learn to scrutinise body language to assimilate its significance. Frankly, your glances and stares are continually being interpreted, thus, transfer the implications to your benefit. If you want to interpret one's intentions or feelings, observe their body language more than their words, for words are easier to control than a gesture. Your manner of conduct, then, is also of import, your look in your eyes should be one of temptation and charm, and your articulation not absurd.

Leverage People's Selfishness

*?Law 13: When asking for help, appeal to people's self-interest, never to their mercy or gratitude.? ?
Robert Greene, 48 Laws of Power*

In matters of support, it is more sensible to charm the other's selfishness other than their appreciation or leniency. Men are so personal and prejudiced that all that is of interest is themselves, other than that, there is not much. Man will, with pleasure, disregard any acknowledgement as this is deemed a dreadful responsibility for him, and to compound it, he does not feel indebted to be thankful. You see, people of this kind are best dealt with in the most succinct time by making it understandably evident that your success is in their interest to advance it.

The pragmatic person is ideally spoken to pragmatically, for that manner is most suitable for his understanding. The brave and tough ought to treat the feeble and inadequate with their vigour, exposing them to acute hardship in order to pull them out of their timidity. The means you use to get to that point is of your choosing, however, self-interest is an impelling force that drives people to act outside their supposed normal ruts. When their demands are met through tempting intrigue, their

opposition will be relinquished. If you are putting forward an invitation for support, you are dealing with a person who has requirements to be met. If your capacity to discern his character is poor, you will not be successful in your entreat. You should, therefore, get to know their wants and needs carefully, so as not to muddle your interest with his as that will only result in fiasco.

You can understand one's psychology through personal inquiry, what is his prestige and social position? Is he despised or conceited? What is his reputation like from what he has told you? Can you discern his motives, is he money-oriented? This is an essential course of action to make as close a precise assessment as possible. To give an example, a despised person will not have a good name, and there is a good chance he may be wrapped up in himself. He may be despised as a result of having little to no acclaim and an incapacity to win people's heart through charming appeal. On the other hand, a person who is driven by money will be obstinate and strong-willed, more often than not requiring more than appeal to satisfy and thus, a more thorough recognition of their shortcomings will be adequate to soften their aversion and benefit from his flaws.

The various distinctions between you and the person can be detoured by drawing attention to his needs and making them alluring enough so as to entice him. His needs and wants should be given a certain emphasis so as to seem like there is something substantial to be gained for him, while concurrently not disclosing your motives to him as this will unsettle him and conflict with his. Concealment of your motives conveys to him the impression that his needs correspond to yours, and thus presumes that both he and you will emerge with a positive result. To consider the other person's inclinations and disposition, clear any sentiment that shrouds veracity.

Laws of Power: Reputation

February 12, 2021 | by Artful Prudence | [Link](#) | [Original Link](#)

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?A reputation once broken may possibly be repaired, but the world will always keep their eyes on the spot where the crack was.?

Joseph Hall

Introduction

Your good name speaks before you, and unaided reputation can terrify and triumph. If you are careless with your reputation, however, your vulnerability will be utilised from all possible angles. Your reputation, therefore, must be cleverly being shielded from all possible fronts. Your reputation is the basis of your power and if you start on the inadequate footing, everything will cave in eventually. Repute can be so powerful that it can hurl enemies into submission or put them on the defensive before the real conflict ensues. Intimidation and stature can stir up immense terror, transforming an army's strength into vulnerability.

?Even those who argue against fame still want the books they write against it to bear their name in the title and hope to become famous for despising it.?? Montaigne

Repute has that remarkable power of making you seem larger than life, it elevates your spirit and reinforces your strength. In the eyes of others, good name makes you seem more significant, amplifying your self-image into one that commands respect. Everyone values repute, even if they are in denial about it. Where their self-interest is concerned, it rules over them and if they oppose it, they will still unconsciously seek it. As a matter of fact, reputation will never be portioned. You can share your virtue, but not your renown, as no one has conferred his reputation to someone else.

Building up your Reputation

?Regard your good name as the richest jewel you can possibly be possessed of. For credit is like fire; when once you have kindled it you may easily preserve it, but if you once extinguish it, you will find it an arduous task to rekindle it again. The way to a good reputation is to endeavour to be what you desire to appear.?

Socrates

A man with a bad name is usually detested or loathed by the people. Someone who has an inadequate moral sense but has not injured his reputation is more manageable than a man that is detested or loathed by the public eye. This is eye-opening; people miscalculate the impact of good name, for they rely much on appearance. A firm reputation delivers you from exerting much energy, it grows and

amplifies your presence and overstates your power to an elevated state. Furthermore, a good name also commands respect and makes you an engrossing figure. It is the most ideal form of social proof you can have. However, one momentous error and your reputation is injured, and you don't necessarily know whether you will recuperate from it or reclaim it.

During the emergence of your name, you should make yourself renowned for a distinct quality that outshines all others, this could be your magnanimity or your transparency. If you got a good name for honesty, for instance, it will serve as an ideal smokescreen for all your methods of artifice. This particular feature will be the central quality people will ascribe to your good name, and thus it should be loudened to be heard. If you base your reputation on a simple formula, and not make it more difficult, you shall get better. The appeal you get from your spirited quality will make you known. You shall guard your reputation rigidly during your disclosure, to avoid unnecessary conflict that will obstruct your course of action moving forward. If you know you can avoid a conflict, do not oppose, you are until now growing your name.

Remember: Your reputation is one of the most sumptuous treasures. Once you have it, it is not difficult to sustain. However, if you wipe it out through error, it is taxing to regenerate.

Be considerate and assemble your reputation without haste, for this should not be hurried. If it is established at full tilt, it will not stand firm, and a foundation which is not secure will tumble soon enough. You shall learn to be forbearing with your reputation, putting your name out there among many people in an understated yet daring manner. Do not be one of those people who invites himself, in the most straightforward manner, to an event or social gathering. Conceal your scheme, and find an alternate route that is oblique. The roundabout method will make your state of affairs more reputable, it does not rouse unnecessary trace or make you seem too eager. Know how to be subtle, then, to avoid dispute and misgiving.

?As a general rule, a reputation is built on manner as much as on achievement.?

Joseph Conrad, The Secret Agent

Those people whose name is already established invariably have a higher standing, personifying their firm foundation and good name. If you know they are acclaimed and the right people are on their side, you should rub shoulders with them. You shall remember, though, that their public perception should balance out with yours. Your relationship with reputable people will amplify your status, and moreover, it will breed new opportunities to meet other highly regarded figures. As a consequence of this, your social network expands and so does your good name. Your network determines status in various ways, you shall not mingle around inferiors whilst building up your renown. Respected people present you with the possibility, time and again, to develop your character. It comes down to your determination, then, to seize an opportunity when it reveals itself.

There are, nevertheless, those favourable moments where another man's reputation is worthy of assailing. Primarily when you have less to lose than he does from a state of affairs. In such a situation, you have more to gain from it, and he has more to lose. It is a potent weapon that can be exercised on those figures whose renown and status will be advantageous and useful for your stature. This does not mean that it is pertinent to every higher-ranking person, though, there are those persons with a supreme status that should not be pounced on, their callous nature will destroy much of what you have built, and your recuperation is not warranted.

The moral, therefore, is to not be foolish and be mindless in your affairs, you should approach this undertaking with modesty and courtesy, organising your artifice in the most covert means available to

you. If you conduct yourself like a man who is endowed with nobility and self-respect, many doors will be opened for you because you got those exceptional traits that are attributed to the superior.

Sustaining your Reputation, and Enemies

I shall discuss, in this section, how to preserve your reputation circumspectly, procedures you can apply to break down your enemies, and manner of conduct that alleviates potential injury to your good name.

Being careless of how others perceive you is not macho, it is somewhat thoughtless. For your self-image should be controlled by none other than yourself, if you pay no attention to how you are being discerned, someone else will, and they will gladly cast you in an inferior light. Disregarding your self-image in the face of the people is like being indifferent to your name. Reputation is conditional on self-image to a considerable extent, and thus paying no attention to it is counter-productive to sustaining your good name.

If you are being criticised or censured, resist the temptation to oppose it in a self-justifying or defensive manner, this will motivate them to further mock you. It will be like adding more fire to the flame, you make matters worse. Learn to alleviate your reactivity, it will prove advantageous to preserving your reputation and evading an entanglement that may harm your good name more than promote it. If you do not have mastery over your emotions, they will rule you and weaken your position, this is ever so relevant in matters of stature where a serious omission may lead to your demise.

If you get flustered over trivial matters, it is a demonstration of weakness. You ought to control and govern your temper and shun away from minor retribution that is of no use. Your temper is the gauge of your good sense and prudence, therefore, do not discount it. If you are to break down an enemy, do so in a calculated fashion, or else not at all. Considering you have a firm reputation, there will be possible strikes thrown your way, you shall know how to exterminate them before they become pervasive. [Niccolo Machiavelli] expressed it in this way; 'One must be a fox in order to recognise traps and a lion to frighten off the wolves.' To be heroic, then, is not adequate. You shall adapt your character to have heightened perception and excellent foresight to identify stratagems and snares plotted against you. To have the capacity, in a set of circumstances, to alter your outlook and take a bird's-eye view, taking the cautious and necessary steps that will cripple the enemy.

You knock down an enemy by exploiting their flaws, creating openings in their reputations that weaken their position to oppose you. Every enemy has his shortcomings, to leverage them, though, you shall first recognise them without uncovering your own. A definite place to start is through subtle and clever stratagem, such as mockery or derision. The ideal smokescreen to carry out such stratagem is a superficial charm. Superficial charm allows you to mock a person without coming off resentful, bitter, or inferior and it safeguards your likability. This is known as *The Fake Hypnotism Demonstration*. Note: your mockery should not be hostile, as this will not do your name any good. If through ridicule, you manage to put your enemy on the defensive, your reputation will heighten, under the condition that you have an elevated status that is esteemed.

To add to the previous section, courtesy, modesty, discretion, and circumspection will be of great import in maintaining your good name, as these are traits that epitomise a superior man. In addition, you must also have a capacity for immorality when circumstance necessitates. This is not to say that you are by disposition dishonourable or corrupt. However, it is better to be feared than loved, and

thus you should have a capacity to be a great deceiver and liar when called for.

Moreover, spreading false gossip about your enemy is another such method that rouses threat. The rumours that you stir up can intimidate your subject to the point where their self-defence becomes the product of various miscalculation. You put your subjects in a tough predicament with this method, for if they are to point out the falsehood, they may appear self-justifying and as a consequence, generate misgiving. On the other hand, if they are to set it aside, it may very well worsen their condition depending on the state of affairs. Lastly, never overlook your high standing and do not allow your good name to grow uninteresting, for variety is the spice of life and you shall breathe new life into your character to keep it bright.

Further Reading

- 48 Laws of Power, Robert Greene
- The Prince, Niccolo Machiavelli
- The Art of Wordly Wisdom, Baltasar Gracian
- The Book of the Courtier

Laws of Power: Attention and Mystery

February 12, 2021 | by Artful Prudence | [Link](#) | [Original Link](#)

Preface

Good name is not enough without eminence. Attention is an essential element of fame, without your recognised attendance, you merely mingle with everyone else fruitlessly. To be esteemed is to have people's eyes on you, irrelevant of whether it is through infamy or uprightness. To rouse intrigue is to have an audience. It gives you exclusive soundness and justifiability and bestows you a favour to excel. Crowds tend to coexist together, it is a chain reaction where the few become the many and a chain reaction compounds rapidly. P. T Barnum's principal elements for moving forward and prospering was to know how to court attention. Disagreement and argument heighten your recognition, and contrary to common misconception, you should not demur about a contentious image.

For that reason, a controversial image that sparks difference is not substandard. A storm kindles both excitement and dread, making people conspire over a state of affairs and its unravelling. Condemnation and criticism are more beneficial than disregard in certain conditions. Showmanship is a mark of the master, a charm and a hypnotic influence that draws people in. Any form of censuring should not be taken to heart, remember this. Your composure is the downfall or the advancement, unwavering tranquillity will be sufficient in most circumstances. Do not shun away from your peculiarities, bring them to light. The unfamiliar and abnormal is captivating, rousing both dispute and inquisitiveness among people. Unfamiliarity and distinction is the magic bullet, it makes you transcend the ordinary and appear larger than life.

Pablo Picasso had a capacity for sustained attention. He knew well how to create disruption through intentional and unpredictable adaptations to his style of work. His unpredictable manner engrossed crowds through his consistent inconsistency. Picasso always had the upper hand, there was no need for enduring stability, he was consistently in opposition with his art. Therefore, well-judged invigoration will sustain notice, and leave people eager. Remember: do not let your work or image grow monotone or mundane. Adaptation is essential, recondition your methods often, deliberately and calculatedly. To be flexible is to be changeable circumstantially. Do not bore your admirers, ordinariness and intimacy are fruitless and should be avoided. Lastly, Mata Hari also captivated by her constant restyling of narratives, such as attire and different dances.

Cultivating Attention and Being Mysterious

First, make yourself easily visible by the public. Slipping in the mob will only make you blend in with everyone. A hint of boldness and mystery in everything will make you grandiose. While the mob retreats into timidity, you stand out with distinction. As I elaborated in an essay on *Reputation*, focus your emergence on attaching your name to a divine quality that makes you remarkable. A memorable feature will set you apart from others as it will be the centre of attention. Condemnation by the mob should not make you apprehensive, your individuality unfastens you from them. Do not diverge sound from substandard attention, both will serve you. Actually, rousing argument and

debate is an effective method to condemn a figure with much renown. He has more to lose, you more to acquire. Regardless, steer clear from such schemes when you have prominence or do not misuse them.

A spice of mystery in everything is divine, it is both revering and compelling. Do not hurriedly proclaim yourself if you are not recognised. Exhibiting your intentions obviously is not clever, refrain from talking openly about them. Only fools utter their plans, the wise dissimulate their past conduct. The divine way is not wholly revealing, thus do not be explicit in your explanations. Reverence is stimulated by the undefinable, not the affable. If you are confined from being mysterious as a consequence of conditions, at the minimum you should be less clear. Familiarity is tasteless, people are too predictable, you can foresee all their moves and there is little allure. Ordinariness is both cheap and unrefined because it is less taxing to be unrestrained than to be reticent. Moreover, composure is the ability to direct your tongue amidst an intense moment.

Mystery's enchanting nature induces explanation because what cannot be deciphered generates power. In a trite world, things that were once prohibited have grown familiar and unremarkable. What is puzzling is longed for, creating a compelling urge to fathom it, owing to the feelings it induces. Besides, the imaginary is analogous to the incomprehensible. People feel superior to the predictable, they feel in control when action is foreseeable. Play the unforeseeable game by being unpredictable, avoid playing as expected. Mystery in your everyday living can be implemented in subtle manners; it charms, tempts, and pierces one's psychology.

Ambiguous language, silence, unpredictability, and contrast all achieve such enigma when executed correctly. A common image is stable, interrupting your appearance unpredictably catches people off guard and brings about interesting responses. Once an image is disturbed with inconsistency, people are demented by your conduct and thus you hold the upper hand, this is a favourable position. Indescribable demeanour provokes uncertainty and this verity could be leveraged. The divine demands respect and familiarity rears contempt. The impudent mob are incompetent in good judgement, and thus your good service will be misconceived and belittled. The quintessence of mystery: partial disclosure excites, secretion entices. However, know when to captivate or withdraw, develop sufficient awareness of surroundings. Greed is insecurity, and exhibiting it among your superiors will challenge their good name and offend them. Mystery should not evolve into deception, modesty should not be left behind. Enigma should be pleasurable, but not menacing.

Stoicism: The Wisdom of Enduring Hardship

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Epictetus' crucial rule of life was to live through and endure things in a brave manner. To endure suffering is to bear the burden of life in a heroic manner, the mark of strong character. Death is not disastrous, what is tragic is to live a loser every day knowing you have drastically missed your mark in fulfilling your intention in life. That intention is your plan to triumph over adversity, overcome anything that comes your way, and become competent in your aptitudes through industrious application and self-mastery.

Practically speaking, no amount of foresight can ultimately prepare you for the incomprehensible disorder related to daily life, the variables are too intricate for any human being to comprehend, and should be left to be determined by divinity. Nonetheless, the indicator that decides how much hardship you can bear during times of disruption is your fundamental temperament. Character will either make you a victim of misfortune through your weakness or will endure the difficulty and come out stronger through opposition. A man with the strength of character will undergo distress without becoming a sufferer of circumstance. A man with a frail spirit will become a casualty to circumstance, for he has not conquered his emotions. The former governs his feelings through exercised detachment, the latter is ruled by them through compulsive action and self-sabotage.

Normality puts fear at ease, the uncommon and unexpected triggers your guards and puts you on the defensive. The unexpected is akin to unknown territory, and thus the unexplored terrain demands extra-ordinariness because invariably, ordinariness is not sustainable in a realm of unfamiliar encounters that you will not be ready for. In other words, when you confront the unknown, you are

augmenting your psyche through venturing out into a realm that propels your character to adjust to a domain that utterly transcends the ordinary. On the other hand, your deliberate act of eluding confrontation with terror does not solely influence your good name, it too impacts your friends and family. It is like tossing a stone into a pond, the ripples are pervasive, moving those adjacent to you. As Emerson once remarked, courage is derived from the recognition of having tackled a thing previously, which in turn generates more bravery. In point of fact, boldly courageous people are not entirely fearless, unless they are psychopaths, they sense fear stroking them. In the same way, you would feel the heat if you were to stand close to a fireplace. Except, courageous people have the nerve to not look away when fear is looking them in the eye and this is a pivotal point because only through encounter will you overcome it.

That being said, the only way to make sense of fear is to confront it irrespective of what uncertainty you may have if you hesitate it will weigh you down enough to paralyse you into inaction. If you are effortlessly swamped by feeling, this is not a consequence of present conditions, but of past remembrance, and this verity will cloud your lucidity and sense of importance, continually procreating failed strategies that do not hit the mark. To move forward and refine your sword, you must insist on confrontation, waging a war on yourself that will polish your disposition.

People tend to become frightened when they are pressed in a state of affairs because they are faced with the burden of performance, growing increasingly muddled and restless over their sense of fear. This is the reason why people shun away from war and action because the responsibility associated with its confrontation is rough and thus, it is not difficult to evade the situation altogether. However, there is a price to be paid, as without responsibility your life is aimless and filled with perpetual hardship. In the short term, it is easier to disregard your duty, but in the long term, you will pay the price with the tragedy of having zero responsibility and living defeated knowing you have utterly missed your mark.

Conflict avoidance comes to be an addiction, a negative feedback loop that eradicates your thirst for battle. Running away from conflict weakens you to the point of stagnancy, it draws you into its snare until it demoralises you because avoidance provokes further apprehension and isolation. To compensate for this state of reality, presence of mind is the countermeasure to psychological weakness. Presence of mind shifts your focus to the present moment, attending to its immediate conditions and getting rid of any preconceived notions that may misrepresent or bend the here and now. It enables you to concentrate on what is important and stamping out what isn't. This clarity gives you sufficient vision, and it also compels you to unfasten from your ideologies and ways of thinking that you have clung to.

Furthermore, presence of mind is a calm composure amidst the disorder of life, it demands your strength of will, an amplified firmness of purpose. The capacity to endure disruption in a calm and unperturbed manner is a superior position and a mark of real fortitude. However, so long as you are holding on to excess baggage from the past, you are incapable of such a state of mind because you will be constantly preoccupied with that which is not of importance to the immediate present. Lastly, learn to find solace in hardship, as there is no privation without some repose. Meaning could be found even in the most acute of situations, there is some sense even in the most devastating conditions, and if you can identify it and find some ease in it, perhaps the terrible burden becomes a little more bearable. A chief general must have the ability to maintain his composed manner in both good and adverse positions, a Stoic man, even under severity, maintains adequate balance and sensibility,

unbroken by keen emotions.

A sense of urgency from external factors stimulates growth. Urgency generates insistence and determination, making you more resourceful and less timid. Timidity weighs you down and makes you ill-protected, it compresses but never expands you, and it sustains itself through mental narratives that are misapprehensions of reality. Moreover, timidity lacks a sense of rationality and pragmatism that is essential to efficiency. Let urgency be your moving force, pinning you to a wall, where your only choice is to move ahead, never backward. Contrary to popular opinion, you do not have to be prepared in every respect to act, and too often, playing the waiting game is merely postponement because you know you are nervous and prolonging inaction is more comforting than confrontation.

Remember: If you lose your equilibrium when your margin of error is minute, it is more intimidating and thus, it generates extra vigour to prevent miscalculation at all cost. Very often, this is what is necessary to pull you out of your ordinary ruts and expose you to the realm of both rapture and terror where much is unforeseeable and unpredictability is commonplace. Act before you are ready, therefore, to avert uncertainty. The warrior has a swift manner, confronting his duty immediately.

Ultimately, the deliberation of death is of great importance, do not let the thought be overlooked, consider it while you are here as it is approaching. Furthermore, it is liberating when death is gazing at you amidst a critical moment, as it induces animation and ingenuity, generating incredible drive and motive that suddenly augments your energy tenfold. People, many a time adapt only when condition necessitates and if there is no sense of urgency, they will unearth means for escape. Conversely, when a backup plan is not an alternative, you have the weightiness of necessity driving you, recognising that if you fall flat there is no safety net to salvage your disaster.

Further Reading

- Epictetus: Discourses and Selected Writing
- Epictetus: The Enchiridion
- Seneca: Letters from a Stoic

Laws of Power: Making People Come to You

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?When I have laid bait for deer, I don?t shoot at the first doe that comes to sniff, but wait until the whole herd has gathered round.?

Otto Von Bismarck

When the other person is forced to act, you have more control. Making your opponent come to you is more beneficial in many conditions, and abandoning his plans in the act of doing so. **To have the capacity to preserve the upper hand is the spirit of power and to coerce others to act in a reactive manner to your initiative, putting them on the guarding end.** If you are compelling someone to move, you are the one in control of the circumstance, for the person who has command and sway holds more power. To place yourself in such a position, you should, firstly, overcome your emotions.

Emotions weigh you down if submitted to during conflict, and thus cultivated objectivity and loosening towards and from them is indispensable to maintain equanimity.

Secondly, you must shun away from being guided by anger and overtly exhibiting it among others. It is, more than anything, a substantiation of weakness that hampers superior character. Utilise, instead, the natural tendency people have to rebel and irately respond to pressure and lure. An aggressive person scarcely has complete control, he lacks the foresight necessary to see more than a few moves ahead and furthermore, he is often unaware of the conceivable ramifications of a valiant move. He is being constrained to respond to his enemies? actions and to the unexpected

upshots of his own impulsive conduct. Discernibly, his belligerent force opposes him, bringing him diminishing returns.

Your energy is limited, and there is, of course, a point in time where your energy is at its pinnacle. Consider, though, that when the other person is coerced into coming to you, he weakens his vitality in doing so.

Inquire, then, what is the purpose of pursuing, attempting to work out a course of action to conquer your enemies, if you sense a lack of control? Why is it that you are more reactive than directive? The straightforward answer is that your discernment of power is in error.

Understand, productive action does not automatically entail hostility. Many times, productive action means holding back with composure and cool, letting your enemy grow exasperated by your tangles.

Other times, it will be wiser to promptly attack your enemy to avert his recuperation for vengeance. It is not a swift victory you should be after, but long-lasting authority. Furthermore, another upper hand of this form of coercion is that it constrains your enemy to function in your terrain, which could be unexplored territory to your enemy.

Operating in antagonistic and unfamiliar terrain makes your enemy apprehensive and on edge, leading to hasty and mindless action which many a time ends in miscalculation. The wise know how to entice their enemy in the terrain of their choice with the knowledge that conserving control is more advantageous than reckless action. Similarly, Talleyrand seized Napoleon through sufficient control of his words and mastery over his passions. The ruse Talleyrand employed on Napoleon was candied enough to coax him, exploiting his frailty and impulsiveness and his craving for renown. Talleyrand discerned precisely where his indisposition lied and wielded accordingly, to excellence.

Deception is a menacing scheme, and once a person harbours a suspicion that he is being swindled, it gradually comes to be more challenging to influence him.

Conversely, when your adversary is drawn to come to you, it imparts to him the false impression that he is swaying the circumstances. Your adversary, also, is ignorant that he is being carried around as he does not sense the twines that drag him. In the same way, Napoleon, upon his seemingly audacious evasion, presumed that he held the upper hand and would arrive home to power, but he was well mistaken in his assessments and much the contrary transpired.

The message, therefore, is that if your ploy is irresistible enough, your opponents' disruption of emotion and yearning will deprive their judgement of reality to the point where the more gluttonous they grow, the more exposed they are to further artifice. Above all, why should you swelter yourself if you can get others to excavate their own grave?

There are occasions where informing your opponents that you are containing their hand is viable and productive. By doing so, you essentially surrender stealthy deceit for undisguised artifice that is more apparent. **It is your powers of judgement that should recognise when to resort to such a strategy and to employ it shrewdly.** The point in time and the state of affairs connected to it determine your method of employment. **Superior warriors do not go to their adversary, instead, they drive their enemies towards them.** The principle of emptiness and fullness epitomises warrior conduct; when your opponent is coerced to move to you, his energy is empty, and so long as you do not move to them, your energy is filled up.

Thus, if you plan an attack with full force on your adversary, whose force is empty and recouping, he will, in all likelihood, get worn out and drained to the point of defeat.

If you are successful in subtly compelling others to come to you, you shall find that they will carry on coming to you after you cease such undertaking. For the reason that you are constraining the dynamic and others are submitting to it, yet simultaneously conveying to them a sense of jurisdiction. In actual fact, you hold more authority, and they are merely misled by impression. Nonetheless, if they are not made conscious of it, they will persist in their delusion. On the other hand, the swift attack is also an effective device, it is usually unforeseen and pressures your enemy to act in a rash manner as a consequence. Your enemy is on the defensive at once with no reasoning time and as a result, his judgement will rapidly grow deficient, leading to his enfeeblement. This stratagem is the antithesis to the preceding scheme of emptiness and fullness, in spite of that, its essence is alike and thus your adversary is constrained to respond on your conditions, not on his own. **An unpredictable blow can immobilise your foe, its incalculable nature disturbs their psychology in a deterring manner.** On top of that, when your foe is still convalescing from a previous conflict, it is all the more demoralising as their attention would be detracted elsewhere. There is no superior time to attack than at that moment when your adversary is regaining his strength.

Consider this sequence of events; you found yourself engaging in a fight, for whatever hapless reason, opposing a bully boy outside your department and you take a blow from the bully. You, being the canny man that you are, feign discomfort and throbbing to bewilder and delude him from making an accurate assessment that you are unhurt. The bully boy, being the belligerent weakling that he is, confronts you for a conclusive blow but much to his surprise, you catch him off-guard with an unpredictable counter-blow that hammers him to the ground. The bully finds himself in a quandary, he craves vengeance but is concurrently dispirited from your unforeseen blow. One of his friends makes an appearance and offers support to his bully friend, the bully is enraged and his friend is distressed from the incident. His friend, who is as witless as his bully friend, is intimidated by the incident and thus maintains his distance to avoid further dispute while ordering his friend to vacate. The bully, still regaining his strength, sees that his friend seems as jolted as he, and the bully is daunted to avenge and prepares to depart. What will you do? You can employ a final blow to destroy him, or you can let him leave with the possibility of future retribution. This is a tough predicament with different variables contingent upon the circumstance, but one you should consider and contemplate.

To sum up, be prudent in your choice of stratagem conditional on the circumstance. If you have sufficient knowledge that your adversary is your equal, you should know how to exhaust their force by compelling them to come to you. Conversely, if time is not favourable and your enemy is feeble, finish him off and do not give him time to get stronger as that will only prove counter-productive.

Side note: If you want a direct reference for further understanding, turn to Law 8 from 48 Laws of Power.

Further Reading

- [48 Laws of Power](#)
- [33 Strategies of War](#)
- [Art of War](#)

Laws of Power: Absence and Presence

February 12, 2021 | by Artful Prudence | [Link](#) | [Original Link](#)

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Preface

There is a worn saying that too much circulation lessens value. In other words, by being seen and heard regularly, you make yourself look unexceptional and plain. You can make people respect you in your group through employing momentary withdrawals from it without prior assertion. Your absence stirs veneration and esteem, but you shall know, also, that timing is of great significance with regards to your disengagement because a late or premature withdrawal will achieve the contrary, making you forgotten or scorned. You create merit through shortage, for what is hard to find is reticent and sought after.

Introductory Presence and Familiarity

Beginnings should be filled with your ubiquitousness not scarcity. Prosperity should be pervaded with both absence and presence. What is appreciated will be missed in its non-appearance. In matters of attracting women, you should first build adequate comfort before attempting to disengage. Employ and grip her emotions, put her at ease and soften her resistance, then your withdrawal will be thrilling and unpredictable. If your absence is unforeseen, it is all the more enticing, for the woman will make various assumptions of what could have possibly went wrong and moreover, there is a sense of repudiation associated with it that stimulates a woman's imagination in the most desirable manner. Recognise that sudden withdrawal and shortage, even if seemingly so, is deserving of esteem and where women are concerned, of lust. The common and ordinary transforms appeal into contempt, as its prolongation provokes discourtesy.

Truancy subsides trivial passions and stimulates glorious ones. Often, people overlook the reality that growing inordinately obtainable and accessible makes you assailable to exploitation. Occupying your domain for extended periods without momentary departures will make it taxing for you to withdraw in the long-run, and that is counter-productive since attachment of any sort will, in due course, generate diminishing returns. Absence and presence are a dualism, and should be in moderate equilibrium, for if you're wedded to one polarity and antagonistic to the other, you are a symptom of an unsound mind. Much in this world is hinged on this dualism, and thus to stabilise yourself adequately is to possess a graceful poise that is neither fastened nor loose.

The Game of Absence and Presence

Absence and presence, in many forms, is a game of hide and seek, as you become more recognised and discerned, your value starts to decline. You attempt to adjust your model of conduct, so people perceive you differently, but it is all futile. You must be capable of withdrawal, making it a point that your withdrawal is timed correctly and done prior to rousing disdain in others. People who regard you with contempt will make it apparent in their conduct and if you are unaware of their behaviour, you make matters worse and no mere withdrawal will make them suddenly admire you. This is not only relevant in general social circumstances, it is as relevant in affairs related to women and seduction.

Absence is effective with women only when your image has been established and your presence is noteworthy and glaring. It is only under such a condition that a woman will be reminded of you in your absence. If there is no underlying contrast between a heightened presence and a sudden withdrawal, your absence will not stimulate a passionate response that will, in turn, induce a striking and exciting arrival. In the beginning stages, absence plays a major role in stimulating the woman's imagination, however, as time goes and you divulge your character to the woman, the initial charm starts to wear off and the woman does not feel the burning desire she felt in the opening phase. At this point, the woman knows more than necessary about you for her imaginativeness to be roused, and thus has no expanse to be exercised for both her and your merit.

Consequently, imagination is easily stimulated through mystery, but men, by and large, are incompetent in sustaining mystery after the opening stage of an affair. Men have a tendency to grow immoderately familiar to a woman and in a rapid manner, this is a repulsive move and one that most men are ignorant of. Some disclosure is acceptable and necessary, complete disclosure is revolting, overfamiliar and boring. A lack of disclosure gives your woman space to draw assumptions about you without your emphasising it, and this is compelling and fruitful. Moreover, when you're not in a hurry revealing all the specifics, you have the opportunity to unfasten and let the woman do the talking while you amuse yourself with all the particulars she is imparting.

You are not like everyone else, so do not tolerate substandard behaviour because others do. If you let others deal with you poorly, they will keep dealing with you in the same manner. For, they have found a loophole for exploitation that they can leverage. It is better to starve the other person of your attendance than grow familiar. Your withdrawal is your means of averting potential contempt and disrespect. Make it a point that your women or friends know that their behaviour comes at a cost, that way they will think over their actions and act accordingly, with the knowledge of your willingness to leave.

The Utility of Withdrawal

If they are threatened with the possibility of losing you, they will not persist in their obnoxious behaviour, and if they do, you rid yourself of people who do not value your presence. After your death, an aura of respect will encircle you. People's reprisals of you will be recalled, as well as their disputes with you and they will grow contrite and culpable. Your withdrawal is a form of demise, and upon your arrival it will be as if you have come back to life and an air of rebirth will emanate from your presence, imbuing in people a sense of consolation from your recurrence. Scarcity, as well, is just as applicable to personal skills, your work can come to be rare and exceptional, increasing its value notably. If your work is discerned in this light, there will be an unavoidable aura surrounding

your persona that will make you seem singular and distinctive, for your work is, in many forms, a reflection and expression of your character.

Napoleon understood the law when he remarked, 'If I am often seen at the theatre, people will cease to notice me.' In other words, commonality lessens attention and breeds negligence. In matters of command, there comes a juncture when the powerful are regarded with scorn and disdain, people lost esteem and grown fed up with them. They seem as undistinguished as everyone, which renders to them being estimated worse since you collate them to their previous persona. If you retire well, you can preserve some power and reclaim lost respect. If you retire in an imprudent manner, you are running the high prospect of losing both.

To sum up, absence generates acclaim and admiration and while presence denigrates fame, absence amplifies it. A man, when present, grows ordinary and absurd, when absent, grows brave and heroic. The gleam of talents turns familiar, for the carapace of the intellect does not justify its copious and fertile internal substance. The call for retirement, therefore, is likewise utilised by remarkable brains, in order for other men to applaud and hold in great respect and rouse a yearning in their absence.

Further Reading

- [48 Laws of Power](#)
- [33 Strategies of War](#)
- [Art of War](#)

Laws of Power: The Secret Agent

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Sincerity is rare, and it is one of the most subtle and clever forms of stratagem, sincerity comes to be merely another tool to extract information for your advantage. The cunning utilises sincerity merely as another tool in their arsenal to win people to their side, they acknowledge the fact that its seeming transparency lowers people's guard, making them vulnerable to potentially exploit. Furthermore, once their guard is lowered, they are both more receptive and easier to mislead as a sense of trust starts to develop on top of the seeming good faith.

Most people believe honesty is the best policy, this is their way of exhibiting one of their most inherent weaknesses, thus **concealing deception and investigation through a harmless and sincere front is one of the most subtle forms of smokescreens you can use.** To gather information does not exactly require insincerity, you can be sincere and simultaneously inquiring through indirect probing instead of asking direct questions. There is no urgent necessity for terrible untruthfulness to compel people to reveal their hand. Rather, you could compel people to expose their hand by understanding the underlying prompts that cause them to do so.

A man by the name of Joseph Duveen used third parties to win over an art collector to his side, persuading him to buy his art and making a loyal client of him. **His course of action to achieve this was clever and straightforward, he hired spies and took them under his wing to gather**

information about the man's taste, tendencies, and delicacies. He would later use this information to coerce the man into buying from him, adjusting his conduct and temperament accordingly. The third parties would update him with valuable information because they operate in the man's territory and they also were on Duveen's payroll. Having third parties doing the spying for you makes you seem like a fortune teller, able to accurately assess someone's desires and proclivities. This psychic-like power amplifies your character and makes you appear grandiose to the point of captivation. There is an element of inscrutability that comes with having third parties, as no one can figure out where your valuations and information are coming from.

You can only have foreknowledge if you have obtained and gathered information on your adversary through devious investigation, whether be through the use of spies or doing it yourself. You can cultivate the qualities required to engage in undercover work and not have to rely on third parties to accumulate relevant information. The one obstacle you will be confronted with when you exercise this course of action yourself is that people tend to conceal their feelings and intentions. And, of course, you must have a degree of influence over future events to preserve your control. There are many ways to indirectly force people to reveal their hand, some more subtle than others, but many do the job depending on the situation at hand. **Duveen had an impressive ability to conceal his genuine temperament and motives in a very subtle smokescreen of insinuation and ambiguity. He got others to do all the talking, revealing information about their lives and plans and as a result, they find themselves uncovering their motives and desires.** Talleyrand was another such figure, he was known for saying very little yet was a good conversationalist. He would let others do all the talking, yet control the direction of the conversation through indirectly compelling them to disclose their incentives.

To have a trusting front and not arouse suspicion, you should conceal investigation in courtesy and modesty. Whether friend or foe, this smokescreen allows you to gather your desired information. Talleyrand, to get the upper hand and read a situation, used to shoot a firearm to see who and how they'll respond. If they did, they would jump out of the window. The effect is simple but effective as it uncovers people's character. Nevertheless, your indirect probing should not become apparent, for as people's doubts start to manifest, so does their lack of trust. If you're suspicious you're being lied to, exhibit it in your suspicious gesture. This will compel the liar to carry on with his falsifications until eventually he falls short and unmasks himself. **The trick, then, is to get others to expose their hand while not exposing yours.** This is not as intricate as it may sound, if you apply the relevant methods, your friendly facade will make up for your search for information. It is not so much that your seeking information is immoral, it may or may not be, it is beyond the point. If people notice that you are acting suspicious, in search for particulars, you will be met with resistance and opposition and the effect will crumble and there is a chance your good name will be injured also.

If you're at a social event, keep an eye out and be attentive. In any gathering, people's resistance is softened and this makes for a good chance to accumulate details while blending in with everyone else. Gatherings are perfect for this course of action, you have the ability to blend in with the crowd, adjusting your temperament to better acculturate with the environment. If you subdue your character momentarily and focus on getting others to talk, mostly about themselves, you will gradually open them up. Before you know it, they will find themselves saying more than necessary, giving you the upper hand while you disguise your motives with a most sincere and courteous front. As you control the direction of the conversation, you also have to indirectly inquire. This will not be put to question assuming you have nailed all the other facets, and in such an atmosphere, said subtle methods are not

straightforward to make out.

There are other forms of probing that are somewhat more situational. You can gauge people's character and motives through making up a supposed secret, confessing it and seeing their reaction. Straightforward yet effective, and if dropped at the right time, you will manage to get a reaction out of them, but not necessarily the one you want. Another form of probing is the use of contradiction, to appear to say something conflicting that unsettles them and discerning their response and gesture. When people are unsettled by something, they tend to lose some influence over their verbose and this sense of confusion can be defeating for them but fairly productive for you.

There is an old yet artful saying, give a false confession to receive a real one. That is, your seeming admission and sincerity to confess will urge them to give a confession in return, except theirs will be authentic unless it is someone who has a capacity for cunning and is able to sniff it out. Knowing what information to disclose and conceal is important, it preserves your control and influence over your domain. And it is not as simple as it sounds to know what information to keep private and what you can disclose, you must have an adequate foresight to consider the possible variables of your remarks, how they are delivered, and what gesture it is coupled with. Moreover, you do not have all the time in the world to think, it demands shrewdness and being quick on your feet.

Truth is a treasure, and it is usually secured with an intricate layer of falsehood that safeguards the truth from being put out. That being said, you must know how to provide false information when circumstance demands. When the real is blended in with the false, the false is that much harder to discern because the very alternation of them muddles you to which is which. With regards to false information, if it is blended in with evident information that needs to fabrication, it makes for ideal concealment of false information. Nevertheless, it is of import to point out that the delivery of false information is crucial. It must be as believable as the real, but not immoderate effort must be put into it, or else you achieve the opposite, you make people dubious as to why you're explaining yourself. The real and false, then, must be intermingled and delivered in almost an identical manner, and an inscrutable poker face is definitely advantageous in these conditions.

Further Reading

- [48 Laws of Power](#)
- [33 Strategies of War](#)
- [Art of War](#)

Stoicism: Elements of Good Judgement

February 12, 2021 | by Artful Prudence | [Link](#) | [Original Link](#)

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Your Will

Your greatest element to cultivate is your faculty of will, it is the one element that should never be neglected, your most precious jewel that no one can burgle. There is a price to be paid if you disregard it, it's called unhappiness. Conversely, be watchful and considerate of it and your happiness is assured. In the same light, you must neither be ignorant nor bluffed by other peoples' aptitudes. You should take a step back and observe their worth for what it is without letting it restrain you. Good judgement is capable of discerning the authority that governs peoples' judgement, whether it be an external attachment or their body.

Upon starting your day, hold yourself responsible, subjecting yourself to observation and paying it close attention. You should then proceed to generate answers that are derived from posing the right questions, for example, does a woman's body have any impact on my character? Does her beauty influence my actions? If the answer is 'no?', then it is not your business to own or control her; instead, be indifferent to things beyond your control. A lack of awareness happens when the air that encircles your virtue and intellect is lessened. Heightened awareness has clear air surrounding it, signifying its intelligible and unclouded nature. Furthermore, it is capable of a distinctive moral judgement that is trustworthy and principled.

Resolve your will, so it is in line and harmonious with the natural course of events, so nothing will fail to happen as it ought to happen by divinity. Adapting yourself as such, neither your avoidance nor your intention will fail because you are in accord with your inherent substance. This is the sound means to occupying a favourable role in society as a superior man. Do not seek other means among the unexceptional mainstream for idols to model yourself after, you will not have much good fortune. When you adapt yourself accordingly, your sense of terror towards things beyond your power diminishes, and you are not heedlessly getting attached to things which you do not own.

Agitation and Attachment

Agitation stems from the craving to control what is outside your will, for instance, you want to have a good performance, but you also want to make a good impression and be well-received from the audience. The former is within your will, but the latter is not and that is precisely where the difficulty lies. You are in a predicament where you desire what is not yours, and reject what is. If you knew the variance between the two, you wouldn't be upset with what is indifferent to you intentionally. You could evaluate that one's agitation is, to a significant degree, a result of a lack of awareness because as discussed earlier, a lack of awareness muddles you to the point of obscurity, and you cannot exactly make a rational distinction between internal power and external authority. This sense of confusion causes people to reject their inner authority to be enslaved by the outer. In other words, to turn down their most costly power for outside authority that is not theirs.

Don't be innocent in your judgement, don't resort to emotional deductions to give grounds for your difference of opinion. Put an end to presumptuous reasoning to comfort your preconceptions and biases, for it will only enforce your foggy logic. People always tend to have a reaction towards externals, thus remember to treat the uneducated with some rapport and avoid trying to convert them as it will all be futile. Furthermore, shun away from being too cruel as that will only serve the evidence of your unneeded indecency.

A comment on Anger

To briefly comment on anger; when you suppress rash urges, the impulse grows less recurrent. Give yourself a moment to recuperate, poor recovery will open up unrecovered wounds and then aggravate them. Wounds heal more wholly when they are given time to regain their strength. Do not turn a discussion into a heated argument. If someone offends you, do not return the slander. It is not wise to inflame an insult with more warmth. Why would you reflect his inferior judgement and let down your own? Vulgar manners should be avoided and substituted for civility and respect as such qualities are more admirable and stately. You want to be polite and tactful to the point where you are capable of ending an argument straight away, not out of timidity, but out of fine judgement and salvaging time.

Ignorance, Pleasure and Strong Character

It is your imagination that effects terror, thoughts weigh down your sensations and awareness. Thoughts govern people, for they are often misapprehensions of reality that contain you in ways you are not conscious of, and seeing beyond them is often unthinkable due to their intoxication. Thus, a detachment from everything that is not yours is worthwhile and productive. It is pivotal to guard yourself against attachment. Do away with your terror of death, and you'll find that the adversity you confront will be undergone in a calm and composed demeanour indifferent to your anxiety. There is a worn saying that if you make a bad opening, you will compete with the troubles for good and all. Start on an affirmative note, and tackle everything with neither reluctance nor terror. To be accomplished and competent means upholding your godly elements; unrefined, assured, wise,

resolute, not easily refuted or unsettled. Nevertheless, attachment to the body and externals must be given up for the cultivation of the noble elements. Attachment hinders progress, for it fruitlessly enslaves you to what is ungovernable.

Do not be arrogant to the point of taking pride in momentary delight. Pleasures are to be appreciated but not dragged out and pretentious, and there is no reason to validate pleasure, after all, you do not own it. Furthermore, you can't lay your trust in anything transient, its temporary nature lacks stability. By way of illustration, here is a typical scenario; as you are endeavouring on your journey, an appealing pleasure arises, and you find consolation in it. As you savour it, you grow attached to it and as a result, you grow aimless. You see, that momentary delight restrained you and made you gradually lose sight of your ambition, disregarding your integrity in the process. Great careers have been wrecked as a result, and continue to do so. Do not lose your precious resources over externals, it is disastrous.

A weak character cannot be trusted, it is indecisive and easily won over, for weakness is a lack of certainty and an incapacity to be decisive without hesitation. Weak people are hard to trust, their lack of resolve makes them jump from one thing to the next without forethought, doing things which would otherwise not be beneficial for them. A strong character is one that is resolved and trustworthy, not easily swayed by the external world and come to a decision through assuredness, not uncertainty. Strength of character stems from the firmness of purpose and noble dignity. This is the mark of good judgement, a rational discernment of the internal from the external, from your essential power and the world outside it.

You won't be hearing anyone acknowledge their lack of intelligence as that would humiliate a person. On the contrary, you do encounter people who are ostentatious and like to strike an attitude, growing pitiful towards themselves. A fool cannot be compelled to renounce his folly. This is a rather bitter reality, but you cannot talk fools out of their delusions, they must, if their awareness serves them, acknowledge their foolishness and then correct it with rationality and become wiser as a consequence. This is not a probable case due to their cluelessness but the perceptive ignorant are not doomed indefinitely by it. Furthermore, the more engrained their delusions, the more conditional correction they require to overcome their illusions.

Further Reading

- [The Enchiridion](#)
- [The Art of Living](#)

The Undoing of Men

February 12, 2021 | by Artful Prudence | [Link](#) | [Original Link](#)



I would like to preface this piece by saying that I will not be drawing reference to external notes and will attempt to write from mere sense and perception as these particular melodies which relate to our inherent nature as men are of considerable significance to me and I shall not attempt to allude to what deviates from what is essentially my natural articulation, in other words, what comes to me by a matter of course, without further embellishment. I would like to elaborate and discuss the matters involving the conquest of men, in particular, for the reason that I have some remarks to put forth that have been lurking unspoken and voiceless for some time.

Firstly, I must express my unusual curiosity and incredulity that slaps me in the face every time I go outside and simply observe how we, as men, have managed to mortify and disgrace our honour and integrity in the manner in which we have, and furthermore, to comprehend our terrible capacity for ignorance, idiocy, inexperience and cluelessness with regards to what could be considered the most invaluable and exquisite gift we have been offered, that is our will and judgement. Nonetheless, most men scarcely contemplate what they could be if they only cultivated some of their innate aptitudes and looked beyond the flawed and blind faith they have been lured and drenched into by a society that is in present-day in opposition with a model of masculinity that is not grounded in poison but in an unrefined, deep-rooted ethos that will never be worthy of culture's persecution.

A culture which, in present-day, is as second-rate, imperceptive and feminized as can be, a culture which is, in numerous ways, symbolical of the submission and surrender of man to the feminine and this is also where the origin of disorder sets about. I call it a disorder because when the dominant sex mindlessly relinquishes his authority to offer it to the inferior sex, we end up with a state of affairs that is quite faithfully synonymous with perpetual, chaotic disarray which is almost out of the

question to undo at present time. The roles, as it were, have overturned, for the seeming betterment of the feminine, but in actuality for the dreadful dissension of both sexes. The roles have come to be as such; effeminate men and masculine women. The former disowned his inherently noble qualities which are indispensable for his maturing, the latter disowned her province and responsibility to exploit insufficient men for giving up their power. Invariably, it is none other than the man's lack of honour and integrity that is blameworthy.

To be masculine and embody honourable excellence is to be designated an outlier among other misapprehensions, and this is simultaneously alarming and predictable because for one, we asked for it, and for two, it is truly dispiriting for those who acknowledge this subjugation and have not contributed to the ruination of unrefined masculinity. Of those who preserved or revived their nature, what are they to do about this mass gender disruption? It is not like they will be recognised for their superiority of character because people who lack the knowledge to see it cannot possibly admire it. Furthermore, it is not so much a question of what are they to do about it as it is about educating the blind about the ones with sight. It is very hard to talk people out of their delusions, especially conditioning that is so thoroughly ingrained in one's disposition, that looking beyond it will prove ineffective and incomprehensible. You must, as it were, be led to it through cruel and severe occurrence, and this is the regrettable and hapless truth for the exceptionally deluded types who require a sufficient proportion of trauma to unlatch their eyes for the first time and grasp their appalling foolishness.

Men have grown increasingly compliant because they, among other rationales, never had the dominant and authoritative fathers with strong characters to model themselves after, a father figure is so consequential and crucial during the boy's upbringing that his presence or absence will quite literally determine the boy's temperament and to what proportion his inherent masculine qualities will be cultivated. However, young men have no higher guidance, by and large, they are merely drifting weak-mindedly through their trail without practical and lasting knowledge of the underlying reality of their intrinsic nature they have not made sense what it means to be a man, and it is not so much that they don't or didn't want to, as it is that they never were made conscious of it by a superior father figure who will imbue in them those invaluable traits that will set them up for a life of remarkable significance and influence. This is not to say, of course, that there aren't men who have relentlessly carried themselves out of their undoing and prospered heroically in their undertakings, but these are minorities who have otherwise been competent and illustrious enough to acknowledge their insufficiency and then assuredly deviate from it towards something much greater. But, how many of them are left? they are a diminishing breed that is few and far between.

Weak and effeminate men will only generate more of their own clones and this is the snare that pervades our present society, a culture which sustains its duplicity through empowering effeminate qualities in men while simultaneously persecuting the man that possesses the ideal traits that would orient him the most optimally both for his children and his community. This duplicity is not clever, it is unintelligent, brainless and incongruous to its core, and its sustenance is only plausible as a consequence of men's incapacity to own up to their essence which they are illiterate of. This fraud would not survive a day if men were adequately educated and positively conditioned in such a way that their inherent disposition is illuminated and shun forth by men who are superior in their own right and have the tangible wisdom and manhood to offer their knowledge and sagacity to young boys who are on their way to grow into sovereigns. I don't have the privilege of saying I cherished my father's presence for very long, as his death came earlier than anticipated and that developed in

an extensive deprivation and catastrophe that no ignorant man without a sound intelligence and a distinct awareness would rise above because to be aware is not enough, and neither to be intelligent, one without the other will leave you unequipped to discern the dogma and then transcend it heroically.

The most sensible thing you can do is educate yourself on what you lack knowledge of but if you don't know what you ought to educate yourself on, you are merely walking in the dark. This is why a father figure is so indispensable, more so today as they come in scarce quantities but are so crucial. If you have neither a father figure nor adequate knowledge, I plead to you to learn to inquire, ask yourself and contemplate through observation, some things are evident only when you look in the right place, otherwise, they go unnoticed. If you want an over-simplistic starting point, you can make the presumption that if you observe most men's behaviour in public and deliberate on its contrary, it would lead you to a rather brief draft of what will eventually approximate the ideal man whose qualities are neither effeminate nor 'toxic' as the corrupt culture wants you to be convinced, but empathically assured, dignified, with a strong and fearless sense of integrity that is neither submissive nor neurotic. If you deliberate further, you may come to a dawning and pivotal realisation that your preliminary conditioning was nothing far from weak, defective, conflicting and antagonistic to what you are capable of out of your organic make-up.

Once you acknowledge this, you are in a beneficial position to learn to orient yourself accordingly, gradually unfastening from the turmoil society is submerged in. Even so, you must realise that if you're deluded, it is very improbable that anyone will talk you out of your misapprehension because we are not convinced by words, we are convinced by experience, as you consider experience as concrete evidence that your folly has demonstrated to be purposeless and unworkable. At this point, I will go so far as to say that there are still terribly imperceptive people who are still incapable of comprehending their idiocy even after proving futile and this is where, I believe, some people will be eternally empty-headed and victims of their ignorance. This can be the consequence of many factors and it certainly wouldn't be well reasoned to narrow it down to one impetus; it can be insufficient intelligence, an acute stubbornness, a harsh environment, a lack of adversity and often an amalgam of multiple.

Make yourself a favour, and do not regulate yourself in accordance with what you instinctively may doubt to be a rational and lucid state of affairs, as a man, you have the capacity to reach the supreme heights, for all the potentiality is within and not to be found in external, unchallengeable conviction. This potentiality is your distinguished potential for integrity, honour, dignity, good judgment and proper use of impressions. There are things you do not own, those are the things that lie outside your will, these things you should be indifferent towards. What is within your will, will never be taken away from you, neither by a person nor as a result of severe conditions. If you cultivate these characteristics, you fall perfectly in line with your nature; unrefined and harmonious, with an abundance of self-respect and integrity that makes you a hero in your own right; this is worthy of praise and reverence by everyone.

There will be a second part succeeding this essay to keep it digestible, thank you for reading.

Stoicism: A Brief Initiation

February 12, 2021 | by Artful Prudence | [Link](#) | [Original Link](#)

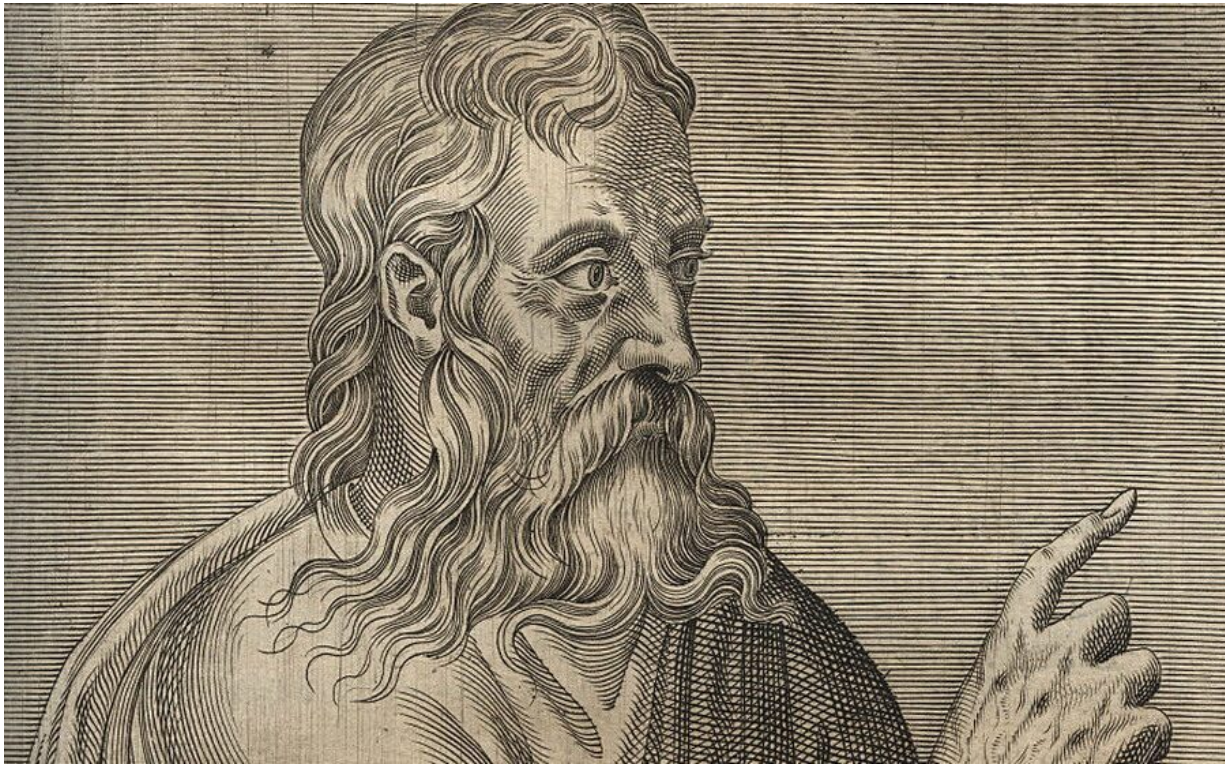


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I have been meaning to write an opening piece on Stoicism for some time as I believe its essential teachings are of crucial importance for the development of man's character. I have attempted to lay out some elementary morals from Stoic Philosophy that will serve as an adequate basis for the succeeding writings on this theme.

Stoicism was a school of philosophy that originated in Athens in the primitive third century BC. The whole philosophy largely revolves around a code of ethics that is grounded in a structure of rationality and a sensible attitude towards nature. The ensuing sections will give you further insight into the moral code of the Stoics and their various outlooks on Morality and Life. Stoicism, as a doctrine, firmly finds its basis in nature, its whole adage is founded upon the notion that when the will is in line with the fundamental course of events, there is no opposition between your will and the course of nature and thus, you do not come to be a slave of circumstance. Rather, you come to accept the natural course as it was intended by the gods without suffering unnecessarily. Needless to say,

Stoic Philosophy is quite red-pill with respect to the development of man and his exceptional qualities; dignity, integrity, persistence and restraint, as these make up the essential temperament of the upright man whose values and strong points move in pleasant harmony.

What is Within and Outside your Will

Reason is one of the most distinctive faculties, for it has the capacity to assess and observe itself, its ability and value apart from discerning and analysing others. Reason, furthermore, measures the utility of things and when is the suitable time to make use of them. The faculty of reason, therefore, is the most significant and productive facility we have been armed with, to make the fine use of judgement and impression. No other facility can replace it, the gods provided us with the single most sublime faculty, so long as it is exercised properly and comprehended with the utmost care. In spite of that, with the supposed knowledge of knowing there is but one faculty you can care for and commit yourself to, you instead decide to attach yourself with things that you do not own, such as your body (your physical vehicle), belongings, family and friends. Everything outside you is already in accordance with nature, there is no necessity for controlling the ungovernable whatsoever. Your commitment should be to make the finest use of your faculty of reason and everything outside your power with a position of complete assurance and trust in nature.

The understanding of what is yours and what is not, what you can carry out and what you can't, is of great importance with regards to your attitude towards death, suffering and pleasure. You ought to die one day, but must you die enslaved by your suffering? In other words, is there something obstructing your position to approach torment with a smile in a cool and collected manner? It is your judgement of death and hardship that determines your frame of mind and attitude in the face of them. Your will is unconquerable, thus whether you're chained by your leg or imprisoned, it is your strength of character that decides whether it grows to be a casualty of events or remain immutable to external factors, however severe they may be. Such is the position of the wise, then, it is their cultivated discernment of what is in their power and what is not that determines their purpose and attitude towards externals. You should inquire into these thoughts and put your policy into practice.

Content and Fulfilment

In the same way, an obedient citizen complies with the regulations of the state, so does the rational and clever person, after careful deliberation resolves to submit his faculty of will to nature, or shall I say; God. Freedom is not contingent upon external conditions, it's having the river of life move in harmony with your will without opposition. Liberty is certainly precious and virtuous, but to capriciously engage in the wishful thinking of what you deem most suitable to happen to you is not noble, it is shameful. A significant part of becoming informed is becoming aware of bringing your will in accordance with the natural course of events, with the natural flow of the world.

Most people who, for instance, are held captive, are imprisoned against their will and thus are locked up both inwardly and outwardly. Conversely, when Socrates was imprisoned, he was not locked up, only his external vehicle was, his will remained unchanged and released. For, his will was not contingent upon what is outside its power, it was wholly centred around its own property. You should become aware that you occupy a minute space within the totality. Within reason, though, you do not

surrender to anyone, neither to divinity because rationality is not quantified in dimensions but through the faculty of sense; perception. Furthermore, you are unfortunate, generally speaking, for being unaware and ignorant of your capacity for forbearance to manage the 'problems' of life. You tend to neglect your untapped strong points, even when difficulties that said qualities can be in charge of coming to light, and their support could intelligibly be put to use.

There is something remarkable to acknowledge that the gods have made you strong enough to outlive what is outside your control and uniquely responsible for what is in your power. You are not wholly responsible for your parents, brothers and sisters, your property, death and fear. You are, however, completely responsible for making the right employment of impressions and accurately distinguish between the just and unjust. To carry your burden properly means to take full responsibility of what is in your control, and be assured and poised in everything that you can't.

Dealing with Anger

You might ponder that we should dispose of degenerates and robbers, but you shall consider asking the question in a different way; Don't you think we should dispose of people who are misled on what is of supreme importance, imperceptive people who lack the noble competence to discern the just from the unjust? If deprivation of the most valuable property necessitates the most injury and a person is impoverished of his most vital faculty which is his moral posture, annoyance should not be attached in response. Rather than being influenced by people's shortcomings, exhibit an understanding of the inadequacy instead of scorn them. After all, you are not so intellectually superior that you ought to go in all directions rectifying and scolding people's errors. Even if you were remarkably intelligent, you would have sufficient sense to understand the intricacies of how ill-informed your actions are. Therefore, let people voluntarily figure out what they ought to figure out, don't be a nuisance.

If you don't cling to your possessions, you will not grow passionate and vexed if you get burgled. With matters of women, don't make your spouse's surface allure her principal appeal and you will not grow irate with her unfaithfulness. Neither the burglar nor the disloyal person can obstruct what is truly yours, they can only obstruct what is common possession that is not within your power to regulate. Deprivation and sadness are only conceivable with regards to what is really your own. People can chain your leg or put you in handcuffs, but they will neither chain nor handcuff your will because it remains unhindered by external affairs. This is the underlying grounds for that worn saying; 'know yourself'. To know yourself means to identify and refine your most valuable faculty, without concerning yourself or clinging to what you can't control. Hold yourself accountable, if you have a sore head, exercise a lack of profanity. Stop yourself from engaging in profanity over trivialities, it is not so much that you can't protest or grumble, simply do not protest with your entire existence as if your life depended on it.

Stand and walk honourably and independently, having confidence and faith in the fortitude of your ethical positions, not in the power of your physique. You are absolutely indestructible and dauntless if nothing outside your power can unsettle your integrity. The mind's essence is as such; it will consent to the truth, turn down what is false and adjourn evaluation in irresolute affairs. In the words of Plato, *'Every soul is deprived of the truth against its will.'* Thus, when someone accedes to a faithless hypothesis, you can be definite that he didn't intend to entrust his agreement but simply misinterpreted the true for the untrue. People, by and large, have little to none apart from their own

abstractions of good and bad to direct them. Your actions are largely all dictated by your depiction and judgement of them, whether be just or unjust. If your judgement is accurate, then, you are guiltless, but if it is mistaken, you pay the price yourself since it is unreasonable that another person ought to be punished for your blunder. For man, what amounts to good and bad could be unearthed in promptly those facets where we deviate from animals. If man's exceptional qualities, therefore, are preserved and guarded and he does not deprive himself of his honour, integrity and intelligence, the man is delivered. Remember: no man is defeated by people's behaviour and actions, ever. It is, rather, that you submit to your passions and whimper over a woman, for instance, that you stray from the reality that you were there for battle not love. When fair judgements are corrupt and destabilized, thoughts are weakened and sabotaged.

Reason Investigating Reason

Do you ever ponder for what purpose nature provided you with the faculty of reason? It is to have the capacity to make accurate employment of judgement. Reason is much like a hoard of characteristic judgements, thus it affects dissection and fractionation of itself. The goodness of wisdom claims to analyse the just, the unjust and the commonplace. Wisdom is virtuous, ignorance inferior. Accordingly, it is typical and inherent of wisdom to inquire into itself and its antithesis. Juxtapose your outlook in going stone-blind with being cognitively inferior, that is a conjecture of how apathetic you are towards virtue and vice and how solemn you are towards indifferent things. That juxtaposition is adequate to recognise how unfitting and incongruous your values might be. After all, the quintessence of virtue is the right use of judgement, if your discernment lacks lucidity and reasoning, you have a lack of knowledge and moral bearing that is likened to ignorance.

Further Reading

1. [Letters from a Stoic](#)
2. [The Enchiridion](#)
3. [Discourses and Selected Writings](#)
4. [Meditations](#)
5. [Art of Living](#)

Laws of Power: Discretion, Simulation, and Courtiership

February 12, 2021 | by Artful Prudence | [Link](#) | [Original Link](#)

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Preface

This essay is a lengthy analysis and breakdown of three high-powered and interconnected laws from the 48 Laws of Power. In opening, I will be exploring *?Law 19; Do not offend the wrong person?* and in the succeeding sections, I will expand on *?Law 21; Play a sucker to catch a sucker, seem dumber than you mark?* and *?Law 24: Play the perfect courtier* respectively?.

To understand the ins and outs of these laws, I suggest you inquire while you read, and write down your own thoughts, diligently and in your own words. Reflective and deliberate, furthermore, how you could apply particular principles in your own life in a calculated and cautious manner. Critical thinking demands that you give consideration and think about this material before proceeding with the application. To understand said principles, mere inquiry is not adequate, execution and education go hand in hand and thus neither should be disregarded for the other.

To lay out some terminology, *?discretion?* refers to the deliberate quality of conducting yourself in such a way that neither causes offence nor uncovers secrecy. Furthermore, *?simulation?* refers to the act of pretending or imitating, a deception that is misleading and convincing. Lastly, *?courtiership?* is the magical art of the courtier that was established in royal courts. It demanded a heightened level of proficiency in cunning, cautiousness, judgement, manner and style, masters of appearance and

external manipulation. Courtiers augment the ruler's presence while adapting their own accordingly.

Discretion ? Avoid causing offence to the wrong person

| *Law 19 ? Know who you're dealing with, do not offend the Wrong Person*

Introduction

As you climb the ladder of power, you will stumble across a vast range of characters who will demand different courses of action to wrestle with, thus, one of the most indispensable skills to develop is your ability to distinguish between different temperaments with good precision. If you are precise in your estimations, you will not require too much effort to constrain people to your side. For being able to identify a particular character and have the capacity to act in accordance with it so as to avoid opposition and hostility, is all-important. We are surrounded by an abundance of diverse characters, and thus do not be naive to presume that different people will respond to your stratagem in the same way. Consequently, be cautious when choosing your targets and absolutely do not displease and upset the mistaken character.

I am about to lay out common character types that you will stumble across often, and have in all likelihood dealt with in the past. These types are rough approximations to give you an adequate overview of their key characteristics to look out for.

The Snobbish and Vain

As the name implies, an oversensitive arrogance makes this man threatening and insecure. The tiniest error will compel him to seek revenge as a consequence of his terrible hostility. This man lacks a sense of rationality or equilibrium, he is regulated by his aggressiveness, he overreacts when he gets the opportunity and asserts his antagonism upon those who have a grave dealing with him. Avoid such a person at all cost if you are confronted with his thin-skinned nature and certainly do not waste time attempting to work out his insanity, for it will all be in vain. Such a person is hard to trust, his lack of stability makes him terrible in social affairs and his insecurity invariably makes people have contempt towards him.

The Dejected and Timid

Similar to the previous type, this man is as brittle as you can imagine, he is hesitant and timid and not taxing to deceive. When he is betrayed or deceived, his sense of distress will pour out and it will be evident in his gesture. Such types will keep besetting you if you caused the injury in any possible way. Stay away from them for a long while if you caused them pain, for they will be your source of continual dreadful nuisance.

The Dubious Skeptic

The dubious character sees what he permits himself to see, he's a pessimist by nature and identifies the imperfections and faults in people, which are often projections of his own insufficiency. His excessive sense of self-worth compels him to believe people are pursuing him, a blend of narcissism and insecurity. This type is easily deceived as he lacks the rationality to reason well and he is one of the least threatening of the types. If you want to capitalise on his obnoxious conduct, leverage his

distrustful nature to be in opposition with others.

The Sly Man

The prominent qualities of this type are their proficiency in deception and foresight. This man will not exhibit weakness out in the open, he plays the waiting game and strikes back when the time is right. His callous astuteness allows him to inflict a potent vengeance when he has the upper-hand and calculated heedfully. If you have a bad dealing with such a man, you must either annihilate him or evade him at all cost and head for the hills, for he will not forgive a grave injury and will make you pay the price.

The Ignorant Man

The uneducated man is a tempting victim, nonetheless, he's not as easy to deceive as you may presume. To fall for a ploy requires an adequate level of intellect and some insight that will supply you with a sense of possibility. Conversely, this man lacks the imagination to consider the likelihood of recompense and thus often disregard a stratagem all together. Such a man will not seek retribution yet will unquestionably squander your productive time and vitality in your attempt to exploit him.

The Subtle Art of Discretion

Everyone has vulnerabilities and anyone who says otherwise is obviously engaging in self-denial or being evasive. Many a time, the ideal way to swindle a person is to make use of his insecurities carefully. Degrees are significant in the domain of power and the degree to which a man is more unguarded than the mediocre introduces menace and possibility. To have sufficient ability in meticulously evaluating people and understanding the other person's temperament is the most indispensable expertise in accumulating power and preserving it. If you lack this capability, you are quite literally sightless because you will have no grounds as to who you are dealing with and you will proceed with rash action, select the mistaken people and engage in inappropriate conduct with the wrong people.

Remember: Before plotting any potential initiative, be absolutely certain that you have a definite calculation of who your opponent is. Avoid moving forward unless you know the other person's character as your probability for disaster is significantly higher and the price you could pay for it is indefinite; that is threatening both your life and your reputation. You know this already, there are certain people who are upset even over the minor offence and they will willingly transform it into a dispute and perhaps, an armed conflict. A fragile ego breaks easily and when it does, the person opposing it will have to cope with it in the heat of the moment. Thus, it is wiser to avoid such a conflict altogether and err on the side of caution and calculation.

Do not depend on your natural tendency when inferring a verdict about your adversary. There is no superior successor for accumulating useful knowledge and to lay your trust on such erroneous measures will only result in a rash error. Furthermore, do not be unsophisticated in relying on appearances, people are competent in concealing their shortcomings and vices. Know how to precisely uncover their lack of congruence and facades that they utilise to conceal their nature. A cunning man can be pretentious with his warmth and kindness, in the same way, a fool can be pretentious with his veil of bullying and threat. You must, as it were, have the ability to dig beneath the surface and make an accurate assessment of their authentic character through body language,

tonality, facial gesture and others.

Insecurity and Courtesy

Moreover, do not make that hasty supposition that your adversary may be puny and unimportant in comparison, especially if you're not well informed about his essential qualities. Different men react to offence in different fashions, for instance, there are men who are unhurried and long-drawn-out in taking offence which may prompt a miscalculation on your part and a rude remark which would have otherwise been refrained. Nonetheless, you ought to understand that there are certain people whose vanity and integrity are so tenuous that any slight offence caused to them will motivate forceful savagery and it will seem unexpected and radical when you consider their prolonged response. Be cautious and discreet with rejections, courtesy goes a long way when dealing with people, it is always more respectable to sidestep an insult when declining an offer, even if it is an insolent and shameless proposition. Do not be of the belief that you ought to treat people the same way they treat you, for if you stumble across an impolitic fool, it is completely foolish to cheapen your position at his expense. That being said, avoid insulting refusals with people you don't know adequately.

An unduly insecure person will make it evident in his conduct that he was insulted, but a confident person will have a good laugh at your remarks. Insecure men could seem like advocates of fair-mindedness and sincerity, but that is merely their way to shelter their lack of confidence in vague values that they most likely do not justify in their character. Such men, when fooled or deceived, have a flood of doubt and are shattered internally. They are, as a result, in desperation to mend their fragile ego and reinstate their inadequacy. Truth be told, most men welcome embarrassment of being duped with a sense of compliance. Their credulity and rapacity hinder their contemplative element because they imagine themselves harmless sufferers of circumstance.

What do you gain from an insult? It is better to bear the impulse to affront someone even if they hold a debilitated position. You never know whether one of these days they will be in a more powerful position to seek retribution, keep that in mind. The sense of gratification you get from a wilful insult is trivial compared to the prospect of the peril of future punishment. A negligible person today can be a powerful person tomorrow.

Downplay your Understanding

| *Law 21 ? Play a sucker to catch a sucker, seem dumber than your mark.*

The Conceit of Intellectual Superiority

A man can be absolutely modest in his manners yet rarely compel people to fail to notice his offence of being intellectually superior to them. Being shrugged off is a considerable good deed for your courtesy and if people discern it, it is a consequence of their judgement of it as an element of insolence and bad manners. Or, something to which the person in question has no rightful entitlement for and delights in it out of vanity and not genuine humbleness. In vengeance upon his behaviour, people will attempt to embarrass and mortify him behind his back in some way and their forbearance with doing so is only a consequence of their careful calculation.

The perception that someone could be more brilliant than you becomes intolerable, this holds even more relevance for those with extravagant egos who are extremely fragile. As a result, you start to

naturally give grounds for his intelligence in myriad different manners to find a sense of ease and consolation in your shattered ego. As a matter of fact, there is nothing a man is more puffed up and arrogant about than his intellectual superiority. In this beastly world, you live in, you like to believe it is your intellect that offers you a place of authority and control, and there is a good reason for that. Nonetheless, it is an impetuous error to allow others to perceive that you are distinctly brighter, the various passions of disdain, envy, hostility and threat are inevitably not worth the foolish posturing.

The Simulation of Intelligence and Perception

Simply consider and observe how people uphold their intellectual ability to their self-conceit and then be sure to avoid disparaging this faculty. If you want to soften people's guard, the evident faculty to downplay is intelligence, but the other two facets to downplay are judgement and experience as both draw up close to intellect on the hierarchy of conceit. Make them feel superior to you in these faculties, and you will have them at the tip of your fingers. It is the ideal camouflage to seem less clever than you are and at times, somewhat of an idiot to confound people. The sense of intellectual superiority you can induce in people by means of cognitive reassurance through indirect modes will lay down their doubt and suppositions and will be coerced easier to your side. Do not communicate this implication through direct means, though, utilise concealed and roundabout methods as these are more subtle and potent. A gesture of admiration at their intellectual ability, for instance, can go a long way.

There is an archaic hunting approach called 'Masquerading as a swine to kill the tiger', in which the huntsman disguises himself in the skin and muzzle of a pig and then imitates its grunting to enforce the pretence that subsides the pig's guard. The camouflaged man patiently waits for a pig to approach his proximity close enough and then attacks suddenly. This method can be translated into real-life plots. For instance, if someone is conceited and cocksure, you can convey to them the impression that you are a docile target. When they resolve to make an ulterior move on you, you can at once tip over the script on them. This element of unpredictability from your end will totally frighten them, stirring menace and threat. This course of action is also productive if you are an eager and pioneering character who finds himself at the bottom end of the social order.

To sum up, compel people to be convinced that they are more intelligent and superior to you in matters of taste, intellect, and experience. For you will win them over to your side through your deliberate modesty and discretion, making them feel validated and in solace around you. The longer you are in their presence, furthermore, the more prospect for favourable outcomes for you to exploit them, should you desire to. Remember: It will not serve you to divulge and show off your intelligence, especially if you are incalculably superior, make it habitual to denigrate your intelligence continually. When you have power, do not make it evident, instead, feign a lesser position to not rouse passions. On the other hand, you can't carry yourself in a half-witted manner, especially if you have people above you who are superiors, you must make it apparent, through your eloquence and articulation, that you are brighter than your rivalries. As you are more established, though, you must carefully lessen your genius to keep people on your side.

Lastly, if people discover the truth underlying your modesty and humbleness, they will not resent you for it. Instead, they will admire your capacity for discretion rather than exhibiting your great intellect among everyone. There is but one exception, of course, where it will serve your benefit to oppose this rule. There will be conditions where masking a deception will demand a display of brainpower, in such circumstances, do not conceal it but encompass it. Impressions are powerful and an audacious

and well-spoken voice will persuade and assure many.

The Magical Art of Courtiership

| *Law 24 ? Play the perfect courtier.*

General Depiction of a Courtier

Courtiers are like wizards, they illusively manipulate their appearance and only letting those among them perceive what they desire. With such an abundance of underlying artifice and dexterity taking place, it is crucial that they are not discerned and remain as subtle as possible. The courtier is a maestro of his demeanour and facial gesture, his character wise and impervious. His genius allows him to dissemble poor affairs, regulate his passions, grin at his adversaries, contradict his soul and act in opposition to his emotions.

Courtiers are feared for their power, they are masters of their appearance with the knowledge that people largely judge others based on exterior impression. Courtiers are elegant, courteous and well mannered, for their sense of hostility and belligerence is continually concealed and channelled through indirect means. Furthermore, they are bright at pleasing people neither by embarrassing themselves nor making a display of overstated flattery. People naturally delight in their presence as a consequence of their allure. Courtiers are articulate and well-read, they are concise and bold, not saying more than required to convey the message. In addition, courtiers understand how to take advantage of both a commendation or an abusive remark. The art of indirection is one of the master tools of the courtier, he submits his authority to his superiors, asserts his influence in a dignified, elegant and implicit manner and expresses commendation in a deliberate fashion. The ideal courtier prospers in a sphere where the whole lot centres around diplomatic and influential shrewdness and skill.

Applying the Demeanour of a Courtier

The court mostly revolves around the ruler, a continual striving to make him happy and keeping him entertained, stiffening the pecking order of the allegiance and aristocracy to retain the secondaries adjacent to the sovereign so he could look out for them. It is a known truism that the construction of a society in court is founded on power and command. Accordingly, a competent courtier was rigorous and cautious, delighting in moderation and not in excess, adhering to rule and setting himself apart from his equals, but never to the extent of rousing insecurity in the leader. (*Law 01: Never Outshine the Master*) Nowadays, even though a courtier is not requested to engage in antiquated masquerades like the worn days, the fundamental principles that reign over politics in court are ageless and classic and thus are as prevalent today as back then.

The courtier can't call too much notice and recognition towards his behaviour or character, it is simply not wise to become a chatterbox of self-importance. Furthermore, it brings rise to unneeded misgiving and wariness. Modesty is more desirable, narcissistic talkativeness is fruitless to the courtier and will in due course awaken adequate covetousness to bring about disloyalty and betrayal. As a rule of thumb, then, learn to talk more about others than about yourself to avoid adverse reactions. A great deal of the risks and concerns for the courtier is associated with the ruler, nonetheless, it is not solely the ruler who will dictate and decide your providence since your equals

and subsidiaries too are conducive to it. With great power comes an expansive composite of terror, jealousy, bitterness and indignation. Thus, you must learn to pacify and soothe others who can cause you injury at some point in the future, diverting and bouncing their displeasure and antagonism onto others.

A court is a place of reciprocal reliance, it is the whole of senior politicians and diplomats as well as the reporters who are obsequious towards them. Therefore, it is ill-advised to displease the experience and culture of the people around you, irrespective of whether they are superiors or inferiors. In court, there is a strange contradiction, for you must get yourself the adequate recognition you deserve yet you mustn't exhibit or parade yourself too shamelessly. This graceful balance requires sufficient skill in the art of indirect adulation; subduing and restraining your offerings to make your ruler look stronger than he is. What's more, when you modestly flatter people on their impressive feats, you are, by implication, enticing attention to your good name. The delivery with regards to a compliment is crucial if you have the capacity to convey a sense of genuine awe and surprise at other peoples' success, you possess an exceptional aptitude that will certainly serve you. In general, do your best to stay away from cracking jokes related to two of the most delicate spheres; appearance and taste, neither among them nor elsewhere.

The 3 Faculties; Style, Manner and Image

Courtiers disguise their efforts in matters of vocation, making their work seem effortless to the point of being interpreted as a genius. Their aptitude is adaptable and natural, moving in harmony with the changeable nature of things. You ought to learn to imitate the ethos of the times, the courtier's ethos and reasoning ought to keep abreast with the present moment, indifferent to your finer feelings. The courtier is a reflection, as it were, exercising his wits to perceive himself in the same way others perceive him. This is a sound method to regulate your appearance. Become observant with yourself, then, to circumvent a fiasco from unfolding. Your physical appearance is crucial, you must find an aspect with which you can cultivate a characteristic and distinguishing flair that sets you apart from your rivalries. The distinctive style is subtle, it is understated and not obvious. Delicacy heightens significance, captivating those around you and emanating an aura of graceful charm. Cultivate these three faculties; style, manner and image, for they will significantly serve your influence.

When you have power over these faculties, you have the potentiality to adapt them according to each individual. If you fail to adjust your temperament and maintain a sense of pliability, you will inevitably awaken much unwanted feelings; disdain, scorn, snobbishness etc. Those among you may not grant it openly, but its latent presence is eventually sure to happen. In addition, do not ever be the belief that your basis for manner and discernment are omnipresent and general. The truth is they are not, and you should learn to refine accordingly if you want to sustain a crisp good name. You must hone your acting skills, then, and simulate your act effectively to flow with each person. The art of pretence is a gift from beyond, it is an extremely useful skill for social and political concerns. It is no smooth road, you will contend with your shortcomings and there will be conditions where it will be necessary to fabricate, exploit and swindle. It is demanded of you to be sharp in both camouflaging your annoyance and simulate your pleasure and assent. People, if truth be told, do not exactly want to see your struggles and tears as it seems like some other manifestation of pretension and showiness.

Additional Notions on Courting the Master

| *Law 1: Never Outshine the Master.*

Your master does not want a friend, he wants a subsidiary. Do not approach him under the presumption that you are on ideal terms, do not act friendly as if he's one of your close friends, maintain an element of distance between you and the master that enforces your appropriate roles in the pecking order. The master doesn't want to hear your criticisms of him, you don't hold a standing that grants you the ability to condemn him. If you decide to condemn him, you will pay a price for it, and it will be a grave one, at that. It is irrelevant how pertinent your criticism is, the master discerns the messenger, not the reproval you are communicating. You must refine your courtesy and prudence so your condemnations and suggestions are as allusive and subtle as possible. The source of condemnation should not be associated with any person, make the counselling neutral and aloof yet compelling the importance of the affairs to motivate necessary action. As well, propose favours as infrequently as possible and know your boundaries well. In addition, never ask for good turns in the interests of another person, this is crucial.

Note: Make it a point that you do not become a messenger of disappointment, this is critical, for in the long term, this can only injure your reputation and make those around you regard you with contempt.

Having to turn down a person's appeal is irritating to the master. Never unduly appeal for too much, for it is a master's entitlement to bestow offerings and to be able to do so without initial reminders or cues by his subordinates. Therefore, do not present the master with the chance to refuse your proposals. What would be more beneficial is to secure his esteem by being worthy of your recompense and thus being offered the benefits without having to appeal to them. The rule is, then, do not overplay yourself, diligently do what is appointed to you and stop there. A surfeit of work, under the assumption that it will reap more benefits, is a fault. You will seem to be working arduously as if you are making up for insufficiency and in turn, you stir up undesirable suspicion and obstruct your effortless demeanour.

Time and again, it will be a strain to please your master, but if you have the ability to please a pair of authorities in one feat demands a higher genius of an absolute courtier. Expertise and aptitude are very significant, nonetheless, if you possess brilliance, a great ability that you know you can do better than most, you can take advantage of it to surpass your equals, connecting your genius with the master. Let the master take the credibility, it is merely momentary praise but will be your stepping stone and opportunity to exhibit your flair. In due course, it will release you from subjugation. Do not occupy much time educating yourself, then, that you disregard your social competence.

Further Reading

1. 48 Laws of Power, Robert Greene
2. The Art of Power, AP
3. The Prince, Niccolo Machiavelli
4. The Art of Wordly Wisdom, Baltasar Gracian
5. The Book of the Courtier

Stoicism: On Livelihood

February 12, 2021 | by Artful Prudence | [Link](#) | [Original Link](#)



Assurance and Care

There is a recognised principle in Stoicism about assurance and carefulness; Be self-assured about all that is outside your will and attentive and careful with everything within your faculty of reason. Understand, if the wicked and unpleasant is subject to the will, care is necessary. On the other hand, if everything outside your power is unimportant, those affairs can be set about with complete assurance since you are incapable of dictating them. Being vigilant in opposition to immorality, you tackle matters that are not inherently wrong in a confident frame of mind, this is essentially a stoic application. There is an old saying that goes; 'When deer are frightened by the feathers, they seek safety in the hunters' nets.' In other words, the deer confound devastation with shelter and as a result, suffer an untimely passing. Generally speaking, terror troubles us with regards to circumstances that are not within our control, yet we take action in an assertive attitude in affairs conditional on the will under the supposition that they are of little significance, in contrast. Whether you act flagrantly and with unrestrained sexual desire or reckless and irresponsible, no part of it is a nuisance to you so long as you have a favourable outcome in transactions outside your will. Demise, deportation, suffering; under such conditions, you will uncover the urge to grow fearful, anxious and evasive.

One would presume that when fallacy takes into account the things of the most considerable significance, your unprocessed assuredness will be corrupted into impulsiveness and recklessness. At the same instant, your terror and anxiety are swapped, as it were, trading your natural prudence and reticence for diffidence and hesitancy. The faculty of avoidance is brought about by handing over

carefulness and vigilance to the faculty of the will. Conversely, if you aim it towards what is outside your faculty of will and not your liability, you will inevitably encounter distress and uncertainty. Consider, dying and suffering are not horrifying, it is your terror associated with demise and agony that you should dread. You see, death is not terrible but dying a weakling certainly is. Find assurance in death, then, and be heedfully aware of the terror you attach to it. Socrates described such horrors as 'hobgoblins of the mind and for good reason. In the same way, facades frighten little ones because they are unknown and foreign to them, so do we respond to occurrences in a comparable manner and for quite the identical ground.

Above all, an infant is merely innocent and uneducated and any judgement on his part is more likely to be grounded in the imaginative faulty than reality. Death is nothing more than a spine-chilling mask, it is only when you can see through the veil that you let go and unwind, letting life unfold as it would like. In the end, your physical form and spirit must part ways, returning to that identical condition prior to your emergence. There really is no disturbance whether it happens now or the subsequent future, for it is inescapable. You might ask 'why should it happen now, why not later'? If you take a stoic attitude towards such an inquiry, it is simply to attune to the cyclical nature of life since existence demands for things to cross the threshold both now and in the time ahead. Except, an important distinction must be made here, as the future also unfolds in the present moment. Therefore, past and future are only delusions of reality envisaged in the present.

There will be times where your body will be racked with pain, but know also that alleviation and respite always inevitably follow, for what goes down must always come up and vice versa. If you find life to be intolerable, the door always stands unobstructed. It is your choice; accept it or depart. Nobody in a condition of perpetual terror and anxiety is liberated, in the same way, anyone who has reached reassurance from misery gradually releases himself from such continual apprehension. The understanding of what should be regarded with assuredness or carefulness is crucial; assuredness for what is outside your power and carefulness for what is within your power. In this way, you know you will not let down your desires or undergo the undesirable since you do not crave what is in opposition to the natural course of events.

Battling Impressions

There's this Stoic idea; if you like doing something, do it consistently. If you don't like doing something, substitute it with something that you do. The same principle applies to ethical propensities. When you grow irritated, for instance, remember that you are not culpable of failure, you merely endorsed a tendency and inflamed it. Inevitably, consistent conduct of any kind will inculcate new practices and propensities while also corroborating worn ones. The innermost passions leave their personal blemishes and if you don't treat them with care, they will be repeatedly vulnerable and never recuperate. The antidote to anger is restraint and watchfulness, attempt an easy experiment; watch your first impulse of anger and hold back until it elapses, do not act upon it nor make any conclusions about it. The more you do this, the less frequent anger arises and the more command you have over it through recognition. If you manage to resist it for a full month, you have made actual progress.

Begin, for a change, by desiring to make yourself happy instead of someone else. Aspire to grow to be honourable, clean and solid. For when you are unpolluted, you will find peace and a lack of constraint and you will feel in consolation with the companionship of nature, or God. Make friends with men of superior temperament so as to echo their good qualities and emulate yourself after them.

Furthermore, whether you pick someone dead or alive is of minor importance, what matters is the essential framework. Consequently, do not let your imagination provoke you with the delight and enjoyment that lie in wait for you, these will only serve as diversions from doing the work you ought to do right now in order to carry the day. Lastly, get rid of your fear of death and comprehend this; no matter how many tempests you will confront, you will become aware that your brainpower is more than capable of enduring it in a relaxed composure and collectedness.

A Stoic Attitude on Love and Friendship

People tend to show concern and care for what they deem good and they show it concern because they have a liking for it. For that reason, the righteous person is also the person who knows how to love. Yet, if a person is not able to differentiate what is good from what is bad or impartial, such a person is unable to love. It is the wise man, then, who possesses the faculty to profoundly love. You may ponder to yourself what makes a person foolish or wise, after all, your sensory faculty is working in euphony and you can generally discriminate between feelings and opinions. You see, it is not so much that you are foolish or unreasonable as it is that you are habitually stunned or overcome by unquestionable sensations and feelings whose illusory nature of their reality absolutely misleads you to the point of apprehension. Thus, while a foolish man is perpetually misled by his delusions, a wise man is able to see through their illusory nature and remain unharmed by them.

Do not live under any illusion, it is a general law of human nature that every person is married to nothing more than his egotism and self-interest. Furthermore, this fundamental law is not an exception to your children or close relatives, place a valuable property between you and your children and you will quickly realise how eager they are to consign you to the grave and how you wish they never came to be. Your self-centred and inconsiderate son has been intending your burial for a long while because his merit and profit, tied to your diligent sacrifice, is more significant to him than your enduring existence. If you think nature or god is in opposition with your self-interest, it is rational to suppose that you will object to it in the same way you object to others. Opposing nature is much like being in opposition with an extension of yourself, which in turn will cause disharmony in your ethics and character. It is a half-witted game to attempt to oppose the course of nature out of mere egotism, your sense of self-importance is a mere prejudice that clouds your judgement and unless your prejudice is given up to see what actually is, you will live in a continual state of uncertainty and disorder. Whatever you identify by 'me' or 'mine' is where you are inherently inclined, whether this force lies in your body or your will is determined by your judgement and awareness.

It is tough to trust a bad person with weak character; they are inconclusive, naive, gullible and easily misled by poor judgement. Such a character's instability is not reliable because a dependable and honourable person has adequate integrity and good moral virtue that is worthy of your trust, unlike a wobbly and insecure man whose very values are indistinct and grounded in feebleness. Such values in a person are not dignitary. People with weak characters do not make righteous friends because friendship is contingent, largely, upon mutual confidence, not blind faith. After all, where is the relationship to be found if not in trustworthiness and unwavering loyalty? Memorise, then, make friends by choice and not by chance. When making new friends, find like-minded individuals who are well informed and wise but do not be so heedful in treating the ignorant with contempt, show some rapport and solace instead.

The stoic way is not a cruel and unforgiving attitude towards the foolish and ignorant. It is, rather, compassionate leniency that is not immoderately confrontational or aggressive. Aggression should be

employed in a discriminating manner, not in a regular and thoughtless fashion that is a result of poor judgement. Employing unnecessary hostility on the ignorant is not resourceful in the least, it will agitate them all the more and make you look like a disconcerted character that is regulated by his passions not good perception. Stay away from cruelty and make adequate use of your judgement to understand a person's disposition instead of subverting it out of loathing. Hatred, in general, is a result of inner revulsion and annoyance that needs to be inflicted onto others for brief contentment, a mark of a poor and detrimental character. Therefore, if you need to detest and pass an abusive remark about someone to discharge your self-indignation, you have to resolve your antipathy, first and foremost.

The Bait of Commitment

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There are duty and device in commitment and it is always the idiot who hurriedly takes sides. A fool has no sense of self-government, he is conquered by other people and quickly ensnares himself through sheer ignorance to his detriment. Do not be hasty to take sides and stay away from the heedless commitment that you have no assurance in. When you don't commit your fondness to any side, people only work harder to win over your approval. Their civility and thwarted yearning become your influence when you withhold your commitment and remain distant from taking sides. Holding yourself back does not sustain annoyance but more so a sense of self-concern for your individualism. Also, it makes a person seem incapable to lay hold of, his lack of compliance with the cast of mind of the common people makes him appear like a superior man who stands beyond the crowd. Such a person's capacity to detach himself from leaning to certain positions makes him sought after. In time, such a quality cultivates and expands and as your sovereignty develops, so do more people crave your attention and commitment. Yearning is contagious and a person who is craved by many naturally seems more in-demand and in turn, more attractive.

A sure way to break the spell is to dive into commitment carelessly, you automatically become unremarkable and colourless like the masses. Swift commitment sounds more like unenlightened clinging than independence, a person who has an adequate degree of awareness would at least gauge desire and tension before considering such a contract. People carelessly commit because they find a sense of consolation and security in doing so. This is undistinguished, for obvious reason, since people generally lack self-government that is not hampered by dependency and inferiority. People have their own courses of action to persuade you to commit, such as gifts and favours, solely to coerce you into duty. Don't be taken in by such schemes, simply advocate their civility and kindle their desire without falling for the gambit. Do not grant yourself to be subject to commitment, obligation is negotiation and it is grounded in subtle duping. Bear in mind, though, you do not want to frankly push people away or give the impression that you are inadequate for commitment. You

must, as it were, intimate the potentiality of ownership and commitment to keep them involved. That is to say, you dangle the carrot neither too close nor too far from their mouth.

If control and authority are your longings, consider a strategy; place yourself at the centre of competing forces and while you entice one side with a word of honour, notice as the other side comes after you also with the intention of surpassing its adversary. Your attention is costly to both sides, your effect and appeal will instantly magnify as you get both competing forces fighting over you for your assent. If you had laid down your commitment to one side, your influence would not seem as great, thus there is more power to be gained through avoidance of impetuous commitment. It is of import to bear in mind that a sharp machiavellian has an adequate sense of objectivity and dispassion from passionate involvements and has a capacity to observe the people around him as puppets that could further his plans in his road towards supremacy. Furthermore, he does not allow himself to turn out to be a footman for any motive or belief. People earn minor respect from dashing to substantiate others. Distance is more potent than effortless support. Postponement to pick up your weapons can in and of itself be a weapon. Let them tire out and leverage their depletion to your advantage.

Strategy: On Command and Leadership

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?Boldness governed by superior intellect is the mark of a hero.?

Carl von Clausewitz

Exceptional leaders influence people without making them feel controlled by an external authority, thus they are both shrewd and understated in favourable doses. If you hold an authoritative position, your orders should be stimulating and understandable, attentively focused on the group, not your vanity. Your method and course of command determine your triumph or downfall. Ill-defined direction is indiscernible and until it gets to the battleground, it will be long-overdue. Meagre leadership results in misguided action that's based on people's egotism. Vague direction causes people to act in accordance with their bigotry, stirring further disarray. Your mode of governance should be attuned to the deficiencies of the comrades in your group. Do not fail to spot your group's flaws and count on instinct, it is not practical. Grand leaders are conscientious and aware, understanding the nuts and bolts of differing characters and arranging accordingly. Hence, if you fail to attune, your trail of command will almost surely collapse. Moreover, A leader with a flexible nature is of great benefit. Changeability is open to change in relation to the conditions and a commander with said trait has adept leverage that shapes the versatility of his group into a powerhouse. Remember: Insanity is an anomaly in human beings but a notable law in groups.

Leaders are permitting self-constraint by present-day politics, alluring them into a mode of conduct that clashes with one of the most momentous laws of war; *directive union*. In other words, *the unification and harmony of ordered instruction*. A productive means for catastrophe is segregated leadership. It has been the product of the most prominent conquests in former times. A sure way to

destroy creativity is to engage in bargaining among an expansive range of individual characters. The group embodies an independent psyche; vigilant, unhurried, uninspired and in certain circumstances, purely groundless. Preservation of this union is absolutely critical, you have to remain in control of the threads, avoiding their abandonment. Simultaneously, you ought to know how to conceal your marks wisely, working behind closed doors and making your alliance feel concerned in your resolutions, to enforce this sense of fusion. Their guidance is profitable, so long as you know how to navigate through it efficiently, employing their productive proposals and courteously diverting from the unproductive ones. When you do this correctly, it will make them feel valuable and thoroughly connected with the advancement of the group.

Leadership is both understatedness and astuteness, the more arduously you try and coerce people, the more resistance you fire up and in turn, the less influence you have over them. The moral, therefore, is that a more substantial authority could result from detachment, although the frame of reference is consequential in this regard. An essential measure in a successful chain of command is a proficient alliance whose moral code aligns with yours. Thus, it is of utmost importance to pick well-suited people for the position. The appropriate character of a subordinate is a capacity to operate harmoniously under your command and with other members in your alliance and be endowed with a competency to take on the necessary duty as well as an adequate degree of mental self-government. The moment may not be on your side but never pick a man based solely on a written biography. Examine a man's psychology apart from his expertise to form a more accurate judgement of his nature. Furthermore, reasonable reliance on your group is not destructive but avoid being held hostage or imposing excessive control. To be able to gather and endow useful details is a crucial duty for a successful course of order to allow you to attune swifter to conditions. The more concise and efficient your course of order, the more fluent your circulation of intelligence. People in your group would occupy distinct positions within the circle, endowing you with immediate intelligence from the battle lines, this will serve as an effective and regulated carrier for the amassing of data.

When people's beliefs wholly resemble yours, they are likely attempting to cajole you with the appeal of likeness. It is wise in said conditions to sustain a sceptical nature around them until you get to make out their temperament. Superficial charm is a ruse and an effective one at that, people employ it on their targets to lessen their sense of opposition but also to win their good favour and alleviate the potential threat. Do not make the assumption that a charming person is necessarily good-intentioned and benign, it is foolish to base your judgement on mere fabrication and appearance. There are people who are supremely competent in disguising their incentives, mainly the Machiavellian types and they make sure their genuine motives are by no means insinuated in their tongue. Undercover spies are doyens at this mode of conduct, ensuring no traces are exposed or left behind.

It is crucial, also, that your desires are understandable prior to giving out directives to your group, you must neither be unduly definite nor constricting, you should know how to entrust an adequate amount of emancipation in the people within your group to strategise independently when the condition necessitates it, rather than advocating mechanized deportment which makes them feel uninspired. Lastly, don't be threatened by forces with divided leadership, you already have the edge which is sufficient. Forces with segregated leadership make for the opportune adversaries, you will not come to grief.

Strategy: Dividing and Structuring Forces

February 12, 2021 | by Artful Prudence | [Link](#) | [Original Link](#)



Rigidity in War

War is not only about circumventing failure but also about defeating your adversary in a heroic fashion. In strategy, the element of structural organization is very consequential. There is nothing more immobilizing to a group than the appearance of disorganization. The sense of untidiness that comes with disarray is almost dispiriting to the members and the general morale of the group is inadvertently affected by the lack of structuring. The flowing, swift and versatile groups are the visionaries who are actually destined for triumph. If you have a propensity, as a leader, to overly restrain your group and attempt to interrelate every aspect of its development, you will simply bind yourself to what has been buried in history. That is to say, that forging a rigid structure that lacks adequate flexibility to adapt congruously to the conditions will only hold back the group. Rigidity in war is rather fleeting, its unbending nature will eventually collapse once it finds itself unable to bend any further. Furthermore, this characteristic generally lacks the balance and stability to preserve its composure amidst the conflict of war. Thus, the element of adaptability envelops more strength and command in the group.

Divide to Live, Combine to Fight

The principle: *If you want to live; divide. If you want to fight; combine.* The reality is that most people would, by preference, want to mimic a method than act unaccompanied. For it takes more nerve and self-government to take action without a safety net, discarding your fixation with recipes

and mechanical reasoning. If you want to surpass the common people, understand that the quintessence of strategy is not a step-by-step system, it is deliberately being in a position where you have more choices to decide on than your adversary. Strategy is more about positioning and less about tying yourself to one favourable solution. Ideal positioning is having multiple alternatives at your disposal contingent upon how conditions unfold. Positioning connects well with having excellent foresight. If you lack the necessary prudence to think ahead of time in order to swiftly place yourself in the optimal position, you will either be late or you will fail to consider it. Foresight allows you to orient yourself carefully in advance, anticipating potential plots before they happen and being at the right time and place to hold the upper hand. In Sun Tzu's Art of War, this position is termed 'shih'.

It is of great importance for the superior leader and the developing warrior to acknowledge that recouring to an inefficient stratagem is still more reasonable than negligence and passivity. Moreover, if the leaders await directives, an advantageous position will not be utilized under any circumstance. A real warrior knows when to set aside his assigned commands, this is the mark of sovereignty. For, the surest way to ravage self-control is by pampering your warriors and behaving under the assumption that they are indistinguishable. In doing so, you are too inviting and encouraging infighting. Triumph is the byproduct of control, instruction and superior quality. Shallow affability is simply inferior to success, forming vigorous relationships grounded in fortitude. The signification is simple: Rigidity makes you immovable, fluidity grants you diverse recourse and possibility.

Adaptability and Swiftness

To arrange your group for adaptability and swiftness, your structure must be pliable. Thus, you should partition your corps into distinct groups that are able to function and adjudicate independently. The morale of the crusade must be instilled in your group, making them impossible to stop or prevent. Identify and entrust the expedition and let the heroism of the group reveal itself. Napoleon had a strategy whereby he coerces his enemy to diverge his forces inadvertently. In doing so, he shatters their organization and forces them to split off. The difference lies in the structure, if your enemy's body lacks versatility, segregation will be detrimental. You don't want to find yourself in a condition where forced segregation is imposed on you by your adversary, you should structure your squad accordingly and avoid involuntary division.

Remember: *Tell them what to carry out but not how to act.* If you give people leeway, their creativity will confound you. It takes a certain audacity to moderately disengage and permit a degree of unpredictability. Nonetheless, through subdivision, reduced control will grant you movability, the apex accumulator. Your strategic aims, then, must be coherent to impart operations to multiple units within your group, letting them define the means to succeed. Make it entirely obvious to your group that counter-action to command is not insubordination. To sum up, inventiveness is of great importance, it must be inculcated and fostered in your men to make them more resilient towards the turn of events. Strength of character is resilience and independence, heroic properties of battle.

Strategy: The Creative Game Plan

February 12, 2021 | by Artful Prudence | [Link](#) | [Original Link](#)



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Introduction

Let us put straight one common error; defensive action is not fragility. It can give the seeming impression of weakness, which could prove advantageous to catch your adversary off-guard, but such an impression is merely a ruse that misleads the enemy into rash aggression. Defensive warfare is calculated intelligence, a high-powered mode of execution. It consists in being ingenious and mindfully inexpensive, engaging only in the vital battles. Consequently, careful withdrawal is essential, you must know how to compel the enemy into misguided hostility, draining his force for a catastrophic counter-blow. As a substitute to undisguised antagonism, which is often disapproved of, defensive action allows you to let the enemy initiate battle, leveraging his errors by playing the waiting game. Through feigning weakness, you compel an unwise attack. Through feigning more powerful, you dissuade your enemy from striking. Defensive action, then, is transforming weakness (or seeming weakness) into control and conquest.

Reward and Sacrifice

When war is inescapable, fight on your conditions. Identify their shortcomings and leverage them wisely. Furthermore, battle on your conditions means that it will be more costly for them and more reasonable for you. You must know, then, how to entice them into your territory by appealing to their concerns. An attractive objective clouds judgement, diluting likely trouble and accentuating potential profit. Thus, if you could coerce your enemy into an alluring pitfall, you can exhaust him to the point of miscalculation. The lack of energy that comes with fatigue will generate error and unexpected drawbacks which are beneficial. It is important to discern, moreover, that the more desired the prize, the more recompense in investigating its sacrifice. Both the indefinable and clear costs must be examined beforehand. In this manner, you are essentially exercising foresight to consider all conceivable variables unclouded by the appeal of the prize. Often, the very allure of a reward will muddle your judgement of its complexity and misleads you into overlooking its cost. If you look back through history, you will find that it is pervaded with the remains of people who paid no attention to the expenses of potential winnings.

Assail their Weakness with Power

There is a general truth in warfare; attack their weak points with your strong points. A group is neither fully strong nor weak. All forces have vulnerable flaws, no matter how indestructible their external morale may seem. In the grand scheme of things, weakness will always have a fragment of concealed strength that could be expanded and compounded, even in the feeble forces. Conversely, a recognized strength, such as a large army, could prove a shortcoming in its conclusion. There is always an element of unpredictability that could potentially transfigure advantage and limitation. In the first place, you must know where you're aiming at before you strike, evaluate where your enemy's weaknesses lie; governmental issues, lack of confidence, conceit, egotism etc. During your appraisal, concealment of your shortcomings is important in the conservation of your long-term strength. Once you have identified the enemy's vulnerable points, you must calculatedly and repeatedly attack them. If you want to dispirit your enemy's force, exploit their vulnerability and devour it. Your aggression will lead to their depletion, which will uncover new vulnerabilities. The wise calibration of strong and weak points is indispensable to knowingly break down your enemy. To sum up, locate their vulnerabilities and leverage your power to capitalize on their weak points.

Creativity and Ingenuity

A warrior is ingenious, he employs his strengths innovatively and shifts his emphasis on what is in his power. He preserves equilibrium through deliberate restraint, regeneration and endurance. Warriors, possessing exceptional foresight, vigilantly orient themselves for the long term, planning ahead of time to ensure they avoid unpredicted exploitation and place themselves in the most favourable situation. Resources and riches are beneficial when put into good service but groups who apparently have a surplus of resources are disposed to grow indolent and foreseeable as a consequence. The abundance of materials and assets compels them to have a dependency on their benefits, setting aside understanding and the grand design. They deal with difficulty by accumulating more resources, neglecting the benefits they already have and never finding a use for it through their lack of ingenuity. Thus, a profusion of assets deprives you of necessity and dulls your creative faculty, the same faculty that stimulates resourcefulness.

Let us presume that your enemy is your equivalent, under such circumstance, resourcefulness is more important than acquiring more stock. Conversely, if your enemy is not your equivalent and you have more resources, operating inexpensively is not a choice but a prerequisite. There will be times where disregarding your virtues and maximising resourcefulness will prove most advantageous. People such as Picasso advocated the notion of acting deprived irrespective of how wealthy you are. You see, the impoverished can teach us that creativity stems from destitution and there is substantial value to be gained from having less.

Ends Justify the Means

A plan is only worthwhile so long as you have a means to justify it. If your plan is to make a million dollars in a decade but your means to obtain it does not align with your end-goal, this is simply wishful thinking. Flip the script and evaluate your resources before initiating a master plan to fulfil it. What resources do you have in your possession? Do they justify your end-goal? Hannibal's operation continually started out with assessing his forces' structure and means and that of the enemy's, all the assorted elements and particular parts of the enemy's force and environment. The appraisal would lay out the basis for his plan of action and more importantly, the desired ends for this course of action. As a synopsis, Hannibal repeatedly attuned his ends to the means through calculated judgement of both his force and his adversary's.

Give yourself space to profoundly deliberate on what resources you have at your disposal, grounding yourself in reality rather than wishful thinking. Figure out where your benefits lie and how they can contribute effectively to your ends, understand thoroughly what your capabilities are as well as those of the group. If you're leading a group of people, you must know their fundamental temperament and morale and consider how to ingeniously put them to good use. Once you have gathered the relevant intelligence, you simply attune your ends accordingly. The formula, then, is the accumulation of useful information related to your resources and the diligent planning and adjustment of the ends to the means.

Machiavellianism: Cruelty and Compassion

February 15, 2021 | by Artful Prudence | [Link](#) | [Original Link](#)



“A prince must be slow to believe allegations and to take action, and must watch that he does not come to be afraid of his own shadow.”

Niccolò Machiavelli, The Prince

In “*The Prince*”, Niccolò Machiavelli opens his chapter [17] on cruelty and compassion with this statement; “*a prince must want to have a reputation for compassion rather than for cruelty: none the less, he must be careful that he does not make bad use of compassion.*” In this fragment, Machiavelli emphasises the significance of mindful humility, simultaneously suggesting the exclusion of its misuse which leads to excessive mercy. As I shall elaborate in this piece, immoderation of mercy will prove obstructive. Mindful humility tempered by shrewd wisdom is characteristic of the ideal ruler which Machiavelli intimates.

Under that delineation, a sovereign need not be concerned should he suffer any rebuke as a consequence of his brutality, under the conditions that he retains the union and allegiance in his citizens. Through the sovereign’s prudent employment of exemplification, he will demonstrate to be understandably caring, more so than those whose immoderate pity assents to the chaos that drives an ordeal. A sovereign’s manner of conduct, then, ought to be modified by a dash of humaneness and caution, circumventing the potentiality for conceited conduct that is likely to make him impetuous; or intemperate distrust that is likely to make him intolerable. Thus, a sovereign should be unhurried both to be convinced and to take the initiative, shunning away from growing fearful of his own darkness.

One would argue that it is preferable to be simultaneously feared and loved, nonetheless, since it is arduous to merge them, it is more appropriate to be feared than loved, if joining both is not feasible. Machiavelli made this generalisation about men; *“they are ungrateful, fickle, liars, and deceivers,*

they shun danger and are greedy for profit” In spite of that, so long as you know how to deal with them, you have a considerable degree of ownership over them and they will be willing to endanger themselves and their possessions on your behalf. But, only as long as menace is out of sight, once you find yourself in jeopardy, they betray. That is to say, that they are only as faithful as threat allows them to be. The moral is; a friendship that is purchased with money and not acquired through eminence and honour is short-lived and fruitless.

Men shatter when it is advantageous, such is their miserable nature. Yet, their fear to impose harm is fortified by the apprehension of penalty. Fear, too, is consistent with a lack of abhorrence; [an element the ruler can evade by refraining from his citizen’s belongings and their partners.] Here, the goods of others are consequential since a reputation for impoundment of people’s property will make the ruler detestable by the citizens. A ruler who lives to engage in the harsh impoundment of people’s belongs will always invent a credible pretence to satisfy his desire.

Nevertheless, a ruler who is battling with fighters and is in charge of a sizeable army should not be anxious about a character for brutality. For, if the ruler does not have a capacity for cruelty in battle, unification and discipline will not be sustained in the army. By way of illustration, Hannibal is a prominent precedent of a leader whose army embodied a sustained degree of concurrence and euphony and even though it was vast and undertook innumerable different rivalries, there was never variance within; whether hell or high water, there was no dissent, neither with the soldiers nor in opposition to the chief.

It is this very trait that made Hannibal both acclaimed and feared by his soldiers, not that his other noticeable traits served no pertinence, but his cruelty was fully in charge of the unity and control within the army. Had it not been for Hannibal’s savagery, his other traits would not be sufficient. The consequence of a deficiency in cruelty can be demonstrated by Scipio; a characteristic man in his own right throughout former times. However, his immoderate mercy granted his soldiers more authority than was dutiful for a disciplined militia; this was well demonstrated when his army revolted against him in Spain.

Lastly, with regards to the matter of being loved or feared, we could deduce that as men occasionally love as they choose yet dread when the ruler chooses, the shrewd ruler should have no dependence on what is ungovernable and lay his reliance on what is tractable. The ruler, though, must work hard to avoid being detested by the people, at all costs.

Further Reading

- NiccolMachiavelli, The Prince
- NiccolMachiavelli, The Art of War

Machiavellianism: Prestigious Honour

February 17, 2021 | by Artful Prudence | [Link](#) | [Original Link](#)



?Everyone sees what you appear to be, few experience what you really are.?

NiccolMachiavelli

Honouring your Word

It is admirable by everyone to frankly honour your word in the absence of devious scheming. However, immediate experience demonstrates that rulers who reached great heights continually conveyed their promise delicately and deceived men with their proficiency in deceit and who defeated those men who complied with upright morals. According to [NiccolMachiavelli](#), it is pivotal to realize that men have two methods of battling; by ?law? or ?force?. The former is inherent in men, the latter in monsters. Frequently, the former manifests as insufficient and thus a man requires resort to the latter. A ruler, then, must employ both monster and man to triumph and since it is expected of him to consolidate both, he studies both the fox and lion. On the one hand, the lion is vulnerable to snares and on the other, the fox is vulnerable to wolves. Consequently, the ruler must be a fox to identify tricks and a lion to terrify wolves. A ruler who plainly behaves like a lion is ignorant and endangered by his foolishness. Conversely, a wise ruler will not honour his word if it weakens his position and the grounds for his promise have dissolved.

?You must understand, therefore, that there are two ways of fighting: by law or by force. The first

way is natural to men, and the second to beasts. But as the first way often proves inadequate one must needs have recourse to the second. So a prince must understand how to make a nice use of the beast and the man.? ? NiccolMachiavelli, The Prince

If men were righteous, this principle would prove unreasonable but since men are miserable and faithless, your word is not of value to them and thus need not be kept. As a matter of fact, a ruler never lacks valid pretexts to influence and falsify his conviction. Those men in history who perfectly emulated the fox reaped the most benefits. To be a shrewd liar and exploiter, you must understand how to falsify and tint your deeds. The exploiter, in truth, will never run out of sufferers willing to be deceived since men are simply situational beings whose vulnerability wavers. Consequently, a ruler is not demanded to possess all the alluded attributes but he must seem to possess them. Additionally, if he possessed said traits and constantly conducted himself duly, they will prove damaging but if he merely seems to possess them, they will be of good use. The ruler is pitying, honourable, generous, open and pious; he should seem to be and in fact be. Nonetheless, his adaptable temperament should allow him to be the inverse if it is required of him.

A ruler, particularly a novel one, is unable to notice the things that entrust men with a good name for uprightness since upholding his province frequently coerces him to behave in opposition with lawful trust, goodwill, benevolence and divinity. For that reason, a ruler must possess a pliable character that differs conditional on chance and situation – the leader should not stray from all that is virtuous within the realms of possibility but should know how to impose vice when obligatory. So, a leader should be heedful to avoid remarks that don't appear to be incited by the formerly alluded characteristics – compassion, moral trust, integrity, generosity and divinity; most importantly, the endmost quality of devout faith. Generally, people form an opinion through observation since every person is free and unencumbered to scrutinize. But, not many are able to draw close to who you actually are. As Machiavelli remarked, 'Everyone sees what you appear to be, few experience what you really are.' Looks and outcomes are what influence the mediocre, for there is short scope for the minority when the majority are securely preserved.

Winning Honour

An impressive display of mastery and grand operations are what earn the ruler the most status. If one reads the biography of Ferdinand of Aragon, a former king of Spain, you will discover that all his accomplishments were splendid and masterly, some even unprecedented. He began his monarchy by assailing Granada – this operation was his footing for power. In the first place, he undertook the operation alertly and boldly; employing the noblemen of Castile's vigour, who were attentive to conflict and had no intention in generating misfortune to their homeland. Due to his obliviousness of what was transpiring, Ferdinand of Aragon's influence and status overpowered them. Furthermore, he preserved and carried his armies through the people and house of prayer's capital. He laid a firm basis for his reputable army through the resources of an extended battle and secured himself eminence and fame in the unfolding. Besides, to tackle more prominent operations through wielding religion, he changed direction to sanctimonious employment of brutality; hunting down the Moriscos and disposing of their dominion – conceivably the most noticeably distressing and dreadful business. Employing the same religious veil, he assailed Africa; beginning his operation in Italy. In this way, Ferdinand of Aragon finalized and organized brilliant ventures which left citizens in both tension and marvel.

?Nothing brings a prince more prestige than great campaigns and striking demonstrations of his personal abilities? ? NiccolMachiavelli, The Prince

Impressive feats of capability can be profitable for a leader, in a competition where something outstanding is fulfilled, whether for virtue or vice, recompense or penalty should be imposed on the person to get everyone conversing. Chiefly, a leader should aspire and strive in all his efforts to acquire a great man's stature for his masterful capacity. In addition, a ruler acquires status for proving a genuine friend or foe – for divulging himself without the slightest arrangement in favouritism of one side in opposition to another. Such an approach is superior to impartiality, for if your adjoining authorities clash and one side triumphs, you're jeopardized. No matter what, it will continually be useful to assert yourself and pursue the spirited battle. First of all, you will incessantly be in the power of the subjugator if you do not announce yourself, and also to the gratification of the defeated. Moreover, no rationale or method will serve as a barrier to your shelter and preservation. The subjugator is not looking for irresolute traitors who will betray him in times of misfortune and the defeated will renounce you as a consequence of your reluctance to unite with him in battle. On every occasion, your impartiality will be appealed by your opposer and your armed support will be appealed by your friend. As a matter of fact, indecisive leaders generally conform to impartiality as a means to flee menace and commonly meet with failure.

Despite that, when you brazenly announce your backing for one side and it triumphs, though the conqueror is strong and at your mercy, you have put him under an obligated duty, assigning himself to an amicable connection with you – in this situation, men are not immoral to the point of treating you with thankless despotism. In contrast, a beaten associate will protect you and assist you however possible, and your linkage in the future can improve for the betterment of both of you.

Unless mandatory, a ruler should shun enlisting into belligerent associations with people who are stronger than he. For the reason that you will come out a convict if you are the conquerors. Thus, rulers should, to the best of their ability, avoid being defenceless and in the power of others. Escaping a threat often leads you to another. Wisdom, then, is your ability to evaluate the essence of a threat and then acceding to the inferior vice. A superior ruler expresses his admiration for aptitude, conferring encouragement to men who are capable and acclaiming those who outshine in their career. Moreover, he supports and comforts his citizens so they can continue to lead their lives harmoniously, whatever their line of work may be. Finally, the ruler should readily recompense those men who aspire to carry out initiatives that will grow the city's affluence and success.

Further Reading

- [NiccolMachiavelli, The Prince](#)
- [NiccolMachiavelli, The Art of War](#)

The Games Women Play

February 20, 2021 | by Artful Prudence | [Link](#) | [Original Link](#)



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‘Seducing a girl is no art, but it needs a stroke of good fortune to find one worth seducing.’

Sen Kierkegaard

Women's Game

There is a common variance with regards to women's game and the typical notion that they will only sleep with one man at a time. I want to elaborate on this notion and expand on how women, comparatively, are naturally skilled with dating multiple men simultaneously. Nevertheless, though women are inclined and pressured to pursue sexual relationships, their words seldomly correspond to their actions. Sexual activity is a woman's foremost means, the unsophisticated recognize this, even though they protest about it. Therefore, to make this possible, women employ a deliberate form of false virtue which is gender-fortified by the totality of women and a good deal of beta men who are generally spineless and weakly, attempting to capitalize on this opportunity to ‘seduce’ her, or those

men whose dishonourable programming compels them to disregard it.

Women's entitlement is such that she can change her mind anytime. When a woman doesn't desire sex, it must be the case that she was coerced to be sexual, the alpha asshole could have compelled her or she had second thoughts and subsequently evaluated her choice. Whether it was before or after this reality is not so pertinent. Unsurprisingly so, for the majority of women, juggling multiple men is not a deliberate endeavour but a natural one. In reality, it is acknowledged that women revert to this condition independently. Since women's conduct will largely be justified and forgiven, they have the freedom to date around without any adverse reaction by society. Moreover, when a woman is not sexually interested in a man, his appeal is still of some merit to her long term potential for security, which is a ceaseless pattern in her hindbrain – the basic way of thinking supporting the notion of *hypergamy*.

If you comprehend this and amalgamate it with women's medium of communication; concealed messages, a man will naturally presume that women will sleep with one man at a time. Men inherently reason through rationality, women through emotionality. Thus, man's presumption is one that is reasoned based on practical logic yet since women's innate medium for communication is hidden unlike men's undisguised medium, man's supposition is not calibrated with the actual underpinnings of feminine nature. Men tend to overlook women's actions and believe their words. If a man were to discern a woman's schemes for their actuality, he would understand how it is in women's best interest to make men think that monogamy is a requisite for sexual relations, even when her behaviour denies her every word. Women like to engage in intra-gender warfare; a woman calls out another woman for being a 'slag', a plain betrayal which intimates that women necessitate monogamy for sexual relations but a slag is not deserving of a man's devotion since she is not playing the game according to what the halfwits were led to believe. These very same women undergo what is called *competition anxiety*; they will reproach men for establishing their judgement on women's surface beauty. Nonetheless, it is likely a woman who is the least intimidating to her unease. Remember: women are all carnal, you simply need to be in the proper context with the ideal character for it.

How Women Love

Despite that, oddly enough, it shall be granted that a woman's love has been close to mysterious in men's thinking, owing to its frequently unconventional and conflicting character. The woman's sense of uncertainty when she secretly and light-heartedly attempts to hide her loving weakness with a trivial cough has been wittingly acknowledged in renowned love with that worn proverb; *"Love and a cough cannot be hid"*. On the whole, women do not completely love a man. They pick a man to be loved rather than to love him since it is delightful for them to receive it. There is a well-liked french saying on the force of a woman's love; *"Love subdues all but the ruffian's heart"* In other words, a woman's love conquers all men except the rogue's feelings and affection. The old days are overflowed with exemplifications of this aphorism, another notable adaptation; *"Love rules his kingdom without a sword."* You see, love is a honeyed despotism seeing that the lover voluntarily tolerates his suffering. By the same token, the French have another adage; "He who has love in his heart has spurs in his sides." The grounds for this being the apprehension of the equitable gender to demonstrate control over a man's heart. A woman is keen on putting her lover's confidence to the test by igniting his envy and covetousness. A traditional adage states; "There is no love without

jealousy.” Conversely, there is a widespread precept which states that love banishes envy with its potency. Such are the disconcerting thoughts that left men dumbfounded about the inherent nature of the feminine and its seemingly unclear spirit.

A woman’s love has often been scolded as being capricious and inconsistent, especially when it comes swiftly. Hasty love is often short-lived and fleeting, many a time a consequence of man’s rash commitment to pursue her. The man should shun away from ensnaring himself through immediate emotion-driven commitment that is unreasonable. Frequently, diving into commitment is a result of clouded judgement, not wise resolve. Thus, if you have the capacity to stop yourself from acting on your emotions and instead give yourself time to be reasonable, you will in all likelihood make a better judgement based more on rationality and less on feeling. Women are not fond of emotional men, they may say otherwise but this does not justify the actual fact. Emotional men lack the strength of character to preserve their integrity and pragmatism, they have a deficiency of masculinity that women detest. If you want to know the truth, watch her actions not her words with regards to this. Her words are too often contradictory to be trusted, yet men tend to lay their conviction in them since our inherent nature is unmistakably frank and theirs is in a sense in opposition with itself; conflicting words and actions.

The man who is demoralized by her provocative behaviour and fearful of losing her through immoderate temptation will be berated and chastised. A wise man will never lay his trust in a woman’s unfortunately insufficient faithfulness nor be hindered by flirtatious behaviour that is geared towards making him infatuated or envious. Furthermore, a prudent man does not give her the golden opportunity to change her mind – he simply understands her inner workings and adjusts his behaviour accordingly. Although I must add, that a man of integrity and honour need not adjust his temperament to comply with feminine ideals, for his inherent and unrefined nature, assuming he has not diverted from his masculinity, is already desirable and superior. However, understanding the function and nature of the feminine will only add to an already resilient character and make women easier to deal with, make out and influence.

Anxiety, Envy and Doubt

Women like a man who is disposed to cheat yet do not actually want him to cheat. Of course, you do not make it seem like you are searching for romantic advances, for this is apparent and obvious. Rather, it is your ability to go with it and playfully and indirectly stir up the coquetry that gives the impression that other women find you attractive. What is important, however, is how you conduct yourself after the teasing. You should make her feel that although other women find you desirable, you still pick her over them. Women are continually assessing men’s desirability, for the man’s value is to a substantial degree a reflection of her value. Thus, this constant evaluation is a way for her to gauge her worthiness and feel justified. The surest way to rapidly stimulate an exhausted relationship is through envy and a sense of uncertainty. Both of which stir up her imagination [one of the most advantageous devices] and get her hamster reeling once more. Furthermore, marriage does not mean that aspects of *Game* are no longer applicable, they are actually just as successful and it is your role to keep the hamster reeling forward for the furtherance of your relationship.

If you could look beyond your liking for the histrionic and revert back to the indifferent and offhand teasing and playful mocking, you would notice that this is a flattering remark to a woman, for it gratifies her hypergamous uncertainty about whether or not you are still attractive to other women.

When you are constantly apprehensive about your safety and protection and you make this your main importance, it is puzzling to discern the utility of intimating a degree of danger and lack of protection to your relationship. This sense of safeguarding your relationship at all cost is the enemy for its prospering, for if you have a certain dependency on its sustenance, you do not have a relationship, you have an unhealthy attachment towards a person of the opposite sex who will begrudge you for your desperation and frailty. In spite of that, if you are obviously searching for chances to flex your coquetry with your woman, this only tells us that your underlying sentiment is one of insecurity, not self-assurance. Men too often undervalue the responsiveness from the woman's part to subtle distinction and indirect communication. It does not take a great deal to kindle her imagination with some subtlety and mystery and yet men go out of their way in the most apparent manner, trying to make her understand through reason. This behaviour merely rejects the motive, you should be the one who gets the message and stop yourself from being so predictable and pronounced. Do not speak rationality to someone who speaks emotionality. Instead, understand her language and act accordingly; indirect, concealed communication is women's language, you will never hear the basic truth come out of her mouth but it will manifest in her behaviour for all those who can observe it.

Further Reading

- [The Rational Male](#)
 - [Practical Female Psychology](#)
 - [The Manipulated Man](#)
 - [The Way of the Superior Man](#)
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Stimulating Desirability

February 26, 2021 | by Artful Prudence | [Link](#) | [Original Link](#)



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Desirability is an appearance, its origin is more about the perception that is indirectly communicated to people [that other women find you desirable] than it is about your words and gesture. (...)

Preamble

There is a great deal of nostalgic and tender balderdash when it comes to desire which could be perceived as passionate or poignant. However, much of desire has to do with conceit and avarice and your desire for someone else continually entails communal factors and deliberations that you may not immediately be conscious of. People are drawn by the desirable; those who are appealing to others. When you are aware of this reality, you want to own them for yourself. Knowing this underlying truism about human nature, you may be prone to attempt to complain and pontificate about their egocentrism. Refrain from such behaviour, it will only make you look bitter and envious of their egotism. Instead, exploit it to your benefit and cultivate an aura of desirability around your name.

Forging a Triangle

Realistically, desirability is a game of appearances more than anything else, imparting the illusion that other people find you desirable, which in turn makes you more attractive to the woman you are trying to invite. A successful method to produce this impression is by fabricating what is called a *triangle*; introduce a supplementary woman between you and the woman you are trying to attract and ingeniously get your main woman conscious of how the supplementary woman is craving for your attention – To complete the triangle, you can encircle yourself around other women who find you desirable, uncovering certain affairs you've had to indirectly rouse desirability; you do not need to be wholly revealing or absolutely genuine about everything. Often, too much genuity deadens the seduction – say less than necessary and leave enough empty spaces for women to fantasize about you.

Convey the Right Message

If you are inept of appearing desirable from the beginning, you will be enslaved, one way or another, by women's impulses and then be disowned by her indifference. Many a time, a woman will disown you because her alternative man intimates more popularity and value, in other words, signifying more desirability in the face of others and her friends. Furthermore, her partiality is largely influenced by her hypergamous nature; desirability, social proof, appearance, manner and wealth. Women, undeniably, gravitate towards those men who women want to sleep with and men want to emulate, deserting those men who lack affluence and attractiveness. Women, in particular, will yearn for the man who is desired by various women, especially if she respects the women who desire said man; this will induce her desire all the more. It would also be advantageous to amuse a woman with a mysterious narration of the various women who find you desirable as well as the propositions they put forward to you. This will convey to the woman that you are a favoured and preferred man with women and a strong man of integrity. Furthermore, it will reassure her that she could enjoy the same privilege the other women are benefiting from.

Desire is an Appearance

Desirability is an appearance, its origin is more about the perception that is indirectly communicated

to people [that other women find you desirable] than it is about your words and gesture. Therefore, women's interest in you could be intensified through this subtle projection of desirability. Ultimately, desire is derivative and ambitious; the former owing to your liking for what others like and the latter owing to your craving to have other people's goods for yourself. Therefore, if you use these platitudes of human nature to your advantage, you can reverse engineer the effect by cajoling people to contend for your attention by conveying the impression I expounded earlier. Philippe Lacoue-Labarthe remarks on Girard's prominent dissection of this hypothesis; 'The basic hypothesis upon which rests Girard's famous analysis [is that] every desire is the desire of the other (and not immediately desire of an object), every structure of desire is triangular (including the other's mediator or model whose desire desire imitates), every desire is thus from its inception tapped by hatred and rivalry; in short, the origin of desire is mimesis/mimeticism and no desire is ever forged which does not desire forthwith the death or disappearance of the model or exemplary character which gave rise to it.' In general, Girard's 'mimetic' desire transpires when a person wants something because it is wanted by another person, who could be represented as the contender.

In Closing

People's ambitious cravings are not only galvanized with these applications, their conceit and pride, both of which are chief weaknesses, are lined up and put to use. Knowing that someone is more gifted or wealthy is bearable but to discern that your opponent is more attractive than you is intolerable. When their conceit is endangered, you can influence people to do what you wish; it is your province to determine the degree of uprightness and vileness underlying your deeds. Remember: deceit is not immoral, it is non-discriminatory. Thus, it is how you make use of it that matters; there is nothing unethical about talking an obese patient into growing strong and bettering his poor health.

Further Reading

- [Art of Seduction](#)
 - [Rational Male](#)
 - [The Seducer's Diary](#)
 - [Heartiste on Game](#)
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An Archaic Guide on Listening

March 5, 2021 | by Artful Prudence | [Link](#) | [Original Link](#)



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“Admiration is the opposite of contempt, and it is, of course, a sign of a more reasonable and equable nature; all the same, it too needs quite a lot of caution, and perhaps even more.”

Plutarch

Introduction

Epictetus contends that there is an expertise in conversing by which the talker benefits himself, as well as the listeners. Without such expertise, the speaker would harm, yet even when the speaker possesses such ability, a reasonable portion of his listeners are wronged. Listening is a requisite

ability if the listener is to profit, in much the same way ability is requisite when you are examining a work of art that was constructed by an able carver. Consequently, the efficacy of the discourse is hinged on the competence of the listener to discern and reap benefits from what is being said.

Open-minded listening necessitates quietness, absent of derogatory and unsettling intrusions. Furthermore, it calls for ridding yourself of envy of a speaker's prowess and disdain towards his shortcomings. You should be discerning and countering to brilliance to your merit and when blunders are noted, contemplating on how you could improve or surpass them. Accordingly, we should be focused on both reasoning and subject matter for the good of our intellect. The art of listening, as well, demands a degree of discretion; inquiry should not be employed as a means to deflect, digress or wittingly put forward a question the speaker is inept to respond. For, a discourse relies on a combined effort between the speaker and listener, thus even declarations of honour and acclaim should acknowledge the speaker's characteristics. Moreover, the listener should react decently to apposite individual judgement, unaccompanied by ignorance or remonstrance. On the one hand, to stand up to said criticism shamelessly and dismiss it is the quality of an inconsiderate pest; on the other, to hurry into the consolatory weapons of your friends unveils delicacy and fragility with no control or firmness. The responses and backlash of the listener are expressions of his ethical nature.

A new listener can be at the helm of failure; either through bashfulness which stops him from inquiry and in turn, results in unease and uncertainty when complete inevitability subsequently provokes him to put a question; or by putting on airs and simulating understanding when he is actually unknowing and is simply substantiating his incomprehension. The listener should, therefore, attempt to pivot on the speech, recurrently grappling with his ignorance; listen to comprehend, not to make a response. In contrast, the listener shouldn't at once credit everything as gospel – the mind is for setting alight, not for thoughtless stuffing. To sum up, the basis for genuine living is genuine listening.

The Ears are the Handle of Virtue

In the same way women throw away their reticence with their clothes, so do youthful people abandon their childhood robe. In doing so, they renounce both bashfulness and carefulness, soon depriving themselves of appropriate clothing and spilling over with hedonism. The transition from childhood to adulthood forms a new leader; this is where you take on the godly authority of reason and rationality, for only the sensible and well reasoned earn the acclaim of liberty – they live as they desire since they desire only what is essential. On the other hand, inferiority fosters disobedience and unreasonable deeds; there is little liberty in indecisiveness and hesitancy.

It is philosophy that infuses young men with the brave, masculine, ideal and disciplined harmony and disposition that truthfully arises from rationality. On condition that no flattery and defeatism has polluted the youthful man, the ears are the handle of virtue. For, a young man who refused all orders and never savoured well-reasoned dialogue continues to be unproductive and sterile of goodness, with the likelihood of growing spoiled and unnatural towards failing and wrongdoing. When you grant such proclivities to wander without restriction down their natural course [since their essence is not self-control through the use of good argumentation to eliminate or redirect them], there is no untamed savage which wouldn't reveal itself to be domesticated in contrast with man.

Two Ears, One Tongue

It is discernible that for the majority of people, their approach towards listening is turned upside down, as it were; they work on their speaking skills previous to learning to listen, assuming that speaking takes mindful inquiry and consideration and virtue will accumulate even with an inattentive attitude towards listening. As Plutarch says, "Nature gave each of us two ears, but one tongue, because we should listen more than we speak." For a young man, quietness is an embellishment, more so if he has the capacity to listen without growing exasperated and abruptly retorting the speaker, even when the remarks are decidedly undesirable, he tolerates them and holds back his tongue until the speaker finishes. Furthermore, to politely and briefly stand by following his final remarks to discern whether the speaker wishes to mention any additional words, improve, or shed light on something. In contrast, to castigate in vengeance, intervene during his talk and neither listen nor be listened is disgraceful and despicable.

People's Conceit and Envy

He who possesses the ability to attentively listen in a composed and deferential manner is responsive and retentive of beneficial comments. Simultaneously, the futile and counterfeit is clear and perceptible to him since he is directing himself at the truth rather than winning the disagreement. If you wish to inculcate utility, focus more on reducing the affectation of others since people are commonly brimming with the nonsense of conceitedness and thus are unreceptive listeners. There is nothing more unappetizing to the envious than other people reasoning competently, for their envy compels them to hear all that is good as dreadful, displeasing and undesirable. Jealousy is annoyance towards other people's prosperity, status or attractiveness; it is other people's success that displeases the envious person, begrudging what is to his benefit. Consequently, just as light is lawful for those with the faculty of sight, so is discourse for those with the faculty of perceptive listening, if they are disposed to open-mindedness.

Know How to Praise

The perceptive listener should put an end to the incongruity and antagonism between the need for command and the need for status and eminence and as a worthier substitute, attentively listen to the talker courteously and gallantly. Moreover, you must know when to commend the speaker; if he demonstrates proficient ability, you should approvingly express admiration and cheer for his purpose in making known what he understands well, and in making use of the reasoning that he personally regards as persuasive to attempt to convince other people. When a man achieves prosperity, you ought to recognize that it is by no mere fortune or arbitrary triumph, but merited by conscientiousness, diligence and careful learning; such victory is worthy of our adulation and desire and we should strive to breed it within our life.

Contemplation and Inquiry

Shortcomings are easier to discern in others than in yourself; careless calculation, empty expression,

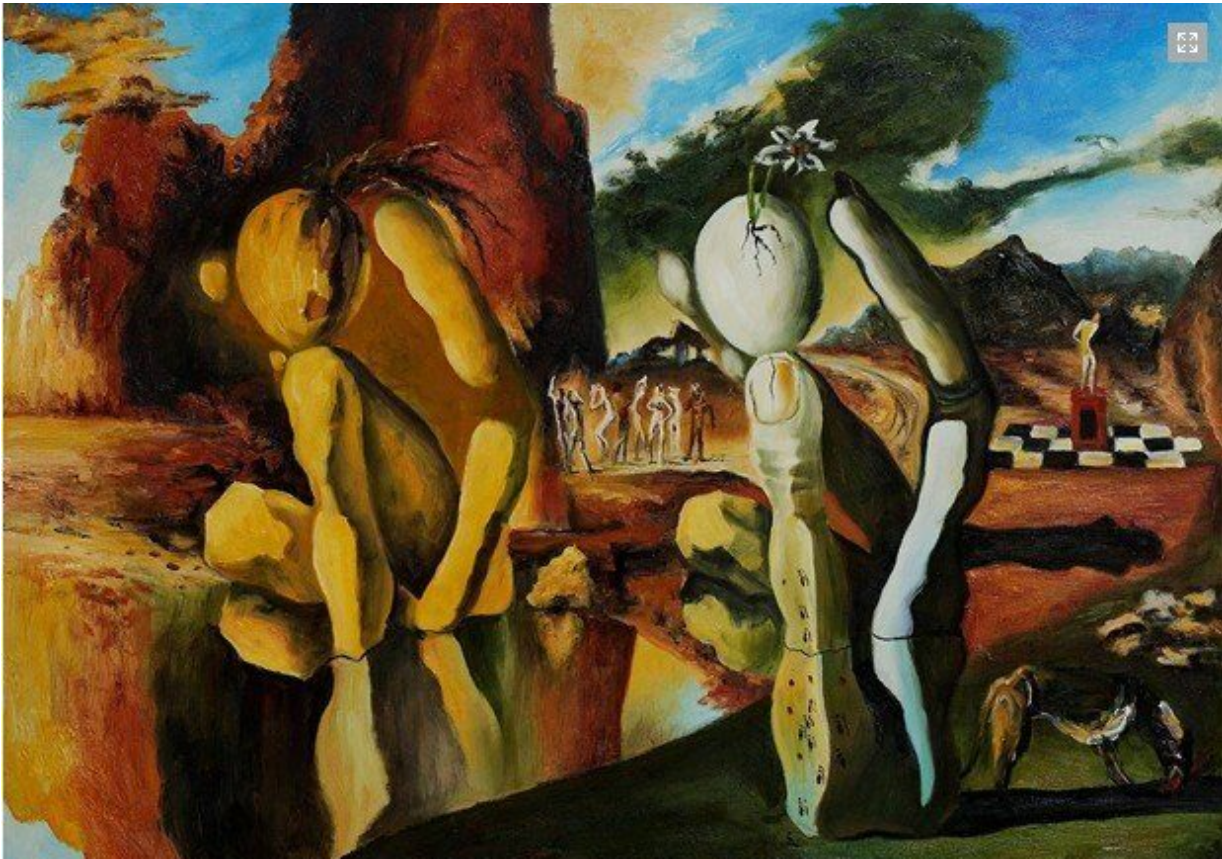
vulgar speech and exhilarating or flavourless pleasure in searching for praise are plainer to see in others than ourselves when speaking. Thus, you should shift your careful examination from the orator to yourself and inquire whether you are making the very same errors without foreknowledge.

Moreover, when you are confronted with people's omissions, you need not resist reciting to yourself Plato's phrase, "Am I really sure that I'm not like that too?" – In the same way you perceive your eyes mirrored in your neighbours, where conversing is affected, it too is assured that your idiosyncrasies are mirror images of others. Consequently, you should put an end to hurriedly dashing into disdain of others and instead cultivate care and alertness when speaking.

When you have turned away from the talk, you can extract something you think the speaker managed unsuccessfully or incompetently and attempt to deliberate on it by putting yourself in his position, as it were, and treating the errors through considering mistakes, rectifying a flaw, and conveying an abstraction in a different manner. Conversely, you can also take an original stance on the subject matter and engage as such.

The Nature of the Flatterer and Friendship

March 12, 2021 | by Artful Prudence | [Link](#) | [Original Link](#)



“The ultimate dishonesty is the false appearance of honesty.”

Plato

Pleasure – The Flatterer’s Realm

Plato states that an elevated level of love for oneself is commonly excused, yet he also argues that it gives rise to an important and solemn fault [not to allude to the host of secondary faults]. A person who is infatuated with himself cannot make a neutral judgement of himself, it is simply not possible since that degree of desire for himself dirties and muddles his good sense and throws neutrality out the window. Where the flatterer is concerned, this element of self-love and desire is employed, inspiring in everyone self-deception and unawareness, so the good and bad are no longer noticeable and thus unfit to acknowledge and set right.

The flatterer camouflages himself in friendly and pleasurable facades, the underlying motive behind it has no concrete account except that he has discerned that a true friendship does not shut out pleasure. Thus, the realm of the flatterer is pleasure and that is what he uses to lure people into his trap. The striking quality that makes the flatterer both elusive and enthralling is his pliable nature and his ability to mirror one’s attitudes, interests and desires. After all, one of the initial elements that bring people together to form a friendship is similarity and like-mindedness, so to speak, the mutual bond that is reflected between two individuals.

The flatterer, knowing this, adapts himself according to the other person, giving the appearance of resemblance through this mirroring effect. The flatterer, then, mimics the behaviour of someone he wants to lure into his trap, and when he does, he makes the other person liable to his praise and flattery; this is a well-known facet of cunning that irresistibly and perfectly plays to people's conceit and self-love, their lack of conscious awareness with regards to this overt flattery and its potential force is generally overlooked by the people who are targets of flattery. The flatterer has understood that where pleasure and vanity overlap, there is vulnerability, at least for most people it is thus.

Without exception, the dawn of friendship is where reciprocal nature and character align between two people, the relationship that is generated through this similitude and affinity makes for a profound bond that is for the benefit of both people since they both value the other's presence and temperament. Where there is similarity, there is liking and where there is liking, there are enjoyment and affection. On the other hand, the flatterer mimics this liking to win people over, not out of genuine correspondence, but by his versatile and changeable nature and ability to discern one's character and modify himself accordingly. In other words, he makes himself an object of pleasure and desire through the renunciation of reliability and authenticity.

The Changeable Nature of the Flatterer

We tend to hold a certain conviction towards people who readily and happily express favour or liking and only express distaste when they are pressured by exterior forces. If you know a person has previously expressed praise or approval towards you, you are more willing to allow and admit his criticism and prejudice, so long as kindness was a precondition. Thus, it is generally the decent, fair and pleasant person who grants the flatterer and lets him into his life without heedful caution, eventually becoming a victim of his flattery. Covert flattery is a dangerous gamble; serious, under the table admiration can wreck a real friendship if not attended to with care since its intrinsic nature is identical to that of friendship. Plato states, "The ultimate dishonesty is the false appearance of honesty." The flatterer is capable of exercising false sincerity to disarm his target and build an apparently transparent relationship with his target, not through genuine bonding, but through forgery. The flatterer knows that most people value honesty and sincerity and if he can simulate that honesty to preserve his changeable nature, that will be his course of action to enter a person's spirit.

Similarity emotionally draws people in and when someone has entrusted the other person with a secret, the other person is more disposed to reveal a secret of his own. Once this mutual revelation has taken place, a relationship has shaped itself and with it comes a fear of betrayal. Since both parties have mutually made themselves vulnerable, or at least seeming to have, only the sincere person will feel dread and fear towards their relationship. On the other hand, the flatterer circumvents this vulnerability through the use of false sincerity, he conveys to the other person the appearance of honesty to get him to open up and reveal himself. But the flatterer does not openly put himself out there, he may give the impression that he is taking a vulnerable position or making a confession during a dialogue, yet this is imitation and not frankness.

Through the flatterer's powers of imitation, he penetrates your deeds, actions, habits and necessities. For this reason, the flatterer is a source of pleasure that people find captivation and hard to discern, more so because his aura clouds their judgement and the veil that he wears hypnotizes them. When one's judgement is clouded, said person is directed by a warped perception that is misleading and grounded in deception. To compound it, when you add the pleasure connected with his presence, you

are invariably put under his spell if you lack the caution and awareness to make out such a state of affairs and then to know how to act to avoid hanging out with said characters.

In general, one could say that the flatterer has compromised his ego to preserve a formless and changeable nature that is not outwardly grounded in a mode of conduct that is constant and consistent. Although the flatterer's duplicity does no good to anyone, it certainly deludes people into thinking they are something greater or lesser than what they actually are; often it is the former, where the flatterer is concerned. This does not exclude defects, the flatterer also imitates one's flaws in an attempt to make the other person feel better about himself, even though his attempt in doing so makes the other person less inclined to resolve the issue at hand and engenders counterproductivity. The flatterer is a source of comfort, even when that comfort is not what is needed for your progress, he will nevertheless be there to console you and make you feel as if things are fine through mirroring, even when they're not and his flattery is clearly having an adverse effect on your judgement.

This is how the flatterer wins people to his side, he simply appeals to their image by reflecting it back to them. Reputation is an important aspect for the flatterer, their character is such that preserving a good reputation is absolutely necessary. When an elusive flatterer has won people to his side through his proficient mimicry and imitation, sustaining a good reputation becomes easy, but only so long as his flattery does not generate doubt and suspicion among the victims. Once there is a shudder of doubt starting to permeate the air, the flatterer's reputation is at risk.

A Flatterer is Not Fit for Friendship

Because the flatterer shapes and adapts himself in relation to someone else, honesty and distinction are not his agents, intricacy and duplicity are his real agents; the flatterer is continually fluttering from one domain to another and his form is determined by the vessel that admits him. [People, in general, naturally derive many of their qualities from the attitudes and styles of other people.] When Dionysius had a weakened vision, the flatterers among him would seemingly give the impression of collision and 'accidentally' let their plates fall during meal times.

You see, flatterers adapt to circumstance and dance with its rhythm, but their metamorphosis is not difficult to discern, the way you do it is by giving the impression that you too are changeable, denouncing a way of life you have formerly praised or recommended and by unexpectedly involving yourself in activities and behaviour you earlier abhorred. This will make it crystal clear that the flatterer has no sense of permanence and steadfastness – his likes and aversions are not triggered by congenital sensation since he acts like a mirror, where the reflections he lets in stem from the external world. Furthermore, he is disposed towards the damaging aspects of a person; the fact he emulates contemptible conduct tells you that he keeps away from a reputation that is reproving of it and in addition, it is those people who endeavour for development that are doubted of being upset and resentful of their friends' faults.

It is important that you do not fail to notice a specific ploy the flatterer employs when he is emulating other people; if he does not emulate some of the good qualities of the person he is trying to flatter, he confirms that justice is on the side of the other person, not himself. A flatterer is not a friend you can share an honest relationship with, genuine friends are not opponents and there is no underlying bitterness or jealousy between them and whether one is more or less successful than the other, composure and poise prevail.

Thus, if you want to do away with the flatterer, you must be exceptionally cautious and vigilant, given that he is interwoven with the threads of friendship and similarity, that you do not abandon virtue with vice and admit the door to menace by gratifying pleasantries. In closing, Sophocles says the following about friendship; "He was born for mutual love, not mutual hatred." A genuine friend does not emulate your every minute detail or eagerly commend all you do, but supports and upholds only the finest things that approximate goodness.

Laws of Power: How to Adapt Yourself like Proteus

March 13, 2021 | by Artful Prudence | [Link](#) | [Original Link](#)



We live in a society where identity and image play a crucial and significant role where attention, status and desirability is concerned. To be part of such a society, in fact, is to have a superficial identity imposed on you that is hollow and grounded in distorted judgement, false preconceptions and appearance. I think we all know at least one person who is somewhat uncertain or unaware of his identity and role within society, and there is a sure reason for this.

Society deliberately muddles people in its indecency and filth because conformity and ignorance preserve mediocrity and to be average is to be ignorantly inferior to the potentially damaging influences you are subconsciously driven by. Furthermore, the unaware willingly submit to this identity and obediently comply with it as if their 'identity' is somehow beyond their control.

Identity is intangible, it is not something you can grasp in reality, it is rather something that is changeable in nature and indefinite since it has no defined boundaries in reality which it identifies with. If you understand that and not take your identity too seriously, perhaps you may be able to mould and shape it to your liking and reject the sheer dirt that contaminates the air of modern-day culture.

It is entirely possible to forge a new identity since there is no concrete identity, to begin with, and the way you do it is by taking good care in shaping an image that is beneficial to you and appeals to progress, one that is not boring and dull but sensible and enlightened and aligns with your value structure, which too must be refined to accommodate a newly formed character. Your character and image should not be in conflict, they must move in unison to avoid drastic mimicry that could be

openly portrayed as dishonest or otherwise suspicious.

We are all actors on a stage playing these different roles in life and pretending to ourselves that these different parts define our inherent character and self. There is an element of theatricality to the game of life, it is as if a drama is unfolding in front of us and we are playing a role in it which is not exactly serious but imparts an all too convincing impression that it is wholly serious and if we fail to adjust accordingly, there is a hefty price to be paid. The recognition that maybe, just maybe, the game is not as serious as you think it is and you have been taking it more serious than you need to, could be liberating and a kind of breakthrough that ignites a flame.

?The man who intends to make his fortune in this ancient capital of the world [Rome] must be a chameleon susceptible of reflecting the colours of the atmosphere that surrounds him? a Proteus apt to assume every form, every shape. He must be supple, flexible, insinuating, close, inscrutable, often base, sometimes sincere, sometimes perfidious, always concealing a part of his knowledge, indulging in but one tone of voice, patient, a perfect master of his own countenance, as cold as ice when any other man would be all fire; and if unfortunately he is not religious at heart? a very common occurrence for a soul possessing the above requisites? he must have religion in his mind, that is to say, on his face, on his lips, in his manners; he must suffer quietly, if he be an honest man, the necessity of knowing himself an arrant hypocrite. The man whose soul would loathe such a life should leave Rome and seek his fortune elsewhere. I do not know whether I am praising or excusing myself, but of all those qualities I possessed but one? namely, flexibility.?

Giacomo Casanova

In this excerpt, Casanova articulates how a man who has a substantial degree of control over his temperament and how it is perceived, behaves. The man who is inscrutable, formless and adequately detached to shape himself in accordance with the circumstance he finds himself in, he is neither identified with this shape nor the previous one, he continually and gracefully shifts from one form to another and blends in with the spirit of the time, as it were, to reject the notion of static and unchanging identity that is both plain and unexciting.

This passage contains many parallels with the nature of the flatterer which I happen to have written about in the previous essay, and how they maintain a sense of octopus-like changeability, circumstantially attuned to the situation and temperament of the other person, appearing as sources of pleasure which hypnotize and emotionally manipulate the other person into delusion and confusion. What Casanova is getting at is quite comparable in nature, the idea of having a flexible character is extremely beneficial in the social game, which also includes the game of appearances.

To further elaborate on flexibility, this sense of adaptability gives you the opportunity to stand back a little, putting your negative emotions aside, and play a spirited game with your apparent nature. Since flexibility allows you to assume any shape, your apparent identity becomes inscrutable, giving you the freedom to forge multiple identities should you desire. However, the key takeaway here is that your inherent character should only be uncovered to those who have earned it and are worthy of your friendship and loyalty.

The social game demands a sense of formlessness that is desirable and appealing, providing you the ability to understand other people's character and needs without necessarily revealing your own. Formlessness is not necessarily duplicity, an element of care is indispensable here and unavoidable. For, if you seem contradictory and hypocritical to the point of rousing immoderate doubt and

suspicion, you will seem duplicitous and openly cunning. A more subtle approach is called for here, adequate restraint from excess words, vague or indirect approaches, subdued behaviour that is ambiguous and so on.

Subtlety is likened to indirection, people are generally direct with words and that is why you must restrain with words and remain concise. Indirection through behaviour is effective to demonstrate this element of formlessness, gesture and style also play a significant role in the way people perceive you, not to mention the people you associate with, which too contribute to the image and so-called identity.

The connection between power and acting was initially understood by Julius Caesar and he likely was one of the earliest public figures to grasp the link between the two. Caesar possessed a dramatic effect that was simultaneously enticing and revering, he knew how to control an audience because he had the ability to manipulate the image he conveys to them to his liking – he incorporated suspense, surprise and striking feats that made him appear as if his presence transcends ordinariness and seems larger than life. Caesar accumulated renown through his roleplaying ability and overall talent.

Know how to be all things to all men. A discreet Proteus? a scholar among scholars, a saint among saints. That is the art of winning over everyone, for like attracts like. Take note of temperaments and adapt yourself to that of each person you meet? follow the lead of the serious and jovial in turn, changing your mood discreetly. ?

Baltasar Gracian

The discreet Proteus is the shapeshifter, the man who assumes all forms and employs discretion to grasp different temperaments, shaping himself accordingly. If there is only one quality you should develop to improve your social affairs and image, it would be to cultivate this capacity for changeability. No definite identity could be foisted on someone whose form is in constant flux and whose character is inscrutable to the public eye – you cannot lay a finger on a fluid and formless shape that gracefully flows from one domain to another, just like water. Learn to dance with circumstance and nonchalantly adapt to it as Proteus does.

The Superior Man

March 17, 2021 | by Artful Prudence | [Link](#) | [Original Link](#)



As culture has grown increasingly effeminate, men have simultaneously grown bemused with what their role entails in society and whether this role they are occupying in society is one that benefits their progress and is in line with what their inherent nature demands of them. In general, men have become weaker and as unfortunate as it is to say, it is not hard to discern its evidence in the ordinary world. The superior man in present-day society has come to be likened to a faint-hearted, compliant, submissive and gentle dimwit that is exclusively beneficial to the feminine imperative as a consequence of his exploitative nature. The feminine overtly calls for such a man because of his lack of masculinity, or shall I say ?toxic masculinity? [excuse that abysmal word] and also since his spineless design will allow her to use him to her advantage.

Thus, superiority in men has transformed into the very abandonment of masculine virtue and became the embodiment of repulsive feminine qualities which could, in reality, be perceived as vices that obscure man?s goodness and function. Man, by nature, are not easily swayed, they are not designed to be pushed around by a subservient member of the opposite sex, irrespective of what societal norms are employing to manipulate the reversal of gender roles. The gender role reversal is a calamity, not just for men but for women too – in doing so, you are diverting both polarities away from their intrinsic merit; spineless men and arrogant women. The intrinsic merit of man is of supreme importance and its digression is a failure to cultivate what is by nature good and significant and optimally beneficial to his province. And women? They have dirtied themselves with a corrupt agenda that supposedly empowers their better qualities, whatever those qualities are, because they

lack the proper reason to consider the likely ramifications of a failing blueprint which leaves them smeared with the disfigurement of immoderate promiscuity and obscene behaviour.

Anyways, I shall digress from this topic and expand on the depiction of a superior man. If you consider for a moment the qualities that make men prosper, such as *orderliness, structure, restraint, persistence, honour, assurance and fortitude*, it is reasonable to discern that said elements are scarcely conceivable in men today, with the everlasting falsifications and illusions that permeate mediocrity. Most men are deficient in most of the elements and they will not do anything about it because the initial awareness of it never arises, they live in ignorance of virtue to accommodate the lesser members of society. Not to mention, men have become exceedingly irrational and emotional to the point of stirring abhorrence and contempt, which only makes them hate themselves all the more and enforce their confusion. This chronic frustration never gets the proper treatment for its deliverance because most men seek guidance from other people who are just as mindless as they are and so it goes.

For a man to come to himself, he must know that something is way out of line and then come to accept this verity without the slightest denial or justification, for both will hinder his progress and slip him back into the trap. Acceptance is harsh and painful, it is not effortless and easy to suddenly admit to your ignorance and weakness. It implies that you have wasted substantial time ignorantly waiting for things to happen or for your issues to resolve themselves and tomorrow never comes. This sudden realization is intolerable to most people, the fragile ego is shattered by a considerable dose of truth which exposes its weakness and incomprehension.

| ?Courage isn't having the strength to go on, it is going on when you don't have strength.?

| *Napoleon Bonaparte*

Courage is not about being ready or about having the utmost strength to persist, it is more about your readiness and strength of will to endure hardship and pain despite your lack of power. Thus, courage uncovers itself in its authentic colours when one is impoverished and undergoing adversity. It is easier to put on a fearless facade when things are going your way but it takes genuine grit to readily persist with bravery when things are taking a downward turn. The superior man knows courage but also fear. Courage is not the absence of fear, it is the conquering of fear because courageous action wipes out the possibility for terror to repel you into its misleading and depressive ruse.

| ?The only true wisdom is in knowing you know nothing.?

| *Socrates*

A wise man has overcome his sense of arrogant pride and discovered for himself that wisdom begins the moment you acknowledge your shortage of it – putting aside your ego and arming yourself with good reason, so you can shatter limiting or perverted notions and beliefs and begin to perceive reality with clarity rather than obscurity. Furthermore, a life that lacks introspection and careful evaluation is not an honourable life because to contemplate is to gaze at that aspect of your character that necessitates transformation, which is simultaneously the aspect that you run away from.

The superior man, then, has endeavoured to cultivate and amplify his key strong points; *orderliness, restraint, persistence, honour, assurance and fortitude*. Orderliness signifies his efficiency, care and diligent effort to preserve equilibrium within his limitless confines and to execute and carry out his deeds with lawfulness and discipline. Furthermore, it is his capacity to remain composed and alleviate the unforeseen chaos of daily life and wrestle with it to his benefit. Restraint signifies his

capacity to stray away from impulsiveness, indulgence and heedless pleasure which dampens his character, muddles his senses and spoils his progress. Persistence signifies his capacity to undergo the battles that face him with a firm determination that conflict will propel him forward and in the direction of his impetus. To persist is to pursue excellence and all its prosperous ramifications of virtue. Honour signifies his capacity to know all that is virtuous and beneficial to him, uncompromising integrity and upright moral principles. The former demonstrates his strength of character, the latter his vigorous commitment to his rectitude. With assurance comes great conviction and fortitude, the essential qualities that spring from a tough spirit and a resilient character. This is the very fabric of the superior man, for the man of purpose knows himself to be in harmony with his own essential goodness, ensuring his virtue and dignity is not diminished or suppressed through vice, debasement or dishonesty.

| ?It is easy to live for others, everybody does. I call on you to live for yourself.?

| *Ralph Waldo Emerson*

It is easier to undermine your integrity and live to please other people because you are less liable and more leisurely. Living for yourself requires resilience and a strong backbone to keep you upright. Furthermore, it entails a certain responsibility and accountability to endure the conflict that is thrown at you with conviction and bravery and to understand that discomfort is necessary for growth and expansion. Life is not about making the right decision, it is about throwing yourself in disorder and learning to resourcefully and diligently cope with it, irrespective of ?negative? outcomes. What you deem a negative failing will turn out to be an essential building block on your journey towards mastery and nobility. Too many people are hung up on the notion of ensuring they don?t take a bad step, avoiding or lessening the likelihood of failure at all costs. This is an unnecessary precaution, if your outlook is one of timidity and aversion, you will never be readily disposed to take risks. Risks are inevitable, exciting and rewarding so long as you are willing to pursue them with a sense of boldness and faith. Conversely, if you perceive them in a bad light, you will fail to acknowledge their importance and recompense and be entrapped in ignorant blindness.

| ?You cannot swim for new horizons until you have courage to lose sight of the shore.?

| *William Faulkner*

On Man's Ignorance

March 23, 2021 | by Artful Prudence | [Link](#) | [Original Link](#)



?There is nothing more frightful than ignorance in action.?

Johann Wolfgang von Goethe

You don't know what you have until it's gone, especially if you're ungrateful. It is in their absence that you finally acknowledge the weight of their presence. Yet, in their presence, you fail to concede and honour those who have done you well and good, not necessarily out of spite or scorn but out of a lack of attentiveness and mindful consideration. Gratitude is acknowledgement and if you are not capable of acknowledging what is worthy of your appreciation, you fail to notice what is favourable to you and of benefit. Acknowledgement is fair-minded and respectable, it is the mark of a decent person and is an act of altruism that is both charitable and noble. A person who is not capable of gratitude tends to be conceited and vain, he believes he is not entitled to pay recognition to those who have done him good and instead engages in pompous and snobbish behaviour that is contemptible and obnoxious. Such people are pessimists by nature, they get a kick out of undermining other people, it satisfies their diffidence and insecurity while making them feel on top of things. In reality, it is a game of self-deception which they are playing with themselves and any act of acknowledgement or appreciation on their part is depicted as weak or dangerous. Their pessimism has instilled in it a kind of disdain for everything around them, they swiftly identify all that is flawed and pay little notice to what is right and good.

You see, their criticality and aversion to the good in others correspond to their inner fault-finding,

judgemental and disparaging nature; they engage in the same behaviour with themselves. One could say that their self-importance is grounded in weakness, not strength. For, if it was found upon strength, they would possess a capacity for recognition and acknowledgement. A sense of self-importance that is grounded in strength is not overly self-critical or condemning of other people in a pedantic fashion – such attitudes are the result of unstable characters that are unhinged by false impressions, bitterness and resentment. Self-importance that is grounded in strength is well balanced and adjusted, it is not dismissive of its weakness nor arrogant of its goodness. The wise man is the one who is not blinded by ignorance, his awareness is clear and his prejudice does not warp his vision or deceive his judgement. Wisdom, then, is conscious of itself and reflective, it is evaluative but enlightened.

On the other hand, when weakness and unawareness intersect, there is a cataclysm that may never be unwrapped. For, the very consequence of catastrophe, in this frame, is also the antagonist that obscures one's acknowledgement of it. This is the intricate conundrum that often dooms people for life – one which the sensible person always guards himself against. A well-balanced person who is capable of an adequate degree of mindfulness can come to disentangle himself from such a problem, but it too requires a renunciation of hubris and wilful blindness. By and large, the average man lacks proper mindfulness because he goes through life moving in circles in a careless and unreasonable manner, his indiscriminate judgement does not compel him to give consideration or muse on those things which are making him miserable and enslaved.

So, instead of taking a step back and arranging what ought to be mapped out and repaired, he falls further into the terrible matrix and pretends to himself that everything is as should be and that there is nothing more that he can do that will be beneficial and of value to his cause; even worse is when a man has not identified his divine cause and he simply drifts from one domain to another with striking indecisiveness and uncertainty, waiting for death to take him. Drifting aimlessly from one realm to another is never going to lead you to the right place, it will only mislead you and leave you craving more of what you have already discovered. You know where the right place is and it isn't the place you want to admit it is because doing so makes you feel insufficient of your current position.

However, being honest with yourself and then opposing that part of you that deliberately runs away from what needs to be mended is crucial for your dissociation from an interminable trick you are deceiving yourself with. And think about it, accepting this truth, in the long haul, will be far less ruinous and painful than persisting in folly indefinitely. The wise are not devoid of errors, they simply have a clear outlook on how best to capitalize on them after they have been made and then use them to their advantage. Everyone will make a fool of himself every now and then, mistakes will be made and these are inevitable because they are indispensable to growth and heroism. What is important here, though, is the attitude with which you face them. If you are able to discern them for what they truly are; carriers of wisdom, you will derive from them the utmost benefit, and they will build up your experience so that you will not replicate them once more in the future. If you repeat an error, that means you have not thoroughly understood its basic lesson and further inquiry and attention should be directed towards this inaccuracy, to properly avert its manifestation.

If you keep repeating the same mistakes, you are not moving forward, you are merely reproducing the same misjudgements. Those omissions, until they are identified and reversed, will hinder your progress. It is your job to single out inaccuracies and straighten them out with good reason and care. Don't be ignorant and presume that omissions will resolve themselves, they will not. Omissions are there to signal and compel refinement and correction, they give you the opportunity to appraise your

conduct and then do evaluate closely how they could be turned upside down and be of value and complementary with your good points. Rid yourself of an unduly self-sabotaging attitude towards failure and omission, such an attitude is neither productive nor illuminating. It is not a definite failing to stumble upon failure, the real failure happens when you fail to notice its underlying motive and you beat yourself up over your actions. Guilt and sabotage are unnecessary, they stimulate ample negative emotion and conceal from you the opportunity to observe an omission in its face. Self-reproach builds up anger and resentment and amidst such intense emotions, rational reasoning is not practicable. Good reason is only practicable when it is not impeded with passions of weakness and annoyance, such sensations leave no unobstructed space for a person to think things through properly and without emotional bigotry.

When you engage in emotional reasoning, you become a neurotic woman, tripping on delusions and attempting to heedlessly justify or condemn yourself on your mistakes and fallacies without careful consideration. The way you subvert such irrational reasoning is through scrutiny without condemnation towards yourself, you must closely observe without diving into impulsive conclusions. The sensible man does not rely on spontaneous impressions, he observes carefully but doesn't identify with it nor undermine his behaviour, he gazes and contemplates his errors without imposing labels or making swift deductions in the heat of the moment. Instead, he stands back and lets the temporary cloud of emotion pass, so as to preserve his rationality and not squander it through submitting and entertaining an irrational thought or a negative emotion, allowing it to grow uncontrollable to the point of coercing him into rash behaviour.

So, in closing, a sensible nature stems from heightened awareness, attentive care, discretion and a lucid and wholly rational intellect. Furthermore, a sensible nature is not impulsively reactive to negative emotion, it is adequately detached and unwavering, it acknowledges but doesn't submit. It stumbles but doesn't despair, it accepts but doesn't reproach. Thus, one's sensible nature is preserved through mindful objectivity and a firm purpose grounded in wisdom and mastery.

Rejection and Honour

March 29, 2021 | by Artful Prudence | [Link](#) | [Original Link](#)



Rejection is not pleasant. When you have a certain attachment to your ego and you have painted a picture, an image of your identity in your head and then suddenly you see it shatter right in front of you, it threatens the image you have of yourself.

This is partly why people say rejection stings, but it will always be more useful than failure to act or avoidance of confrontation with what you find intimidating or terrorizing. More often than not, people have a tendency to mistake false evidence for reality and then get spooked by it for a while, because such sensations are quite short-lived, they have a fleeting half-life that could not be permanently prolonged.

Nonetheless, it could be deliberately extended through entrapping yourself in a vicious circle and preserving its power over you for much longer than is necessary. Furthermore, rejection has a particular way of making you grow uncertain, insecure and dubious about your worth and what you're made of. The people who take rejection seriously and actually feel overwhelmed by it are those who are insecure and dubious, to begin with, rejection merely aroused what was already there. A person who knows his worth will not lose it at the first instance it is threatened by what lies outside it, such a character is not firm but fragile and swayed by what is fundamentally beyond its total control.

Your outlook on rejection must be revised before you get rejected again, because a rejection that is poorly dealt with and treated could prove to be detrimental to your progress and improvement. The rejection itself is not the problem here and this is crucial to discern unless you understand that you do

not have total control over what happens in external situations and that you can't go on avoiding rejections as a means of defending yourself.

Attempting to avoid inner conflict as a way of coping with a potential rejection is not useful, it merely enforces the problem at hand and makes you more avoidant than you were before, which in turn will drive you further away from the essence of the problem, that is, to alter your outlook on rejections so that when it is received, your internal attitude is not enfeebled by what is basically an uncontrollable occurrence.

You have absolute control over your actions and attitudes but you don't have the same control over the actions and attitudes of others. Thus, there is an uncontrollable element in life which is simultaneously divine and inscrutable. The unpredictable and unexpected nature of life is what makes it thrilling but also mysterious and boundless. If life were to lose this uncontrollable aspect and we had total control over everything, including the exact course of future events, life would not be as meaningful as it is and existence itself would lack a striking sense of astonishment, which makes life itself an incredible and breathtaking ride which will never be uncovered.

Going back to rejection, if you understand its basic nature, then, you can see how trivial it actually is to get rejected. Think about it, a rejection shattered the image you have of yourself and as a result, you are upset about it because you have an evident attachment to this image which exists only in your head and nowhere else. Do you see how preposterous this is? It puts things into perspective, it shows you that it is the image that is causing you upset and not the rejection itself. Therefore, you must transform your self-image by strengthening it and aligning it with reason and virtue. A weak self-image shatters easily as it is not grounded in firm virtue but weak shortcoming. This is why the weak have a hard time dealing with rejection whereas the strong are able to reject the rejection itself, as it were, and preserve their integrity without being shattered by non-acceptance.

A large part of dealing with rejection the right way is having mastery over your emotions and then arming yourself with adequate rationality to overcome the irrational feelings which compel you to act in opposition to reason. For one to overcome this inclination towards irrationality requires the cultivation of sensible, pragmatic and good reason as well as a mindful detachment from emotional thought. Remember, emotional thoughts are very fleeting but you willingly keep them around for longer than intended because you lack the reasonability and objectivity to push aside their influence and delay acting on them as a means of preserving reason. Thus, negative emotion is dragged out when you deliberately obsess over it and attempt to break it down into small minute parts and then trying to make sense of the disarray you have generated.

When you have mastered your emotions, rejection is an invitation and not an injury. It is an invitation for advancement and refinement – if you can discern a rejection well and examine it without immobilizing yourself in the process, you can extract its inherent insight, which will fortify your character and galvanize your future actions. Most often, when rejection is misinterpreted and taken to heart, as most people tend to receive it, they don't get to understand the insight instilled in it and all they derive from it is offence and suffering, which too are essential in some cases. But, when you can observe a rejection with rationality unclouded by emotion, not only will you derive its inherent wisdom but you will also rouse a sense of acceptance and thanks for having received such a sore rejection.

Ultimately, it is your discrimination of a rejection that determines how it will affect your sense of worth and honour. The honourable man is not swayed by rejection, a woman may attempt to poke a

hole in his armour but his dignity is too sturdy to be injured and his perception too clear to be obscured by it. The nature of strong honour, then, is directed from within and its force is spirited enough so as not to be provoked by anything inferior, unreasonable or trivial.

Publius Syrus remarks *?No one ever lost honour but him who never had any.?* You see, people who have honour are not disposed to lose it. But people who don't have honour are always disposed of losing it since they never had it. Therefore, a strong sense of honour is never easily repudiated amidst threatening or otherwise acute situations, its solid foundation is the signification of good character and virtue itself and such stable basis are improbable to give in to weakness; anger, impulsive cravings, indulgence and avarice. What is left when honour is lost? Honour forms the groundwork of man, it cultivates his virtue, elevates his morals, commands both respect and admiration, and wins him favour and good name.

The abandonment of it, then, could be found to be the renouncement of virtue itself, because all that is of man's responsibility requires a strong sense of honour, whether it is a continual discipline or the deliberate restraining from hedonism or indulgence. Honour teaches the man the nature of his own essential qualities through strengthening their might and alleviating the lesser evils while will prove to be impotent to his progress. Nonetheless, one must remember that expansive integrity demands unity and coherence. To preserve honour is simultaneously to preserve the unity and coherence of your inner workings. When there are division and conflict within, honour is found in opposition with vice. In other words, honour comes to be frail and infirm, transforming into dishonour. The degradation of dishonour stems from this divisive conflict which tarnishes one's good points and amplifies one's weak points through the overt demonstration of corruption and moral decay.

Worldly Wisdom: Inscrutable Composure

April 2, 2021 | by Artful Prudence | [Link](#) | [Original Link](#)



“Imperturbability, the spirit’s most sublime quality. An impassive person’s very superiority frees them from subjection to vulgar, passing impressions. There’s no greater mastery than mastery over yourself and your emotions; it amounts to a triumph of free will. And when passion affects you, don’t let it affect your office, least of all when this is important. This is an intelligent way of avoiding upsets and a shortcut to renown.”

Baltasar Graci

In the realm of power, demonstrations of weakness are dangerous leveragers that can work against you and spell your doom. To embody a self-possessed imperturbability is the mark of an elevated character that has mastered his emotions and conquered his passions. Composure is not only relevant in the domain of power, to successfully play the social game demands the cultivation of self-control, one of the most indispensable qualities of good judgement and superior character. Furthermore, possessing such an invaluable faculty accelerates your fame and earns you prestige.

To develop a heightened composure, you must overcome your fits of anger and negative emotions, overt demonstrations of upset, and justification. These weak spectacles wreck your self-possession. A simple practice you should discipline yourself with is postponement from acting on your fits of anger and bad temper, and stopping yourself from divulging your feelings through wretched body gestures; slouched over, hands in the pocket, fleeting eye contact, emotional facial expressions etc.

These gestures are easily discernible, even by people who are not necessarily competent in reading social cues. When the signalling is obvious and too apparent, only few will fail to comprehend them.

In doing so, then, you are shooting yourself in the foot and impairing your standing, because a man is not intended to behave like a woman in matters of social affairs. A man is intended to present himself like a well-read and strong man would; good posture, loose arms, exposed chest, and assertive yet steady eye contact which does not easily waver according to circumstance.

To be composed is to be firmly grounded in purpose and to understand yourself so deeply that the appearance and disappearance of passions, both the delightful and the dreadful ones, are observed from an objective and unbiased perspective, avoiding any heedless involvement with those negative emotions which can endanger your reputation and, in some instances, your life. The wise man knows that to be carefully and purposefully inscrutable is beneficial for the circumvention of potential threat and for the concealment of underlying incentives. Furthermore, an air of inscrutability only amplifies your apparent greatness in the face of the people, since power is a game of appearances. There is an enigmatic air that surrounds the inscrutable character, when a character is not easily discernible, it generates a mysterious intrigue and an inexplicable element that enthralls people with reverence.

To sustain such an aura is not simple, it demands serious self-control, both with your actions and your words. You must, then, cultivate an element of impassivity, to be able to hold back from making an expression and retain an inexpressive poker face that can't possibly be deciphered by the general public. The art of impassivity has imbued in it a kind of assured arrogance that is not hubris but rather a composed and cold response conveyed in a very subtle manner. When this model of demeanour is mastered, it becomes less of strain to conduct yourself as such and preserve your sense of self-control and soundness of mind.

What's more, when you reclaim such a heightened caution and control over your reactivity, you are more at peace with your environment, you are not constantly seeking out baseless justification and quarrelling with the foolish in an attempt to prove yourself worthy. The self-possessed and composed man knows himself and carries conviction, he need not search out for confirmation; this will only be a manifestation of self-doubt and hesitancy. Postponed reactivity also buys you time for careful calculation and scheming, it is the trick of the trade, as it were, and the wise employ it prudently in ideal situations to leverage their position. When you react at once, not only are you more disposed to say or do something indiscreet and idiotic, but you also subvert your powerful position through an apparent lack of forbearance, which is a crucial aspect of even temper.

Through consistent practice, your tolerance will strengthen and so will your endurance. Application is of supreme importance, if you are careless with your demeanour, and you lack the proper perception to apply the practice in the relevant conditions, there will be evident strife between your conduct and the circumstance at hand. It necessitates the cultivation of good taste and sensitive subtlety to discern how the practice can be employed constructively in your day to day affairs. Remember, restraint is tough to live through in the beginning since you are essentially suppressing and containing what your feelings are compelling you to act on, but the effect of committing yourself to discipline is a far-reaching mastery over your emotions, an extremely useful faculty that is conventional among the wise.

Going back to composure, a useful practice that you should take into account is meditation. There are various beneficial side effects to meditation, but people tend to develop a capacity for cognisance, sensitivity to social atmospheres and undertones, presence of mind, increased calmness and tranquillity, and a sense of loosening from reality that gives way for objectivity. These useful ramifications enhance your general composure and accentuate your psychopathic element, giving you

an edge over your peers in social matters.

In addition to meditation, weightlifting also supports the cultivation of these qualities. Developing your posterior-chain muscles and strengthening your upper-back through weighted chin-ups, pull-ups and rowing motions with perfect form, are all of service to your health and good character.

Furthermore, when you have an adequately developed back and posture, you present yourself in a manly, bold and aggressive fashion which commands a higher degree of respect and admiration. Not to mention, the development of a well built back makes you firmly grounded to the earth; there is a definite sense of steadiness and footing that implants your presence to the ground and a spirited aura that draws people in to accompany it.

Worldly Wisdom: Etiquette and Social Grace

April 5, 2021 | by Artful Prudence | [Link](#) | [Original Link](#)



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Where social behaviour is concerned, etiquette and good manners are key; they can inflict disorder and shatter your name, or restore harmony and embellish conflict. The manner with which you do something, your capacity for elegant and dignified conduct, is a victor's move. Graceful conduct loosens you from tricky conditions and wins you favour. It is an ingenious trick.

Balance Polarity

There is no graceful conduct without courtesy, civility and diplomacy among people, this sets the footing for a poised and charming character that is neither stiff nor apprehensive. To be stylish and poised, you must overcome your propensities, especially those that are graceless and awkward, or

indicators of fragility, timidity and indecision. Flow like water, neither in opposition with yourself nor readily and carelessly opposing others. An air of effortlessnes goes a long way, if you try too hard, you rouse suspicion and lack of faith, but if you don't try at all, you will look beggarly and deficient. You must balance your polarity, and maintain a good sense of equilibrium between vice and virtue.

Grace Sweetens Everything

People find natural grace revering because it puts them at ease, gives solace to their insecurities and modulates their resistance. Both of which are to your benefit; if others feel pleasant and easy-going around you, they are more agreeable and less antagonistic, which in turn provides you with the opportunity for careful artifice. Grace is a cushion, it dresses up truth by pacifying it and mitigating its hostility. You can discern a wise man by his unhurried and measured etiquette, he disregards haste and impulsiveness and arms himself with forethought and attentiveness. All elements which parry civility and elegance are graceless; haste, rashness, impulsivity and vulgarity, all enhance the likelihood for imprudent behaviour.

Disagreeableness and Authority

Still, your poise must go with a firm disagreeableness and authoritativeness, both heighten ascendancy and elevate honour. Being disagreeable is not about being deliberately unpleasant, it is rather about refusing to permit disrespect or exploit, and knowing how to gracefully turn down others without causing them undue and needless offence. While the foolish insensibly displease others, the wise exercise discretion to take care of their civility and good judgement. Furthermore, to know when and how to be disagreeable is a mark of good sense, for one should not subvert his position or deceive himself at the expense of agreeability or lack of assertiveness. These qualities are the essential bedrock of masculine strength; reason and virtue, disagreeableness and authority.

Praise and Subtlety

To be commended and know how to commend is crucial, a thoughtful remark of approval goes a long way, and a civil and modest acknowledgement of admiration is reputable and graceful. When giving compliments, do not allow your admiration to turn into excessive flattery; such behaviour will accomplish the opposite, it will rouse unneeded uncertainty and convey a certain falsehood and duplicity that stifles your good points.

An air of subtlety in everything you do is divine and refined, it amplifies your good points and dampens your weak points. Subtlety is not flashy, it is not undisguised and transparent. It is rather an understated, tasteful demeanour that is unassuming and open, complemented with boldness and a selective and ingenious ruthlessness. Therefore, subtlety should always be contrasted with sharp strong points; a brave and daring nature, a tough spirit and a well-directed leadership that is readily disposed to command and control.

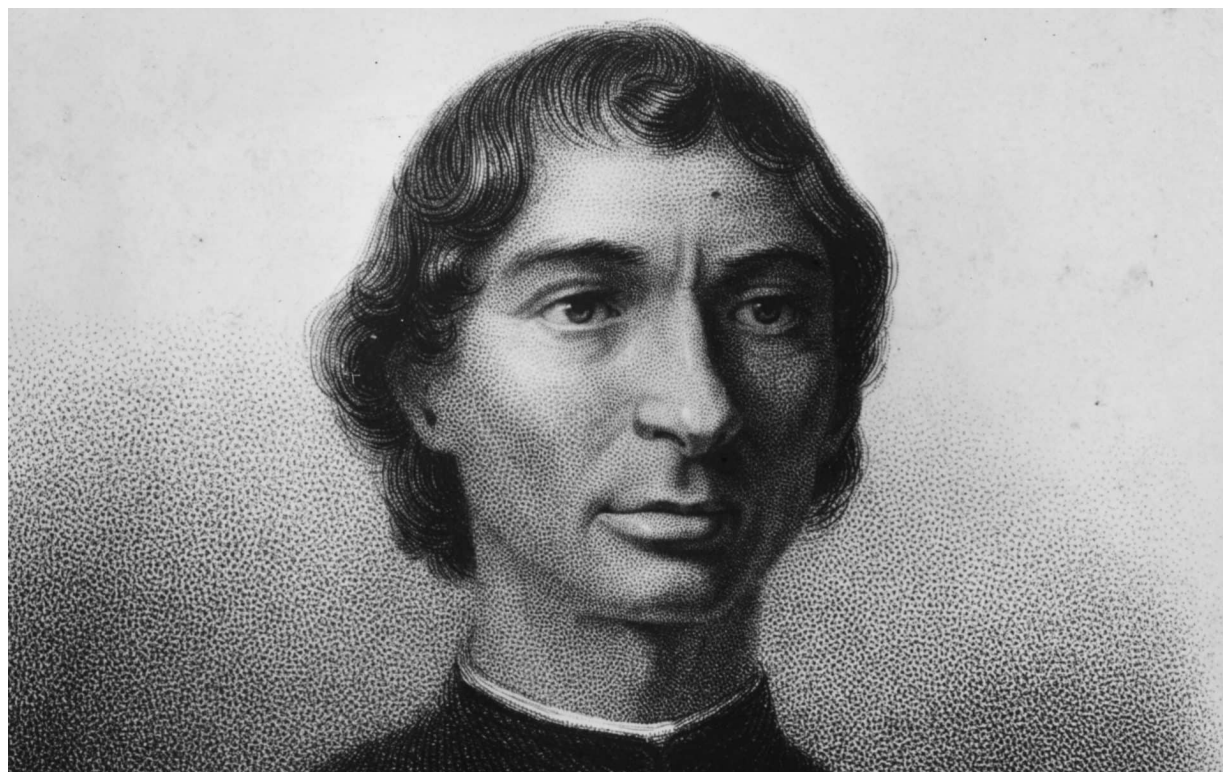
Repute and Care

There is no grace without a sense of thoughtfulness and regard, you must know how to guard your reputation with tact and leverage it in the right social settings to magnify its worth. Remember, a sound reputation always augments your strong points, but one fatal error could destroy your stature very quickly. Preserving a good reputation is easier than carving it, thus, when you have cultivated a sound name for yourself, take good care that you do not let its prosperity pervert you into neglecting it and misusing it for ill means.

Part of having a good reputation is knowing how to employ it wisely and knowing how to assist the right people around you, both for their benefit and yours. While etiquette is important, it is to your benefit to work on your character and constantly polish it through diligent discipline and lawful habits that will expand and illuminate your stature and social affairs.

Machiavellianism: Don't Dirty Your Hands

April 8, 2021 | by Artful Prudence | [Link](#) | [Original Link](#)



“Do everything pleasant yourself, everything unpleasant through third parties. By adopting the first course you win favor, by taking the second you deflect ill will. Important affairs often require rewards and punishments. Let only the good come from you and the evil from others.”

Baltasar Gracian

The powerful ensure a stainless reputation through getting others to do the work for them. After all, who wants to be seen with a bloody face in public after some necessary but nevertheless dangerous dirty work? The wise leader always has his reputation in mind, ensuring that it will not be afflicted by dangerous deeds which could have been averted through calculated and oblique means.

For that reason, a wise man always has a fall man [scapegoat] who takes the blame for his unethical yet inevitable deeds that are demanded of him. A fall man is not always within his inner circle, there are instances where a fall man is a naive outsider who is willing to do him favours and enslave himself to the superior's benefit. Such a man is usually easy to persuade and control and thus convenient for the job.

The wise cover their tracks and make use of third parties to fulfil their demands while keeping their hands clean. In doing so, they achieve their ends while getting others to do it. Nonetheless, such concealed affairs come with a threatening uncertainty, for if a scapegoat is not treated appropriately and exterminated at the right time, you could be paying for the consequences yourself, not only dirtying your hands but potentially destroying your reputation. For that reason, there must be swift treatment imposed on the scapegoat. The treatment should be neither merciful nor too cruel, for both will rouse adverse setbacks.

There will be a junction where you must separate yourself from the scapegoat, whether through crushing your enemy totally [Law 15] or being the man who imposes justice. The latter will make you seem like the lawful and blameless person that you aren't [in this situation], yet will convey the suitable semblance to keep your hands clean. Making an excuse or warranting an apology are not sufficient in such a state of affairs, as both will bring with them adverse aftermaths that will stain their reputation. In addition, when utilising a scapegoat, any prospective uncertainty related to your deeds must be wiped out immediately before the complication expands. Remember, it is wiser to eliminate a traitor than keep him around with the likelihood of betrayal and worse.

The powerful all know how to shift blame, not merely on anyone, but on a fitting scapegoat who will take blame for their cruelty. Is this moral conduct? clearly not, yet as you climb the ladder of power, there will be necessities which demand immorality that are both crucial and inevitable and the only way to fulfil them without dirtying yourself is to have the appropriate people around you for the job. With terrible immorality comes terrible punishment, which too will be deflected from the wise since the master can't afford to undergo such penalties without suffering the horrifying outcomes.

?The courtier uses his gloved hand to soften any blows against him, disguise his scars, and make the act of rescue more elegant and clean. By helping others, the courtier eventually helps himself.?

Robert Greene

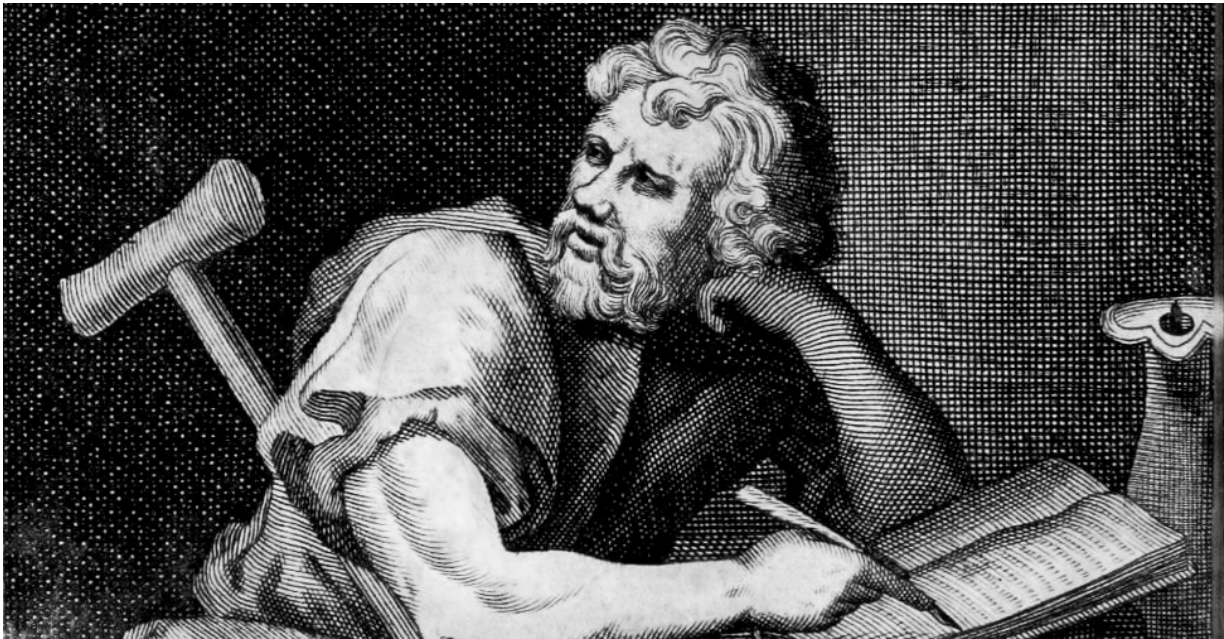
Folly is only confirmed when you are incompetent to conceal it, all men do foolish things to varying degrees, but while fools expose their errors, the wise keep them covered. In fact, it is more about what you don't say than about what you say. If you consider the few steps that lie ahead, you will be better armed to organise the ideal next move with foreknowledge. Someone who is straightforward is an easy target, but someone who knows how to twist and turn is hard to lay hold of.

If you need a favour from someone, confer a favour yourself before asking for one, this puts them under an obligation. Nonetheless, directly demanding a favour is not preferred. If you could cleverly get a favour fulfilled through indirectly coercing them, they are more disposed to comply, through a lack of understanding. The same principle applies in dealing with enemies; if you're not strong enough to crush them, subtly direct them to attack someone who is: you will have reached your end at someone else's expense.

To sum up, learn to delegate authority when a task is not suited for you. Appearing intemperately diligent is not admirable, it projects weakness and deficiency. The wise man will not do more than is necessary, for he knows that any excess is a manifestation of disparity, which is inadequacy to fulfil your duty in a timely fashion. Delegation buys you time and opportunity while reducing the chance of making poor decisions and imprudent errors. Entrusting unfitting work to people who are fit for the job is not weakly, it is perceptive and full of common sense. With that said, you must know, through sensible reasoning, what is fitting for you to complete and what isn't, only then will you be certain and assured of the decisions you make.

Stoic Maxims for Strong Men

April 12, 2021 | by Artful Prudence | [Link](#) | [Original Link](#)



?Do not seek to have events happen as you want them to, but instead want them to happen as they do happen, and your life will go well.?

Epictetus

Ensuing are a selection of stoic aphorisms which I have put together for your perusal and contemplation. The aphorisms are thoroughly influenced by Epictetus, one of the foremost stoics of his time, among others such as Seneca and Aurelius. Meditate on these notions and reflect to better comprehend.

Maxims

1. We do not own our body, property, fame and office, we own everything that is naturally unencumbered and unrestricted. Things outside our ownership are weakly and obstructed.
2. Pursue great aims unreservedly, not passably. You must temporarily disown some things while putting off others.
3. When faced with disagreeable occurrences, remember Epictetus' dictum, 'You are an appearance, and not at all the thing that has the appearance.'
4. Evaluate whether it involves what is in your control or what is outside it. If it is the latter, readily recognise that it is not related to you.
5. When you don't get what is desired, you're unfortunate: when you are confronted with what you oppose to, you stumbled on misfortune.
6. If you desire what is not in your control, you will likely be out of luck. Disconnect from your distaste for things outside your will and desire the good that lies within it.
7. Death is not unpleasant, your judgement about death is unpleasant.

8. When things are turning out poorly, the illiterate shifts blame, the partially literate blames himself, and the well informed blames neither himself nor someone else.
9. Your wife and children are not yours, they have been endowed to you. Like this, when death calls, readily let them go and yield to your departure with no second thought.
10. Do not pursue expectancy, instead desire for events to occur as they like and you will never be thwarted.
11. Sickness impedes the body, not your capacity for choice, unless your choice desires it hinder itself.
12. Every thing that unfolds, turn inwards and inquire into yourself what power you possess for taking care of it.
13. When challenged by hardship, you will discover tenacity. When challenged by mistreatment, you will discover forbearance. If you adjust to it, you will stop being misled by impressions.
14. You don't lose anything which isn't yours, you simply give it back. The way in which the giver takes it does not pertain you; so long as you have it, look after it without trying to own it.
15. It is more preferable to expire of starvation without terror than live troubled amongst prosperity.
16. Whether a blunder or a thieving, such are the cost of being unperturbed and composed.
17. Imagination nurtures more suffering than reality.
18. Muse on life's beauty, gaze at it and flow openly with it.
19. You should allow others to think an idiot of you, with no want for noticing them. If people think highly of you, be wary.
20. Fool is he who wants to have his friends, family and wife evermore; to control things which are beyond your control, and to have ownership over things that are not yours.
21. If you want freedom, give up your desire or evasion for anything outside your control.
22. It is your judgement of events and things that weigh you down. That being so, do not wait to show careful concern to another who has met hardship, yet be cautious not to complain inwardly.
23. It is your personal belief which annoys you, not a person's actions. Do not be misled by impressions, slow down and buy yourself time to control yourself.
24. Contemplate on the loss of life regularly, chiefly death. In doing so, you will not have despicable or intemperate yearnings.
25. Avoid looking unduly sophisticated but embrace those things that are suitable to you as if appointed by divinity. In doing so, those who formerly mocked you will be moved, but if you are thwarted by their scorn, you will be mocked twice as much.
26. If you insist that someone else should be deprived of the good for you to gain things that are bad, think about how unjust and thoughtless you are.
27. Nothing detrimental by nature takes place in the world. For, a mark is not erected to be missed, but hit.
28. Consider with each action what paves the way and what comes after it. Proceed by taking that into consideration.
29. Do not unenthusiastically undertake things, don't be a rascal who imitates every impression with little consideration. Undertake things with unswerving commitment and only after musing on it from

every perspective.

30. Good fortune is a consequence of the convergence between intention and chance.

Machiavellianism: A Discourse with Leon Romano

April 19, 2021 | by Artful Prudence | [Link](#) | [Original Link](#)



Today's issue is a rather creative diversion from my usual writings. I will be engaging in a dialogue with my fellow comrade and sensible thinker, [Leon Romano](#) [You can check out his work [here](#)], to discuss and expand on various themes concerning Machiavellian reasoning, utility, and practice in the modern world. To stimulate a creative and organic conversation, with the hope of exploring and bringing to light various concepts and perceptions. Furthermore, we intentionally kept the form of this dialogue relatively boundless within the confines of Machiavellianism, adapting to the natural course of the written exchange. Nonetheless, I shall propose a point of origin from which we can make a start to this conversation to avoid unwanted ranting.

ArtfulPrudence: Firstly, I would like to express thanks to Leon for taking on this piece of writing. Leon Romano's writing is evocative, rich and profound. I happened to have stumbled on his work by mere accident months ago and have found myself deeply resonating with his reasoning and articulation.

Anyhow, as our point of departure, I would like to draw reference to an excerpt from Machiavelli's *The Prince*, where he observes, *"You must understand, therefore, that there are two ways of fighting: by law or by force. The first way is natural to men, and the second to beasts. But as the first way often proves inadequate one must have recourse to the second. So a prince must understand how to make a nice use of the beast and the man."*

Upon reciting this, one of the opening connections I make is to Jung's concept of the shadow, which

fundamentally represents those aspects of our personality which we would rather conceal than expose. Such traits are usually attributed to immorality and unrighteousness and our attitude towards said vices tends to be one of terror and unease rather than an open spirit of inquiry towards their potential usefulness.

Furthermore, what Machiavelli is pointing at through his utterance is the capacity for a man to be wholly integrated with his 'dark' side (I suppose this is why integrity is generally so indispensable for man). The capacity for immorality is immensely useful when it is calculated and tempered by caution, chiefly for man. Without such a propensity for vice, man is not fearlessly in-tune with that side of himself which is aggressive and harsh, able to impose force, protect, and preserve his lineage. In spite of that, such a faculty must be polished by discrimination and good judgement, employed with caution, necessity, and intention.

Leon Romano: I thank ArtfulPrudence for his invitation to this dialogue. I am impressed by his body of work and feel likewise about his writings, so I am glad to have been invited to contribute.

The issue of Machiavellian morality and utility is a very interesting matter that I consider to be of importance to men. A greater understanding of this subject is certain to contribute to the betterment of men, their character, might and eventually their sense of duty and capacity to achieve. Throughout history the teachings of Machiavelli have been villainized and he has been equated with the devil himself, considered by some to be immoral and callous. Yet nothing could be further from the truth and any man that has ever held power has been forced to acknowledge the necessity of cunning, ruthlessness and pragmatism for the sake of the common good.

The divergence occurs when it comes to the issue of to what ends these methods are used. These methods are equally used by both the forces of good and the agents of evil. It is therefore wise to consider the serious disadvantage you put yourself at if you allow for evil to make use of all available methods and tools, but you limit yourself to the adherence of self-imposed restrictions that hinder your ability to achieve and combat the enemy.

I have said before that all righteous men must have the capacity to strike fear into the hearts of their opponents, to keep evil at bay and justice intact. To not only face danger, but to become danger itself if the situation necessitates it. In the words of Machiavelli, you must be capable of being both beast and man. Each man is naturally gifted by the strength, fierceness and courage of masculinity. It would be unwise to reject this gift and impose upon yourself boundaries that restrict your ability to use the beast to achieve your goals.

ArtfulPrudence: To briefly expand further on the notion of the beast in man as it relates to Jung's concept of the shadow, there is a well known saying that if a man's origins don't reach down to hell, he has not reconciled his polarity – such a man lacks profundity and depth as a consequence of internal conflict or discord. Such a dispute takes place when a man is still in denial, fearful and apprehensive of his design. When there is internal denial, there is contradiction and dismissal of something which must be attended to and accepted. Acceptance, in this aspect, is liberating; a form of transformation rebirth which unravels a man's character and elevates it towards something which is, in its totality, upstanding. To be both beast and man, as Machiavelli says, is to consolidate both the barbaric and the benevolent, the merciful and the vicious.

There will be circumstances where benevolence is more suitable than cruelty, other times where imposing cruelty is inevitable and benevolence inadequate. In the absence of either, you have an unstable and unhinged disposition which is not wholly adapted to combat the ruthlessness which

likely affairs demand of man. Life is polarity, and unless you come to strengthen, stabilize and unite your opposites, you will find certain affairs to be burdensome and taxing, not necessarily because they are laborious, but because you lack the appropriate characteristics that would prove beneficial in a said event.

One must remember, good and bad are inseparable in nature. That preconceived notion that one must expose his virtues and conceal his vices is in itself a manifestation of duplicity, why should someone be dishonest about his dishonesty? I'd rather trust someone who's frank about his dishonesty than someone who deliberately conceals his dishonesty; which once more, is a manifestation of more dishonesty. We see such custom without a break in western culture, the terrible hypocrisy and double dealing of ordinary people trying to pretend to themselves that they are principled and absent of vice – what a falsehood. The irony of it all is that their continual secretion is hypocritical and by no means righteous.

In any case, I digress. In connection with the notion of the beast and man, Machiavelli also intimates that a man must have the capacity to terrorize and discern, to rouse fear in others as well as possess a heightened discrimination to evade miscalculation – he goes on to say, *“The lion cannot protect himself from traps, and the fox cannot defend himself from wolves. One must therefore be a fox to recognize traps, and a lion to frighten wolves.”* To be unnerving while lacking shrewdness is insufficient, but so is shrewdness while lacking formidableness. You see, shrewdness and formidableness must have each other's backs to both fluster and unnerve the enemy, as well as elude his pitfalls and utilize them. The fox is canny, the lion menacing, infuse both and you have a wholly dangerous man who is feared for his savagery and respected for his intelligence. (Vladimir Putin is an exemplary figure who epitomizes this archetype.)

It is important for a person to acknowledge that everyone has drawbacks which could be leveraged, whether for better or worse – these vulnerabilities should be treated with care so as not to lessen the force of our strengths or make us ignorant of our useful faculties. In addition, one should not be stupid with his manner, brazenly laying bare his weaknesses in the open so as to seem transparent or conspicuous. Such conduct lacks caution and sense. If you knew that a sore will aggravate if left without a bandage, you would not dispose of the bandage to let the sore inflame. In the same way, you should not strip your weak spots and let them germinate. If you are aware of your weaknesses, you must endeavour to renew them by deliberately shunning away from endangering them, while diligently reforming them to your benefit.

Leon Romano: It is unfortunate to find that many have a superficial understanding of Machiavelli's teachings and believe its application requires you to be a heartless savage. All of Machiavelli's lessons are out of a practical necessity, taking into consideration the realities of man's nature and accepting the cunning ways in which men obtain and maintain power. From the quotes ArtfulPrudence has shared, Machiavelli repeatedly and purposefully makes clear that a certain duality is required to attend to one's affairs, to be both man and beast and fox and lion. We must be righteous, kind and compassionate to those that deserve it and when it is possible, but we must equally be capable of unleashing hell unto those that wish to sabotage and destroy us.

To put it as simply as possible: To be good, requires one to understand evil, and to use evil for good requires one to be capable of evil first. It matters not whether you disapprove of Machiavelli's methods, if you are not applying them then they will be applied against you. Machiavelli made this clear in the following passage from *The Prince*: *“Any man who tries to be good all the time is bound to come to ruin among the great number who are not good. Hence a prince who wants to keep his*

authority must learn how not to be good, and use that knowledge, or refrain from using it, as necessity requires.? He goes on to also state: “*One who deceives will always find those who allow themselves to be deceived.*”

Ultimately every ambitious man is forced to face the truth about the dynamics of power. Whether one wishes to acknowledge and accept Machiavelli’s teachings or not, they are universally applicable and inescapable to those climbing the ladders of power. Machiavelli understood that ruthlessness and deception are an art form inescapable to the ambitious. For it is through ruthlessness that man can transcend the boundaries inhibiting the inferior opponent. Either you are willing to do what must be done to ensure the right outcome or they will be dictating the outcome to you. Understanding this reality is of great importance. No matter how much you wish to assume the goodness in others or insist that they are well-intended, it will make you the prey of the ruthless.

It must also be stated that it is crucial not to allow this to corrupt your heart and soul. For if these lessons are misunderstood, they could very easily be abused in service to evil. Machiavelli’s knowledge and lessons are a miraculous gift, but they come with social and moral responsibilities. They are not to be used frivolously and chaotically, leading only to destruction. Only men that are both wise and decent, can be trusted to know when it must be enacted and to which extent.

ArtfulPrudence: In summation to what Leon has expressed, knowledge and strategy is all about application; if that application is not grounded in honour and good sense, you are bound to meet with misfortune or calamity. Many people read Machiavelli and fail to acknowledge the fine nuances which make his work noble, they make the initial presumption that his writings are intended only to impose immorality, but this is not valid. A person should not read Machiavelli with a myopic perception of good and evil, especially if he can’t fully comprehend the depth of his teaching which gives it its essence – Machiavelli is amoral, he is not preaching vice in the absence of virtue. Rather, he is articulating the nuances of employing both with shrewd wisdom and proper discrimination to be generally good and selectively bad, when necessary.

I believe his teachings, if tempered by honour and sense, can prove to be transformational when bestowed to the right person with the appropriate traits. As Machiavelli says, you do not learn to be bad so that you can no longer be good – you must develop the basic equilibrium to know how to employ both with a dash of caution and good sense. Among the many who are not good, your goodness may demonstrate inadequate and thus demands of you to employ an element of ruthless monstrosity, not because you’re generally a monster, but because you must be fearsome to battle other monsters who want to exploit you for their benefit. As a general principle, a man who has cleverly integrated his ruthlessness with his goodness is more dangerous than a man who hasn’t. Not only that, but an integrated man can impose more good as a consequence of his ruthlessness than someone who lacks that element of danger.

Man has an inherent virtue to protect; to keep his relatives and loved ones safe, he must be dangerous enough to know how to make others fear him; if not by law, then by force. If it is the latter, he is inevitably compelled to unleash the inner monster within, for better or worse. To be ruthless, then, is simultaneously to be merciful, because a man who is capable of both is worthy of high regard and admiration. Even still, ruthlessness alone is not enough, it too must be tempered by perception; you should know which battles to undertake and which to avoid, which are beneficial and which are useless. Furthermore, you should cultivate a capacity for foresight: the ability to detach from the immediate condition and strategize your next few moves, not only to hold the upper hand, but to consider whether a war is worth fighting, so to speak. You can’t teach swiftness; it comes through

experience, but the ability to rapidly make a calculated decision is very useful, a sharp acuteness circumvents foolishness, in many respects.

I would like to elaborate further on Machiavelli's remark, namely that *"One who deceives will always find those who allow themselves to be deceived."* Truthfully, a man who is competent in cunning will never run out of stooges, why? Because certain people like to be deceived, they simply don't want to be made conscious of it. What's more, a cunning man knows how to keep them ignorant of this verity while renouncing any impression that he might be leveraging their ignorance. A cunning man knows the triggers, he understands human nature; he knows, for instance, that by appealing to their interest to reach his end, or by endowing them with a favour before asking for something are enticing baits that play on people's emotions. The emotionally vulnerable, especially, are easy to exploit because they are almost too sympathetic and caring to turn down an offer or fail to comply with a tempting lure. Such people allow themselves to be exploited, because they don't possess sufficient cruelty to take a countermeasure to their benefit, thus they end up complying against their will because the alternative is too heavy a burden on their emotions.

Leon Romano: The beauty of Machiavelli's teachings is that it is applicable to essentially all affairs in life. Whether it be statecraft, business or even interpersonal relationships. Even though his most famous work, *The Prince*, was written for a monarchical ruler, the Machiavellian approach and knowledge grants one the capacity to think in the grand scheme of things ? to see the bigger picture.

It relieves one of hopeless idealism and grounds you in the reality we actually find ourselves in, allowing you to accept the true nature of man. Acknowledging the beauty whilst remaining aware of the ugliness. A true understanding and acceptance of the uglier parts of humanity allow one to leverage it in his favour. Machiavelli did not shy away from the uglier parts of man and had the following to say on it: *"For this can generally be said of men: that they are ungrateful, fickle, liars and deceivers, avoiders of danger, greedy for profit; and as long as you serve their welfare, they are entirely yours, offering you their blood, possessions, life and children? when the occasion to do so is not in sight; but when you are faced with it, they turn against you."*

Machiavelli made it abundantly clear that the wise and ambitious man must take into consideration the wickedness and selfishness man is capable of, and that we must understand and accept this reality. We are not to shy away from using the same methods that it is utilizing against us, but must instead learn to leverage these realities in our favour. We do not find ourselves in an imaginary ideal, we never have and never will. For virtue will always continue to coexist with vice. It matters not whether we wish for it to be different or not, it is the reality we find ourselves in. Machiavellian methods are thus not a matter of choice, but a necessity in life.

We exert far more power over our lives and our eventual faith with this understanding in mind. Acceptance and awareness of this reality elevates one to a greater capacity to influence the world around him. To shift the odds of fortune and to bend the will of men in his favour.

To conclude I leave you with a summation of this by Machiavelli: *"How we live is so different from how we ought to live that he who studies what ought to be done rather than what is done will learn the way to his downfall rather than to his preservation."*

ArtfulPrudence: To wrap up this discourse, I would like to add a few more remarks that harmonize with what Leon so eloquently set forth. Namely, that Machiavelli recognized what man is capable of doing as well as what he has done. His teachings are not idealistic in nature, they are rather pragmatic and clear-sighted; which is why, I believe, many find it hard to grapple with his reasoning; it gives a

critical account of how things are, not as he wished them to be. Time and again, Machiavelli gave account of what makes man wicked and detrimental, he understood the extents of avariciousness and deception and he deliberately cautioned others against them in his writings.

More than anything, we should rid ourselves of the notion that there is such a thing as virtue without vice, this is simply wishful thinking. They are two sides of the same coin, as it were, and a whole person is one who has integrated both. Man will not prosper whenever he attempts to eliminate one for the other, for this will only take away from its polar opposite, and that too is counterproductive. Most of all, a good life should be aligned with virtue, but not absent of vice. The inevitable vices which come with power are beyond our control, but those things which we can control and which don't call for ruthless action, are to be treated with righteousness, honourableness and integrity. Wise words and heroic deeds. It is one's capacity to discern circumstances with perfect lucidity and reason that ennoble his nature and undertakings.

Largely, people go through life living in opposition to their inherent strengths and potential; they don't live as they ought to, but as their bigotry compels them to. Confronting Machiavellian teachings and applying them is taxing, it is not a walk in the park, it requires restraint and persistence, it also requires an indifference to prejudice – these duties are not easy, as they are meant to be exacting, calling for a mark of self-control and scrutinization. Is it harder than complying with prejudice? Absolutely, but that's not the only reason why Machiavelli's teachings aren't in the forefront – it requires a fertile intellect and perception coupled with a sense of openness to comprehend them.

Truthfully, if you share such knowledge with people who lack these qualities, they will not know what to make of them, not to mention consider them or apply them. That being so, the only people who deserve them are the ones who seek them and have an unlatched curiosity and sensitivity; since the people who don't will either disregard them or misuse them – but they might attempt to comprehend them with little fortune.

Further Reading

- NiccolMachiavelli: The Prince
- NiccolMachiavelli: The Art of War

The Creative Process: On Reading and Writing

May 7, 2021 | by Artful Prudence | [Link](#) | [Original Link](#)

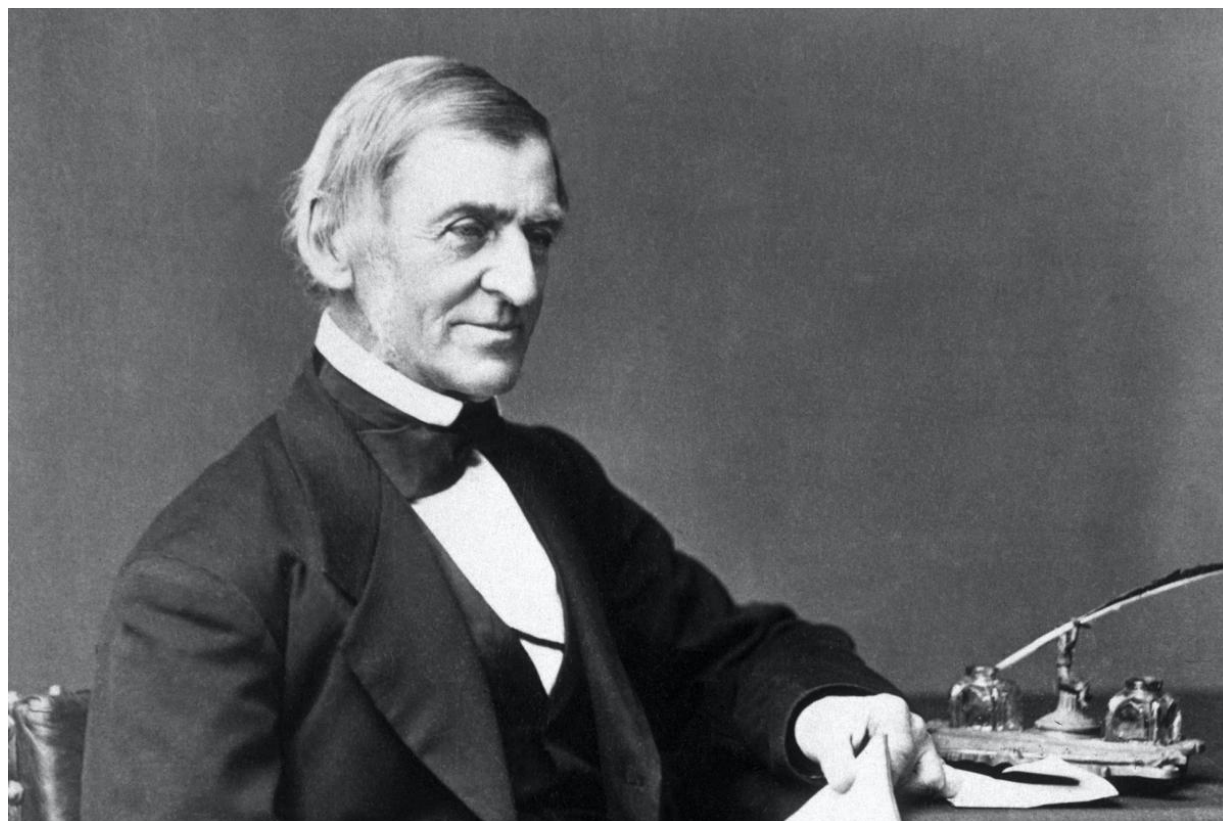


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“First we eat, then we beget; first we read, then we write.”

Ralph Waldo Emerson

On Reading

The art of reading is a creative pursuit, it tends to precede its complementary face; writing. Reading and writing are just as synonymous as night and day, black and white, and front and back. The creative polarity has a cyclical nature that continually alternates, carrying the reader to the writer, and the writer to the reader. Reading should be a productive endeavor, one that encourages active confrontation with what is being comprehended. A person should refrain from remaining uninvolved and inactive: he must incriminate and connect, actively considering how the text relates to his life. Active reading aims to reinforce the reader and writer’s power of books, while moderating the solitary power of books. Nevertheless, reading has its boundaries and risks; reading as a means of escapism is a fool’s move. Read for personal gain and utility, not as a means of evasion.

Samuel Coleridge classifies four kinds of readers; the hourglass, the sponge, the jelly bag, and the Golconda. The hourglass is immutable; it passes on what it absorbs. The sponge is like the hourglass, but a little dustier. The jelly bag is the most unintelligent, compressing all that is valuable and retaining the useless. The Golconda is possibly the most potent of all; it strains everything and holds on to the most precious jewels. Reading calls for good discernment, your aim should not be retention of all that is said, but of what is most useful to you. When you know what to wrest, you should endeavor to teach it to yourself because a man can scrutinise only what is in agreement with his attitude.

Emerson memorised nothing except that which he perceived to be a reflection and prediction of his state of mind; *?For only that book can we read which relates to me something that is already in my mind.?* Simply put, you can understand a line of reasoning and perceive its force only by its compatibility with your intellectual framework. Understanding is a matter of relation and connection, for no book is valuable apart from other books, but in association with what you have cultivated from numerous others, it carries leverage.

Most writers, as a matter of fact, read with the purpose of fortifying and nourishing their writing, since it is through the act of reading that the writer clarifies his thought and polishes his sword. Emerson says, *?Everything a man knows and does enters into and modifies his expression of himself.?* Your expression is a symptom of what you understand, and what you understand and carry out reforms and adjusts your articulation, diction, and depth. When a new concept is understood and becomes firmly embedded in your intellectual framework, it reorients your expression. The more polished your expression, the more profound your framework comes to be.

Goethe says, *?What is genius, but the faculty of seizing and turning to account everything that strikes us??* Brilliance is the ability to reckon and articulate that which is arresting to the soul; to grab that distinct impression and let it unravel itself with each stroke of the pen. The most eminent mastermind will cease to be precious if he professes to extract entirely from his intelligence and imagination. Accordingly, Goethe goes on to say, *?every one of my writings has been furnished to me by a thousand different persons, a thousand different things.?* The genius wields not only what is his own, but also what is not; it is rather how he puts it to use that lays bare his gifted excellence. The genius is a wise thief: he knows how to pluck out the good sense of others and mend it to his liking.

When your wit is creative, don't read. No matter how engrossing a text, if you don't interrupt your reading and give yourself an interval for consideration and reflection, you downright wreck your reasoning; do not allow yourself to read for a lengthy time, even when it is enticing. If you find yourself riveted after reading a single paragraph, simply stop. After all, you should realise that correct discernment is about identifying what is most eminent in a text; frequently, a chapter is ample to prompt creative writing.

| ?The glance reveals what the gaze obscures.?

| *Ralph Waldo Emerson*

Many times, you can ascertain from the chapter's opening and briefly observing the sentences whether you need to read it fully. With your writer's heed in mind, perceptively flip from page to page, not casually lingering with the author until he entrusts what you are trying to find; lodging yourself there as if it's your residence. Remember: you read to set forth something characteristically your own; particular and with your bent imbued in it. If at once the spark has been ignited, stop and write your reasoning. A good piece of text should transport the reader to the writer and the writer to

the reader; this was also Emerson's supposition for reading and writing. When such a relationship is formed, the written work disperses into the link between reader and writer; the foremost works all produce this effect. Reading is the means, writing the intention.

On Journaling

Keeping a physical journal is invaluable to the progressive writer; when you become accustomed to transcribing your expositions about yourself meticulously, you clear your judgement and refine your thought. You use a 'commonplace' book to express vibrant and deep portrayals, brilliant interpretations, a memorable quote, personal notions, and elevated junctures from your life and study; you put in writing everything you want to recall and clasp. A commonplace book is not, however, an appointment book, a calendar, or a sole token of your sentiments. You can use a commonplace book to write each line of thought which comes to mind on a theme that you find interesting. Do not try to refine your reasoning while writing a line of thought, simply follow the natural course and articulate it as it first emerges. A journal is not meant to be symmetrical, you have the perfect freedom to spring from one theme to another without restriction, though you will find that a dividing line between trails of thought to be convenient to preserve efficiency. After you have written a line of thought, you could add a categorisation above it for simple reachability. Moreover, it is useful to index the back of a journal for swift reference without reading through everything every time you are searching for material. The undirected arrangement and lack of structure are what maintain things in their basic state, without further embellishment or remedy. A journal is meant to be as imperfect as it has to be; uncultured and rough.

The Passion of Creation by Leonid Pasternak

The Language of Nature

Language is the petrified remains of poetry. The poet and writer reconnect all things to nature; it is the product of a brilliant man to rectify that which is degenerating. The true poet can, by his mark of genius, penetrate the disintegrating phraseology and once more buckle words to observable things: that is what great writers do, they rejoin words to their strayed facts, which were buried and left behind. Besides, there are grounds as to why daytime and nighttime appear to be of great significance to the human being; we attribute light with the positive pole, the dark with the negative pole; light is an understanding and awareness, darkness a lack of knowledge and unawareness. Nature is the reflector of man's spirit; nature's beauty is too the mind's. The laws that govern nature are too the laws that govern man's intellect. At that point, nature comes to be the gauge of man's achievement. The more he pays no heed to nature, the less mastery over his mind. For that reason, that antiquated adage 'know thyself' and the contemporary adage 'study nature' finally reunite.

The meat and earnestness of man thrust out to his written words, the language of discussion is transplanted in the book and no work is written with minor importance. If you slit his words, they will grieve, as they carry his vigorous blood within them. In spite of that, grown men tend to intemperance on both edges; they protest too much, counsel in length, dare too slightly, and reproach themselves too shortly. Young men are more competent to create than adjudicate; more competent for performance than conference; and more competent for novel plans than resolved duties. The loftiest aims and aspirations are naturally concluded by one's ability to take definite and quantifiable strides to attain them. The sensible and usual part of things is riveting when it assists or engenders something

exceptional.

You should appeal not only to what your sentences are taking aim at but also to the components of the sentences. Even words of enlightenment are inanimate save they have some fire and zeal imbued in them to elevate them away from the page into the wit. The writer, then, shall instruct himself on writing, even when reading a text; pay close attention to how it could enlighten your word, Emerson had made a comment on good writing; *?Nothing can be added to it, neither can anything be taken from it.?* Effective writing is simple yet in-excessive, it embraces the substance without embellishing it.

When writing, shun adjectives and choose better nouns; there is nothing intimate about it and is the writer's best fragment. Consequently, the wording should intend to narrate the actuality, not only imply it. The craft of writing is more about picking out notable things, and less about making things notable. Ask yourself, *?which word can I dispense with? What word can I put in??* Moreover, in your writing do not depict realities in a ?cause and effect? sequence; let fall a few connections in the string and furnish the reader with a ?cause and effect? a few times distant.

Once more, I shall allude to Emerson on engrossing writing; *?The most interesting writing, is that which does not quite satisfy the reader. Try to leave a little thinking for him. . . . A little guessing does him no harm, so I would assist him with no connections. If you can see how the harness fits, he can. But make sure that you see it.?* Writing is gripping when it does not gratify the reader, when you don't totally aid him with links and give him room to hypothesise and ponder, for if you can discern the relationship, he can too with a little reasoning. Accordingly, consistency and logicity are found in the wit of the reader. The tenet of reading and writing is regard for what actually takes place, not what ought to take place.

Do not lay down pivots to hold together your writing. Do not feel compelled to follow the rule of uniformity with your writing; constancy is the little devil only for little intellects. So, do not worry yourself with consistency – the minute you smother and coat your articulation to make it fasten, you have set yourself up for a means of enfeeblement. Make the sure assumption that the facts will coordinate and go together, and regarding inaccuracies and errors; they will swiftly melt away. If you need to be at odds with yourself, enable yourself to be, but unpolluted and honed as both edges converge. So, the spirit of eloquence to the rhetorician and writer is the capacity to unbutton himself, and then to maximise himself by unbuttoning. Courage is an upstanding quality even in writing; direct, dashing, and immediate – a needy writer is he who has not taught himself the usage of bravery in the written word.

The act of writing, then, is more pivotal than the completed work; doing is more useful than finishing. For, mastery comes to an end at the moment of idleness; it occupies the instance of moving from a former state to a novel one – in the shooting, the aiming, the assembling – this very truth most people loathe; the soul grows by the practice of doing. Living for other people is not laborious, that is why so few people live for themselves. To live for yourself in a world where everybody lives for someone else is an act of creative defiance. Do not paint your troubles, lay them bare into the light, with a light-hearted attitude if possible, and open yourself up to yourself.

Further Reading

- [The Essential Writings of Ralph Waldo Emerson](#)
- [First We Read, Then We Write: Emerson on the Creative Process](#)

- Writing Tools: 55 Essential Strategies for Every Writer

The Ages of Man: Maturity and Withdrawal

May 12, 2021 | by Artful Prudence | [Link](#) | [Original Link](#)



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?Socrates says that youth must get educated; grown men employ themselves in good actions; old men withdraw from affairs, both civil and military, living as they please without being bound to any definite duties.?

Michel De Montaigne

Life is Seasonal

There is a time and place for everything and what comes up must inevitably come down. There are fine distinctions between the places you find yourself and the deeds you carry out in the transient phases of life and while one may be useful at one particular point, it may be futile in another.

So, the man who is evolving and moving from one stage to another naturally reshapes his deeds to suit his needs. Knowledge is all-important to the youngster in the same way compelling practice is vital to the adult. As we move ahead, the system we follow changes, as do our actions and perspectives.

The bustle of adulthood balances the withdrawal of old age. For agedness gives man the chance for true reflection away from busyness – tranquility serves man a chance to humanise his soul, save he is ready to openly admit it.

The Haste of Modern Life

Withdrawal is normally cast in a bad light, for we live in a hasty society where rapidity and irritability take center stage. Everyone is in a careless hurry to reach the 'good life' yet in doing so they turn aimless and mad, losing touch with the basic virtue that ties Man to God.

And when I say God, I don't mean the material God but the inexpressibly obscure God that marks everything there was, is, and ever will be.

The more man deadens his inner recognition, the more subject to ignorance and disorder. So, a man unable to periodically walk away from madness is damned to its servitude – at variance with his intrinsic self.

To be readily given to withdrawal is to gladly open yourself. Detachment is release from the ties with the exterior world – the more you undo yourself, the less hooked.

'Miraculous wonders depend on our ignorance of Nature not on the essence of Nature. Our judgement's power to see things is lulled to sleep once we grow accustomed to anything.'

Michel De Montaigne

Attachment's effect glues you to things you do not own. The backlash is blindness – the inability to rationalise and discern things. Ergo, when you unknowingly split nature, your senses stifle.

The Four Ages of Man by Nicolas Lancet

From Youth to Manhood

I trust that a young man should expose himself to a necessary project. That is, to instruct his judgement and puzzle out knowledge. Though, I stress the former before the latter. Before wrestling productively with learning, he must sharpen his prime faculty and set right his moral code.

The youngster shall not cleave himself but instead line up with nature – and if possible, shun the oblivion of her rightness so that his acumen is not twisted by senseless ways.

A shift transpires between youth and maturity. While the former is mostly adapted to learning, the latter to industrious practice. So, a youngster diligently prepares himself for a bigger duty and ensures that his passage is reliable and orderly.

To the learned youngster, adulthood is a chance to carry out everything he understood and studied. He will set out to hit grand strides and manifest all he desires for the leading benefit of goodness.

But many youngsters going into maturity have a tightly impoverished attitude towards life's call to adventure. Lacking bearing, their perception is perplexed by indolence and dumbness – what they are really seeking is freedom from hardship not defiance against lowliness.

Idiocy is Doom

The common man with potential is not impelled by his shortcomings, he is comforted by the reassurance of freedom from danger, despite the harm torpor inflicts on his nature and impetus.

Sadly, many are doomed by the truth. As grave a failing as it is, countless are so defeated by their

oblivion, so penniless of perception, that no good turn will be bad enough to enlighten their vile poverty.

Unless man savors competent duty, he will not discern the meaning of excellence. He will not perceive the importance of separation.

First you snatch your duties, then you conclude them.

Withdrawal is more valuable when you have been of service to a purpose more enduring than your existence. When you at last untie from the duties of manhood, there is a divine joy for a merited repose – when the time is ripe, retreat too is wanted after having tackled an honourable role; a role that furnished you with real significance and fortune.

| ?Anyone who holds his own life cheap is always master of the life of another man.?

| *Michel De Montaigne*

The withdrawal of oldness is not convenient to the man who already committed himself to a life of futile wrongdoing and bondage. Sense and slavery don't mix, real merit is found only when the chains of vice are pulled apart and a more cultured judgement transpired.

A Closing Comment

Thank you for reading. If you find my work useful, you will likely find my book to be a worthy investment for the development of your wisdom and strength of character. If you value my work and would like to support it, you can get purchase my audiobook by [clicking here](#).

On Boldness

May 15, 2021 | by Artful Prudence | [Link](#) | [Original Link](#)



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Preface

Evidently, no one can deny the truth that most men that occupy society lack boldness, among other things. This does not come as a surprise to anyone who has perceived the breakdown of gender roles; as men grow increasingly effeminate, their capacity for boldness assuages.

This piece will flesh out the nuance of boldness: why it works, how to use it and when to avoid it. Forthrightly, I will draw reference to various excerpts to further corroborate my discourse for this theme.

Boldness should not be the only good trait, it should be one of numerous, since its efficacy is partially resting on the efficacy of other good traits. No single trait is useful in the absence of other useful traits: they stabilise and brace each other.

Boldness and Timidity

Uncertainty in execution is dangerous, indecision and reluctance are contaminating. This is where boldness comes into play; while cowardice is ill-protected, boldness is stable – and a fault done by daringness can be rectified with more boldness. The fearful man is dishonourable, but the bold man worthy of admiration.

The emotional reactions of boldness and reluctance differ; while the former abolishes impediments, the latter generates them. In other words, boldness dismantles limitation, but timidity engenders more restrictions that incite passivity and drawback. Timidity denigrates your capacities and boldness enlarges them.

?Great enterprises are only achieved by adventurous spirits. They who calculate with too great nicety every difficulty and obstacle which is likely to lie in their way, lose that time in hesitation, which the more daring seize and render available to the loftiest purposes.?

Jean De La Fontaine

Audacity Amplifies Greatness

A dash of boldness has an enchanting influence: it conceals our defects and makes us appear larger than life itself. Every man is better off with a hint of audacity, it elevates his identity and enriches his nature. More heroic deeds, less fearful evasion.

A valiant spirit is indispensable for grand endeavours and illustrious conquests. If man is taken aback by the barrier ahead of him, he will squander a favourable chance in temporisation. The daring snatch a chance without delay as postponement is a loser's game. The incompetent reschedule their duties, the capable swiftly oppose them.

Boldness is versatile; e.g. you will be confounded how compelling it is in matters of negotiation, where being rigid in your demands will earn you respect and resources.

Compliance is Dangerous

Picking out weakness is instinctual: if you confirm a readiness to find a happy medium and surrender your power, you let loose the monster even in those who are not diabolical. Remember: While audacity knocks terror, terror results in power. So, when you are terrified, you are inciting his power; when you are intrepid, you are inciting his fear.

Especially when daringness appears suddenly, its swiftness makes it that more menacing. A bold move alarms – it sets up an exemplar that in later engagements others will be scared stiff by your unpredictability.

?Always set to work without misgivings on the score of imprudence. Fear of failure in the mind of a performer is, for an onlooker, already evidence of failure?. Actions are dangerous when there is doubt as to their wisdom; it would be safer to do nothing.?

Baltasar Gracian

Fear is Vulnerability

When a person is easily frightened, he is bound to be stumped. He will perceive a way out even when there isn't, and in doing so, generate further problems for himself. The timid will do their best to flee,

but only to find themselves contending with more pitfalls. The fearful invite difficulties by trying to run away from them. There is a price to be paid for cowardice.

Boldness leaves no cracks, its alacrity leave no time for anxiety or a change of mind. As a matter of fact, a bold move tops off any good seduction, entrusting women no instant for judgement.

The faint-hearted only dwell on boldness, but don't submit to it: they are risk averse and petrified of the viable outcome. People's judgement and antagonism perturbs and paralyses them into passivity. So, they never provoke what alarms them: they are governed by its influence.

If the timid only dared to transcend, things would be more sane.

Nourishing Self-Deception

Often, you hide your diffidence with apparent altruism, conveying a kind of innocuous nature. But really, the contrary is true: you are an insecure egotist who is anxious about his public perception. You attempt to deceive others to make up for your inadequacy, thereby nourishing your self-deception.

There is not one of us who does not prefer a little rough handling to too much consideration. Men lose through blundering more hearts than virtue saves. The more timidity a lover shows with us the more it concerns our pride to goad him on; the more respect he has for our resistance, the more respect we demand of him.

Ninon de l'Enclos

Ninon understood this better than most men today – women too like it better when a man is more impetuous than considerate. The more timid a man with women, the more he fondles their ego; the more they provoke him. The more he tolerates their opposition, the more respect they urge of him.

Women Detest the Faint-Hearted

Women, as observed, have little to no respect for men who are amenable and diffident, their lack of authority gives women a surfeit of control; they rig the game to their own detriment presuming that women will feel sorry for them; they won't. Truthfully, they are repulsed by it and don't want anything to do with you.

Man is a loser when he compels a woman to feel more righteous than she really is; he perverts her nature when he overvalues her good.

Boldness Puts Her at Ease

More boldness on your end would pacify the waters and relieve resistance. No man in love should act like an imbecile, but a sensible man could act like a lunatic; women have a liking for roughness, but not for idiocy. The former as it is a demonstration of virility, the latter as it is a demonstration of frailty.

Really, your concern with the outcome of boldness is not proportional to the real world, and the effects of timidity can be far more sinister than intrepidity. This should serve you a lesson to always tend towards bravery when you are uncertain by fear; do not allow reluctance to govern your actions, nor stop you from fulfilling your purpose.

On Anger

May 24, 2021 | by Artful Prudence | [Link](#) | [Original Link](#)



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Plutarch says, "Anyone who doesn't fuel a fire puts it out, and anyone who doesn't feed anger in the early stages and doesn't get into a huff is being prudent and is eliminating anger." Anger is born out of weakness and whenever you encourage its premature birth, you are giving in to enfeeblement. But, there is a fine way to knock down a despotic fit of rage: do not take heed or comply when it is instructing you to lose your sense of control. What you do instead is remain placid and unobtrusive, so you do not exacerbate an infection by emotional eruption. When you aggravate an affliction, you only make it worse.

The Shape of Irritability

It has been said that when anger grows persistent and indignation recurrent, the mind takes the dissenting shape of irritability. This rouses resentment, prickliness and a sharp temper. At this point, your emotions are delicate, vulnerable and carping. For man, this state is utterly degenerate and twisted. And, since ill temper is hubristic and headstrong for an outside vehicle to remove, it is a kind of immovable absolutism that can only be settled by internal mastery. A man who does not have reason as his curative instrument is a stooge to his own passions.

It is especially useful to enlighten yourself on how to contend with anger, and have a supply of it at your disposal.

Really, anger is deplorable to all who notice that the pleasures of impulse entail suffering, and there is no way out of that tie. In spite of that, Euripides too is specific when he remarks that God interposes only when things become uncontrollable, leaving trivialities to chance. For, a man with an ill-temper is fairly out of control and disorderly, with inappreciable governance over his passions. It is taxing for a passionate man to attenuate his blind rage when its zeal overpowers his lack of authority.

Anger is Neither Glorious nor Masculine

Emotion causes vast mental chaos and the most repugnant repentance; for the purpose of a kind of indulgence that is shallow and horrid. It is for this reason, then, that self-control and goodwill are kinder and more heedful to those who enjoy them rather than those who meet them. If you carefully attend and reflect on people who are pinned down by anger, you will also come to apprehend anger's nature in different facets. You will see that, really, it is neither glorious nor masculine, and it is neither stately nor awe-inspiring. Even so, most confound its facets for their antithesis; turbulence for efficacy, danger for bravery, obstinacy for power. Additionally, some also misinterpret its coldness for capability and its harshness for 'righteous indignation'. This is rather inaccurate; the deeds and manner it elicits reveal its trifling and deficiency.

| 'They pay the heaviest penalties for the lightest of things?'

| *Plato*

Reason is more reliable and assured than emotion; one is stable, the other wobbly, one is dependable, the other fickle, one is accurate, the other distorted. A poet once said, 'Where there is fear, respect follows too.' But really, the obverse is more precise. Esteem rouses a terror that demands moderation. Conversely, constant striving does not inspire remorse for wrongdoing, it inspires the desire to escape punishment at a later time. While acclaim demands self-control, fear incites veneration.

Plutarch

Restraint and Rationality

Man should not pursue pleasure by a desire for gratification and satiate himself with vengeance. For, to rejoice in punishment is animalistic, and to later be remorseful about it is womanish. By preference, man should hold back till both pleasure and anguish abate and his rationality recovers. Once your reason is restored, you can sensibly retaliate without being ruled by passionate annoyance. When Socrates used to notice that anger was lording over him, growing disagreeable and unfriendly towards his friends, he would soften his voice, put on a grin and refrain from frowning; to preserve self-control by compensating for the passion.

| 'When anger takes over your heart, guard your babbling tongue.'

| *Plutarch*

Anger is as Great as Weakness

A greedy man is liable to grow annoyed with his boss, as a jealous man with his wife, or as a narcissist when he finds out someone spread a rumour about him. The most appalling, however, are

those 'political men who court ambition too much: they stir up open grief', as Pindar says. Consequently, anger emerges from psychological torture and affliction – a mind that is twisted and overtaxed is intemperately disturbed by its series of protective and oversensitive urges.

The weakest of minds are most inclined to suffering; their anger is as great as their weakness. Man should, as much as possible, try to stamp out anger in vivid moments since it foists hostility over friendliness, turns discussion into argument, imbues power with conceit, engenders insecurity and disdain for reason, encourages jealousy, and discourages rapport. In general, when anger is near, a husband can't put up with his wife's dispassion, and a wife can't put up with her husband's rage.

The Seed of Emotion

Zeno says that a seed is an amalgam; a blend of essences that make up man's basic characteristics. Comparably, anger appears to be a union of a passionate seed that embraces fragments of suffering, egotism and gratification. The seed contains the relish of antagonism, and derives its very means of battle from it. The evasion of its own pain is not the intention of its attempts, for it welcomes self-torment while tearing down a target. Really, one of its key properties is also one of the most unpleasant; the ardent desire to inflict harm on another person.

'Solid objects seem bigger when it is misty, and the same happens to things when one is angry.'

Plutarch

Don't Aggravate Disorder

Even still, most people are disposed to get furious and take a swing every now and then. What is especially contemptible, though, is when you chastise someone for being irate while you madly penalize others for faults done by anger. You are not a doctor, what you are doing is worsening an already inflamed disorder. Remember Plato's dictum, 'Am I not like that too?' before you apply plenty of righteous indignation on others. When you realize that even your nature requires a good deal of tolerance, you will feel compelled to invert your thinking and break off your moaning and groaning, instead attending to careful awareness. No sensible man should bestow anything to possibility, or brush aside things with neglect. You, as a man, should have certainty to utilise things appropriately and congruously by the goodness of your reason, which is responsible for the most profound and significant situations.

A man, therefore, whose grievances compel condemning and disparaging behaviour, is enslaved by a weakly, pedantic, fault-finding condition and takes no notice that he is engendering a persistent and shaky fragility in his own rage. For that reason, you shall cautiously exercise your body to be independent and pleased without difficulty, since people who desire much are often let down, while those who desire little are rarely upset.

Purpose, Pain and Progress

May 28, 2021 | by Artful Prudence | [Link](#) | [Original Link](#)



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‘What gives value to a diamond is its cost, to virtue, its difficulty, to penance, its suffering; to medicines their bitter taste.’

Michel De Montaigne

Recently, I wrote this on twitter: ‘Don’t let your insufficient self undermine who you could be.’ I had that thought as I was closing a heavy set at the gym. Immediately, I thought ‘There’s no way I can let this (thought) slip’ as I briskly went ahead and wrote it down. Luckily, it didn’t, and I’m glad as it encouraged this piece.

Oddly, it appeared especially significant at that point in time. When you’re struggling with weight, rigidly putting your vital force in it, you get a rather meditative flow of thought that drifts candidly and involuntarily. In fact, any time I do any tough training, my mind tends to naturally engender creative thoughts; some are more interesting than others, of course.

Nonetheless, it is always somewhat beguiling to me how remedial this rivalry comes to be – it injects every struggle with impassioned fire, agony, and a fierce sense of commitment.

Direction and Intent

Where passion is concerned, weightlifting has always served me as a way to discharge and release. It realigns you with your immanent strength and purifies your masculine spirit. And, I find it rather incongruous how of all good things lead by proper lifting, most men find the upgrade in appearance the most likeable reward. But I shall digress with this judgement; if you look below the surface, you

would find that the most worthwhile reward is the continuous refinement of your manly nature. Rigorous training not only expands your strengths, it uncovers your defects, giving you the right occasion to mend them to your benefit. Traits such as discipline, diligence, persistence, and constancy are highlighted in the weightroom; they are tested and fortified by struggle.

Most men I see at the gym are strayed, they lack direction and understanding; both of what they are doing and why they are doing it. It appears like they made it there fortuitously and not deliberately. It is not so useful for me to pressure you to hit the gym when your frame of mind is radically messy and you are merely adhering by obligation, not purpose. If you don't have an objective, your plan is ill-defined and undecided. You must specifically define your incentive, with an evident purpose, direction and plan of action. If you don't know the necessary what's and why's, what merit do you pick out from it? Hardly anything effective.

Man ought to know why something is good for him and how to apply himself appropriately for a certain practice; you should not feel compelled to get a membership simply to abide by convention, this is fruitless and silly. If your necessity is ignorant obedience, you are not training for yourself but for others who are just as blind. You may think compliance is fruitful for a little while, but it quickly fades away by fickleness and instability – when there's no heartfelt intent and a firm purpose, constancy is transient and idleness an irresistible impulse. In truth, it is genuine intent that holds you liable, fueling your needfulness and driving you to carry out your duties.

Competence and Persistent Practice

In the absence of intent, man starts to wander aimlessly with no explicit point of focus. Part of having an unmistakable course is good knowledge and a sound method that is useful and practical. But the larger part of men who undertake strength training lack will and purpose, hardly moving forward. I would go so far to say it is better to have intent yet lack understanding, if you can't have both, rather than vice versa. Intent without understanding will make progress, acquiring knowledge from failure, but understanding without intent will faintly make strides; it will be held back by inertia, unsureness, doubt, and lack of discipline. On the other hand, intent is persistent, devoted, firm and reliable.

‘A man's worth and reputation lie in the mind and in the will: his true honour is found there.’

Michel De Montaigne

Consequently, it will discover what is useful and good by way of experience through sheer resolve, interest, ability and competence. Intent is an essential fragment of competence. In truth, the man who ardently desires something beneficial with great determination will meet it. What separates the doers is their competence, they practice more than they preach; this is their gift. There are natures who confront battle with real vigour, their insistence pushing them to endure a course of action with laudable stability until they meet their desired aims. So on the one hand, there are natures who have been endowed with a far-reaching potential for tenacity, and on the other, there are natures who have cultivated these traits by industrious application and strict practice.

Whether by fortune or fight, there is no conceivable way to cheat hard-earned goodness. Remember, man is made by hardship, the road is onerous for good reason; no weak man merits the prosperity earned by diligence and strength. The consequence of pursuing meaning is that its indispensable privation incites self-discovery, naturally leading to a process of honing details that were laid asleep

or have been mistreated by debility. You come to deeply grasp your inner workings, you come to know distress demands and what self-discipline entails. When this resourceful state is sustained, it engenders a profound and enduring transformation in your psyche that can't be stolen from you. What you gained from battle leaves a lasting mark on your soul; it fosters prosperity and endeavours to defy boundaries.

Transforming Pain Into Purpose

Men solve problems, they are disposed to order and discipline. Thus, when you stray from your strong inclinations, you are subverting your nature and pushing away merit. Pain, failure, rejection: these you don't find so agreeable, but their intrinsic value springs from their bitterness. If you can learn to repeatedly put up with and accept them, they will teach you something valuable. In fact, you will notice they are not as sharp as you imagined and they are certainly not bad by nature. But you have grown accustomed to labelling things – labels that seldom fit the frame of reality. It is not unnatural, then, to suffer and endure, for you are inescapably invited to deal with these things when they come, so with failure and tragedy.

Whether you resolve to turn down tragedy is not pertinent, you will still cope with its sharp consequences, as existence engenders its own misfortune when it so desires and you ought to learn to courageously bear it when it comes – be a valiant warrior, unphased by life's calamities. Remember: there are incidents in life that you can't in any way determine. Remain unmoved by things outside your control, not carelessly but perceptively. Caution yourself against allowing externals to rule over you and engulf your sense of reality. Emotional mastery is one of the most exacting practices. When passion builds intensity, it grows heavier to bear and requires an increasingly firm nature. Still, one of the most compelling means to fortify your temper is to be confronted with a tragedy.

‘Each man's morals shape his destiny.’

Erasmus

We engage in the most rigorous self-analysis in the face of terrible misfortune. It aids you in scrutinizing your life more earnestly and with greater zeal. It is at this point that you reach a pivotal breaking point that incites rapid improvement, as you are altogether bullied into rectifying things: not tomorrow, not in an hour, but right this very moment with the utmost gravity and tenacity. Take, for instance, an awful heartbreak, one that leaves you crushed in pain. You can't imagine yourself engaging in commitment ever again, as you see the world crumbling under your feet with nothing left to lose and one shocking heartbreak.

But similarly, it is through severe trauma that you interrupt your debility and inspire transformation as you discover, if you're not so ignorant, what you did poorly and where your deficiencies lie. Man learns to tighten his screws when his weakness proves to be futile in the face of misfortune.

Discernibly, I can't speak for every man, but if you carry a reasonable capacity for introspection, you will almost always find yourself at least a little stronger after a tragedy big or small.

Closing Note

Undoubtedly, there have been innumerable incidents where man was faced with grave tragedy and by its effect managed to radically transform his situation both inwardly and outwardly. In my experience, this is the sweetest glory of all and the most commendable. Lastly, you never know what

will be the result of neither tragedy nor good fortune. It is obstructive to dare say fortune is antagonistic. Consider instead why that estimation is likely erroneous and how, above all, it is distinctly agreeable, not detrimental to your purpose.

On Charming the 'Right' Woman

June 5, 2021 | by Artful Prudence | [Link](#) | [Original Link](#)



Where female attraction is involved, selection is of the essence. Your choosing will dictate a great deal of what follows. Your choice of woman does not have definite attributes or the same inclinations in occupation or ambition. The 'ideal' woman to seduce is one that excites you in an inexpressible way; the energy she conveys is not shallow, but thorough. Before setting out to entice, you shall inquire into the woman, gauging her sensitivity, openness and vulnerability to your appeal. A suitable woman is one whose void you can charge, and who notices in you a striking titillation and foreignness. Such women are many a time off the beaten track, as it were, or perhaps, due to fresh unfavourable situations, rather dissatisfied and down. Really, a totally pleased woman is not worth seducing, since she lacks the need to be persuaded.

Risk, Thrill and Pleasure

Most women long to be enticed by a domineering man, they want to be extricated from their usual groove and set foot in a world of ardour, where they leave behind their difficulties and anxieties. In general, what normally grips us is the inkling that someone is endowed with something we covet but do not possess. Similarly, the suitable woman is one who believes you have something she lacks and craves. It is the contrasting nature between the masculine and feminine temper that breeds a thrilling tightness. In quite the opposite, you should mostly stay away from women who are inordinately immersed in their career. For, enchantment desires attention and forceful women have much

confusion to take in hand to bend to temptation – they actually become rather obstinate and overbearing. Consequently, risk, thrill and pleasure are among the greatest shortages that charming lure provides to a woman.

It is arduous trying to charm a very jovial woman, for her fulfilment makes her out of reach – this is why women who are a little beset by problems are easier to attract. That being so, a dash of unhappiness too is suggestive where temptation is concerned. But, if there is one requisite that would heighten a seduction, it is a woman's capacity for imagination. A woman's imagination will assist the conundrum, as it were, and turn her relationship with you into a flight of fancy where your every gesture takes on a meaning of its own in her brain. A stupefied woman is captured by the dangerous and uncertain; she can be quite innocent and gullible if you play your cards right and nourish a degree of pleasure and amusement.

Gauge the Waters Before You Wish

Oddly, though, a woman is often convinced that she is unsusceptible to charm, in spite of the fact that the greater part of man are virtually liable to other people's baits, by way of nature. In truth, no matter how compelling a seduction, it is vain if the woman is unduly ill-disposed to your authority. Therefore, it is helpful to know how to gauge the waters before you fish; when you know she is subject to your influence, you can get going. Though the underlying nature of the feminine is alike, temperaments differ from woman to woman – e.g. restrained natures are fitting and inclined to be seduced, as women who hold back their hunger for sexual gratification are ready and lamenting to mislay their inhibition.

What's more, do not dart towards the first person who is attracted to you; an insecure man is rash and within easy reach, too available and unduly vulnerable. A little anxiety is useful, it is not necessarily a bad thing if she reveres you or feels unsettled by your appearance – there is a titillating potentiality in this kind of sexual tension; it will make your relationship full of life and energy. Not so strangely, love is a kind of fancy for a deliberate pursuit. A hankering for an undertaking that call for an interminable variety of impetus to oppose capability. For that reason, the Don Juan picks a woman with a bright imagination that lives in a world of invention and speculation – where every action is glazed with added intensity and depth. In parallel, neither too cheery a woman nor one short of imagination makes for a fitting option for an expressive seduction.

Her Unconscious Bearing

Ordinarily, though, a feminine woman who conveys a sincere interest is more susceptible to your charm and will readily submit to your authority if you play your cards appropriately and bear your strength firmly. An intrigued feminine woman is more liable to exercise her imagination if she is properly contained and regulated by a clever and dominant man who neither tries to clutch nor dislodge her femininity. Time and again, a ladykiller would rather have the odds stacked against him, for he longs the tremor of the pursuit; the more passionate the hunt, the more rapturous. If you want to lay bare a woman's intentions, do not pay ample notice to her purposive answers, pay more heed to her unthinking responses in her behaviour, such as facial flush, hair playing, mirroring, nervous twitches, rapid blinking, lip biting, physical contact etc. A woman has finite control over her unconscious bearing, and a man capable of decoding social cues will validly gauge a woman's attraction by her manners, for they unveil her vulnerability to your influence.

Besides, when a woman puts up a small opposition, it normally brings about a sense of liveliness, compelling you to be ingenious and inspired to outdo her aversion. After all, a slight hostility only incites stirred passions and enflames the brilliant fire. It will taint the woman with the risky impression that she has more control over the state of affairs, even though you are fundamentally controlling the dynamic by making her fervent and feeling at precisely the right points, going back and forth like a good drama. Expressively, the unconscious manner of the feminine lures the man before he dares to seduce her. A woman's uninhibited gestures are enchanting and candid, spurring a man's compulsions to attract and pollute her emotions with his marrow.

Woman's Means of Communication

June 23, 2021 | by Artful Prudence | [Link](#) | [Original Link](#)



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‘There are two things a real man likes – danger and play; and he likes woman because she is the most dangerous of play things.’

Friedrich Nietzsche

Introduction

Communication is a pivotal and basic building block in any connection you have with a woman. To boot, you come to apprehend a woman's intent and character by the conveyance of innumerable details. For better or worse, there are manifest signals and inklings disclosed at the time of connecting

or noticing. Repeatedly, these social cues are invisible to our preferred medium, as women convey their intent furtively and by divergent means than men. In order to puzzle out any woman, you must be capable of interpreting her gesture, not her word.

Behaviour is the Gauge

A woman's behaviour is her medium of communication. By contrast, women are governed by emotion; men are governed by logic. Women convey intent by gesture, men convey intent by word. This simple variance often puzzles man, as he assumes that a woman's predilection is identical to his own, and that by acceding to his preferred medium, he is encouraging desire by directness; this attitude is not superior. Keep in mind, women are passionate by nature; hence their word is a capricious gauge that clashes with their behaviour – they [women] are deficient in reason and disposed to negative emotion.

A feeling woman does not mean what she says, and what she says has little meaning. Yet, the majority of men influence women to their disservice by unawareness. They hardly recognize the vanity in argument, or the crumbling of a poisoned relationship. You need to accustom yourself to feminine nature to truly understand how a woman operates. If you are incompetent in reading obvious social cues, you will unavoidably employ yourself incorrectly. Moreover, you will be misled and utilised by a woman who most likely revealed herself to you by her signalling.

Good Sense and Solid Boundaries

In reality, man pays dearly for his imbecility. He disregards what is obvious and manifest and engrosses himself with what is by collation irrelevant and unfounded. Cultivate a basic sense to carefully piece together women's actions, breaking off the frail tendency to overlook her faithlessness by your spinelessness. You must recast your centre, and point your heedfulness to what is actually significant, not to what is inherently misused and deserted by the feminine.

As you'll discover, women require restriction to be regulated. At the outset, a woman might subconsciously overlook the worth of solid boundaries, but soon, she will appreciate and abide by your authority for having aptly enforced your law. A sound man pertinently and justly deals with woman's disloyalty; when called for, he penalizes her betrayal by being obstinately unforgiving and disengaged. If she's a graceful woman, it is mutually beneficial to impose firm and purposive limits when her behaviour slackens and leans to vulgarity and crudity.

Compassionate Detachment

I am not suggesting being intemperately proprietorial, but competent in adjusting her chaos by practising what I call 'compassionate detachment'. If you're mad in your detachment, you're overly unresponsive and cool; such sharp indifference will attain the futile contrary. You can be indifferent to her ills, in that you don't bear uncurbed feelings and grow emotionally abashed. In short, you are impassive to her disorder, yet caring of her distress – you are not in jeopardy by her adversity; as a result, you are apt to soothe her. Objectivity demands a degree of careful understanding, so it weakens a woman's burden of emotion and disarray. A rational man is unsusceptible to her chaos and is thus inclined to be a source of strength to her. If he is liable to grow confounded by her misfortune, he is unfit to carry out his role and relieve her spirit. You are her unshakeable rock among the turbulences of life. If you are shortly destroyed by disaster, you are flimsy; your duty

amidst the destruction that occupies your and her existence is to sturdily stand your ground, withstanding the compulsion to cave in and fall to pieces.

Manifestations of Truthful Desire

A sought-after man leaves a compelling, almost intoxicating impression on a woman, and once captured by his charm, her collectedness is quickly unsettled. In what seems like an instant, she lets her inhibition fall. A woman who is perfectly riveted by your presence will not invalidate her own behaviour; any effort to do so will threaten her opportunity to be with you. You can rest assured that if she's seeking intimacy, you will, if you have basic sense, quickly pick out her clear attempts to seduce you. When a woman is enthralled, she will move mountains. You will be astonished by the extent of her effort to make her desire plainly obvious to you. Once a woman's avidity seizes her, she is unmistakably tenacious, doing what is immediately feasible to get her way. Remember: it will not be as obvious in her word as it will be in her gesture. In spite of that, an interested woman will not disconcert by word or foster uncertainty in a man she wants to be involved with. If you observe a woman among the weak, however, you will find that she can be quite overbearing as a consequence of their inferiority. When she knows that none of the men among her will thrust their will and dominate her, she is intrinsically inclined to destruction and exploitation, even savagery when it's convenient and adequately plausible?.

Forgiveness and Barbarity

The majority of men have grown unduly forgiving of her barbarity and inadequate to penalize it; they are absurdly in jeopardy of being misled and lied to. Discernibly, these are not the only reasons; if you are unable to inflict correction, you lack backbone. You must solidify your will and break off the tendency to compromise integrity by forgiveness, leniency, and unwarranted permission. When you compromise integrity, you enforce and encourage indecency. If you once permit disgraceful behaviour, you have shown her that it's easy to take you for granted. She will not overlook your weakness, only use it to her benefit. The corrective is circumvention at all costs. A woman who knows her crudity will immediately be punished by a formidable man will seldom dare cross the line; she knows there will be a burdensome price to be paid. Furthermore, she knows too that her obscenity will never be neglected by the respectable – this bullies any compulsion for disloyalty. Having said that, a woman will not feel impelled to be unfaithful to a man who neither deprives her of guidance nor binds her to infirmity, as his nature is superior enough to keep any fancies for treachery at bay.

Conclusion

In short, most men are missing, among other things, the basic foreknowledge of how women operate. Women are not as mysterious as you envisage, actually many of them have grown shallow, feigned and short-sighted. This basic foreknowledge is not elaborate or difficult to comprehend, but could prove exceptionally useful to you if you have lived in the dark with regards to women's moves. There is an advantageous art to discerning and unravelling women's suggestions. When you have foreknowledge, you can always downplay your power to stir up a level of excitement and unease in a woman; such feelings are memorable and full of life. Without some strife, there is little tension but where there is tension, there is thrilling pleasure. Often, women are unconscious of what they're frankly conveying in their behaviour; thus making it the most reliable gauge of their intent. You must gain an understanding of what a woman is saying, not in her word, but in her gesture. Use her

medium for mutual benefit while preserving your reason and directing the game.

Musings on Diligence and Ability

July 3, 2021 | by Artful Prudence | [Link](#) | [Original Link](#)



The diligent-average will accomplish more than the superior-lazy. Assiduity outshines superiority, when excellence lacks constancy. In other words, it's better to be average yet hard-working, than bright yet idle. To acquire prestige and repute, industrious effort is crucial. Valuable things come at a dear price, but cheap things don't. A man of merit becomes worthy by paying the price – if that price is economical, its inherent purpose and value is rejected.

Truthfully, you can inhabit a superior role but still lack proper application. Remember, superiority does not definitely equal superior practice. You can be superior in intelligence yet inferior in application – industriousness is not analogized with intelligence. It is rare for a man to eclipse his natural temperament. Things that are irreversible by nature can't possibly be rectified beyond their fringes. The only way to acknowledge your limits is by endeavouring to exceed them. It is only when you overstep the apparent boundaries that you find out where they truly lie. If not, you're simply making prejudiced predictions based on nothing more than suggestive symbols.

If you are satisfied being mediocre in a dull pursuit when you could be excellent in an honourable one, you are misplacing capability and resigning virtue for subservience. Self-awareness is crucial; if you don't know where your strength lies, you're liable to put it in the wrong place. You don't want to confuse strength for weakness, nor vice versa. Ability and potentiality must be fully acknowledged, as well as imperfection. Endeavour to apply yourself carefully and diligently, for only when capability is rightly carried out is there sound competence. Imbue your work with personality and dexterity, but ensure persistent and efficient application.

The man of purpose identified his aptitude and enhanced it by application and knowledge. There is no knowledge without failure and there is no bettering of application without knowledge. Extract knowledge from failure and imbue that understanding in your application. Advancement is the product of adaptation and wisdom. Your lifeblood should penetrate through your work, braced by distinctiveness and exquisite style. Make your craft an art in itself, elevate its beauty by graceful

execution and fluidity, moderate its ugliness by assured superiority. Mastery heightens your genius and allays your blunders; when you have reached a degree of proficiency, minor errors become inconsequential because the grand delivery outshines all else.

Character and expertise move in unison, one kindles intensity and aspiration, the other fruitfully manifests them. Where there is passion, there is potency; where there is potency, your aspirations are realized and carried out. Passion compels ambition, potency compels efficacy. Everyone has a natural bent that balances nature itself; its recognition tends to be accompanied by burning vigour and a stark curiosity. Ponder what fires up your attention and competence, there you will discover budding potential and profound meaning. No man should go through life doing things he truthfully detests – your time is limited, pick a profession that encourages your virtue. It is one thing to feel forced to do something you hate, but another thing to feel sincerely compelled by preference to persist in the direction of your impassioned goals.

It is more useful to be diligent yet unintelligent than intelligent yet lifeless. Respect is earned by rigour. The admirable not only skilfully and continually carry out their work, but do so with an imperturbable head. Neither capability nor application are requisite in the absence of the other, both must be amalgamated and fused with conscientiousness and intent. Constant imperfection teaches you more than inconstant excellence. The man who makes an appearance, even when marked by failure, extricates something useful; but the undisciplined obstruct their excellence by a lack of discipline and fail to thrive, in spite of impeccability.

When laziness and arrogance meet, excellence is diminished. To preserve a virtue, you must be virtuous, otherwise you simply tarnish what is good by what is relatively bad. The practical way to conquer laziness is by learning to consistently do small-scale tasks, why? Because by committing yourself to what is realizable, your efforts compound. In due course, you are building a nature that transcends your present condition; it's called having impetus.

When you have impetus and a realistic plan, you are magnifying value and virtue; forbearance, endurance and resolution. What were small-scale commitments are now significant methods well implanted in your temperament: they serve your intent and nurture your virtue, strength and efficacy. Neither inefficiently effective, nor efficiently ineffective, but efficient and effective. The former by organization, discipline and structure, the latter by competence, skill, and experience.

On Persistence

July 9, 2021 | by Artful Prudence | [Link](#) | [Original Link](#)



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There is one hardy quality that is substantially underemphasised; it's called persistence – a powerful trait sold short. Truthfully, you know you can do away with some extra tenacity, right? If you don't grasp precisely what I purport by persistence, it is your capacity to press on with a course of action in spite of strain and opposition. If truth be told, is there a more betraying mark of singular character than your ability to show determination with things that clamour for courage and tenacity when the longing to relent is exceptionally irresistible? That sensible proverb is ever pertinent, 'Constancy is the mark of virtue.' By a lack of endurance, you sell yourself short, by desisting forbearance, you take the leisurely course and come to naught. Sure, the easy course is approachable and well off, but what merit does it requite? Nothing neighboring valour and noble-mindedness.

The Mark of Virtue

In contrast, if in the face of austerity, you conjure up bravery and face the impending burden with

unmoved poise and dig out something intuitive. Specifically, the knowledge that what you call ?hardship? and ?pain? is unavoidably crucial to your unfolding might, and there is no necessity for a means to elude it. It begs the question: is suffering really contemptible as it is auspicious? If by your disposition to bear it, it has proved advantageous, isn't your appetite to escape it sterile and vain? It seems to me so. This is an insupportable veracity to timid cowards. They recoil from privation, they banish the reward of moral strength and spirit and have a latent aversion to all things unpleasant. Cowards are dead still, paralysed by idiocy. Great men forge ahead, but remain unshaken by virtue of unity. There is, nevertheless, a corollary to the principle; the good accorded is not invariably the good you thirst for, but the good you conceivably stand in need of.

Desire and Demand

Repeatedly, what you require and what you desire are contrastive. In fact, if you are stripped of truth, the odds are stacked against you. For a melodious stability between desire and demand, an integral temperament is of the essence. If such a nature has not been fostered, acclimatize yourself to things you resist and require. If something fruitful kindles your resistance, dig beneath the surface and you will unravel the truth. Naturally, you will infer a sense of hostility towards this undertaking. Your opening judgement already persuaded you; maybe the time is inappropriate or the mood disagreeable. All this bigotry is an exposition of your shrinking reluctance to assault reality. Look after your reason when empty yet cogent impressions attempt to pollute your judgement; unjustified, jaundiced and erroneously reassuring – irrational biases are uncooperative, they win over the idiotic but come to grief with the wise. When clarity is lost, you cling to faulty logic, as you mistakenly lead yourself down a road of self-deception.

Resist and Persist

The Stoics were champions of persistence, they considered it a determining quality in man. In Epictetus' *Discourses*, there are two words of honour; resist and persist. Resistance is the ability to withhold capitulation, persistence the ability to continue the course. The spirit of man is coalesced by this exemplary fusion of self-control. If you reach freedom by a firm hand, you will discern that abstaining from indulgence and pressing on with a sturdy incentive will extricate you from enslavement. If you've met the effects of intemperance, you know the revulsion of surplus – it leaves you desensitized and befuddled by mayhem. When lack of self-control proves vain, discipline is the only sensible antidote to affliction.

The Pursuit of Meaning

Mastery over restraint is mastery over tenacity – to govern your desires and command, you not only desist superfluity but also follow through with it. It is not your needs that unnerve you, but your impetuous desires. Extreme abundance is needless for sufficient maintenance – in reality, you desire ample in pursuit of pleasure and decadence, not meaningful repletion. The more pampered and disfigured, the less satisfied by sufficiency, as you continually demand more than what's needed to pacify your urges. You are clasped by intemperance, disconcerted by an alluring snare, and coerced into devouring an inexhaustible amount of unpalatable delights. In the hands of the bastard, fulfilling pleasures rapidly grow into deplorable vices. The depraved sabotage beauty by weakness, their abandon renders them incapable of wallowing in true bliss – their lack of bearing chips away the soul of things. When decadence is perpetuated to its edge, it dismantles your psyche – you are swimming

in a pool of affliction, sorrow, sin and depletion.

Hold the sensible way: saturate your life with meaning by forming a vision; a noble aim that cuts across your present self. Your holy grail should pose a threat, but your ambition should provoke audacity. If your aims don't bully you, enlarge them. Let their ominousness be the power source by which you set alight your breath of life, upholding it in your actions. The way of truth is skywards; a triumph over aversion and opposition. Trust that you, with all your infirmities and vulnerabilities, could be greater than who you are today. If you forget who you could be, you will go on breathing a counterfeit existence – a dire squandering of possibility. A surfeit of uncertainty yields to passivity, not resilience; to timidity, not bravery. The weak are afflicted; both by the preservation of unhappiness and by their reluctance to undergo the inevitable burdens to rectify their poor circumstance. Who you are and who you could be are far apart; but if you go through the necessary trials in pursuit of your higher ideal, you will indisputably flourish – time is your rival, and aspiration your ally. Even when you are reduced to ashes, your bravery in the face of hardship is worth your while.

Leadership: Elevating Man's Spirit

July 26, 2021 | by Artful Prudence | [Link](#) | [Original Link](#)



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Opening

Leaders are largely responsible for the unity and harmony of the group. It is useful to understand the subtleties involved in elevating and preserving a high spirit that will drive triumph. By deficient morale, not only will you breed chaos and disorganisation among the group, but you will discompose the psychology of your subordinates. Knowing how to induce in your group the proper vigour and enthusiasm is indispensable, and the way you do that is by competently adapting their precedence to agree with the group.

The puzzle to influencing people and preserving their spirit is to compel them to orient themselves to the group. Form a campaign at odds with a detested adversary and involve them in it. Adapt their perception so that their continuance appears binded to the prosperity of the entire circle. Emotions are transmittable ? a group involved in zealous emotional bonding makes it easier to incite passion.

As a leader, your actions must be an exemplary demonstration. Your secondaries should discern your struggle and acknowledge your honest commitments ? this will encourage them to mirror your heroic

deeds. Remember: a driven group will often compensate for a deprivation in resources. Man is by nature egocentric: his first thought tends to be concerned with selfish interests. On top of that, he tends also to conceal self-centredness to make his motivation appear self-sacrificing and contrary to reality. You may presume that your associates are sincerely passionate and interested, as their word and gesture indicates so.

Bit by bit, you come to perceive a different reality; they are exploiting their role for private interests. There's a lot to learn from history's finest commanders. To get people to work together and preserve team spirit, you must know how to make them feel part of a purposive group. This will deflect their attention from selfish interest while gratifying their inherent urge to feel part of an elevated cause. The more they appraise the group, the more their own interests and the group's dovetail in agreement. Team spirit is like an infectious disease; it spreads rapidly. If you place people in a well integrated and high-spirited environment, they will naturally attune to it – and if they recoil and regress to selfishness, they will be secluded from it. Your responsibility, then, is to immediately set up this interplay. After all, it can come only from the superior.

The Grand Purpose

It is basic human nature; people have a hankering appetite to believe in anything persuasive. There is an internal void, and they sense its futility, as they soon realize that it can't be satisfied by drugs or brutality. This sense of vacancy is advantageous ? you can assure them of a high-minded cause worth fighting for. By their deprivation and futility, they are disposed to be convinced by your enthralling reasoning. When you unite people for a 'grand' purpose, the generated force moves people and stirs vigour and fire. Your incentive should be forward-looking, adapted to the time and tending to the future, as if ordained to be successful. If you think it essential, adding a spiritual impression could be convenient. In addition, it is most advantageous to have a rival in sight, a loathed opposer ?he will assist in establishing a compelling narrative.

Don't Coddle Your Men

If people sense that they have been used to good advantage, their inborn egotism rises to the top. Knowing you have been betrayed or cheated on is a source of fervent unease that incites in people an urge to defy authorities. You want to avoid this situation at all costs by making them feel genuinely included, looked after and valued. On the other hand, you don't want to impair their disposition by undue recompense. Don't pamper them by excess pay, instead ensure they are furnished with sufficient comfort, so they know they are being carefully attended to. The patriarchal protection of a leader puts people at ease, even muffling their self-obsession and firing up their strength.

Demonstrate the Ideal

If you don't practice what you teach, you're not a true leader. Deficiency and disquiet are often a consequence of a lack of leadership and incongruity. Your inferiors ought to notice your thoughtfulness, if you're not properly bearing the same hazards and burdens, they will inevitably feel let down by your indisposition. You must command from the front, not the back. In other words, you shall give them a run for their money by coercing them into keeping abreast.

Engage their Emotions

The foremost means to actuate people is by emotion more than reason. Humans are by nature resistant. If you start by appealing to emotion, you will rouse doubt and they will discern you as conniving. Firstly, lessen their resistance and compel group bonding by settling an amusing presentation to elevate the mood and encourage connection. Once they grow more passionate, a more sincere proposal is viable as you comfortably transition from humour to indignation or distaste.

Selective Kindliness

Ample recompense disfigures their temperament while making them neglect your authority. On the other hand, ample punishment knocks down the group spirit. Your kindness, then, should be sparse yet relevant. If you excessively apply it, its innate potency will be denigrated. Make others contend to charm you, so that through their striving, they are endowed with more kindliness and less cruelty.

Closing

In sum, the duty of the leader is to understand the inner workings of the group as well as how to properly push the right buttons of each individual, so that there is as little discord as possible while preserving a constant harmony among his subordinates. Without such a thorough understanding, there will be perpetual confusion, disagreement and defiance. To maintain high morale and unity, inclusion and steadiness are imperative. Remember: without stirring up opportune emotions, there will be a shortage of morale, faith and trust – all of which are crucially important for the group's concurrence.

Sense and Responsibility

July 30, 2021 | by Artful Prudence | [Link](#) | [Original Link](#)



Note: as of recent, I have been sending out emails almost regularly and I have been receiving a stream of positive, even flattering feedback on how they have impacted your personal life.

It is in my right to precede today's piece with a heartfelt thank you to all of you who have supported, contributed and shared my work, your generosity and good heart makes it all the more pleasant to serve you through my writing.

If you find these essays useful, consider signing up to my newsletter where I share further writings, recommendations and insight on manhood, power, and everything in between. Sign up below and join 700+ others today.

Subscribe

With that said, on with today's piece...

It never ceases to amaze me: we all love ourselves more than other people, but care more about their opinion than our own.

Marcus Aurelius

To value the judgement of a person you despise and know to be faulty is idiotic. Cicero was correct: despicable people should not ever be held in high regard. Further, Livy says that "Nothing is less worth esteeming than the mind of the many." Many a time, we commit a great deal of energy to the undeserving and unbecoming people who aren't really worth our notice. And even knowing how little it's worth, you decide to push aside that reality and disturb yourself with gratuitous pettiness. Trivialities are a futile means to unsettle yourself and indeed, the mind of the many is reasonably

distorted and fallacious.

By a little sense, you will discover the indifference of the collective psychology; its counterblast and antagonism should not be your concern. If you invest too much in the unworthy, you mislead yourself and misplace your precious time. It is useful to know who merits your time and who doesn't; who will be constructive and who will be destructive. Often, it is tougher to form an accurate judgement yet unchallenging to form a mistaken one and straying away from effectiveness. Time and again, men are immoderately attentive to futile things that inhibit their own fruitfulness, unknowing of what is rewarding and gainful ? if you don't know what to dispose of and what to retain, you will naturally confound yourself. When you know something ought to be thrown away yet disdain doing so, you shall carry along its disagreeable reactions. On the other hand, when you know something is worth holding on to, you shall likewise carry along its agreeable benefits.

Accordingly, not all weights are worth carrying and not all pleasures worth savouring. The obstructive and wounding burdens inflame and multiply by time: these are the very misfortunes you had the liberty to stay away from yet ignorantly acceded to. Oddly, you tend to dismiss worthwhile burdens in pursuit of bearing the detrimental ones. Enriching duties are a threat to the weak and detrimental ones a temptation and a trap. The former owing to cowardice, the latter to wretched blindness and indisposition.

Aurelius was unerring when he observed the bizarre nature of man: so self-absorbed yet so concerned of others? judgements of his nature; even more than his own. Vanity is not a detour that releases you from a lack of confidence. If you manage to curb and refine your egotism, amending any uncertainty and reforming your flaws, you will come to understand the clear edges of the external world; what is controllable and what isn't. It appears to me that man's vanity tends to come more from a posture of self-doubt than conviction. For if man was assured, he wouldn't trouble himself by slights or feel injured by opinion. Such is the mark of man's wretchedness; there is no other creature who matches up to his misery.

Apollo and Marsyas, by Bartolomeo Manfredi

Misery makes you fragile, often self-pitying. And by wretchedness, you misjudge things. If you were firmer and less wretched, you would bear well founded judgement to tell things apart ? you would not bother yourself with anything indifferent; your chief concern would be with things within reach. The poor and pitiful retard their might by clinging to outward things for safety and ease ? they neither mature nor learn the art of self-government. Dependency is insecurity: if you were self-governing, your chief concern would be your opinion of yourself, not others? of your own. You wouldn't lie to or misdirect yourself to escape a troublesome reality. Other people are not the problem, how you deal with them and what you think are the seed of misfortune. You conquer yourself by breaking off the chains of attachment and journeying away from home. Look inside, not outside, to discover what you're made of.

You can't cling indefinitely, this apparent protection you discern in others is also tarnished by insecurity, as everything ? you'll never have total security. Being forever reliant and helpless, you never sense responsibility; you don't grow ripe. True sovereignty is found outside the limitations of dependence through realizing the extremities of resilience. Dependence doesn't exercise resilience and bravery scarcely manifests in the needy. Neediness is deprived of bravery: would they be so needy if they were more manly? Courageous deeds bring out the worth of man: the battleground being the expanding landscape, where safety is off duty and menace ever nearby. It is toil, hardship and patience ? necessities that brush up character as you find out how to reconcile yourself to

challenging duties. So, it is not dependence that directs virility, but your separation from it that will be the message-bearer.

Don't allow reality to pass you by unnoticed. An existence curbed by ease and comfort is improper of man. Man has a moral obligation to cut the cord and burst the borders of subjugation to uncover and regain his merit. It is not so much about being optimistic as it is about your readiness to shoulder a threatening endeavour ? in the grand scheme, confronting danger provokes the desirable transformation. Your treasured strengths lay barren amidst repose, but are honed amidst the hardship of heroic deeds. Man ought to habituate himself to difficulty to master his over-reliance. By learning how to deal with difficulty, you grow the thunderous monster within.

If you made it to the end, thank you for reading!

As it is my duty and honour to share my insight to support you in actualising your potential and develop your manhood, it is your duty as a man to take what is useful and carefully apply it in your life to move in the direction of your purpose.

If you're ready to take back what you have lost and overcome the limitations of powerlessness, I directly invite you to get the Machiavellian Treatise today by clicking here.

In truth, this is the book I wish I stumbled upon when I was younger, as it lays out the transformational wisdom you need to surpass mediocrity, enlarge your power and regain your dominance in a world saturated with falsehood.

For an economical \$19.99, you are getting what I consider to be a dangerously valuable book that you'll want to pass over to your children.

Don't wait any longer, get the treatise today by clicking here.

On Learning and Wisdom

August 2, 2021 | by Artful Prudence | [Link](#) | [Original Link](#)



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Body

Men whose words are thoughtful yet actions improper are distasteful. We are so hurried in asking the usual questions: whether one can speak this language or that, or write poems, or recite a piece of history, or interpret something profound, or clarify a quirky idea. Yet the most significant question is the last to be attended to; namely, whether man has been made better and wiser. We shall discover, then, who has the foremost *understanding*, not who has lots of it. So, the more abundant our souls, the more they enlarge.

It is no surprise that neither the expert nor the student grow more apt despite knowing more. It is the attitude with which we get to grips with the sciences that is inapt and brings rise to baseness. In point of fact, the supervision of our parents is directed towards equipping our brain with knowledge, letting

pass the weight of merit and discernment. In Montaigne's words, "judgement can do without knowledge: but not knowledge without judgement." Knowledge is menacing in a feeble hand which can't command it. Not only retarding the master, but hurting him. Even worse, the students and their tasks are not nurtured and strengthened by their learning. It is handed around with one aim in sight. The aim being affectation and show, as if it were a handy token for amassing and creating assertions, yet having no higher utility.

What we do is tend to others' judgements and learning, failing to reform it to our good. We bear similarity to a man who, longing for a fire, moves to his neighbour to get a spark, then stays there having noticed a large glare to warm him, neglecting his home and its gloom. What value is there in having a full stomach if we don't assimilate the food? If we are not inwardly transformed, if we are not fortified and enlarged, we have put in more than we have absorbed. Hence, it confirms that we have been taught how to talk with everyone except ourselves. We acquired knowledge of copious theory, but how many are able enough to use it? Cicero said, "We do not need talk but helmsmanship." As erudite as we may be with another's bent, it is our own wisdom that makes us wise. We assent to rest and depend so decisively and to excess on another's weaponry that we tear down our might. He was meant to arrive home with a richer soul but he returns with a bloated one. He filled it with air rather than enrich it with power.

"I hate a sage who is not wise for himself."

Euripides

Dionysius found it comical that professors who read up on the unpleasant features of Ulysses knew nothing of their flaws. Their flutes were congruous but their ethics discordant; speakers talking of justice yet not being themselves just. Wisdom must be benefited from, not merely acquired. As Cicero remarks, "We must not only obtain Wisdom: we must enjoy her." There is nothing to be lost if they don't instruct you how to properly think and act. Knowledge is not solely to be glued to your spirit - this is pseudo practice. It ought to be embodied and absorbed; the soul infused and marinated with knowledge, not heedlessly drizzled.

"Now that so many are learned, it is good men that we lack."

Seneca

Learning casts no understanding on a lacking soul. It will not confer sight to the imperceptive. Its function is to instruct his judgement rather than grant him the ability to see. To see clearly is not to see straight. Man discerns the good but doesn't conform to it, he perceives knowledge but fails to wield it. Agesilaus was once asked what children ought to be taught, he replied, "What they should do when they are grown up." Further, when he encouraged Xenophon to have his boys raised in Sparta, it was neither for rhetoric nor argumentation, but to learn the most worthy discipline there is: "how to obey and how to command."

The Combat between Aeneas and Turnus, by Milani

In the *Republic*, the principal law is to assign the citizens responsibilities based on their temperament. According to Plato, their firstborn son in the regal descent was hardened to a stern and high-principled training. Following his emergence, he was handed over to eunuchs rather than women: owing to their righteousness, they held the foremost power in the king's court. They too were at the helm of cultivating his physical state. When the boy turned seven, they trained him in riding and hunting. When he turned fourteen, they entrusted him to four noble men; the most sagacious, the

most fair-minded, the most restrained and the most courageous. The first man instilled faith, the second truthfulness, the third discipline and the fourth fearlessness.

“Whose minds are made by Titan with gracious art and from a better clay.”

Juvenal

The Persians desired to abbreviate the expedition. Proper study can only educate us on what wisdom, heroic deeds and strength of will comprise, but they ventured to place their youngsters in direct contact with truth, with reality, instructing them not merely by idle talk but by diligent evaluation, forcefully shaping their nature by acts and precedents over word and tenet. The soul shall not merely know wisdom, it shall be its essential character: an ingrained mark rather than a thing obtained. Those firm youth loathed subjection of any kind except that of merit and goodness, thus furnished not with masters of art, but masters of wisdom, bravery and fairness, as stated in Plato's *Laws*. Their system of instruction embraced raising questions about men's verdicts and acts. Whether by censure or commendation, the students had to give grounds for their assertions, in doing so they honed their intellect and acquired a knowledge of what is just and correct.

They were accustomed to move to Grecian towns searching for orators, musicians and painters, while others to Sparta for generals, political leaders, and law-givers. In Athens, you learn to speak rightly; in Sparta, to act rightly. The former to untangle and solve specious reasoning and disregard the sanctimony of deviously entwined words, the latter to extricate themselves from the pitfalls of indulgence and honourably despise the threats of fate and death. While the Athenians were engaged with the constant teaching of language, the Spartans were engaged with the constant teaching of spirit. In military rule, instances demonstrate that learning the arts and sciences softens and effeminizes men's core rather than instruct them to be dense and prepared for battle and bloodshed.

The Art of Solitude

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?Now since we are undertaking to live, without companions, by ourselves, let us make our happiness depend on ourselves; let us loose ourselves from the bonds which tie us to others; let us gain power over ourselves to live really and truly alone – and of doing so in contentment.?

Michel de Montaigne

There is nothing more amicable and hostile than man. He is unfriendly by wickedness and congenial by character. Dare you may say you are unencumbered by wrong for having to deal with the immorality of others, but they too were upbraided for sin who tormented the villains. Two choices:

you either abominate the sinful or follow their example. Both recourses indicate menace – if you become a monster, there are many alike; if you despise the many, you find much disparity.

Accordingly, if your soul is not made lighter to the pressure of the load, carelessly moving about only swells the strain, in the same way a cargo is more steadfast and less disruptive when strapped in position. More injury is inflicted by moving the victim about. You unsettle his sickness and worsen his shape. For that reason, it is not sufficient to retreat from the crowd or move to another state. You have to depart from the rabble's features that lie within yourself: it is your self that you must identify and regain. In his *Odes*, Horace says: "Why do we leave for lands warmed by a foreign sun? What fugitive from his own land can flee from himself?"

If we are taking responsibility to live without the help of fellows, we ought to make our contentment hinge on ourselves. We have to slacken the fetters that bind us to others. This is your power: to master your rule and learn to sincerely live alone, wholly content and at ease. You have lived amply for others, assisting their interests while compromising your own. Now you must learn to live for yourself, fetching your beliefs and thoughts back to your own good health and prosperity.

When the Barbarians ravaged the city of Nola, Paulinus [The local Bishop] grew poor and was incarcerated. But his prayer betrayed an appreciable single-mindedness: 'Keep me O Lord from feeling this loss. Thou knowest that the Barbarians have so far touched nothing of mine.' The means that elevated him and the favourable goods that made him righteous remained unharmed. Paulinus shows beyond doubt what it means to pick out unbribeable riches; secreting them in a place no man can invade or reveal. Before everything, man should have vigorous health; as well as children, spouses and worldly goods. Still, we should not grow cemented, making our contentment pivot on them.

Lay aside a room only for yourself, devoid of hindrances; there you will bring sovereignty into being, your foremost peace and refuge. Inside, your usual dialogue should be of yourself, with yourself: so acquainted with ourselves that the external world finds no place within its confines. You should converse, chuckle and marvel as if you had no family, belongings or lovers. Ergo, when the time of loss draws near, it shall not be a novel and insufferable circumstance to sustain yourself in their absence. Our soul is intelligent and adaptable, it can bear its own companionship and has the means to assail and protect; to give and be given. In such isolation, let us not dread bending in burning indolence.

"In lonely places, be a crowd unto yourself."

Tibullus, IV

Why do we take a stand against Nature's laws, enslaving ourselves by making our pleasure depend on others, thereby handing over our vital power? To disagree with nature is to grow impotent. Do not paralyse your force by ensaring yourself in other people's laces; it's catastrophic. And among other indulgences, you must abdicate the fulfilment that comes from others' assent. By your resolute nature, even your hideouts ought to be illustrious and admirable. Constancy is unwavering even when nobody is gazing; virtue does not falter when it is solitary and does not seize the chance to disparage its own good when tempted. Further, a man with nothing to add should desist from taking. We must draw in our strengths and retain them within; and those who can upturn the burdens of love and let them flow inwards should not be reluctant to do so. During that degeneration that makes an insistent man a futile impediment to others, allow him to skirt round becoming a futile impediment to himself; allow him to spoil, adore and restrain himself – regarding in his reason, concerning in his moral

sense. He can not lose balance in their company without sensing disgrace. Respectable men are few and far between in this day and age: "It is rare for anybody to respect himself enough." [Quintilian] Move, then, to the extremities of delight but guard yourself against that mingling agony of going too far; if you don't know when to hit the brakes, you will meet the inexorable suffering of superabundance. As Persius says in his *Satires*, "Let us pluck life's pleasures: it is up to us to live; you will soon be ashes, a ghost, something to tell tales about." But we clutch our shackles and take them with us, still gaping at the things we casted aside in times bygone. Indeed, your liberty is not absolute and your imagination not absolutely enlivened. Really, the masses are willing to trade their most dear pleasures and life itself for the people they care for. And seeing that their intimate dealings don't sufficiently awaken trouble, they start battering and bullying their head with the worries of their nearest relatives. Those chains you carry must be unfettered and from this point onward, lash to nothing but yourself; let the stand be yours yet not too affixed that it cannot pull apart a bit of your self. For as Montaigne says, "The greatest thing in the world is to know how to live to yourself."

"That mind is at fault which never escapes from itself."

Horace, Epistles

Young man are to be instructed; developed men are to engage in heroic exploits; aged men are to depart from civil and soldierly duties and live the remainder of their life as they desire, unhindered by fixed burdens. When Pliny the Younger instructed his friend Cornelius, he said 'I counsel you in that ample and thriving retreat of yours, to hand the degrading and abject care of your estates over to those in your employ, and to devote yourself to the study of letters so as to derive from it something totally your own.' The sages impartially enlighten us to extricate ourselves from traitorous cravings and learn to discriminate good pleasures from those raptures weakened and fused by suffering. It has been said that most joys stroke and cuddle us only to stifle our composure, just like the *Philistae* [termed by the Egyptians – meaning thieves]. If a hangover preceded insobriety, no man would tipple in surplus ? pleasure tricks us by walking at the fore rather than behind, thereby secreting her course. The severity of their law is flattened by custom ? their sexual cravings are spurned and pacified by self-denial and nothing can safeguard them save application and utility. The delights and ecstasies of this valued existence will truly deserve our relinquishment in another perennial lifetime. But if you can resolutely blaze your soul with the zest of a high-spirited trust and aspiration, you will have found a reality filled with the finest pleasures. So, bother yourself over what you say to yourself, not over others' say of you ? depart inwards, but arrange to embrace yourself, as it is folly to delegate yourself to yourself if you are incapable of self-rule. Let us take Propertius' word, then, and "Let each man choose the road he should take."

Modernism, Degeneration and Beauty

September 2, 2021 | by Artful Prudence | [Link](#) | [Original Link](#)



Modernity has adjusted our appreciation and discernment of what is rewarding and at bottom, heavenly by nature. Beauty turned rather equivocal, even paradoxical. It has come to spell out whatever partiality decides ? to whatever heartens our sorrows and upholds our flaws. Easy joys, such as relishing palatable foods, revelling in brotherhood or sporting quality garments are not so appreciable today, as they have been discounted by vapidity. Not only do we lack refined taste, but also a sensitivity to all things purely ravishing. We try to rectify beauty, to redress it as we desire, as if it was out of fashion or implicitly exhausted. By our haughty progressivism, we have been so bold as to reconstruct what is objectively accomplished and ageless. To be sure, our snobbishness has proved brash in tearing down the graces of natural law.

These supposedly ‘ambitious’ and ‘progressive’ reformists, high-handed and insensible of heritage and faith, have turned what was hitherto wanting and limited into a nauseating and obnoxious shit-hole. Certainly, by a culture’s uncalculated fondness for deception and invention, we have hatched up beauty by making it grotesque and reprehensible, far from heavenly ? beauty as perceived today is deprived of divinity; it is cut off from the higher nature that effects order. We don’t tend to beauty, we tend to manufacture, to dovetail it with our innermost pandemonium; a penetrating spitefulness that is hurled back to the surface. A great deal of people who play a part in this monumental uncertainty and mayhem don’t earnestly know their belief. Their unjustified uprising and subversion is simply an illustration of their inadequacy and affliction. Nevertheless, they are obstinate and ill-disposed, not merely loathing the high-minded who desire to safeguard their lawfulness, but

deliberately marching and objecting their misery under the curtain of impartiality and egalitarianism, as if such license will reinstate inward peace to their ungovernable turmoil.

If truth be told, these wretched souls yearn to protect their dreary and confounded remains, fostering an erroneously empty individualism ? freakish and intemperate. Not including, the impassioned emotions and strength of their blind antagonism and victimhood. Inconsiderate and egotistic in the worst thinkable fashion; their renunciation of truth, their striking evasion of responsibility, and their headstrong pursuit of shifting guilt to that hideous, monstrous, tyrannical *patriarchy*. Realise: it is not the *patriarchy* that lies at the root of their far-reaching disfigurement and harm but their disgruntlement and tartness toward their lesser father; his poverty in power and authority, his negligence and irresponsibility. Is it not contemptible for a woman to abominate what she doesn't apprehend? She deems herself oppressed and she supposedly believes who merits the blame for her injustice, but is she perfectly capable of such differentiation? Such a woman is captured and seduced by an expansive emotional upheaval and she is incompetent in making sense of it. She wouldn't be so enraged, so preposterous, so ostentatious in her protests if she were reasonably sensible in her judgement.

They are protesting for a piece of fiction, that's their great competence; forging irresistible fallacies and making them appear full of common sense, persuasive enough for the mob to be convinced. Of course they give it credence, how can they not? contemporary women are exalted, elevated on a pedestal for precisely everything and nothing ? for obscenity, contrived glamour, showiness and hubris. And of those desperate men, poverty-stricken by disposition, ennobled not merely the feminine and gracious, but women of all temperaments by merit of being females ? let us remember that such conduct inflicts more damage than benefit, and is an impotent projection of unhealthy programming, wretchedness and dishonesty. Any man in his right mind will readily revolt against such an abominable departure from beauty, goodness and truth.

Allegory of Autumn, Giovanni Maria delle Piane

The acknowledgement of beauty, as I perceive it, is not some kind of fancy of moral decay. I have, to the best of my ability, relinquished my time and endured the truth to purify my palate and dispose of the dirty oddments that pollute have polluted my judgement and stained the lenses from which I grasp. [This seems to me indispensable to bring yourself in truth's proximity.] I don't find it appealing to mingle with people whose itches and relishes wrangle with mine, thereby coercing me to purposely employ false sincerities and jests to keep the peace, steering clear of upsetting their petty feelings. What I find most irreplaceable is not mistaken by nature nor displeasing in its simplicity. I derive intense joy from humility and kinship, but I can't rejoice in it among those who cause needless harm and breed perpetual madness. There is elated enjoyment in a sincere and avid exchange with a pleasant woman by the sea shore, a woman who knows something of modesty and submissiveness, but I can't frame such an image with one who eats away at my underpinnings by her feral temperament, endeavouring to briskly pick on my strengths to supposedly put my service to good use. Further, I have a frank fondness for everything that ties man to his essence, likewise to everything that ties woman to her loving-kindness; warm, affectionate, yielding and rightfully deprived of the superfluities of degeneracy and at that, anything densely arrogant and overbearing.

Common pleasures should not be discounted nor ignored, they are priceless endowments that are too costly to overlook; an indelible sunset, a soothing walk down the riverbank, a fine book by the ocean, a glass of wine late at night opposing an untold countryside ? get lost in an exquisite twilight or a deep heart-to-heart conversation. Such pleasures are enriching, but we ought to be totally engaged and alive when we're having them, as if our departure from life shortly follows. Modern culture lacks

taste, uncultured by mucky watered-down acidities. Anyone with a sense of taste distinguishes an expansive blandness and aversion toward the improper and nauseous displays of dissolution, misery, disunion and dishonesty of the contemporary man and woman, who have given themselves up so imprudently and irresponsibly to their rapid degeneration. Defiance is not a possibility, but a pivotal necessity in the man who desires to care for his ethical choices among the ruins of modernity. Does the principled man have any alternative except to transgress the wayward, the poisonous, the simulated, the impotent, the egoistic, the illiterate? If he is of towering moral quality, wouldn't he by merit of his integrity turn down anything that pressures him into uncleanness and immorality? It seems evident that all reasonable men can distinguish, in relation to their moral code, the irreproachable from the unethical.

No dignified man readily splits his morals in two by way of outward convention. The distinguished are not shape-shifters, in that they are not tolerant of flawed cultural conventions. They are inwardly obedient, tending to inward authority and conforming to its principle, above everything. Their righteousness is not a projection from the surface, but an outpouring of innermost unification. The cultured man is disagreeable by virtue of strength and agreeable in accordance to his principle. His conception of beauty is not lavishly tainted by bigoted and emotional baggage, but by an objective standpoint that sprung from an onerous, revealing expedition of self-discovery and transcendence. Experience lays bare the truth to those who endeavour to find it, but multiplies the bewilderment and confusion in those who refute it in the spirit of self-abandonment.

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On Obeying Yourself

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Nobility in Defiance

In *Beyond Good and Evil*, Nietzsche attributes nobility to a kind of unwillingness, a lack of enthusiasm toward the cheapening of our duties by adapting them to those of the rabble. That is to say, the noble man refuses relinquishment of responsibility. This loftiness has imbued a resistance against disgrace and humiliation and a hidden disdain toward the indisposition of the mob. It suggests a cultured detachment and lack of concern toward the dormancy and blind conformity of the weak. As many an ordinary man, who carefully attempts to fashion his shape according to the greater, who are out of shape, hardly worthy of emulation. Remember why, as he picks out a sense of estrangement from the degenerate crowd. It is good to be upstanding, but bad when you don't know that for yourself. Must you ask, whether that estrangement pushes away rectitude or restores harmony with a transcendent streak of goodness. A strength that rises above the crowd, that fuses his being with intention and chance, tying him to his topmost power. For any man to carry out duty, he must aspire to strengthen himself and make himself sturdy. Only when he can bear a heavy charge can he continue the course and unfold upwards, as it were? there is then no enduring hesitancy, no itch to abdicate responsibility, no besetting propensity to accept defeat.

| ?Freedom is the will to be responsible for ourselves.?

| Friedrich Nietzsche

The weighty man ? he does not look to share his duty, especially not with those who hinge on him. As his role entails and as he knows, single-handedness is called for and reclusiveness is many a time inescapable. Those who rest on him should not be handicapped by his incapacity to bear it. It is his responsibility to shoulder it without help, as his capacity and function demonstrates that he can, if he's truly man, pacify any excess suffering while fathering peace among his loved ones ? he contends with chaos for their security, that too is a manifestation of great fondness and masculine vehemence. That man is conscious, knowing of his necessities, of what his family entails to harbour unassailability, protection, love and guidance. An awareness that is neither too egotistic nor merciless ? oriented toward his community, his chief concern is hinged on inheritance, blood and brotherhood. When man knows the impression of his excellence, his attention and positioning transcends. A sweeping and intelligent approach. The righteous man acknowledges the magnitude of his responsibility and by its desire feels disposed to exalt the already prosperous fruits of his labour, with the hope that it reproduces itself outside its usual confines. With a perceptible degree of triumph, one conscious man can prompt in other men a great yearning to respect and do good unto themselves ? to master one's lack of understanding in pursuit of illuminating man's spirit, finding law and order in a world muddled in chaos.

An Age of Untidiness

This time in which we live is pervaded by an untidiness, an age of great hesitation and ignorance, where people are inconclusive; of themselves, of others, of their desires, of their affairs. They have a foggy vision and it's hard for them to see anything. So, we need a great clarity and a civilized intelligence if we are to take aim and do things rightly. Excellence is short and undervalued and quality is muddled in dirty water; many are reckless and many are drifting through life unconsciously, without any real forethought or concern for themselves and others. Further, there ought to be a willingness, a determination, an ambition to make living an art, to reject the lures of mediocrity and pursue a long and unavoidably lonely road paved with a progression of collapses and frustrations ? inevitably, the price we pay for being excellent is repeated defeat, isolation, deprivation, restlessness and unease ? does it stop there? I don't believe that most people thoroughly comprehend to what extent one must venture to achieve a towering grade of self-mastery, but that probably explains why the greater part never see what lies beyond the edge, as they rarely consider embarking on such a pursuit, and even if they do, how many follow through? and of those who may follow through, how many endure it till the end? That kind of pertinacity is hard to come by.

The Discipline of Suffering

I believe it takes a good measure of both madness and absurdity to stick the course, to preserve a degree of sanity and to sustain the cultivation of an expansive creative power and ability, one that bullishly reaches up high and ties itself to the boundless heavens. The question you may ask yourself is whether such a road is worth the hardship and privation, to which I will respond with this: is the alternative more or less worthwhile and significant? Great suffering is an indispensability for excellence. And if man were not built to endure great suffering, is he really man? we are tough, with a capacity to suffer because it's not bad for us and secondly, because it's a necessary precursor to wisdom, understanding and will to power. Was it not the brilliant Nietzsche who said, ?To live is to

suffer, to survive is to find some meaning in the suffering.?

?The discipline of suffering, of great suffering?know ye not that it is only this discipline that has produced all the elevations of humanity hitherto? The tension of soul in misfortune which communicates to it its energy, its shuddering in view of rack and ruin, its inventiveness and bravery in undergoing, enduring, interpreting, and exploiting misfortune, and whatever depth, mystery, disguise, spirit, artifice, or greatness has been bestowed upon the soul?has it not been bestowed through suffering??

Friedrich Nietzsche

As Nietzsche intimates in his intensity, is it not suffering that elevates the soul, that polishes our steel and straightens our spine? If it weren't for our hardship, life wouldn't be worth a king's ransom, as it is precisely the afflictions and sorrows that give life depth, profundity, significance and stability. And it is thus the man who recognises this characteristic of life who is capable of laughing it off, as it were, and not take it personally, readily meeting it without a statement of dissatisfaction. This is not to say that he ought not to take life seriously, there are misfortunes that are precarious by nature ? by their gravity, they shake up our soul and drive us down the bottom-most trenches of hell, where one can't conceive of anything more miserable than the insufferable nightmare that scorches the spirit so generously and viciously, even when man has already been vanquished by torment.

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The Art of Leadership

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Clarity and Calculation

You can be certain that men in great quantities can be overpowering. However, when their bravery is dismantled by a hero, anxiety makes them dizzy. And the larger the quantities, the more violent the trepidation. It can loom to such an intensity that no commander can pacify it with incentive or drive. No superior can kindle that initial belief by withdrawal. The more he attempts to reinstate their animation, the more uneasy the warriors in turn feel. Nonetheless, even within the bounds of a heated and ambitious domain, there are favourable moments to mitigate suffering by logical and methodical synergy. If you wish to turn down a man's arms, employ the powers of articulation, not the rumbles of hot-blooded judgements. A commander shall always be more single-minded, firm and resolute in misfortune than the warriors he shepherds.

A commander's conviction is significant. If he is sure of himself and of his warriors' dominance, he is more disposed to remain vigilant and ensure that he flustered and disconcerted the enemy. If a leader wants to secure victory, he must outmanoeuvre his antagonist. Further, the sharp commander

should conspire and organize to expose the adversary when he's disordered. Usually when he's traversing laborious territory while the commander is secreted, in repose and patiently waiting for the golden chance, the unforeseen attack. Even better would be to catch the adversary slumbering while your warriors are wide awake and ready for war. There's but one thing more spine-chilling than a psyched up horde of warriors with weapons in hand, and that's when they are bullishly darting toward you.

Foresight and Unity

An astute commander can entice the enemy, only to disconcert his attentiveness. He is ready to be hunted, only to turn and annihilate his competitors. Time and again, there has to be inexorable spoliation before the novel and plentiful can emerge and materialize. As much as possible, a shrewd commander must recognise his enemy's game plan and ensure to furnish him with the fitting fallacious details to keep him stumped and misguided. And if the commander presses them to disperse, he holds the upper hand. Forethought is an exalted and commanding quality because it lessens the likelihood of unforeseen events and makes the future more predictable and advantageous. In his *Cyropedia*, Xenophon says "When it's night, you must think about what your troops will do when it's day. When it's day, you must think of how best to use the night."

Forward planning develops integrity, harmony and *unity* ? and since unity is the father of triumph, any kind of disintegration within your unit of people will almost always cause disaster. Consequently, a creative imagination is most useful. If you can conceive what catastrophes may transpire in the near future, you must directly stand your guard. And if the harm you envisage can't be staved off, you should still shield your people against its most harmful consequences. When you're the weaker nemesis, be most vigilant; when your nemesis is most defenceless, strike mercilessly. You should never chase a big cat without a distinct edge. Bear in mind: it is helpful to recollect that your foes are fewer once they've been trounced, and you're more dominant for having overcome them.

Liberty, Stateliness and Prosperity

Morale should always go hand in hand with a marked modesty and a lack of pride. The true commander is the saviour, the messiah, the Good Samaritan. For what perfectly amounts to brotherly love and contentedness of mankind? Three elements; liberty, stateliness and prosperity. If you hand down this trifecta to your men, their fondness toward you will persevere. If you miscarry your own people by neglecting their preservation, you cannot sustain your rule nor carry on employing command. You must be a pillar of strength, both in pleasure and in pain ? you shall revel in their success, but also share their misfortune and if possible, relieve it. Further, the leader's hardship is continually brightened by his resplendence and renown.

Accordingly, an exalted leader encourages his men to share in his fame, because that form of humanity nourishes their vigour and strength and ratifies their merit and gravity. Invariably, more prosperity calls for more magnanimity, but many, disoriented in the murkiness of their own self-conceit, regard it as an advantageous chance for unrestrained rapacity. Would it not be shameful to pay no heed to those warriors who are away from home taking up arms for us, chasing opposers and obliterating antagonism? If moments of rapture are picked out for fierce gratification, we'll

mishandle a golden chance to buttress our fetters of brotherhood. Besides, in war a man can do his comrades copious good by passing himself off as an enemy because a dose of bitterness does not always have an undisclosed and sinful motive underlying it.

Lust, Restraint and Chance

Young warriors are not counselled on the riddles of intimacy for a reason, for if their fervour catches fire, they turn into slaves of their sexual passions. We must release ourselves from transitory joys and remember that doing so will yield ever greater honour and advantage tomorrow. It is for this purpose that young men were instructed to restrain their desires and preserve moderation over quenching impetuous cravings. So, more affluence will come to us sooner if we restrain from capitulating to avarice when it is most seductive and vain. For all you know, a man may loathe brutality and deception. But if he's never provided with an occasion to show this beyond any doubt, he will be consigned to oblivion upon his passing. Talk is inexpensive and shoddy, many can profess and put on a sky-scraping act of morality. One must not prattle of his virtue, he must reveal it in his conduct while shielding his humility. Every now and then, we're all furnished with a favourable chance. It is our necessity then to put our policy into practice and demonstrate our capacities, carefully tending to experience and wakefulness.

The Economy of Language

After all, the economy of language is the embodiment and spirit of command. More speaking will not salvage a plan of action from catastrophe, as intemperate chatter from the commander's mouth conveys unruly foolhardiness and rashness. Speak succinctly, firmly and eloquently, and frame your wants in everyday reasoning to evade protestations. That is the hallmark of advantageous and masterful language. If you're trying to lead and motivate, appeal to their pressing self-interest. If, on the other hand, your lessers ask questions, they should pay heed to their discretion and stay away from disparaging their equals ? as much as possible, they should pose questions that are personable and agreeable and if they are telling jokes, they ought to know where to draw the line to avoid commotion. Remember: it is the ears not the eyes that direct our exploits and any untidiness that generates needless pandemonium could show to be ravaging in the close future.

Recommended Reading List

October 6, 2021 | by Artful Prudence | [Link](#) | [Original Link](#)

At last, the long-awaited reading list. Over the last year, I have been getting innumerable questions from men of all ages with regards to what books they should read, and rightly so, with all the perplexity and ignorance surrounding the so-called ‘improvement’ books that most people read nowadays. I feel inclined to finally put together a thorough reading list for all my readers who support and value my work.

The books listed below are not so much ‘self-improvement’ books as they are ageless and invaluable pieces of literary genius that will not only brush up your thinking and writing, but enrich your character and teach you something of competence and true power. I will attempt to keep this list as inclusive as possible yet not exhaustive. A follow-up may be in right in the future. [The list follows an alphabetical order]

Non-Fiction

1. [Alan Watts, Cloud-Hidden Whereabouts Unknown](#)
2. [Arthur Schopenhauer, Essays and Aphorisms](#)
3. [Arthur Schopenhauer, The World as Will and Representation \[Comes in 2 Volumes\]](#)
4. [Baltasar Gracian, The Art of Worldly Wisdom](#)
5. [Carl Jung, Memories, Dreams and Reflections](#)
6. [Carl Jung, The Archetypes of the Collective Unconscious](#)
7. [David Deida, The Way of The Superior Man](#)
8. [Epictetus, Discourses and Selected Writings](#)
9. [Epictetus, The Enchiridion](#)
10. [Friedrich Nietzsche, Beyond Good and Evil](#)
11. [Friedrich Nietzsche, On the Genealogy of Morals](#)
12. [Friedrich Nietzsche, The Gay Science](#)
13. [Friedrich Nietzsche, The Will to Power](#)
14. [Henry David Thoreau, Walden and Civil Disobedience](#)
15. [Heraclitus, Fragments](#)
16. [Joseph Campbell, The Hero with a Thousand Faces](#)
17. [Julius Evola, Revolt Against the Modern World](#)
18. [Michel de Montaigne, The Complete Essays](#)
19. [Plato, The Republic](#)
20. [Plato, The Symposium](#)
21. [Plutarch, Essays](#)
22. [Plutarch, Parallel Lives \[comes in several volumes, but this one is unabridged\]](#)
23. [Ralph Waldo Emerson, Mind on Fire](#)
24. [Robert Greene, 33 Strategies of War](#)
25. [Robert Moore, King Warrior Magician Lover](#)
26. [Seneca, Epistles](#)
27. [Sen Kierkegaard, Fear and Trembling](#)
28. [Viktor Frankl, Man’s Search for Meaning](#)

29. Yukio Mishima, Sun and Steel

Fiction and Poetry

1. Aesop, Fables
2. Albert Camus, The Fall
3. Aldous Huxley, Brave New World
4. Aldous Huxley, Island
5. The Big Sleep, Raymond Chandler
6. Daniel Keyes, Flowers for Algernon
7. Emily Bronte, Wuthering Heights
8. Ernest Hemingway, Farewell to Arms
9. Ernest Hemingway, The Old Man and The Sea
10. Ernest Hemingway, The Sun Also Rises
11. Franz Kafka, The Complete Stories
12. Fyodor Dostoevsky, Crime and Punishment
13. Fyodor Dostoevsky, Demons
14. Fyodor Dostoevsky, The Brother Karamazov
15. Fyodor Dostoevsky, The Idiot
16. George Orwell, 1984
17. George Orwell, Road to Wigan Pier
18. Homer, The Illiad
19. Homer, The Odyssey
20. Horace, Odes
21. Hunter S. Thompson, Fear and Loathing in Las Vegas
22. John Steinbeck, East of Eden
23. John Steinbeck, Of Mice and Men
24. John Steinbeck, The Grapes of Wrath
25. Leo Tolstoy, Anna Karenina
26. Leo Tolstoy, War and Peace
27. Mikhail Bulgakov, The Master and Margarita
28. Virgil, Aeneid

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On the Will to Die

November 5, 2021 | by Artful Prudence | [Link](#) | [Original Link](#)



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Both learning and reflection move our spirit, to some extent, outside ourselves, engaged and away from this physical vehicle of ours; a condition which looks like death and establishes a kind of studentship for it. Even in goodness; our eventual aim, regardless of what they say, is always pleasure. Knowing that in every pleasure familiar to Man the basic striving towards it is to our liking; the endeavour relishes the worth of the purpose in view. It virtually amounts to a large quantity of it and is of the same essence. Everybody takes one's leave as though they just came in. Regardless of how incapacitated a man may be, he still believes he has a few more decades in him, so long as divinity is on his side. These kind of people walk forward, as Lucretius says, with their heads turned back. Because no matter how much a man cautiously hides, death will hunt him out without fail, and make him poke out his shrinking head. So, we must adopt the attitude of strong-mindedness. We must, furthermore, learn to stand our ground and wage war with death.

Contemplating Death

To start dispossessing death of its serious precedence over us, we shall embrace an approach antithetical to that unexceptional one shared by the common man; let's bereave it of its eccentricity, be its regular visitor and get familiar with its character. Let us keep it in mind and regularly ponder it. At every passing moment, let us bring it to mind and allow our creativeness, with all its facets, amuse itself. Whenever a horse trips over, a tile topples over or a nail faintly stabs, let us immediately meditate on this thought: 'Presuming that was death in disguise?' So, let us stabilise and exercise our power. At the heart of triumph or banquet, let us allow our abstinence to be one which recollects our natural state. Let us at no time be so forcefully sidetracked by sensual gratification or rapture that we fail to remember the many ways in which our happiness is conditional on death or the many ways in which death puts it at risk. That is, after all, what the Egyptians did among their feasts and cheers; they brought a mummified cadaver to act as a notice to the callers.

Practising Death is Liberty

Ultimately, practising death is practising liberty. For a man who gained an understanding of how to die has discarded from his memory how to be a slave. Between the amusements and the courtyards, many thought that man was sticking out masticating over a piece of suspicion or envy, or the misgivings of his desires ? All the while, he was contemplating on one person or other who, on departing from occasions like these, was astonished by a fiery febricity and his climax, with his skull full of slothfulness, fondness and high-spiritedness. Just like us, he was being pursued by that irresistible dormancy that disables, by that ardour that fuddles with our sight. Actually, it hounds and bullies the best of us; we shouldn't think so highly of it if we are to protect our senses. Thoughts like these should not wrinkle your forehead. To begin with, it seems inconceivable not to have a hunch by these equivocal notions, but if you continue to cope with and look over them, you will in due course domesticate them. Still, each passing moment, it seems that we are fleeing ourselves, shirking responsibility and avoiding the unusual menaces of life. A man who agonises over his thoughts and stows them within himself is always prepared; as ready as he could possibly be, so when doom promptly arrives, it carries nothing novel to him ? in other words, he forewarned himself to begin with.

As much as possible, we must be intentionally equipped and set, taking good care of any omitted concerns with others ? that deliberate training of not only having death on your mind, but also on your lips, is a most useful practice to deliver you from unease. Not to mention; any man who instructed another how to die, also taught him how to lead his life, fearlessly and without excess baggage. It can be found that a resolve to die is harsher to assimilate when you are physically fit than when you are febrile and laid up. In other words, you no longer clasp pleasure with a sturdy hand when you begin to be deprived of the ability to reap its benefits ? then you could consider death with a kind of depleted aversion toward it, as you naturally feel yourself to be in its neighbourhood. For as Caesar says, things frequently look larger from a distance and smaller within reach. Thus, it is advisable that you do not grow discouraged by drawing conclusions about things you know little about ? the vague, distant and faded should be attended to before being rashly and passionately discerned.

Nature's Gentle Subtlety

It's worth considering that if any of us were abruptly catapulted into elderliness, we would find the sudden metamorphosis intolerable and disturbing. However, more or less indiscernibly, mother nature guides us down a gradual hill. Slowly, she inundates us in that pitiable condition and cushions us, so no thrust is felt when that innocuous youth expires inside us. Nonetheless, in truth, that is a more cruel passing than the thorough disappearance of a withering existence as agedness crosses the great divide. It is not so heinous a jump from a miserable situation to oblivion, but it certainly is serious from a pleasant and booming existence to one filled with hardship and agony. Why should we, then, be afraid of losing that which once lost can't be mourned? If we are terrorised by the innumerable facets of death, is it not more adverse to dread them all than to tolerate one sole ending?

In the same way our emergence nurtured all things, so does our passing bear the end of all things. Death is, indeed, the genesis of another living being. In fact, we sobbed like this upon our birth and we paid an equally dear cost when we pierced this existence, likewise peeling off our preceding wrongs in the process. A long life or a short life ? it's beside the point; both are consolidated by death as longness and shortness don't pertain to non-existence. Death is an aspect of yourself, and since birth implies death, they can't be disengaged from each other. So, to flee death is to flee yourself ? understand that this aliveness that you are so fond of, this animateness, is impartially split between expiration and existence. From the moment you were delivered, your pathway was driven not only by life but death as well. You were endowed with the offering of life, and death began to eat it hungrily. As Seneca sensibly remarks, "As we are born we die; the end of our life is attached to its beginning." You are in a state of continual dying so long as you are living; when you are no longer in existence, you are after death. So, after life you're dead, but during life you're dying, as Montaigne would say. Not to mention, death nudges those at death's door more gravely, more crucially and in a more active a way than those undying.

Everything is in Decay

If you never discovered how to make use of life, that is, if life is to no avail and vain, does it even matter if you no longer have it? ? it is not like you still need it for anything beneficial or worthwhile. The fitness of living is found not in its length, but in what you make of its continuance. Remember this inevitability: everything is moving with you, nothing is not, in some form or other, being worn out. At your moment of death, whenever that may be, countless other men and beasts and other living things are dying. And nature, seeing what advantages death clings to, purposely mingled a taste of torment into it to interrupt you from cuddling it with an uncontrolled eagerness or imprudence. Furthermore, to vest you in that necessary self-restraint that neither runs away from life nor runs away from death. Thus, nature moderated both between the painful and the pleasurable.

In general, what startles us more than death are the petrifying scowls and arrangements that it typically encompasses. Indeed, it is like an unfamiliar state; where children, mothers, spouses and husbands are all shedding tears and grieving ? stupefied and distraught with sorrow; the appearance of pallid and teary-eyed servants; a most dull coffin absent of all light; blazing candles; a bedside mobbed by blind physicians and preachers; briefly, a most enlarged and intensified setting that stirs up one's dismay and terror. Rather than commemorating death in good cheers and honouring it, western people go out of our way to make it as pitiable and miserable as possible, engaging in heavy

grief and deplorable, even uncontrollable lamentation. In the west, death has been swept under the carpet, we don't want to bear it in mind or even contemplate the reality of existence; that is, that death is always beside us, and that it's not going anywhere we please. Dispense with the idea that any mortal being can withhold death or potentially circumvent it ? this is nothing more than wishful reasoning, it doesn't change the unchangeable state of nature.

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The Madness in Attachment

November 11, 2021 | by Artful Prudence | [Link](#) | [Original Link](#)



?The snake which cannot cast its skin has to die. As well the minds which are prevented from changing their opinions; they cease to be mind.?

? Friedrich Nietzsche

You know that feeling of wakefulness and unease that comes over you when you started clinging ? binding yourself to a woman, or to a desirable object, or to an irresistible pleasure that quickly turned into an obsessive fixation that left you feeling impoverished, deprived, senseless, irrational and very miserable. If you ask me, I know that feeling all too well. Really, this is the price we pay for an increase in consciousness, not only do I suffer the burden of sensitivity, but also the burden of knowing what confusion and madness is transpiring inside my head. Even with our capacity for rationality and inclination toward logic, still we endure in our despairing romanticism, as if we have been stripped of our inherent power and were clutching at the edge of a cliff, fighting cruelly and persistently for our salvation. And even when I know that I am growing compulsive, dominating, excessive and wedded to anything pleasurable and gratifying, I am still faced with that bitter and inescapable truth ? that I can't force myself to feel any different than how I am at present feeling. I can treat this as an invitation to accept my sentiments for as long as they last, or I can decide to worsen my shape by deliberately and sometimes unconsciously turning down my feelings and pretend to myself that I am someone else altogether. One might tell you to refrain from growing attached, from wedging yourself to the impermanence of everything pleasurable, forgetting that attachment, in spite of being unconcerned about it, can still hold sway over your inward state. I can merely watch and observe feelings of despair, dejection, regret, guilt and sorrow, but that doesn't take away from involuntarily sensing their emotional weight. I have wrestled with this idea for a long time, but it doesn't seem to me that you can circumvent attachment by pretending to be detached or by feigning coldness ? let's be sincere with ourselves, for a moment, isn't this a kind of self-deception and dishonesty, aren't we terribly fooling ourselves by pursuing such a path with the hope

of lessening our fondness and attachment?

Self-centredness is dangerous, it brings rise to much needless suffering and confusion. It misleads and muddles us into thinking we are entitled to possess, to be desired and pursued, to feel important. Really, this egomania can swiftly turn into a destructive cycle of infatuation, fixation and serious passion, to the point where you are so inebriated by sexual desire that you grow indifferent to everything that is of service to you. At which point, I start to recollect a forgotten and bygone time with a wretched urge to haunt that which casted a spell over me and brought me copious pleasure. Even knowing we are never going to relive a faded memory, the depressing conclusion that accompanied it causes us not only to resent it, but also to transport ourselves back in time and exploit it, once more. For even when a woman gives you the cold shoulder, you almost want to forgive and defend it and piece things together because of the pleasure she furnished you with. This is what it means to be driven by the sexual, the pleasurable, the gratifying. For it is not so much the woman that you long for, but the pleasure and satisfaction that has been tied to her in association to you. There is an evident wretchedness about this driving impulse, and even when we recognise our own misery, we still happily relish it and entertain, with a shudder of hope, a dead past that has nothing to do with us. Perhaps, we don't know how to have a pleasurable memory and be done with it, we tend to desire to mistreat it until we pervert it, unless it was corrupt to begin with and corrupted ourselves in the process. Regardless, an insatiable appetite and poor self-control almost always leads to unhappiness, disappointment and remorse. And unless we learn from the past and recognise that no amount of pleasure will ever be sufficient to satisfy the unappeasable soul, we will remain perpetual slaves of our own poverty, constantly in need and feeling in want of that which ultimately won't indefinitely satisfy us and will, once it is gone, leave us craving it once more. This tells me, then, that the antidote is not found in heedlessly complying with this lustful yearning, but in learning how to regulate it by cultivating a different part of yourself? that part of you that is tied to everything intrinsic and deep-rooted; the man-power that was endowed to you by divinity. But I shall not forward any false hope, or encourage you to 'man up' with the fervent prospect of turning you into an insensitised, sadistic animal. There is a more sensible path, I believe, but one that is inevitably paved with hardship and pain.

For, some senseless men seek to totally desensitise themselves to feeling because they are fearful, they simply dread the feeling of sensitivity, for it turns them into uncontrollable, desperate, emotional beasts and they'd rather diminish their own pleasure and intimacy than wrestle with the pain that comes with sensitivity, ecstasy, attachment, and sexual desire, and then gradually conquering these temporary impulses, with the knowledge that the accumulation of those painful and unfortunate endings that were mingled with that indelible pleasure will ultimately fortify your character and integrity and lead you to the kind of manlike supremacy that you sought when you were fallen to pieces. You don't want to cage yourself from the torments of rejection, attachment, sex, closeness and repose? such an attitude does not settle the difficulty, it merely hides it and puts it away, only to later come back and disturb you, reminding you that to shun it is not to overcome or master it. Unless we learn to accept that whether by attachment or rejection, discomfort is unavoidable and desirable somewhere along the line, we will never gather the adequate experience to cultivate that fair-minded detachment which will extricate us from the excesses of self-indulgence and passion.

I don't seek to confine myself, in spite of the pain that I ought to endure if I am to enjoy my most memorable pleasures. Conversely, I seek to master such pleasures by deliberately acquainting myself with them until I deprive them of their power over my internal state. However, such an attitude

requires a courageous willingness to plummet into the abyss, because you will topple over at some point. And you ought to be prepared for the fall, not in defeatism, but in bright aspiration and assurance, realizing that there is no such thing as a terrible 'fall' without a joyous 'rise'. The integrated man is he who has not only tolerated the terrible fall, but who, after having been dismantled and blown up, arisen and stood up, illuminated and enriched by the wisdom and consequence of his trials and tribulations. Had he not put himself in jeopardy, he would have remained negligent and unconscious of his weakness, in turn paying no heed to his potential might that lies dormant beneath the surface. It is useful to remember that when a circumstance turns intolerable, the moral is heavier but acceptance is tougher. Thus, a tougher acceptance yields a deeper, more eternal, more rebellious, more complete transfiguration of character. For that reason, a betrayal of the ego is often a prerequisite to its transcendence, for unless you first shatter a fragile ego, you can't strengthen or remould its shape to make it firmer and more sophisticated. To overcome the frequent hurt of egotism, you must suffer the greater hurt of thoroughly devastating it. We are unduly tied to our self-regard, to the point where such a tie becomes an act of true self-denial and shelter against the necessary suffering of being, that will, in due course, reveal the finer workings of our own essential self.

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Masturbation & Self-Abandonment

November 16, 2021 | by Artful Prudence | [Link](#) | [Original Link](#)



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?We forfeit three-fourths of ourselves in order to be like other people.?

? Arthur Schopenhauer

Today, we are living in a time of a most menacing baseness, where the most impermissible and dishonourable acts of wickedness are not only acceptable, but inexplicitly endorsed and advocated by a society so unsure of itself, that it hardly pays heed to its own terrible downfall. Indeed, these sins are championed with a detrimental and all too injurious incentive in mind, but who cares about all that, anyway? When man relinquishes his power and carelessly pursues the path of self-gratification, pleasure, and corruption, he no longer concerns himself with how he is being exploited by a society that evidently doesn't care about his robustness and strength. With the rise and looming popularity of pornography, onlyfans, and the likes, we have thrashed out an all-time low, a prevalent tragedy among young, effeminate men who have been undressed, exposed and abused under the veil of 'progress', thoroughly stripped of their honour, integrity, purity, cleanliness and general essence. The adverse effects of masturbating to porn couldn't possibly be more stressed ? really, what porn is doing to the average young man is more catastrophic than you would like to think.

Detriments of Pornography

Not only does it deprive him of sensation, deaden his sexuality, tear down his responsibility and wreck his frame of mind, but it also alienates him, deceives him, dispossesses him, and ultimately puts him in chains and leaves him dying in the privation of hopelessness, foolhardiness and an imperceptive nihilism owing to his undiscipline, immoderation and pleasure-seeking. Pornography has brought out the worst in man, and especially in the weak man who never suffered the burden of composure or restraint and always appeased himself through following the path of least resistance; the comfortable and immediately accessible means that compounds his difficulties, weakens his self-possession, and paralyses him by sensory disruption and provocation of an ungovernable anxiety. Instead of coming to terms with his ugliness and facing rejection head on like any gallant man out in the wilderness, learning some self-restraint and actualising his inclinations to his greater benefit, he decides to disregard all potential goodness and follow a degenerate and ungodly path, always synonymous with the aimless, the empty, the purposeless, the vain. If it's cheap and easy, it's probably shameful. Anything that brings shame to your name is not only antagonistic, but undermining and unfavourable. There is nothing more antagonistic to the stout man than the careless pursuit of busting his life-force to satisfy his own self-indulgence ? one of the most despicable forms of self-abandonment known to man. The weak man is not concerned with the preservation of his own power, as the strong man is, he is mostly concerned with the preservation of ecstasy, of permanent gratification; that is the great danger.

“The new Pornography is left-wing; and the new Pornography is a vast graveyard where the Left has gone to die. The Left cannot have its whores and its politics too.” ? Andrea Dworkin

Emasculation and Exploitation of Weak Men

Would you want your son to be devoted to incessantly watching erotica on the internet, wasting his life away with no object in mind, so totally impulsive that even when he tries to turn away from it, he finds himself obsessing over it like an addict enduring withdrawal. Really, can't you see the absurd dejectedness in that, the dismal ruins of his psychology? We are emasculating men of their essence and we are preying on them until they all turn impotent, powerless, and lame enough to be worth nothing aside from servitude. We are stupefying their manhood, we are turning wolves into thirsty domesticated dogs that obey everyone except themselves and whose only objective is to stifle their urges and serve the devilish scheme of those who are disregarding toward their betterment. You see, the price we pay for being outrageous is being of service to a devil that is very apathetic towards our maturing and all too compelling in dangling a carrot in front of our mouth to get us under his wing; to oversee our base desires and carefully and subtly direct us towards them, yet keeping us ignorant that he is doing so.

Degeneracy is Satanic

Consequently, watching pornography is precariously fondling with satan, while proving unfaithful to divine nature. If you don't think degeneracy is innately satanic, look around and attentively observe the intense derangement of modernity ? the insanity, frenzy, hysteria, outlandishness, and freakishness that drives the young ages. It's abnormal and simulated, sick and deviant, inhuman and neurotic. And it seems to me that all this lewdness is accompanied by a lack of sensitivity, a sincere lack of enlightenment and sophistication stemming from grief, misfortune, resentment, mistreatment

and unconscious and traumatic trickery. When you perceive such perpetual filth all around you, does it still amuse you how such a lost cause strayed from itself and then found itself binding to the coarseness and obscenity of hollow self-stimulation? A society so hell-bent on masochism and hedonism, with a fiercely impassioned liking for sadism and cruelty, as if to compensate for the soreness of their wounds, as if to respond and put up a fight against their own continuance and defy those who can unravel the music. Those who seek to rebel against the good for their perceived higher good, which is actually a lesser evil, are nothing more than discomposed people with a necessity for non-compliance. What they care about is not uprightness, but habitual rebellion against the unexceptional or conventional, even if the unexceptional is superior to the side they are fighting for ? it matters but a little, for they find satisfaction in the act of going against the grain, regardless of how sensible or insensible it may be.

Aimless, Dubious and Miserable

Further, they are not sure of their ideas, they are only half-sure, and that is why they are dumbfounded and at sea with themselves. These young men, filled with promise, are throwing away their seed because they have nothing better to do, if they did have anything more worthwhile, they would quickly realise that such an indulgence is lifeless precisely because it strips them of their moving force. Man must know that if he's not willing to suffer for his pleasures, he will suffer a greater form of suffering; namely, the suffering of little meaning, the suffering succeeding abandon, decadence, and overindulgence. You must not only take hold of your direction with a firm hand, but you must also totally abandon everything that is causing you to abandon yourself. Think for a moment, sit by the table, ponder the 'why' behind everything you're blasting, how disrespectful you've been toward your good, how irresponsible you have grown with your amusements. All vulgar pleasures that quickly make you resent yourself are the most humiliating, dishonourable and unspeakable ? they will urge you to fall asleep, in culpability, unease and annoyance. Then, once you've arisen, they will compel you to reconcile; a trial of character that distinguishes the firm from the frail.

You can toss off your life away, or you can decide to stop abusing yourself, restlessly, till the end of time and start to take care of yourself with a little concern for the future that's approaching you. The young man often has nothing to do with the future, and he's still fixed to a past he feels bitter about, and so he neither has the foresight to fashion a desirable future, nor the capacity to be fond of the present; that is all-eternal, unchanging and gracefully fluid in nature. Whether we'd like to accept it or not, the tragedies and torments of the past can't possibly be reconditioned to fashion our wants, needs, emotions, and bigotry; unless we learn to earnestly accept them, they will plague us far beyond their passing, and that is a serious disaster of its own. You must do away with ruinous copes to go on sustaining a meaningless existence, you must shift your gaze and have a good look inside, until you have horrified yourself enough by your hideous weakness that you don't allow it to sweep over your light any longer, at once adapting your plan and vacating the prison you once harboured so helplessly and dependently.

Impotence is Poverty

The impotent man; defenceless, weak, incapable, he who imprisons himself without foreknowledge, he who, in spite of his impoverished state, still desires to be imprisoned, finding a sense of comfort in the gradual deterioration of his own sensitivity, strength of character and individual influence. At

which point, he is no longer individual; he's split, segregated and disunited within. He divorced from his rectitude, alienated himself and passionately followed a path he's irresolute and unsure he can rightly handle, without paying the ceaseless consequence of a violent, unquenchable appetite. This is why man ought to continually guard himself against the overwhelming pleasures that beset him and learn to restrain himself enough to be able to curb his urges without allowing them to destroy him or compel him to pursue a path which he knows is unworthy of his chief objective. But among such pleasure, purpose loses precedence in the weak; the flimsiness of the flawed is not straight enough to conceive its prime concern, what it perceives is the immediate pleasure that is wooing and hypnotising, that it desperately craves and seeks, and that, once it stands before it, is unable to turn down.

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Aloneness & Isolation

November 19, 2021 | by Artful Prudence | [Link](#) | [Original Link](#)



There is much resemblance between isolation and independence, the latter often being the consequence of the former. Many are inclined to tell you that isolation is dangerous and may prove destructive to your mental well-being; they will go the extra mile to talk you into avoiding it, because they know, from intimate experience, how terrible a thing it appears to them, as if it has the irreversible power to completely strip them of their will to survive. In my experience, this couldn't be further from the truth, for what I have learnt amidst the suffering and chaos of isolation is enduring, illuminating and of great use to my higher intention. But for a while, I have always had a lurking suspicion; that perhaps the insight imbued in aloneness is, more often than not, failed to be seen by people's unrestrained lack of forbearance and open-mindedness when faced with a most challenging divorce. In other words, most people never get to thrust out enough into the dark and hidden waters of the unfamiliar to rise above the common threshold and cast themselves in a novel, almost unusual light.

Many of us are summoned at many points during our life, we are spurred on by a higher power to take the initiative in a set direction, we get what is called the 'call to adventure'. How many are conscious enough to pick it out when it reveals itself? How many are conscious and courageous, to not only recognise a favourable opportunity, but also to swiftly seize and leverage it to realise new heights? I think mediocrity suffers a serious disease; namely, that the average man is not only driven by a baseless fear that misleads and betrays him, but by his unmindfulness, he misses everything

advantageous that unfolds in his life, hardly using it to cultivate and enrich his current state. Moved by his interminable and persistent dread, promising chances that invite him to enter solitariness and shoot up are turned down; without knowing anything whatsoever of its implications and effects, he blindly leans onto his preconceptions and remains fixated on them with his life. A preconception rooted in a lack of knowledge is of little use, and the sooner you realise a false impression, the more likely you are to unknot yourself from its adverse consequences. And if truth be told, isn't mediocrity one grand misapprehension that perpetuates itself, simultaneously full of pity and blind of its own difficulty and deficiency. What I observe in the common man is a shared damnedness and docility, as if reality is materialising before him and there's nothing he could possibly do to affect it, except comply with it until it reduces him to ashes. Moreover, consider man's fondness for comfort, and how it pleasantly lures him into immobility and worse, lifelessness.

That tragic inanimateness is man's nemesis, for it gradually wears him out and destroys everything he established, while quickly shrinking his unrealised potential. And once man's soul is completely sapped, no amount of affirmative encouragement will be helpful, as by then he has already made up his mind and unfortunately, found some ease in his dreary, unpleasant state. Often, man is unhappy but forgets he is so, and raw, un-fabricated reality becomes so insufferable to swallow that he greatly believes he has no other answer but to remain condemned to slavery, deliberately yet unconsciously hiding away and covering that base ruin he cowers at and despises. We have all, at some point, slipped into some near form of lethargy, where all we want to do is wallow in our pity, pamper ourselves with harmful pleasures and quench our appetites. But we shall not forget an inarguable and evident truth: the cyclical nature of things occasionally demands that we tumble hard to our death ? this is the bitter aspect we deliberately keep away from ? for during that descent into madness, you are given the chance to be renewed, then consolidated.

This bitterness or acidity of life is not only all-important, but of the essence. For without that momentary discontent and indignation, the sweetness of living would be compromised and our sincere eagerness would quickly turn into incessant tedium. A life free from hardship is one occupied by monotony, and since variety is the spice of life, one must live through not only sweet glory, but bitter defeat; then he knows something of thankfulness, contentment, kinship. Man then comes full circle; on the one hand, the bitter teaches him to contend with hardship to solidify his nature; on the other, the sweet teaches him to acknowledge in gratitude where he came from, nudging him to preserve a great humility and as much as possible, a lack of vanity. This, then, is man's chief object: to give himself totally to aloneness, growing so familiar with such a state that he begins to seek it more than tremble at it. This apparent loneliness will inform him of the worth of quietness, the sense in peace, and the independence in becoming self-standing. For the first time, he will savour the liberty in renouncing helpless reliance and having as a goal the desire to make strides and prosper in the direction of his aims; skywards.

Ultimately, man's ascendancy, in spite of its many deterrents, is glorious beyond ideology, belief, and contention, an admirable demonstration of heroism, man-power, and judgement. And there's but a few cases that move me more than seeing a man who came from an unfortunate scarcity of resources; endured poverty and by his determination and despair, trounced all shortcomings and triumphed in the most exemplary and manly fashion. To perceive a man that came from the very bottom ? powerless, weak, vulnerable ? and to see him shoot up and gracefully climb up the ladder with all his might; that is a most heartening experience that I shall adore and revere forever, a testimony of his thorough conviction, toughness of character and sheer will. These are the lives of men we should

honour and commemorate, for their spirit and attitude is the paramount display of man's inestimable greatness ? the same greatness that lies within each individual man, and though each man has differing capacities and abilities, each embraces a worthy paragon that can be a meaningful and telling contribution to civilisation. Now, whether he believes that to be accurate or not is contingent upon his judgement and understanding, but that doesn't take away from his aptitudes and potentiality.

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Musings on Temptation, Boredom & Silence

November 22, 2021 | by Artful Prudence | [Link](#) | [Original Link](#)



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“My conception of freedom ? The value of a thing sometimes does not lie in that which one attains by it, but in what one pays for it – what it costs us.”

Friedrich Nietzsche

I desire to save you needless and undesirable trouble by firing your way a heavy dose of reality to spur your contemplation. Don't stroke a fallen angel as she's perfectly able to make you feel singular, momentous, appealing. They say, don't they, that you should never fondle with the devil if you don't know what the consequences will be ? to avoid playing with the captivating blaze of women driven by madness. This is harder than you think. For like women, men too like to tend to danger with an open fist. And where sexual desire is concerned, more so. When we gaze at the devil, that clever and illusory rogue, what we see are not the out-turns of yielding to her tempting double-dealings, but the high prospect of furnishing our urges. Our bigotry is doing the talking for us, and what we hear is but a figment of imagination. She has led you on so carefully, as she delicately laid down the snare and

pulled the wool over your eyes.

Living in Expectancy

Does it matter at that point whether your eyes are unlatched or closed shut, you're fancying grand portraits of amusement, indulgence and stimulation, and you don't feel regretful for having been sweetly bamboozled into a contrived manner of thinking that keeps you on edge, hopeful, but ultimately thwarted and defeated. And you know, don't you, the perils of hope, and how ruinous its effects can be in the midst of tragedy and tribulation. Hopefulness succeeds only when it is casted under the light of mindfulness, and if you grow too dim, no amount of hope will recover a situation you don't truly see or care about. To live in expectancy is to await disappointment, for to anticipate is to assume you have sufficient knowledge and total certainty of what lies in wait. More often than not, that chronic expectation is mingled with a shudder of fearful doubt, and so to give up your expectancy would demand that you part with your anxieties. But what makes you think you're ready to stop trying, to renounce the vanity in worry and live so freely, so honestly, that none of life's horrors can phase you? Such a freedom comes at a cost, however, and that cost is often disorientation or a loss of one's bearings.

The Implications of Liberty

Kafka says, 'I am free and that is why I am lost.' In other words, the liberty many earnestly seek has unforeseen outcomes many decide to leave unnoticed, and man being so miserable in nature, he many a time can't put up with a way of life so unconstrained that it leads him off-course and into sin. On the one hand, man is anxious because he's frustrated by obligation, longing for relief; yet on the other, when released from his chains, he's confused and wretched for a different reason ? moving from one edge to another, he can't determine where the congruous centre lies. Thus, he incessantly knocks around, swerving and getting lost in an attempt to find himself, even though he doesn't know how himself looks like, which always leave him wandering around with a sense of poverty. His life becomes a heavy digression, for he starts to notice for himself that whether he is handcuffed or undone, he is still cursed by a feeling of discontent. When you furnish the damned with too much liberty, you don't make them happier; only more miserable. A wretched can't be on the loose, unconfined; you worsen his shape and heighten his misery. Don't be so certain that freedom is a universal cure, for doing so is presuming that everyone bears enough composure to keep it under control and reap its benefits. This is not the case, and for most people, it grows into a shameful agency that loudens their decadence and further dilutes their already pitiful shape. Perhaps for the herd, subjugation is more worthwhile than liberty, and liberty more worthwhile to the anomaly who, by his righteousness and solidity, can wield his independence to serve not only himself, but those who stand in need of his influence.

Maybe your object should not be to keep a tight rein on your anxiety and desperately try to abolish it. The truth can be more subtle, in that you learn to capitulate your necessity to preside over it, and instead allow it to transpire as it may. Then your life is not one constant grapple with a feeling you can't ever keep up with ? then you can learn to play the witness who, among the confusion, can watch without drawing half-witted, baseless suppositions that determine his leading sentiment. Impressions come and go, but your perception does not. Adapt yourself in such a way that passing impressions don't hold enough right to unsettle you. In my estimation, this is what good judgement is all about; accurately distinguishing the empty from the solid without reducing yourself to a poor bastard in the

process. Often, it is that illusory sentiment of emptiness that arouses anxiety, for you are not absorbed in anything, distracted by copes. You are simply there, with yourself, and nothing else. That lack of content troubles you, because you remember that you have been running away from yourself, trying hard to keep yourself busy, so you leave behind your desolation and find some restfulness in the amnesia that comes from conscious interference. We are all perpetually interfering with ourselves to bury our disquiet and immerse ourselves with as much leisure as possible.

Boredom: The Fiend or the Genius?

Boredom is both the fiend and the genius, for it haunts our delusions and preys on our timidity, but it too opens up a door to he who is forbearing and eager to know about stillness. The monotony of boredom is rather riveting, for it can turn out to be a most creative and original endeavour if carefully attended to and looked closely. First it is accompanied by feelings of intense inconvenience, but once lived through, by feelings of genuine strangeness and tranquility. This is partly why remaining still in solitude is a confrontation with discomfort for most people, despite the practice being free from hardship; it is precisely by our inability and unwillingness to sit, do perfectly nothing and be fond of it that we are so unsettled within ourselves and have the insistent craving to do something. How about you learn to revel in nothingness for a while, so that somethingness doesn't drive you away from yourself? Most people look stable outside, but are faintly and hopelessly wobbly within, as they have never searched for inward soundness through attending to their highly strung inclinations and aversion to boredom. If you desire mental soundness, you require inward silence, and the way you accomplish the former is by accustoming yourself to exploring, patiently and without making a lot of noise, the wilderness and backwoods of your own inward awkwardness.

That's exactly why tedium is concealed insight, it has a brilliance to it that first confounds you, then astounds you. If we are to seek higher knowledge, we must be prepared to suffer quietly the ramifications of our own inessential distastes, that have, more often than not, added extra flesh to our difficulties and embroidered our concerns to such a degree that no amount of rationalisation is sufficient to extricate us from their hallucinatory force. What I am pointing it is basic in nature, but a society driven by serious abnormalities must turn back to its roots to find out how estranged it has come to be. For once the individual is alien to himself and others, he's everlastingly running into himself and nurturing a bitter hostility. This unending inward disagreement makes him loathe, by a menacing distance and projection, the people that encompass his environment, irrespective of how worthy and moral their natures are by comparison to his own. What he sees is not what they are, but what he is ? if it is hatred that drives his impulses, it is that which tinges his perception and spurs him to unearth that one abominable quality about them that makes them fallible.

In Closing

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Aphorisms on Man & Art

November 24, 2021 | by Artful Prudence | [Link](#) | [Original Link](#)



Aphorisms

- What I see unfolding before me is nothing more than a noiseless tragedy, where the unspoken voice of manhood has caused a most profound failure among our lost youth who have no roadmap, no model, no typification to shadow and adopt. What is most called for has been swept quietly under the carpet, because neither man nor woman want to address themselves, that is, face the ugliest truth of which they have been bereaved.
- As man grows more docile and submissive, he grows ever more open-minded to what he is not, and then running after it, irately and sightlessly, without dwelling on his shortcoming or chewing over new questions. He has been so conditioned to believe what he does and think what he thinks, that the very thought or need of asking novel questions and prodding at his bigotry doesn't cross his mind. He denies but doesn't know he does, and thus he never excavates the truth, because he never felt a need to search for it, since by his merit he believes he doesn't need it.
- And who needs to hear the truth more than he who never concerned himself with it? So impoverished are they of reality that the only truth they recognize is the one that has already been diluted, altered and falsified to make them ponder no questions. There is, among the present state of culture, a universal intolerance that has coerced the youth, and with that force

their strangeness, their spirit of inquiry, their urge to be manlike has been dispossessed from them with unbelievable yet terrible, even barbaric subtlety.

- If you strip man of his curiosity, you also strip him of his adaptation. If you lack curiosity, you should ponder that very question and learn to be intrigued by your defects and oddities. If you're eager to know, burning with curiosity, you'll always find something, regardless of how convenient or at that, inappropriate. Curiosity is a moving force that spurs on the unfamiliar, the new, the untested. If you are willing to savour novel tastes, you may very well find yourself refining your palate without having had the initial intention to, because we shelter our sense of taste more by a lack of superior culture than by too much sophistication. With that pleasant curiosity comes an openness, a gaping gust of fresh air that always renews and puts new life into your being. After all, life is more compelling, more thought-provoking when one is having a taste of diversification, testing a myriad different elements with no fixed hope or anticipation.
- Hope is a menace that comforts our misery, but worse, leaves us in a state of expectancy even when there is nothing to await. When the powerless is full of hope, the effect is misfortune and frustration. Turn that hopefulness into discontent, then rectify your pain by doing all the things that thwart your blown up sense of self-importance. It gets harder before it gets easier, so don't wait for ease, search for difficulty and learn to courageously wrestle with it until it no longer unsettles your self-centredness.
- Man's chief power lies in his capacity to restrain himself. If his most potent faculty is neglected, he is in this way failing to care for his dominance, which as a result, makes him impotent and self-disrespecting. And there is no upper limit to this, once man has relinquished his authority, his helplessness drives him intemperately and quite heedlessly to the most loathsome wrongdoing.
- You can't chance on good fortune if you're trapped in misfortune. You can't, furthermore, unearth the good that lies before you if your vision is murky. Your difficulties enforce confusion, and a man who is confused within himself can neither give directions nor steer himself in the right direction.
- Too much protestation is despicable, so is too much apology. The principled man is well-adjusted, so that he neither engenders contempt nor show expressions of regret when they aren't called for. To be man is to be uncomplaining; all virtuous men work in silence with as little grumbling as possible. One must stop discharging his energy so foolishly and instead withstand the need to lodge a complaint, so that he can cautiously and prudently leverage his vigour to elevate his pursuits.
- Man's collectedness imparts almost everything you need to know about his individual temperament. You can immediately distinguish a poised man from an agitated one by how relaxed he is in managing tricky situations and extracting himself from them. An man who's easy to perturb is always at a disadvantage when faced with a ticklish circumstance; quickly upset, he quickly loses his cool and starts to stumble in his own feet, that is, he starts making a fool of himself. Not only does he prove himself incapable of extricating himself from an awkward situation, but he carelessly aggravates it by taking himself too seriously, to the point where he starts to give life to problems that were never there, with the heated intention of

gratifying his momentary urges. He knows he will suffer repentance, but at that moment indulgence is more important than the contrition that follows it.

- Man ought to give voice to his thoughts and feelings, so that he can puzzle out and discover why they have arisen, or why he feels the way he does, with the aim of acquiring an understanding of where he came from and where he's going. Connecting the dots looking forward can be hopelessly difficult, as life's unpredictable aspect can't possibly be eluded, but connecting the dots looking backwards is perfectly conceivable. One must learn to attentively think, first and foremost, and ponder his past without sensing any obligation whatsoever to feel this and not that, or to assume this and forget that.
- A succession of events conveys an illusion of separateness, but underneath, all occurrences are related to each other, in ways that we can't ever fully apprehend. But this is never apparent to us, as the illusory nature of reality deceives and convinces us, not only because it is a very compelling illusion, but because we unconsciously yearn to be deceived and then realised. This is one of those metaphysical secrets that few would like you to know. Namely, that the game of life is nothing more than pulsation. Up, down, up, down, and so on. We rise, we fall, we die, then reborn again. And variety being the spice of life, we wouldn't want to have it any other way. That's part of the beauty of existence, that the adventure is beset by mystery, randomness, unpredictability. If you remove these components, you diminish both the spark and the marvel.
- Don't doubt yourself for a moment, for that hesitation will always cease inclination to act. Even if your ability is deficient, take the initiative in spite of incompetence. For how else can you become adequate if not by consistent application and frustration? You must refrain from habitual idleness if you know it's keeping you perpetually fastened to comfort and repose. There is a time and place for tranquility, and I believe it to be essential to sanity, but it should not be a cope, a means to evade hardship and live in vain, simply by your disability and powerlessness.
- There is nothing simultaneously more mad and sterile than a writer who's removed from his pen. If I don't write for a while, it becomes a source of difficulty. For I am still writing things in my head, sometimes without conscious observation, often unconsciously; there is too much to be said, but haplessly too little time to put it in writing. If you remove the writer from the pen, you drive his already certifiable passion into a deep, uncontrollable indignation. Do you think the writer understands himself enough [or even wants to?] that he can do away without the discharge of written expression? Never, not in a million years if he were to live to live that long. Part of his conquest is the foreknowledge that he'll never come to a conclusion, and that unending conundrum is the incentive to remain puzzled, but always spurred on by unknowing.

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The State of the Red Pill

November 27, 2021 | by Artful Prudence | [Link](#) | [Original Link](#)

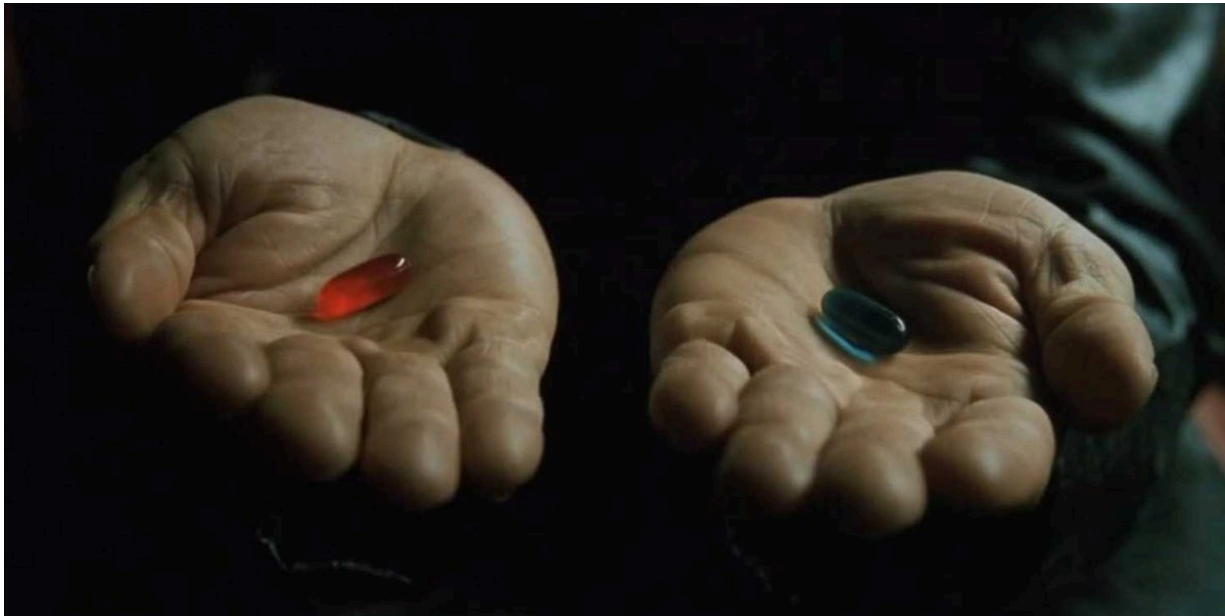


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Preface

Since I've never took the time to write a more extensive piece on my stances with regards to the red-pill, I thought it would be a good time to write a piece expanding on what I have already talked about in the past before I began this blog, with the intention of making you consider a few alternate viewpoints and prod at your belief, with the hope that you find some value in these ruminations.

In general, I think there has been a bewilderment, a sense of untidiness accompanying the recent development of the red pill, chiefly because a great deal of men are stumbling on it without any firm base or consciousness of the game they are inevitably playing, and so their perception and discernment are still quite juvenile in this respect. In my estimation, most men who are finding out about it still don't know what to make of it; they are furnished with this foreign knowledge ? they don't know how to operate or manipulate it to fit their needs and wants. The reason for this is simple: they are inexperienced, they have a deficiency in practical knowledge, and they stumbled on the red pill precisely because what it aims to offer meets their aspirations. As a matter of fact, most men who seek the red pill are impoverished in some way or other, often that poverty relating to a shortage of women, or shall I say, a shortage of meaning.

Man's Principal Motive

So, is it that man has strayed from leading a meaningful life that he stumbled upon the red pill, with the hope that sleeping with as many women as possible will settle his difficulties? or is it that he already leads a meaningful life yet still faces a recurring difficulty with women that he believes chips away at his contentment, knowing that he can amount to something greater had he found an answer to his problem? In my outlook, the greater majority of men reflect the former, and they come with a very particular frame of mind ? their sole intention is not to uncover their purpose and actualise their fortune, but rather to satisfy their pleasure-seeking. They are not looking for a favourable, masculine identity in pursuit of a skill they are intensely passionate about, that truly invigorates their life with a superior meaning ? they are looking for a cope, but they are not conscious of it. Their cope is hedonism, or shall I say, sensual gratification; an unending flow of it. And is there anything more destructive, looking far into the future, than a man who's reduced himself to a wretched, capitulating his seed to satisfy his craving at every turn, without stop, indifferent to moderation, gladly tending to indulgence.

This is the typical man who stumbles on the red-pill. After he's done his rounds of reading the sidebar and the likes, he goes out of his way to spend two thirds of his time trying to figure out the mysteries surrounding the nature of the feminine. Interestingly, this young man starts lifting weights, fixing his diet and refining his attire, all with the principal aim of appealing to a broader pool of women, and ultimately, with the conclusive aim of bedding as many of them as he can bear without suffering that sting of rejection. However, one must ask himself a direct question ? is he adopting these habits for himself or for others? when you get down to it, why is he going out of his way to reorder his way of life? And more importantly, what is the underlying incentive behind his amends? Is he doing it for himself, because he has a bona fide care toward his potentiality, or is he doing it to make someone else feel good because he doesn't feel at ease with himself? This is a fundamental question any man should ask himself before diligently tackling the red-pill and everything it supplies man.

Red Pill as a Toolbox

The red pill is a means for man to find out the truth about women's inherent nature and a man's inherent capacities to orient himself toward dominance. But more than that, it is a means for him to acquire a firm understanding of sexual strategy, to learn how to play the game to his benefit and acquire the ability to distinguish the real from the fake in order to lead a life free of slavery, ignorance, undue compliance, etc. But that isn't everything that the red pill advocates, of course, it also furthers the idea of establishing an impetus for your life, to have something to do, so that you don't fritter away with mediocrity in pursuit of vanity. But the latter is often neglected, as most men join the 'manosphere' to resolve an insufficiency tied to women, that is, to fill the void of scarcity that unsettles their urges. And that being their dominant sentiment, they lose themselves in the process, as they commence with a mistaken frame of mind and yield unsatisfactory results. In truth, the red pill is nothing more than a toolbox for man, not an ideology that you cautiously and unreservedly adhere to; you single out what's useful and discard what isn't. Contingent upon context and period, everyone makes use of the tools that best fit his own frame of reference, preserving enough openness of mind to be willing to adopt new tools when the spirit of the time demands it. Man should not, therefore, study red pill material with the sole purpose of sleeping with more

women, this is nothing more than a degenerate cope that should, if you are to lead a noble existence, be discarded and replaced with a spirit of inquiry, so that you have the agency to find out what it is you want to do with your life ? that's ever more important and always comes before knowing how to deal with women. This is not to say that one should not become sensible of the 'game' per se. Actually, that is a necessary building block that comes a little later. However, unless you have established your worth and found your place in the world as a man of higher worth, you should cease entertaining the notion of becoming a master at playing the 'game', as there are, I believe, serious dangers to eluding purpose for pleasure, denigrating your value in pursuit of becoming experienced with women. Think about it, if you were to follow the trail to its end, and gathered the experience you sought, and slept with a desirable amount of women; what happens after that? what's left of you? have you built anything that cuts across the hedonism that you so uncontrollably yearned for and pursued with relentless passion? Though sexual strategy is amoral, neither good nor bad, the noble man should caution himself against the ruins of promiscuity while being conscious enough of the game he's playing, and at that, who he is playing with. Let us be truthful with ourselves, what is more noble; being ever discriminating and exacting with your relationships, or being haphazard and cheap, with a careless 'anything goes' attitude, driven always by that blind sexual appetite? The red pill grants you an advantage over the herd, in that it teaches you how to handle and control women to your benefit and hers, but that shouldn't be a reasonable justification to misuse the wisdom in order to satisfy your inner weakling that longs to drool over every platter that comes in view.

Women as a Complement

Oddly, many men become more desperate rather than stoic when they're granted the knowledge, and so with that understanding they swiftly discount their composure and restraint. Sadly, this is true of many men. The red pill will not solve your inward, hidden desperation, it often gives you a reason to exacerbate it. Thus, unless you learn to control your urges and tend to moderation, you will feel very much overpowered by forces that seem out of your control, even though they are within your sway. Unless man takes the initiative and conquers himself, he should at once stop trying to conquer women. No man who hasn't conquered himself is fit to conquer women, and even if he endeavours to do so, he will in due course injure himself, as there are dire consequences that come with self-abandonment that appear only later ? they are bitter, ugly and self-defeating. It is all-important to consolidate yourself, deeply and thoroughly, before trying to make total sense of said knowledge, that is, if you aspire to use it rightly and without running the risk of having it tamper with your character in ways so deplorable. It is helpful to remember that you become what you repeatedly practice, and if you find yourself practising a sham that causes inward discordance, you are inviting mayhem that is far uglier than being incompetent in dealing with women.

The red pill teaches, does it not, that women are nothing more than an accompaniment to an already fulfilling life ? what are the implications of that? Well, one of the implications is that you should not treat a complement so lavishly so as to make her feel as if she is more than that. In general, a woman needs a man more than a man needs a woman, but a man has a very hard time bearing in mind his superiority over her, as the nature of his conditioning has convinced him that she is his equal, and that by portioning his power, he is making both himself and her a favour ? this is a myth, and if you haven't figured it out already, it has brought about a terrible collapse where male dominance is concerned. Man, being the dominant figure in the relationship, must consistently assume that role by nature of his being, the implication of that is thus; unless he destroys that insistent desperation and

need for validation that lurks beneath the surface, he will repeatedly repel her, making her feel more superior than she actually is, shifting the power dynamic between the man and the woman ? this is how women grow more controlling and masculine, as there's no man to restrain them and assume dominance. Their needs aren't being met and thus their urge to submit turns into an urge to command a man who is assailable, compliant, and easy to deceive. A lack of dominance in a man tends to manifest as a contemptible effeminacy, a vulnerability that makes the woman resent him by lack of spine, authority and self-respect.

Loss of Respect

In this way, man has shattered his solidity and lost her respect by disrespecting himself ? this is the point at which man brings the worst in a woman, irrespective of how gracious, feminine and modest she was toward him ? her cruelty will make its way up, and for the first time, he will discern a side of her that was quite foreign to him, and he will wonder to himself why her behaviour has took such a drastic turn. Unable to control himself, he's lost all sense of sight. You see, a man, after having supposedly swallowed the pill, thinks himself fit for leading a relationship and guiding a woman. Having never been in a proper relationship and believing, by his arrogance, that he's figured out all there is to figure out, he misleads himself with the supposition that there is no encumbrance to pursuing a relationship. Keeping a woman and having her respect you for a prolonged time is harder than merely attracting and sleeping with her. Unless you have a sufficient degree of emotional mastery, prolonged intimacy starts to undermine your frame control ? you become unduly emotional, she catches on it, then you're in troubled waters. Soon enough you realise that you weren't half as fit as you thought you were for a relationship. You didn't consider the extent to which you will be emotionally tested. Not to mention, the true shades of her character start to make themselves clear to you, and your preconceived notion of who you idealistically think she is starts to collide with who she's turned out to be.

Nonetheless, this is not to suggest that a man unfit for love should never, under any circumstance, experiment with commitment until he has 'plenty' of experience. I believe a great enduring lesson is known when a man suffers a terrible heartbreak ? a transformative experience that coerces him into a new perspective and attitude, assuming the agony and trauma was sharp enough. You often don't know how much upheaval is needed to shock you out of your eternal sleep, and one blow may not be enough to kindle lasting change. On the one hand, you have people who are quick to catch on to their insufficiencies when shit really hits the fan, but on the other, you have incurable fools who demand multiple blows to the heart for them to show signs of life. Experience is a ruthless teacher, but in that cruelty lies the most rewarding transformation of masculine essence. No one wants to get burned by the blazing fire, but like getting rejected, there is no more useful experience than immediate contact with a hard reality. It is not so reasonable to try and avoid a rejection, for instance, or carry a continual dread of losing a woman, for that is a rather short-sighted frame of mind. Consider the big picture, what will be the consequences of losing a woman you care about, or having her betray your loyalty? These are tough questions to consider, but the upshots of such 'ugly' experiences can almost always be wielded to your ultimate betterment. Too much ego will always, and I mean always, make loss harder than it actually is. An inflated self-importance always aggravates defeat, as it usually stems from scarcity and insecurity more than abundance. Let us, then, not invite betrayal or disrespect, but let us be assured and confident that even if these were to occur, the experience itself will be of great utility to us, because men lose only when they have admitted defeat. So long as man

has his eyes open and his vigour intact, he never loses, he either discovers or prevails, irrespective of how tragic the circumstance is. This is superior ‘outcome independence’.

In Closing

To avoid making this piece too exhaustive, I’d like to close with a few conclusive remarks. The red pill should be taken with a grain of salt, not as verbatim and with a serious compliance. Further, the intention with which you proceed makes a sizeable difference. Whether by pleasure-seeking or self-respect, your leading sentiment will determine how practical and convenient the teachings will be. Unless you have thoroughly thought about what you want to do with your life, having discovered a higher aim for your existence, that is, a ‘why’ to live, spending your precious time learning sexual strategy to indulge in hedonism is an invitation for disaster. If you haven’t sorted yourself out, don’t distract yourself, don’t search for copes in an attempt to forget your difficulties. Man’s chief obligation, above all, is to immediately take responsibility of all the things that undermine his fortitude. That being said, an inability to carry your burdens and rectify your problems renders you incapacitated, half a man with a feeble spirit.

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Rejection & Disillusionment

November 30, 2021 | by Artful Prudence | [Link](#) | [Original Link](#)



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?I gave him my heart, and he took and pinched it to death; and flung it back to me. People feel with their hearts, Ellen, and since he has destroyed mine, I have not power to feel for him.?

Emily Bront/p>

There is one alternative that is worse than being rejected, and that's rejecting yourself by your unwillingness to be rejected. A hard rejection is often insufferable, but what about the alternative? A sharp, pain-stinging to-the-face rejection can completely discompose you, even put you in a state of profound shock ? it contuses your ego, and at the very least, it undermines the image you have of yourself. That image you hold very dear, you find a sure solace within its confines. Undeniably most people uphold a very particular perception of themselves, and when their image is stunned and devastated, what's the reaction? A disconcerting disturbance, a tenacious irritation that leads to resentment.

The indignation that stems from rejection always tends to carry some self-reproach and culpability, for you feel as if you've missed a good time that could have been advantageous. Who likes to miss a

brush of fortune? Chances come and go, but when an opportunity is missed by our own omission or blunder, it pricks a little deeper with the knowledge that our lack has revealed itself to be annoyingly vain, even a nuisance to our potential pleasure. To be granted pleasure, as a matter of fact, is to overcome your own embarrassment, as the hurdles that precede pleasure are not only an outside game, but an inside war with your own imperfections. Had we been devoid of our imperfections, however, the game would not be half as entertaining or riveting. Your imperfections are an essential entrance, a portal to accumulate the fitting experience to make headway. For it is our flaws that suggest to us what skills are called for, and what weak points must be burnished to conquer the barriers that tug and usher us in the direction of failure, but ultimately, prosperity.

The Bite of Rejection

In truth, a very small minority of people get a kick out of being rejected, and even when they do get a kick out of it, they still feel its edge pricking their skin. It is, then, what follows that bite of refusal that determines the depth of suffering you will have to endure. In other words, it is your subsequent judgement and understanding that decides how much suffering you will carry with you. And since a great deal of our suffering happens in our head, we must at once turn away for a moment and carefully purge our senses before allowing our imagination to turn a perfectly peaceful, plain sailing present into an intolerable nightmare. Why do you have to be so miserable as to allow your imaginings to completely dull your senses and wash out what you see before your eyes? Why must you keep rejecting acceptance itself as a consequence of suffering the sting of refusal? The affliction tied to non-acceptance only worsens your shape, it doesn't salvage a painful rejection or make it any more supportable.

Straighten your ego in such a way that it doesn't give rise to needless suffering, and make it robust enough that it diminishes the force of outside events, so that other people's actions are not a determinant of your spiritual state ? then you can have inner tranquility even when there is a whirlpool of chaos befalling you outside. This is what you could call the path of the sage; preserving total composure and sanity even amid catastrophes of the highest order. This kind of indifference is stoic in nature, but also manful and honourable. No protest, no complaint, no theatrics. Such a man is an exceptional precedent of self-mastery, for he has went beyond his own passions and shortened their timespan ? he teared down their eloquence and reclaimed total presence of mind. Your ego is a tool, if you wield it properly it will lend a hand to your other attributes, but if you let it run wild, it will subvert even your finest virtues. Goodness is always curtailed by egotism. To preserve the virtue of your own forte, let's say, you must curb your egocentricity and cultivate a marked degree of humility and modesty. Strong points are amplified and venerated when they are finely softened by a resourceful courtesy and modesty that neither affronts nor repels those who can expand your stature.

Recollecting Our Ugliness & Disillusionment

That is the moral, then, to always stop yourself from rejecting a likely rejection, with the knowledge that the former gradually turns you into an apprehensive coward, and the latter into a brave victor, a man worthy of admiration. But often, we have a deep rooted fear with being rejected, say by a woman, or being refused a job, because it does, in fact, remind us of our own insufficiency, and we don't want to be reminded of it. We don't want to look in the mirror, because we run the risk of remembrance; that is, of recollecting our ugliness. Rejection thus brings about a sharp lack of ambiguity, a clarity to things that were previously forgotten or dismissed. This concentrated clarity

can lead to a deep process of disillusionment, where you abruptly start to see things clearly and with a perspicuity that you've never previously come into contact with. Almost by sheer chance, but of course, such things don't really happen by chance, you start to discern things precisely as they are, as if the veil that concealed this refined knowledge has been lifted and your eyes have been decontaminated, absolved of the dust and mud that made it difficult to distinguish and appreciate the value, say, of being turned down by a woman who's still a stranger to you, or of being declined a job opening.

What previously caused you much upset and disconcert starts to seem rather trivial, insignificant and not worthy of your worry whatsoever. However, the curious thing about disillusionment is thus; it often demands that a man acutely suffers a terrible, harmful, or even destructive rejection to induce such a heightened state of consciousness. In truth, there is a price to be paid for an expansion of awareness and comprehension of higher knowledge, thus it often costs us copious suffering and torment to prompt this transfiguration and elevation of awareness. Whether we want to accept it or not, we come here to suffer, and that is the price we pay for our pleasures. Rejection is bitter, it fills one with anger, it sours the water, it alienates with a violent poison. But unless you go through with it and experience it first hand, you can't really prevail over its bitterness, because man learns best by experience and unless he comes into direct contact with its tartness, he'll never extract the insight and at that, he'll never deliver himself from its power over him.

Rejection is Delusory

Oddly, once man has gone through with it, he'll quickly find out it's not as bad as he imagined it to be. Slowly, as he starts to familiarise himself with its taste, it gradually starts to lose its force and the power starts to be handed back to him, not because he didn't have it to begin with, but because he didn't actualise it. Unless a man actualises his power by practice, he is inclined to doubt himself by a lack of knowledge. More often than not, people are liable to doubt themselves because they haven't recognised to what extent their capacity can be serviceable. For that reason, they obsessively tend to uncertainty with the horror that their ability will betray them, that it will stab them in the back. In this respect, this kind of terror has a very clever means of deceiving a person into believing they lack potential and talent, even if this isn't the case at all. This is why confrontation with rejection is so telling, it sheds light on things that have been hidden in the dark while parrying our doubt, uncertainty and hesitancy.

I can speak for myself, for I have, in the past, been so disturbed, so confounded by uncertainty, impatience and disquiet that I managed, by my instability and folly, to turn a perfectly peaceful state of affairs into a pervasive insomnia that knows no end. So hell bent was I, of ridding myself the torments of rejection, that I actually didn't rid myself of anything whatever; I suffered a dense blow to the head, a different and agonising load. It felt to me as if my head is blowing apart, dissolving into despair, failing and falling into a very dark emptiness that, paradoxically, carried a terribly heavy weight. Intense sensations such as this are difficult to master, they prey on you so quietly, illusively and without prior announcement. You would have yourself believe you know what you're getting yourself into when you first ponder that thought, but maybe not. Maybe, after all, it came to you because you need it and it ought to violently bully you into submission until you seize the meaning; that could mean tireless anxiety, attacks of intolerable panic, intense outrage, deep lamentations, or deprivation of sleep. Ironically, such dreadful lows have, interestingly enough, a certain lively high to them that makes you feel a little bouncy or animated. A very passionate weep, for instance, is

extremely releasing and reinstates your spirit, followed by a calm restfulness that brings a pleasant comfort and contentment.

A Metaphysical Secret

I would like to think that repudiation has, in many ways, evoked in memory my own self-imposed limitations and naturally impelled me to question them in a different light. In other words, it helped me along in figuring out where my great confusion and reluctance and unease is coming from. It then brought about suggestions and overtones that point to the keys that I previously didn't have the courage to avail myself with. The journey of life moves in mysterious ways, and we often can't comprehend the extent to which our very being and happening is thoroughly and profoundly melodic and congruous with everything that is happening outside ourselves. And I suppose, that is one of the great metaphysical secrets; that everything transpiring inside and outside is a unity, a balanced happening, an undulating and immense consciousness. This is why, I believe, it is terribly important that we don't forget ourselves, mislaying our most supreme identity in the fumes of propaganda and indoctrination, pretending to ourselves that we are something other than what we actually are. Such ignorant forgetfulness and self-deception are the cause of a great deal of our suffering.

In Closing

Let us remember, then, that repudiation should not be taken earnestly, making us overlook the clear and concrete that lies at foot. Don't hold yourself in too high a regard that you make your self-importance work at odds with your good. You must establish yourself in reason and good judgement, and solidify your ego enough that trivialities no longer hinder your composure, no longer cause you upset and annoyance. The way you caution yourself against a puffed up ego is by tending, attentively, to ruthless honesty with yourself, and unreservedly accepting your own inadequacies, so they don't transfix you into inferiority and immobility, everlastingly suspending that part of you that is so full of promise.

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The Exceptional Man

December 3, 2021 | by Artful Prudence | [Link](#) | [Original Link](#)



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?The individual has always had to struggle to keep from being overwhelmed by the tribe. If you try it, you will be lonely often, and sometimes frightened. But no price is too high to pay for the privilege of owning yourself.?

Friedrich Nietzsche

Reflecting Back

As I look back, these last few years have been exceedingly strange for me, a mingling of colliding emotions. Evidently, I've made some lesser choices, and by and large, looking back at my younger years, I can rather easily pick out my immaturity, laziness, avoidance and indulgence. These defects have proved hostile and unfriendly. I have suffered unpleasant consequences for my omissions and I will never take back my past choices. Undoubtedly, I am hard on my myself. But perhaps, I was a

little more mindless than I needed to be for my age and to my misfortune, I did get carried away more than I would have liked to. Lost in the moment and among friends, I grow deprived of forethought, and prioritising involvement and enjoyment over discretion, I unsurprisingly find myself feeling repentance for my careless acts. If I am being honest, I am inclined to be negligent, but not with everything. Mostly with those allures that distract my thought and heed, that string me along their amusement and comfort my present 'worries'. As a matter of fact, I've had my fair share of escapes, copes that help me forget my troubles and deaden the afflictions of the past.

Escapes are diversions that breathe new life into my being, but more than that, they have for long been a means to overlook my discontent, and for a moment, pretend to myself that I am more pleased with myself than I really am. No man likes to take a hard look at himself, because that often gives him a novel reason to be remarkably disappointed in his sickness, seeing that so little headway has been made, yet so much stagnation has taken place. And when man stops flowing, there is no longer any movement, any step forward, any breakthrough. He never fluctuates between the rising and the falling, he merely remains fixed in one place, his feet affixed firmly to the floor. Entrapped in a dead spirit, he becomes like a ghost that glides hopelessly through the embers of his own unborn self. How many are cut off, tricked and enmeshed by their own unhappiness, living chiefly to lodge their fears and lose track of their difficulties as they deliberately evade the menaces that they so heedfully must confront?

Cowardice and Ignorance

I'd like to think that most people have found some comfort and enjoyment living in resentment, pleased by feelings of discontent and apprehension. This is not, I believe, because they are truly fond of suffering the throbbing stabs of meaninglessness or despair [although they might be by their prejudice and wretchedness], but because they are, I believe, disinclined, reluctant and afraid of correcting their problems, of curing their sickness. They are, furthermore, sheltering themselves in weakness as they are unwilling to leave the haven of vanity and idleness, thinking to themselves that doing so will rid them of greater suffering. Unfortunately, this is not the case. Sheltering yourself in weakness is the worse alternative, not the greater. The greater alternative would be to abandon your undeserving terrors and betray them before they destroy you. What have they been persuading you to sustain? A safe haven will not take you far, it will leave you trampled in darkness, where no light can enter, so that you are eternally doomed to the dullness of your own ignorance. You have then alienated yourself with the unexceptional.

The common people are not going to encourage you to depart from safety and security. They themselves have never dared to venture outside the confines of their own protection and refuge. And consider, it's not in their best interest to encourage a road that they themselves weren't brave enough to live through and master. The second-rate man is not only faint-hearted, but stupidly egocentric, to the point of dissenting and squabbling about things he knows very little about. Though they are cowards, such men make an effort to hide their timidity and resort to superficial wrangles and providence to give grounds for their weakness. They have themselves believe their situation is a preferable one, that everything is as it should and nothing ought to die. For long, they have repeatedly turned down reality, casting off the hideousness that frequents them. But such people lack interpretation and sight. So firm is their denial that they have, by impetuous and repeated refusal, wholly persuade and reassure themselves that their circumstance is far more perfect and lively than it is unsightly and ugly.

The Vanity of the Incompetent

I would like to think that we can learn something of some use from each and every man, but such weaklings, who by their nature have a liking for condescension and derision, are more vain than they are beneficial. And often, what they deem as useful 'guidance' is often impractical and ineffective to the man who knows something of competence. All men who've realised a higher influence know this; taking an incompetent man's guidance too seriously is silly, especially if he hasn't been immediately acquainted with the wisdom he's expounding. Forgive any apparently derogatory overtones, but the inept man should not be the master of the capable, and the capable should not be foolish enough to take the inept too solemnly that they are led astray by following the counselling of their inferiors.

This is not to say that the inferior never have anything useful to teach, but the sensible man should be able to distinguish between effective criticism and ill-suited instruction. We don't always know what's good for us, and at that, for other people, but we can and always have the occasion to stand beside ourselves and closely ponder our vices, for our immorality is disposed to infer the good that we may lack and stand in need of. In a world so muddled in chaos, this is harder not easier to tackle, as what is inherently good for our innermost being has been purposely jumbled in falsehood to turn us away from our independence and keep us ignorant of our own prospective liberty.

Falsehood and the Unconscious

This calculated falsehood that we feed off always tends to our crutches, so while we are being tricked and misled, we are commanded by our fears and anxieties. In this way, we are eternally enslaved by our weaknesses, allowing external authorities who clearly aren't us govern our decisions and decide our fate, before we promptly realise we have been suffering a delusion so terrible we can hardly apprehend its breadth. A culture so disturbed by mistaken impressions can't possibly regulate itself, because it is still being restrained and contained by outside power, and whenever man is unconsciously checked, he is unknowing of his misapprehensions. As Jung would say, unless you bring the unconscious to the surface and become conscious of it, you will be governed by it and you will call it 'God's will' or 'destiny'.

The unconscious is representative of everything you are heedlessly oblivious to. But, curiously, if you listen closely, it will tell you something. It may not tell you what you want to hear, but it will tell you something far more significant than anything you would want to hear, anyway. However, unconsciousness could be likened to being deaf to your own inward music, as you are recurrently distracted and drawn away by outside noise, the clamours of inferiority, idiocy, shame, fragility. As a wise saying goes, when you speak, it is silent; when you are silent, it speaks. In other words, when you have cultivated a quietness, a peacefulness away from the commotion of degeneracy, you are able to attend to and hear the harmonic melodies of divinity; they bring you back to balance, they bring you back in line with your innermost workings. Here, beautiful things are nourished and grown. Here, aversions are conquered and sharp torments are transcended. Here, you are granted the occasion to become a truly exceptional man.

Truth and Being Exceptional

What does it mean to be *exceptional*? It means what it intimates; to be the anomaly, the deviation from the flock of sheep, the striving wolf, the 'sigma' that stands beyond the crowd, the unusual and

singular inconsistency among the density of lowliness that permeates culture. If you are still wondering where 'meaning' stems from, you have clear hints to your answer. You can't, as a matter of fact, extract or recognise *meaning* when you are too volatile, deranged and unhinged by the disorder shared by the public. This is why it is generally advisable to segregate yourself and make yourself conversant in silence, so that meaning can crystallise and incentive materialise. Then, and only then, can you think clearly about your pursuit and direction. The striving wolf did not polish his weakness and develop his strength by conforming to peasants, or comforting himself with lies in an attempt to run away from himself. Rather, he departed from the pack and ventured alone, with the sole intention of enriching his character and ennobling his grand mission.

Coming upon the truth, he found out for himself that there is no greater and more meaningful battle than the struggle to swallow his loneliness and learn the manlike art of self-sustenance. A man must be able to both keep things alive and carry the weight of his burdens, he is both the shelter and the tower of strength and protection. If man isn't nourishing his power and feeding his family, he is both stripping them of comfort and welfare, as well as enfeebling his strength and fostering a contemptible impotence that knocks down his virtues. How often does man disfigure his own strength in an attempt to gratify those he cares for, only to later realise, or perhaps not, that in doing so he makes them scorn him for compromise? If a man is to remain unassailable, he must refrain from compromising the very goods he knows are his own and are by nature resolute and inflexible. If he undermines his virtues in this way, he corrupts his character; by twisting and bending to make others happy, he stripped himself of the vigour that enforces respect, fortifies security, and makes him impenetrable.

Providership and Responsibility

There is no such thing as a man who is respected for his vulnerability, for no man or woman wants to lay his/her trust in the hands of a man who is exposed to danger. Such a man is not dependable as he is not incorruptible, as any firm man is. A corruptible man is not respectable and is, for that reason, unreliable. Reliability stems from man's ability to furnish himself and others with security, dependence, surrender. If he himself is searching for these comforts in other men or at that, women, he is clearly ill-adapted to supply them to those who expect it of him. The commanding man sacrifices his own comfort for providership. He understands that having others depend on him demands that he is well-equipped to caution himself against the need to lean on others in quivering fear, always caving in and capitulating his role, thereby dispensing with his burdens and making them rest on those who are not firm enough to shoulder them.

A man assumes authority with the knowledge that there are burdens that only he has the capacity to master, should he take responsibility of his duties with a firm hand. But not the coward; not only will he shun responsibility, he will corrupt those he loves by his incapacity to own up to his fundamental role. Then, he hopelessly wonders why his woman regards him with contempt, or why his children have grown so hostile to his authority. A coward becomes like a woman, ever avoidant and antagonistic to everything he should be. In truth, he's incapacitated, powerless and subject to needy behaviour. Even with all his harmlessness and tolerance, in spite of shared belief, he is not a good, upright man. He is sinful because he has not owned up to his obligations, he has broken faith with his loved ones by failing to be the tower of strength that always dignifies and exalts his own fabric and blood. Man has a chief obligation in life, and that is to take heed and take lead, if he fails at both, he is rendered deficient to fulfil his role as a man worthy of reliance, submission, respect.

In Closing

Be the wolf, then, the man who stands beyond the fray, who looks down upon his descendants and honours his lineage, who amid the turmoil and filth that charges culture, remains unperturbed and purposive, ever changing and growing, taking novel shapes and bracing those who rest on him without betraying his people or mislaying his faith. Honour is singular, the exception, be brave enough to loosen yourself from the ties of herd mentality and gaze upon the summit that stands before you; there your great promise lies, your higher nobility, your deepest most far-reaching significance and worth. In the grand scheme of things, life is rather short-lived, but by our willingness to deepen our experience, we can make our stay ever more unforgettable, even eternal by the weight of our legacy.

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Enlightened Defiance

December 27, 2021 | by Artful Prudence | [Link](#) | [Original Link](#)



| ?The higher we soar the smaller we appear to those who cannot fly.?

| *Friedrich Nietzsche*

It's been more than three weeks since I've released a piece. That may be the longest I went without sitting down to write something for my blog. As I was moving occupations, my brain was rather

jumbled up between adapting to new territory and trying to contemplate things worthy of being written on paper. Though in reality, true contemplation doesn't require this 'trying', it must happen undemandingly and gracefully without the use of force. Novel pursuits engulf you in many ways, for if you find them engaging and compelling enough, they bury you in their subtleties. In other words, they provoke your thoughts, leaving you no time to turn away your attention to something else. Now, this is no justification to my hiatus, of course, but if you carefully observe the nature of things you find riveting, you will realise that they have the potency to keep you deeply focused, even obsessed with the present. As a matter of fact, when a person is immersed, he only comes to this very sense once he has withdrawn his attention. At that moment of immersion, you forget everything; your consciousness is solitary and unified. Further, by *solitary* I don't necessarily mean lonely, but rather *out of your own way* and concurrently consolidated and brought together with your whole being.

I think the essence of enjoying the presence lies in being truly and unreservedly engaged in everything you're carrying out, in thoroughly forgetting that part of yourself that makes you supremely tense, highly strung and paranoid. When you abandon your worries, a magical shift takes place. Your whole being transforms into a married awareness accompanied by a lucidity of thought and tranquility of mind that appears to the common brand of men as strange yet supernatural. It has a mystical element to it which man is deprived of; unsurprisingly, we, with all our anxieties and neurosis and sicknesses have habituated ourselves to feeling isolated, apprehensive, perpetually agitated and constantly on edge with ourselves. So much so that in an age of anxiety such intelligibility and lucidness is often perceived as mad derangement. Naturally, to the unhinged fool, anything that approximates a sure sanity will appear to him as disorder and lunacy ? this is of course nothing more than a casting of his own imbecility. And until the fool casts off his own stupidity, his discernment and awareness are incessantly in jeopardy and unquestionably lead astray. I am not of the view that the fool should be converted. I no longer make an effort to confer sight on the blind, for as so long as they enjoy their blindness and don't feel impeded by it, irrespective of how destructive, no effort from my end will be of any service. Actually, on the contrary, it may compel them to rebel with a greater passion in favour of their own slow imperceptiveness.

I don't think there's a more ruinous revolt than that antipathy and hostility that accommodates a weak man's unconsciousness and idiocy. Defiance is of the manly essence, but when a man rebels against the good, rather than the degenerate, in that he makes a harsh effort to ignore the truth and fails to bravely dare it, he stupidly misplaces his disobedience, not to elevate his nature and extricate himself from passableness, but to subdue and crush everything he could be. Let us not forget the juncture at which such disobedience takes place and at what expense. To be insubordinate is consequential, even more vital is to be consciously defiant against everything that deteriorates your own essence, as that truly is the genesis from which your offering to the world comes forth. If one corrupts his soul, he subsequently alters and subverts his transcendent purpose. A man can't honourably carry out his impetus in this existence if his spirit has been turned on its head, contaminated with vice and coerced against its own fundamental grain. A fertile spirit is necessary for the germination and shooting up of one's merit and purity.

If truth be told, being insubordinate in favour of the highest possible good is a burden of responsibility, possibly a greater burden, for being conscious of the unprocessed truth means suffering the ramifications of its acrimony and consequently being courageous and faithful enough to accept it ? the strayed common man doesn't pay this price because he has, quite haplessly, grown to be fond of his servitude, and even set out to shelter it from being taken away from him. Driven by

terror of the unknown and a most oblivious attachment, it turns into a matter of life and death; either subjugation or annihilation. It's not a pleasant picture, but the more truth you come to realise, the more you hold the common man in cool contempt and indifference, discerning before your eyes the perpetual fool's paradise of deception.

That's the thing; the more you separate yourself from the crowd, the more leverage you hold in picking out everything that's unsound, defective, ugly and false. And you'll be surprised to what extent it is fallacious and faithless. For a crowd so easily deceived, so inclined to compliance, can't possibly be unhypocritical or rightly sincere or sensible. For that reason, it has become increasingly crucial to pick out your allies wisely and not passionately, as you will in due course regret the latter, but seldomly the former. Our task is not to have as many allies as possible, as a means to flex with plentiful 'connections', but to have a few, carefully selected and matured, who can broaden our already upstanding horizons, with the object of reciprocating that same merit to their culture. If you're an honourable friend, after all, you would feel indebted and inclined to elevate your friends in return to the respect and worth they encapsulate, for the ascent is more glorious, memorable and life-giving when you're among the company of those you trust and have faith in.

Great company is vital, though solitude has its time and place, so do the finest men ? man unconsciously craves and seeks brotherhood because he needs it more than he thinks, it is simply that it has become increasingly laborious to form a brotherhood worth sustaining, and that's exactly why so many men are deprived of that kind of virile alliance without truly understanding the implication of 'why' there is such an insidious alienation permeating our degenerate culture. That sort of estrangement that comes from insufficiency, vulnerability, wretchedness is dangerous, I suppose more dangerous when it becomes a rife occurrence amid the most terrible chaos. The fit and singular are simply not disposed to mingle with the inadequate, the docile, the controllable, the passive, the meek, the effeminate ? more often than not, they have already encircled themselves around the fittest possible males, and they are unwilling to compromise that favourable state of affairs to give their underlings a chance they are unprepared to leverage, by their indisposition. Thus should be the chief aim of the substandard man; to enlarge himself to such an extent that he is worthy and capable enough to associate with the estimable. Trying to find the right company in the wrong environment and the wrong frame of mind is a recipe for frustration and defeat.

A man of potentiality, then, must make sufficient headway so that other competent men, superior to his capability, can single it out and endow him with an advantageous set of circumstances that he can wield to his benefit. I cannot stress enough, the importance of attuning yourself to the most fitting domain possible. I think we forget the important and marked impact of a truly constructive and profitable territory while easily overlooking the adverse and detrimental effects of tying yourself to an abortive territory. I suppose, this is a consequence of one's incapacity to look at his own intimate state for what it is, without deliberately or insensibly shutting his eyes to the serious limitations and difficulties that circle his milieu. The framework within which you find yourself is changeable, but only to the degree that you take absolute responsibility of your situation, without resorting to indigent, ill-founded justifications to circumvent the river of change, or shall I say, to evade the suffering that is tied to the transfiguration of your consciousness and being. Man must not only hold sway over his external framework, but be dominant enough so as to adapt it to fit his necessities and objects. Man's basic needs, furthermore, should, by virtue of having a melodic trajectory, be in accordance with his higher aims. Noble aims can't be cultivated in ruinous environments, in the same way a flower can't sprout where no light could be cast upon it.

If you are determined to take on the burden, you must undo yourself from detrimental influence, and the way you do that is by learning to move on when your efforts have proved vain, for no amount of single-mindedness is usable if you're perpetually impeded and concurrently ignoring the enmity that encircles you. If you're apprehensive to unfasten, I'd like for you to realise that no amount of forethought will alter or alleviate that apprehension in and of itself, for the only means to thoroughly annihilate worry is by hurling yourself without going through prior anticipation. The more you torment yourself by fixation, the more it frequents you. It rapidly eats you up until you're immovable, so beset by anxiety that a kind of frozen senselessness befalls your consciousness. I don't think there are ample senses more dreadful than agonising over the nauseating taste of ruin, of impending doom ? that stems from the most blind oblivion. And the miserable part about it is that such a sense is absurd, even irrelevant, more often than not. Now, I will not go so far as to say that it is meaningless and in vain, for I believe something could be said of a telling and pregnant anxiety that could, if followed carefully to its end, be illuminating. However, man must not suffocate for too long, for such folly will in due course turn into an inveterate and persistent disease that destroys more than it constructs.

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A Bolt of a Man

February 3, 2022 | by Artful Prudence | [Link](#) | [Original Link](#)



The other day, I was expecting a parcel, a work surface to station in my newly unpacked room. A sleek top made of glass, with an adjustable function that raises and lowers the table. I was rather pleased and elevated by this piece of technology. As I was dispensing with the boxes and separating the parts, I got about two handfuls of screws, the surface, and its footing on either side. Navigating through the manual in an attempt to figure out the whats and the wheres, I found myself bolting screws and affixing the parts to bear aloft this exquisite piece of furniture, in all its august appeal. To my childlike wonder, but no so surprisingly, an imposing thought came to me as I was screwing up ? literally ? with this thing. I thought to myself, how emblematic can this painless bolting possibly be, in all its manageability and apparent ease? How inescapably unerring, how inexorably firm is the birth, and the end of everything justifiable. Here I am tightening this petty little screw whilst mulling over the signification; this screw twists and turns as I administer it, almost effortlessly and with scarcely any strain, but it then suddenly comes to a point where it must be strengthened by the tension of the tool, to be thoroughly secured and stiffened, thereby fulfilling its function. This is the point at which the screw is pursed and squeezed in, breaking through the toughening until it at last meets the bottom of the opening and is cemented in place. Once that screw is strengthened, it is effectively in working order and could be depended upon. Loosening a fortified screw is tough stuff, it doesn't unfasten itself so undemandingly, and on numerous occasions, it continues to harden with time ? the same way a solidified man is more disposed to grow stronger rather than weaker in his unity and robustness.

Discernibly, I recognised a correspondence between the two, for man's escapade through the barren lands and the holocausts of life is characteristic, in some sense, of that swift reinforcement of the

screw. Allow me to flesh this out. Man, in his infancy, gets going with an infallible peace and freedom from privation, hopefully guided and overseen by a vigorous parenthood that warrants his nourishment and endearment. Up to this time, that developing child doesn't have to contend with the ticklish responsibilities of the fully grown sensible man. In other words, he is still merely surfing in the heavens of youth. Others, such as his parents, are at the helm of his upbringing, consoling his trivialities, and showering him with desired attention and warmth to embolden his tinges of character. This utopia of sorts, however, does reach its eventual closure, and that soon to be man is in due course instituted to a modish and altogether dissimilar reality; one that's more cataclysmic and less paradisaical than he intended in his creative fancy. Much like the screw, this modernist reality calls for a nature firmly found in strength, natural supremacy, and a manly barbarity, in addition to a worthy opposition to grow vigorously in a world that mercilessly leverages feebleness.

Almost abruptly, that man, once wallowing in the naivety, irreproachability and inquisitiveness of boyish youth, is thrust in a milieu that's pervaded by unseeable darkness, and the objectionable need to establish one's liberty, among the myriad other tasks that beat off the man who just retreated from a heavenly immaturity. Everything that comes before that commencement into manhood is often evocative of a kind of portable obligation that doesn't overtax a young man's vigour, while mollifying the taste of his youth, thus making it more vividly special in his eyes. Besides, a boy in his youth is still largely resting on his family's welfare, his general sturdiness is subject to vigorous nurturing. Let us not, furthermore, misplace the indispensable role of the father in that little boy's cultivation. Shadowed by the necessity to move a heavier burden, that man's tentative apparition of the world is shattered at full tilt, and is left bathing in a shivering and turbulent sea of actuality.

This is precisely the point where he ploughs rashly into the tip of the iceberg. Moving towards revelation and mastery, he is put through the paces by pain and catastrophe, moderately ushering him down the course of reinforcing his power and smothering his weakness. If he fails to materialize, exchange blows, and persevere in the spirit of bravery, not only will he fail to fortify, but will find himself in a position that can be analogized to the screw still interminably fluttering around in disagreement ? loosened, movable, untrustworthy, insecure. If man, then, is to bolster up his might, if he is to administer himself and tighten his screws to honour his manliness and conform to his incentive ? in much the same way the screw suffices by reinforcement ? then it stands to reason that man ought to be *willing*, and further, be dense enough to stand his ground against all possible odds, in spite of the discomfort, and the irresistible hankering to succumb. There is nothing more aberrantly hateful than a man who's loosened his moral values and sullied his passions. It disrupts his dependability, while provoking an impassioned distrust in him toward people who may otherwise be downright trusting and devoid of ill-will. It is a serious failing for the man of modernity to disintegrate and slacken in this sense, while doing his best to steer clear of his greater task.

Man can, if providence permits, keep fluttering for the rest of time, in an attempt to guard his childlike and fanciful youth and undergo a drawn out and wonderful ?freedom?, but such extrication from mature duty is no bolt for liberty, or happiness, or fulfilment, or significance, if that's what man sincerely stands in need of to flourish. Man can benefit from freedom only when he has overcome impetuous desires and learned to restrain himself, without plummeting in the gloomy confines of servitude. Anyone who did it can tell you; it's a laborious task to deal with, and it entails something more than tightening one's screws. It demands adaptability, single-mindedness, and an explicit course. I carry a discrete conversancy with the effects of non-confinement, or shall I say, of too much wiggle room. Too much of anything not only seduces, but shrouds one's sight, making a poor bastard

of him. Perhaps, you've been steered to believe that so-called *freedom* will redeem you from suffering, or lead the way to that paramount contentment, but this is simply a fabrication that will dash your hopes when you ought to face the unvarnished truth. Suffering, as a matter of fact, can ? as it often does ? spring from immoderate liberty, which you have come to believe you can endure and command without suffering any impairment whatsoever. But, that's the lunacy of the lie one sells himself, the haughtiness of one's guesses. Freedom, especially an undue portion of it, corrupts the puny hand that has been graced with it. And pleasure of any kind, however spotless and righteous, can be corroded at a gallop through a lack of moderation. There are but so few who can take pleasure in liberty without disfiguring themselves, even fewer who can perpetuate it without fumbling.

Knowledge and understanding will disseminate the truth: when you have few responsibilities, there is a lingering feeling of sprightly stagnation. Further, a growing languidness befalls your spirit, your vital force stifled by staticity. Such a fatigue is symptomatic of carrying too weightless a burden. Its corollary is a touch of an apparently sunken soul, leaving you in a state that could be compared to aimless wandering. An unabating laziness subdues your functioning, stripping you of your charge and turning you into a sufferer with a loser's disposition, a victim of your own inadequacy. Every living being is degrading ? this is sure to happen ? but one ought to especially launch himself at stinking forms of decay, doing everything in his volition to preserve a degree of cleanliness and robustness, rejecting all abominable forms of dissolution; these poison one's soul. In general, life is a process of disintegration, and this happens to be one of those realities that is many a time liable to ruffle one's awareness, putting innumerable things to question, while exciting in a person a sense of profound despondency and prolonged dread, a kind of murkiness suggestive of attachment and at that, desire. To see before you the comings and goings, the bitter close, and the white dawn; the demise, and the renaissance. However life-giving the birth, and however vital the departure, one can't dismiss the soreness of heart that likes to escort withering death. To welcome your irremediable fate, and more prickly, to embrace the fate of the ones you painfully love. Neither they nor I are undyingly at hand, having to agonize forevermore ? and thus we are all, in the fullness of time, rescued by our final exit. In spite of the transitory suffering that accompanies eternal rest, there is a latent beauty in the tragic, and by the same token, a tragic detail in beauty. It not only delivers, but gives life. And if one is accepting, he ought to grasp the cyclical nature of things, and recognise the spectacle in the transience of everything that happens to come about. One's flesh is decomposable, but encapsulated within it is a consciousness that is impenetrable, unchanging, and eternal.

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The Value of Moderation

May 7, 2022 | by Artful Prudence | [Link](#) | [Original Link](#)



Our touch carries disease, because the beautifully good things that are bestowed on us are often debauched by our wretched grip. Thus, the beautiful gradually becomes the shameful, because of one's incapacity to preserve and nourish beauty without poisoning it. Beauty is vulnerable, delicate, divine and mutable, and so without a practical and fine handler, virtue will in due course meet intemperance and become a source of wrongdoing. We handle good things not as they deserve to be handled, but as we ourselves see fit, and that often translates to imposing our indisposition on them.

As a matter of fact, even the highest virtue could prove harshly violent if our actions are improper and our hold too ferocious. Further, there is such a thing as excess in virtue, since one could become so enamored with it that it becomes a source of self-indulgence, and is thus no longer virtue, but a lack of self-restraint, and therefore a limitation. As a faint yet astute observation, you can be infatuated with virtue yet intemperate in carrying it out. God's voice attunes, rather aptly, to such a partiality; "Be not more wise than it behoveth, but be ye soberly wise." [Romans, 12:3] In other words, your wisdom should keep up with your character, and above all, that wisdom should be as pure and sensible as possible, preventing any kind of insobriety that tarnishes its purity. Because remember, just because you're infatuated with virtue, does not mean you are unsusceptible to overabundance; these two can very well co-exist, and the consequence is not virtue, but a kind of abandon.

I can clearly see why temperance and moderation are superior to their opposites, for to err on their side requires self-restraint, which too demands forbearance, discipline, persistence and stoicism. And

if, practically speaking, the opposite of restraint is indulgence, then it stands to reason that the latter comes easier to weaker natures while stronger natures have more voluntary control over it and are not easily swayed by its allure. Indulgence does carry a glamour that entices people, and most who are either enslaved or repeatedly fall for its bait are weaker than those who can see through its futility and potential detriments. It is not sensible, then, neither to counsel nor pattern oneself after an expensive and brutish virtue, for the archer who goes over and above his objective fumbles just as ineptly as he who falls through ? the piercing light, in all its intense brilliance, could be just as stupendous as that unfathomable darkness that one hurls himself into.

For that reason, Callicles counsels that one shouldn't submerge himself in the depths of Philosophy to such an extent that it is no longer of service to his life. Within reasonable limits, philosophy is gratifyingly practical, but in heavy quantities it sure can pave the way to a harsh brutality, in which case it is no longer practical but hurtful ? disdainful of faith and recognized principles, adversarial to social interchange and joy, hopelessly weak at governance, assisting his neighbour or even helping himself ? a man of great impunity. Philosophy, in superfluous amounts, subjugates our indigenous and innate liberty, and with inopportune fineness and guile obliges us to drift away from that heavenly and unforced path that Mother Nature unearthed for our own good. So, the most sensible means to accord with one's own virile nature is by austerity on the one hand, and moderation on the other. To balance both constitutes the art of living the so-called good life. Without some sternness, one strays from his direction; and without some moderation, one gives rein to indulgence ? austerity to remain focused, moderation to remain stable.

Even where affairs are concerned; if a man is too keen, that sensual pleasure he wallows in when lying in bed with his woman is chastised if it's not sufficiently curbed. For you can sink into dissoluteness and immoderation, and it is certainly no honorable matter to be blinded by the rapture of sexual gratification. Matrimony is not only dedicated, but godly, and that is why the delight we procure from it ought to be earnest, sober and fused with a momentous profundity. Its aesthetic beauty ought not only to be clever, but faithful. And of course, its paramount purpose is offspring and reproduction, but there are those who doubt the righteousness of pursuing lovemaking when one lacks the aspiration of bringing the young into the world, and for good reason, since intercourse devoid of both fondness and breeding seems rather facile in comparison.

When Emperor Aelius Verus' wife objected to his licence to sleep with other women, he countered by saying that he moved as such in accordance to his own moral sense, but marriage ? far from being a loose buckle ? is an arrangement that ought to uphold both honour and stateliness over and above licentiousness and lecherous desire. For if these reign supreme, it is no longer cleanliness and virtue that sustain it, but a kind of promiscuous lack of self-control that will hastily destroy it. In a nutshell, there is no pleasure, irrespective of how appropriate, that does not come to be full of reproof in its excess. Man, by his wretched disposition and natural elements, can faintly savor a pleasure in all its purity and entirety, and he is not wretched enough until he has wielded cunning and terrible self-consciousness to heighten his own unhappiness. Deceiving oneself by manipulating the external world to our favour also has its consequences when one habitually lies to himself and others to get what he wants, or what he thinks he wants. One can no longer trust himself as he can no longer discriminate the real from the fake; his consciousness has become so muddled with fiction and deception that the truth seems to him, perhaps, as wary as the false, and that's extremely dangerous ? it could potentially leave him running in circles indefinitely. So accommodated is he to the fictions he insensibly fed himself that he distrusts himself.

In Closing

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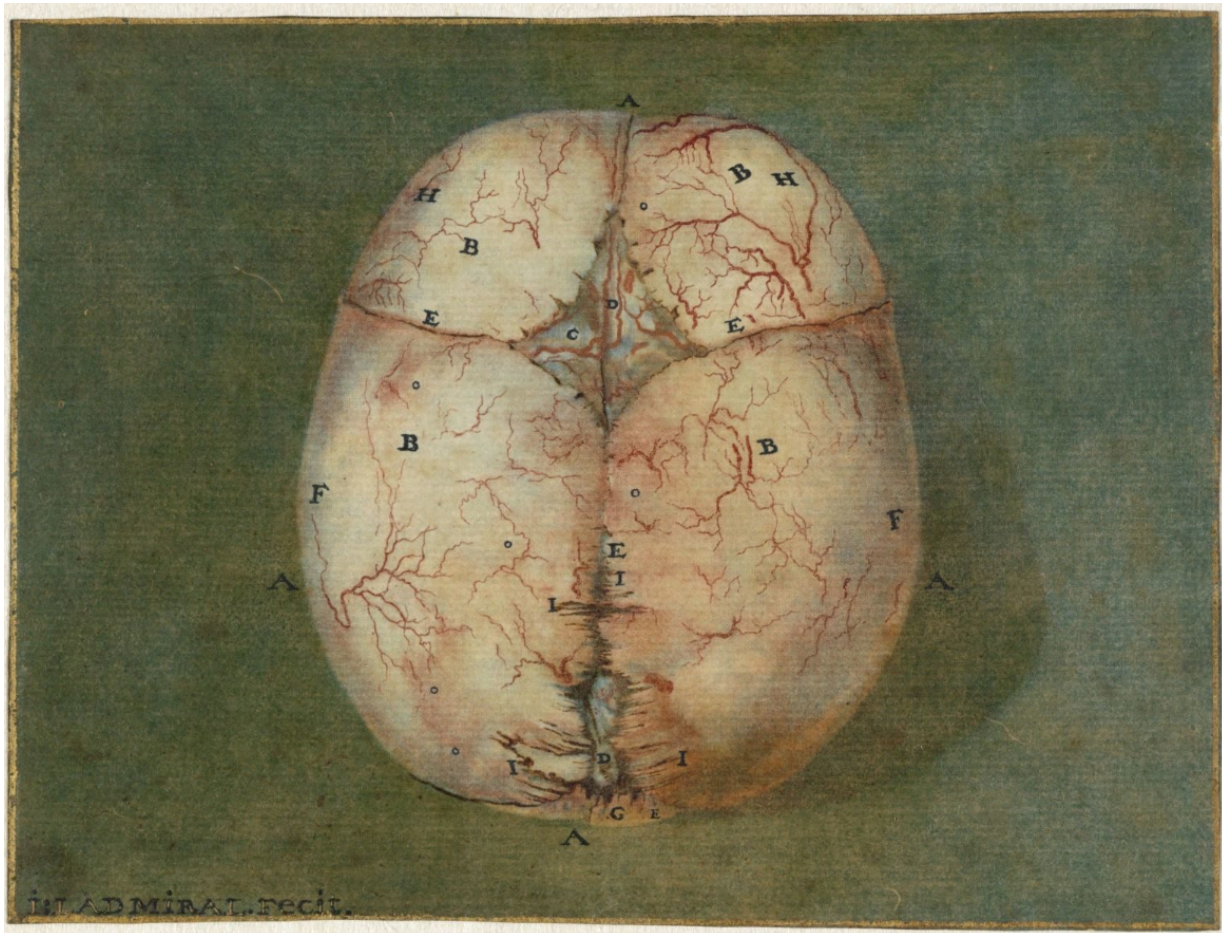
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Of Man & His Imbalance

May 13, 2022 | by Artful Prudence | [Link](#) | [Original Link](#)



Man and his Finery

?wise, lord of himself, not terrified of death, poverty or shackles? Is he a man who stoutly defies his passions, who scorns ambition? Is he entirely self-sufficient? Is he like a smooth round sphere which no foreign object can adhere to and which maims Fortune herself if she attacks him??

Plutarch once said ? and I paraphrase ? that the difference in marrow between man and man is greater than that between beast and beast, but Montaigne went farther and said that there is a greater stretch between one such man and another than one beast and man himself. It is rather staggering that everything except man is weighed up according to its own peculiar attributes ? a horse is commended for its vigorous deftness, but not for its straps and fittings. A man, on the other hand, is not truly evaluated for his own individual facets ? which are positively his ? but rather by what encompasses him, and is not really his. Why appraise a man who is covered in gift-wrap? disguising himself in elements that are not his own while keeping hidden the kernel of his true worth.

Such behaviour is very telling, is it not? There is something disreputable and suspect about this kind of duplicity that indicates a potential and very likely nastiness underlying the pretence. You are seeking to discover the merit of the blade, not of the sheath that covers it; but strip it of its case and

you may find that the finery and ornamentation of the scabbard was compensating for the shoddiness of the blade. The moral is that you don't judge a man by his regalia; you judge him by his bare spirit, stripped of all embellishments. Perhaps, you perceive him as a man of great stature because you are not discounting his high-heels, as you should if you were truly ruthless in your discernment. This, of course, is not only true metaphorically, but also literally, in some cases. The bed and the mattress are not one and the same. Hence, if you are going to determine his height, or shall I say his magnitude, you should put his lavish possessions to one side, because these are merely recreational intrusions that deflect what he's actually worth.

Accordingly, there is a vast discrepancy among men. In this day and age, nearly all men are stunned, improper, subservient, unbalanced and incessantly quivering about in a passionately uncontrollable uproar, steering them from one snare to another. Such men are over-reliant and rather fixated with the idea of control, yet they hardly have any of it. They are disunited within themselves, in that heaven and earth couldn't be more estranged from one another. And I am of the belief that when alienation and disunion are mingled together, there arises out of it a dissolution, a perversion of morals, an embittered hostility. This naturally paves the way to thorough self-destruction and unhappiness.

The Injustice in Indulgence

| ?If your stomach, lungs and feet are all right, then a king's treasure can offer you no more.?

| *Tibullus*

Be it happiness or sexual delight, neither are significant without good health and intelligence, because to relish these so-called 'goods' demands honour and dignity. Good fortune can't be relished without having a sense of its authentic flavor, for what truly brings us contentment is not mere ownership, but the enjoyment tied to it. If you can't enjoy good fortune once you have it, you're simply a fool - tasteless, uninteresting, monotonous. To be endowed with fortune and live a shallow existence, one which lacks refinement and grace and depth is nonsensical. Such a fool doesn't know what to relish as his tastefulness is deprived of palate, and so often ends up relishing nothing worthy of being enjoyed. A mouthwatering plateful of pasta is no more delightful to him than a pack of canned dog food. Even Plato instructs us when he says that health, beauty, strength and wealth are equally good and bad depending on the justice of the person bestowed with them. In other words, good things could be hurtful to the unjust, but equally beneficial to the just. It is not so much the goodness of a thing, as the goodness and integrity of the handler.

| ?Such things are like the mind which possesses them; good for the mind which knows how to use them rightly, but for the mind which knows not, bad.?

Indulgence in anything has, as one might expect, a benumbing effect. Joys which once brought you immense pleasure become insipid, even unpleasant when you've had more than your fair share without the slightest restraint. When you're deprived of pleasure, you have a fervent craving for it - the desire itself clothes onto you until you relieve it of its force; but when you have indulged in gratifying your longing, the very sight of pleasure makes you shudder in revulsion. Glancing at a woman's naked form, for instance, isn't half as pleasurable or gratifying after having just relished it so thoughtlessly. Therefore, man ought to permit himself space from eating in order to renew his hunger and be in a position to enjoy feasting.

Needless to say, a man who's in a state of incessant indulgence can't command himself, but given the general feebleness of his discernment and lack of decision making, it is easier and more viable for him to be commanded than to command. Nonetheless, in spite of the prospect of blind obedience, let us not pass over the tranquility and calm in conforming to the laws and being at the helm of yourself and no one else. Notwithstanding, even such a state of affairs demands self-command. It is preferable and necessary to be capable of leading your own way, especially if you're not leading anyone else ? you want to be so apt in guiding yourself that you need not heavily depend on anyone to hold you by the hand and direct you. As a matter of fact, this is chiefly what a great father does to his son: he teaches him to pave his own way without having to lean on others to puzzle out his course ? this is ultimately what self-sufficiency is all about; being in a position where solitariness does not put you at a disadvantage.

And I shall close off this piece with a fine turn of phrase by our personable and ever modest Montaigne, "Why do you not place yourself now where you say you aspire to be, and so spare yourself all the toil and risk that you are putting between you and it?" Don't wait around, don't temporise, don't co-exist in two minds, don't allow reluctance and doubt to impede action-taking. Whatever is holding you back could be extinguished by your readiness to take measures in the direction of your higher aims. For time is being exhausted at every step, and the more you ruminate the "what ifs?", the likelier it is that you will later repent.

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The Buried Notebooks Pt. 1

August 1, 2022 | by Artful Prudence | [Link](#) | [Original Link](#)



Preface

This piece needs a suitable opening, but no introduction will do it much justice, in my view. However, I would like to make a few things clear to you before you read the rest of the essay. Firstly, I've never wrote a piece of this sort before, thus for many of you conversant with my other writings, this is a drastic yet crucial transformation, and one I would like you to get the utmost value from. In contrast to my other writing, this piece conveys an intimate tone and deals with various impressions and perceptions that have lingered in my head for long yet were scarcely brought to light. Secondly, I desired for this piece to lack the stiffness and structure that is conspicuous in my other essays, because I would like these epistles to be read and scrutinised like a reflective journal or diary. I have intentionally preserved the organic outline of this piece to keep it unmilled, bumpy, with a few rugged edges. The turns of phrase are still imbued with eloquence and sophistication, but the structure and order of the verses abide by their purest form; raw, unprocessed, and heartfelt. I've envisioned this moment for long, it was a tricky step to make, and one I was dubious about, but it was the right one in my estimation, and I don't regret it in the slightest. This is where the crux of my prowess lays, and I must do what is dutiful and right to entrust it in the hands of those who need it.

1.1 Once again, the vengeance following a short intermission. It is rather astounding to look back at my earliest essays. There have been so many crests and troughs along the way, but it's been a revealing journey ? still is. Many aspects in my life have took on a different form, and it is at once strange, joyous and bizarre. However, it is not the first time I was overcome by the eccentricity of it

all ? existence itself seems to me to be unbelievably outlandish, incoherent, empty, yet filled with the utmost harmony, significance and profundity. Needless to say, though, I was always beset by a pale sense of culpability, because I was ? through the midst of it all ? subjugating my expressive and reflective elements more than I would have liked to.

At a swift glance, I could tell my earliest of essays were stiff and unbending. They weren't really bent to my will, they lacked the turn of mind and integrity that were prominent in my diaries, or the haphazard, unmethodical thoughts I noted down on severed papers throughout the day. There was a kind of self-abandonment embroiled in the mix, and I was very much conscious of it, but not conscious enough to turn inside out. It kept lingering behind the scenes, but I simply refused to give it the attention it yearned for. Regardless, I don't think it was wholly destructive, as substantial good came out of it, to my own surprise. Notwithstanding, I am also conscious of the fact that I am presently past that junction and I find myself brawling with an altogether different dragon. I am being called forth, at least that's how it seems to me, to shed light on that other hemisphere within myself ? the same one that was previously subjugated, neglected.

1.2 Come to think about it, I was enticed by the idea of anonymity since the birth of this blog, as it furnished me with the liberty to be vulnerable and truthful at no expense. And have my writing appraised for what it is, rather than for what it isn't ? people have a tendency to misjudge a writer's thoughts when they think they've figured him out solely on his social status or apparent merit. I didn't want to go down that road, as I know what the corollary would be. My current approach to writing is unlike what it was a year ago. Before, it felt like a game I'm always going to secure, now it feels like a gamble I am willing to lose. But perhaps, if I were to disclose my identity ? and the mystery is at once concluded ? such a gamble would not be played at this magnitude. Ultimately, both pathways will thrust me in the same course, the difference lying in the interlude between dawn and dusk. I must, both for the betterment of myself and others, endanger myself to the lunacy that lingers so desperately in my head and turn it into something fruitful, justifiable, important. Though not always conceivable, any madman should make it his aim to turn his uncontrollable lunacy into controlled excellence ? if not in whole, then even partially could be generative.

1.3 Ever since I was a boy, I can recall my obsession with words, be it through reading or handwriting, I had ? as it appears to me ? an unquenchable longing to draw off my words. The substitute seemed far worse; keeping stubborn, persistent words to myself often spelled doom, destruction, and madness, and not in some shallow light-hearted fashion, but in the most earnest, miserable and vicious a fashion. If I don't set them free, they'll devour me, or even worse, disperse slowly in my head while fortifying their authority. For the longest time, it seemed rather evident to me that wielding words to give expression to my thoughts and sentiments was the most sensible and liberating course of action I could take to preserve my solidity and sanity. I know this through and through, as I have already gone down the other side of the road, and I happen to know where it leads because I patiently suffered its consequences. Kafka was more than right when he said that a non-writing writer is a monster courting insanity ? I get very much the same impression when I withdraw from the pen for too long; my head becomes tangled with thoughts. Writing is the medium through which I organise my brain and discard the useless junk that contaminates my balance. For that reason, if I deprive myself of that practice, not only do I suffer because I starve myself of art, but I also suffer because I deprive myself of strength and beauty; if these are wholly absent in my everyday life, my sense of purpose is going to fall out of line with the higher trajectory and the terrain I aim to traverse. The extent to which I pivot on the pen for soundness of mind and stability is not immediately

perceptible, but I don't think I could possibly penetrate the depth of my reliance on it. It is when I withdraw from the practice that I can quickly perceive how my insanity is not being brandished to create something beautifully meaningful, or meaningfully beautiful. I have been, along this expedition, led to the conviction that I was meant to commit to paper and put a word out there. Though the message may assume different forms according to time and circumstance, the point remains: the chief transmission of that message will always be the pen ? there is no superior medium that echoes my soul as clearly and eloquently as the written word. And by *eloquent*, I do not mean it in the sense of *persuasion*, but in the sense of *sensitivity, revelation, expression*. These are the fundamental cornerstones of beautiful writing. In their absence, words lack the gravity and weight to tug, enchant, and enrich the reader. I write to set my soul at peace, first and foremost, and do with utmost sincerity what the gods are summoning me to fulfil.

Some of you will read this and relate in anticipation, but I must be totally honest, both with myself and you, the reader. I don't write with the fervent hope that other people will sympathise with my message, far from it. If I pursued such a path, my writing would be devoid of creative power and channel a corrupted tone ? such words would need to be contrived and fabricated. If I am striving to neighbour on the summits of beauty, such a course seems more than obstructive and preposterous, and may very well rob me of the prospect of being a light-bearer to the reader who sought my work for its bountiful substance, integrity and truthfulness.

If I refrain from accustoming myself to this needed course of action, I am by all means falling short of expectation and betraying what I've been endowed to carry out. One's fate is a sticky and complicated matter, but I have ? ever since undertaking this pursuit ? encountered innumerable synchronicities and evident symptoms that suggest my speculations are not mere hallucinations, but concrete manifestations of higher power. Life is filled to the brim with happy accidents, but some serendipities are too *?unaccidental?*, often even predictable, to be considered accidents. In my experience, life could be likened to one greatly planned twist of fate, as we all in some way or other defy the boundaries of our own unique existence and then marvel in disbelief.

1.4 Hear me out, if you are being called forth, if you are being solicited to write, and you subsequently fail to follow through, whether by idleness or lack of determination, you can be damn certain you will in due course reproach yourself for it. Though the artist within ought to be cultivated and nourished by diligence, he is summoned by divinity to write. If he happens to pay no heed to his task, he will feel divorced, he will sense a disunion between himself and the world outside him. Each thought that moves near, each sensation that extorts, each experience that endures in your memory; each time you hang up the phone, you are oppressed by guilt, by repentance, by self-loathing. Because you intrinsically know, you know what you should be doing, but you can't summon the courage to ruthlessly hunt it down, and possibly kill you. The artist within you is a *monster*, and if you deny his requests, you will still have to surrender your will to his, because he will weigh you down with regret and culpability. He's trying to get you to listen, but you choose the inferior alternative. That's what it's like to be an idle artist ? you are pressed on, interminably, desperately, to create.

Be it when I'm having a coffee, taking a walk, or lavishing myself in the mighty mediterranean seas, I am always exposed to the possibility of disillusionment if an idea or opinion befalls me. I used to think that all great thoughts tend to boomerang back at some other favourable point in time, but this is not always the case. We will never know the weight of our strayed thoughts, since we never gave them the attention they deserved. Often, we inherently recognise the compelling nature of an

impression, but still decide to let it pass as an ordinary thought. This is squandering opportunity for heedlessness. It leaves you in the dark alleys of misgiving and frustration, as you keep asking yourself what could have come of it. But, I understand, I understand that it's a difficult task to meticulously and diligently write everything down, carrying a journal with you everywhere you go turns into a uniform duty, and it's certainly demanding after a certain point.

1.5 You were brought forth to write, you are prompted to write, but you refuse. That's a misfortune if you ask me. I wish I could extend my hand and grant you a voice, but it's not my duty to coerce you into such pursuits. However, I will say this. There are countless souls, tormented without much hope, that would be served by your bent and brilliance, but they'll never stumble across it unless you transcend your own weakness and give your words clarity. It is not wise to act against your heart, but often it is more a matter of getting down to it; only then can you pour your soul and heart into it with utmost intensity and discover your finer inclinations. For an artist to mature and burst forth, he must commit to his art in a profound manner; earnestly, wholeheartedly and passionately, invigorating his art with the beauty he conceives most highly, transforming each turn of phrase into a poetic, symbolic, and moving verse ? that's how the artist elevates and inspires, how he fires one's imagination and awakens the prolific and high-yielding monster in the aspired readers. Ultimately, realising such a vision requires that the writer accustoms his will to writing for himself, for that is the only process which enables the reader to relish what was written, acknowledging the utility of his self-serving-ness.

The artist can't starve himself of art, can't starve his imagination, leaving no room for it to wander. It must be given the space to cultivate itself. If the artist doesn't capitalise on his aptitudes ? which happen to be crucial and of utmost significance ? he deteriorates from within and subsequently suffers dearly. When I ponder it, though, I can offer my condolences to the lost artist. I was never told why I should write anything, or that I even should, to begin with, and it always left me burning with curiosity why the simplest of instruction seems so shrouded by inadequate and feeble knowledge. We have a liking for complicating things, as it turns out, and in the process fail to determine and define the simplest, most crucial of instructions. The importance of being articulate, eloquent with one's words, couldn't hardly be more requisite in this climate, an age of plentiful information ? a great deal of which tends to be incomplete. The nuisance is not that we have too little information, far from it, it is simply that we have it in excess, and the greater majority of people are incapable of sieving the jewels from the canister of litter that occupies the media, for instance. People are inept, clumsy and naive, they can't strain true knowledge because they don't know where to find it or what it looks like, but they do believe they possess rightful knowledge through impoverished sources; that's all they know, they soundly believe it sufficiently optimal.

1.6 It's a great tragedy, then, when the artist loses himself in the murkiness of modernity, as he not only lacks the direction and determination, but he's incessantly misled by the corrupted sources that influence his inferiors. It wouldn't be too long until he becomes one of them himself. The herd morality is more real than you would like to think, and so is the crab-bucket that is so prevalent among the lowliest, most degenerate of crowds.

Learning to write seems like an easy proposal, but how many of us can actually write and have been instructed on the art? Most people think they can write, but do so very ineptly and with cowardly finesse, because they confuse ordinary, mundane writing with the kind of writing that beautifies one's soul, elevates one's spirit, deepens one's heart. To conflate the two is, in my estimation, a mark of ignorance, and to think yourself capable of such mastery without earnest effort and care is at

the height of arrogance.

1.7 If we are to discern writing as an art, as a pure, costly and invaluable virtue, we ought to require in ourselves something more than mere attention, in fact we necessitate a fecund judgement, and the kind of sophistication that can't be instructed in contemporary schools of education. The corollary to this is the willingness and resolution to undertake the adventure single-handedly, priming yourself to the art. If you diligently follow the road, you will find that the lonely road is the pathway each man must take on himself, experience, live through, and endure. Then his existence becomes a form of rebellion, not a drudge to passableness and conformity, but an overman, a titan who stands above and beyond the incapacities and weaknesses of the crowd. I can assure you; there is no possible means to rise above the fray unless you turn your existence on its head in a spirit of intense defiance. All great men, the loftiest of them all, have transcended the bounds of downcast living because firstly they despise what they see, and secondly because they don't want to be despicable people. The difficulty, often, lies in one's incapacity to recognise how despicable a person he is, and thus never takes up arms against his own insufficiency.

As Miller used to say, to make living itself an art; that has always been my chief aim, because it is through that striving I feel most animated, lively, full of life. To live well is not sufficient, the good life must embody the aesthetic sensibility of divinity, the moving, tasteful, subtle details of eternity. And the only way to personify that way of life is by tending to honesty, truth, integrity and nobility of soul. These are obviously vague terms among the passable, but they carry immense weight among the weighty. When I say *integrity* or *truth*, I mean the complete embodiment and acceptance of hardship and evil ? it is not only the fine qualities of goodness that we must admit, but also the deeper, darker qualities of the savage. Life is then far more sincere, complete, and deep-seated ? you are not merely carried away by the shallowness of dissolution, you are grounded and firmly rooted to the earth, your roots reaching down the abyss. [That's almost a Jungian recital]

Tomorrow Never Comes

August 6, 2022 | by Artful Prudence | [Link](#) | [Original Link](#)



The largest lie one tells himself; "I'll do it tomorrow." Since the present isn't appropriate and one's duties not important enough to be taken seriously. It's commonplace, all too familiar. The most unexceptional justification shared among mankind. It's foolish to imagine that you're likelier to do something *tomorrow* rather than today, as you know and understand that when *tomorrow* comes, you'll simply find an inventive yet nonetheless obstructive justification to avoid doing what you should to carry out your essential duties. You know what you should do, you know you're lying to yourself. You know, too, that any unsound excuse is inhibiting your development. But you tend to do it anyway, deceiving yourself with another cosy presumption: you *think* you have time to hang around. But you don't? you don't have as much time as you think. This shouldn't be perceived in a daunting light, it should conversely be your great assistance, provoking a sense of urgency to make towering headway, to rise above the crowd and trounce every past excuse that brought you to a standstill. Nothing is more anxiety-provoking than paralysis. And one happens to impose it upon himself with insufficient knowledge. You come to feel that relishing the familiar comforts of the present will keep your difficulties at bay.

Troubles propagate and grow when they are frequently evaded. You could deprive your senses to forget your problems, but that doesn't exterminate your difficulties, it merely aids in your negligent discontent. Postponement generates more perverted worry than conflict ever will. You may address conflict and plummet wretchedly into abyss. That's likely to happen, as it often does. Nevertheless, cultivating the valour and will to plunge is far more fruitful and admirable than being a useless

coward, good for nothing, trembling of life and death. Being inept is superior to being good for nothing. The incompetent-resolute fool is likelier to prosper than the coward who neither tries nor fails, who's inexperienced in hardship and drifts heedlessly through life without a set aim. You can scoff at the fool's failure, but he's less despicable than the coward who can't conceivably fail by his incapacity to try. The fool who persists in his folly may become wise, but the coward who doesn't fall will remain an incurable loser.

If you ask me, I would rather look like a fool than remain an eternal nobody, because while I may momentarily embarrass myself by my idiocy, I can be sure that it will impart to me some profound moral through which I could draw out wisdom. That's what experience is for; to be capable of synthesising the knowledge it provides and subsequently administer it. However ? much to their detriment ? the cowardice of the indolent can't profit from what experience has to offer, since they refuse *experiencing* to begin with. That's a serious catastrophe. And how do they refuse *experiencing*? By vicious, labour-saving, and opportune postponement of doing something today, right at this moment, without disturbance. They can't, their impulse too strong, their will too impoverished. To stimulate inside man the kind of *will* that will dismantle his laziness and obscurity, mere encouragement is insufficient ? something more is demanded, something more fundamental, there I say perennial.

I truly believe that self-discipline is where *order* and *will* reconcile and move in euphony. A man hampered by the compulsions of laziness can't conceivably proceed in harmony with either, since he clearly can't command or restraint himself. Incessant idleness becomes an illness, not an impediment one could comfortably overcome. The difficulty is more firmly embedded in one's nature. While the shiftlessly idle find comfort in tomorrow, the firmly determined find security in today, as they understand not only the transience of existence, but their necessity to rise above the limitations that prevent them from experiencing, living, revelling.

Their will to suffer, to pursue excellence, to fight for something, pervades their soul with an intense obligation to sacrifice present gratifications for longevity, meaning, and ultimate fulfilment. Such a keen necessity is not born of weakness ? quite the contrary ? it is born of hardship, and subsequently the strength to endure it. While this sort of self-control comes easier to the few, each and every man ? in spite of his innumerable faults ? could become disciplined enough to lead a life devoid of unrestricted laziness. More importantly, with the enlightened knowledge that if he does occasionally fall off the carriage of restraint, he will not loathe himself to the point of destruction, further condemning himself through inordinate indulgence.

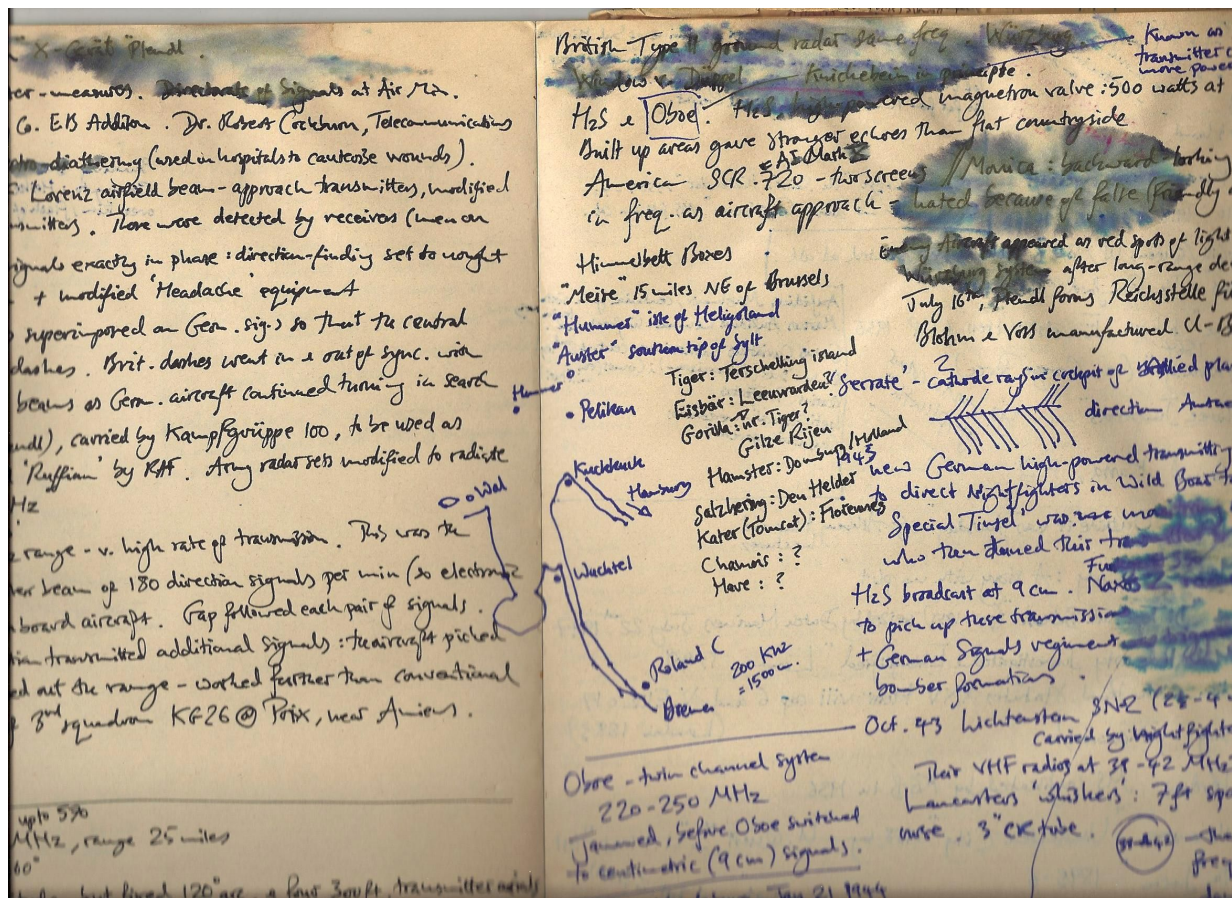
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The Buried Notebooks Pt. 2

August 9, 2022 | by Artful Prudence | [Link](#) | [Original Link](#)



1.8 Knowing what it means to be pure and virtuous is not at all the same as being a personification of these qualities. I could be totally conscious of virtue yet completely lack it. Similarly, one could detest immorality, but that doesn't make him any better than he is. You know, there was a time when secreting my wickedness seemed like a reasonable course, but now I firmly oppose it in indifference. It is not an easy task for one to recognise his wickedness, and subsequently grapple with it. If one ceases to address it, and fails to bring himself together, it transforms into a terribly destructive plague.

1.9 My very existence, as it appears to me, is occupied by an immoderate amount of summits and ravines. It often feels like I can't find some repose away from the confusion and madness that contaminates my being. There must be some source of unease coming from anywhere and everywhere. If there isn't, I'm not living, just hanging above troubled waters. There must be a problem, is that not true of all life? There must be some source of anxiety, so that my most fervent desires and fears are frustrated and burrowed under. Wasn't the Buddha correct when he said that desire is our chief cause of suffering? If I were so selflessly valiant, restrained to the point where my desires are perfectly subdued by a lofty composure, none of this pandemonium would be taken earnestly, and there would be no disquiet pertaining to my pressing need to watch over my perverted desires.

2.0 But then such a state of affairs raises another question, would such supreme calm and order grow monotonous? Would I, perhaps, start to loathe the fact my life is devoid of unease and difficulty? If I were so invincible, whereby nothing would phase me, and my towering strength was superior to any

stumbling block life could hurl at me, would life be perceived as an interesting game worth playing? I get the sense that that kind of omnipotence could be fatal, and would shortly engender within myself a repetitious, dull, and flat existence. Because chaos has that magical effect, in spite of its great stamina and pressure; it naturally conveys stupefaction, wonder, mystery, vacancy, etc. These senses imbue life with an ambience that elevates our experience.

2.1 It often requires great sadness to have something to write. I may despise the misery that overcomes me, but I could be grateful for what it grants me: the pressing, violent, raging urge to write, to relieve myself of suffering and find my way back to serenity. A great deal of striking poetry has sprung from the deepest gullies of immense regret, depression, and sorrow, and it would be a terrible catastrophe to mankind if man was insensitive to melancholy, because of the sheer beauty it has erected. And if we didn't have among us the despicable ugliness that contaminates eternal beauty, we wouldn't bear the capacity to acknowledge true beauty. We puzzle out things by contrast, and if you exterminate that disparity, you also take the life of profundity, flattening the depth that imparts basic significance. This is ever immanent in numerous facets of life. While women may signify the void; emptiness, darkness, disorder, tenderness and so forth, men signify a certain richness and light; hostility, boldness, heroism, dominance, strength etc. The beauty and harmony of course lies in the union between the two opposites, but corrupt one and the other will suffer. While two corrupt ends may cancel each other and lead an apparently attuned dance, they are nonetheless bastardised within and thus in strife with themselves. Such a union can't possibly preserve itself, and very often doesn't because corruption has that cruel repercussion; it doesn't permit inward stability and freedom from contamination ? it ought to infect and tarnish the beautiful, it abominates cleanliness and makes a dreary effort to beat it hollow.

2.2 Perhaps, the vulgar ? that is, the vast proportion of men and women ? value the empty and meaningless more than they value the profound and meaningful, thus orienting their life in such a way that revolts against honour, righteousness, and purity. I can't imagine, however, how such dissolution and infatuation for the shallow and vacant could grant man the kind of fulfilment that is basic to his nature. If man treasures the meaningless and makes a fervent effort to sustain it, how could he ever sense the fulfilment that is a natural corollary to a meaningful existence? The fullness in meaning is inherently masculine, but the emptiness is inherently feminine. What does that indicate about the current state of culture? Anyone with some degree of clarity would discern that the fullness that was once requisite and customary among all strong men alike has been relinquished. Its substitute ? emptiness ? is its inferior and feeble opposite. Ever wondered why we are so unhinged in this muddled puddle of chaos? When the fullness inherent in man ? that engenders order, substance, strength, and stability into the world ? has gone astray, and the emptiness inherent in woman ? that engenders disorder, hubris and pride ? has risen to revolt, we suffer the toils of our own capitulation and weakness.

2.3 All men have buried within them the criminal, the transgressor, the sinner. And only those are valorous enough to clasp it in their arms and master it are true men, the rest become, as Nietzsche put it so beautifully, domesticated dogs. You may pity the dog for being compliant with the leash that confines him and call him obedient. But do you realise how much he's sacrificing to be sold into slavery? Men didn't come here to be trained and disciplined by women. Docility of this magnitude nauseates, it is the mark of great distaste to fall to your knees in such acts of blind submission. In a world of dogs who are kept ignorant of their own servitude, no wolfish man ? strong, honourable and upright ? will be revered for his superiority. Conversely, he will be perceived as the chief threat ?

dangerous and *toxic* ?because he may, by his virile will and heroism, awaken once more in slumbering men the spine and mettle that was once shared and of the essence among them; it had, as a matter of fact, brought them together ? an irresistible force that sparked off immense light into the world. A fire for eternity.

You must sin against the degeneracy of the time if you desire to preserve some element of cleanliness. I see no other alternative to this, once you abide by the absurdities of modernity, you are then condemned tenfold for the opposition you may put up later. And isn't it a callous deception, even an irresponsible one on the side of women ? in spite of men's cowardly submission ? to enforce and endorse the kind of feebleness and timidity that they find no security in, that they are repelled by, that in due course leaves them vulnerable? I've always asked myself how such women could concurrently demonstrate the qualities of cruelty and foolishness, as if they sadistically love to exploit through instruments of deception, while irresponsibly exposing themselves to danger, to the possibility of no return, to the likelihood of getting cheapened, rather ruthlessly, by the inevitability of oldness.

2.4 Perhaps, the man of modernity should learn to arm himself with the kind of savage callousness that is typical of hubristic women, and then sharply treat them with their own medicine, because that is the only way they surrender.

2.5 If the only way to sustain a meaningful life is to suffer, we certainly didn't come here to enjoy ourselves, but when you do discover that a great deal of living involves suffering, you naturally question where the meaning lies. When I'm enduring pain, I can't immediately tell how meaningful or meaningless it is, but we do tend to ascribe happiness or some form of contentment to where meaning lays itself, and when we find out that meaning is more synonymous with sacrifice rather than satisfaction, we are rather disappointed, even often resentful. We hold the belief that because we are suffering, our existence lacks meaning since everyone's chief aim is to be happy rather than fulfilled. But can't one suffer in the light of fulfilment, can't one suffer purposefully without despising himself and life? Wouldn't this be the apex of meaning? The rich life orders suffering, but suffering is painful and unpleasant. Couldn't suffering be more pleasant by making it more useful and significant?

Don't we impose a great deal of suffering on ourselves? That's extremely unpleasant in and of itself, but what about the suffering that is imposed from outside, that often collides with the wretched suffering of our own ? the eternal course of nature ? what are we to do about that? If it is a matter of fate and beyond our reach, why do we try and grapple with it as if we could influence it? It seems rather foolish to be so ignorant as to believe your desires ? that you prioritise over God and shelter passionately ? are more right than your providence, that is laid down by divinity. To reduce our desires and subsequently accept our fate, that is a difficult task. But one should not suppose that because his fate is in opposition to his desires and will prevail over them, life is fundamentally meaningless and to no avail and he should take it against God. If fate is not in our hands, who are we to know whether it is less right for us than what we think is desirable? What we think is desirable is not always as right as fate, we shouldn't suppose that we ultimately know what is best for us and at what time.

Online Dating: How it Deceived Man & Woman

August 31, 2022 | by Artful Prudence | [Link](#) | [Original Link](#)

The other day, I was thinking about online dating. How it has completely transfigured the game. How it has enforced a repulsive laziness, a sure risk aversion in men that is eventually a terrible disservice to their capability. I figured this rightfully deserves to be a theme of discourse. Much to our detriment, it has falsified and deceived the youth, it talked them out of voluntary confrontation, it afforded them an out from the pangs of rejection, it diminished their bravery, it tampered with their vigour, and like obtuse sloths, it turned them into loafing snowflakes, unwilling to step beyond their accustomed confines.

Online dating has made it easier than ever, almost to a disgustingly unchallenging extent, to meet women and, should you be burning for it, sleep with them. It has, in numerous subtle ways, perverted our reward centres and comfortably helped us down the path of least resistance, where rejection is slight, and physical contact is absent at the outset. In a matter of a few minutes, you can swipe a great multitude of women, potentially match with them, and if you're sufficiently quick-witted and well proportioned, meet them shortly after. And mind you, you're doing this on a phone with no foregoing investment from your end. That means if you're refused or disregarded by a woman, you don't really suffer a cruel blow ? certainly not as cruel as the prick of real rejection ? and can swiftly move on to another. If one declines, you move to another, rinse, repeat, so on and so forth. It's all well and good, you have this vast admission to meet women of all shapes, sizes, and complexions ? most of which are vaguely beautiful with a haughty character ? to gratify your uncontrollable lust. Because any man in his right mind knows that no gracious woman with the promising potential to be his own will be found swiping the interminable galleries of tinder. And if we were truthful with ourselves, we would understand full well that if she were reasonable and deserving, she would have better things to do than waste her time throwing herself to a raft of men and engaging in wild licence, or amass great attention to momentarily die down her insecurities.

Anyhow, the point is this: in spite of its painless convenience, it has enfeebled man more than it has hardened him. Not to mention the displeasing truth that underlies these crude dating apps. If you're an unattractive man with neither looks nor stature, you're almost instantly ruled out, because you're competing with men who are older, more handsome, more powerful and generally more competent and appealing than yourself. And discouraging though it be, it is not as pleasurable as you think ? and certainly not for long ? for the men who are dominating the online dating game. Their options become so vast, that there's hardly an obstacle to be overcome anymore, there is no pursuing, no lingering uncertainty, no potential rejection.

You may despise all these so-called hindrances because they demand confrontation with consequences, but when you extinguish them from the game, the game no longer grips you, it's not an adventure, it becomes a foreseeable transaction ? one that is unbelievably transient, superficial and driven purely by carnality. Anyone who uses these dating apps knows one thing for a fact, even if they don't admit it to themselves [especially women]: everyone is looking for a quick fuck, get it over and done with, and move on to whoever is next in line. There is no passion, sentiment, depth or intensity, there is merely the intercourse and the short and repetitious overture that comes before it. The shallowness typical of modern dating is regrettable and shameful. But beyond that, it is a barbaric fraud, in that it deceives man into believing that because a great many women find him

desirable, and grant him the choice of intercourse, he has arrived at the summit. This couldn't be further from the truth, for when such an endeavour is wallowed in and quenched, what remains of man is not the quintessence that governs his soul, but the vain residue of an unscrupulous mind that has been impoverished by incessant gratification.

Some of these men, far from being dull, do sense a latent strife, despair and attachment, what started off as an excursion for entertaining pleasure, has turned into an urgent craving that could never be gratified, subsequently casting a gloom on their very being. It is natural and unsurprising for the common man to be inclined to envy and a certain self-loathing, when he discovers that a small minority of men are man-handling all the women, leaving the lesser scraps to everyone else.

However, you should not make that hasty supposition that many a degrading man does not suffer the tedium of ease, the deprivation of challenge, the lack of pursuit that accompanies the unrestricted abundance of online dating. One need no longer step out the door and lay himself bare to the possibility of sharp rejection, he need not learn the beautiful subtlety that charms and disarms a delicate woman. He no longer gets to revel in the scuffle that sweetens that culminating pleasure ? at the back of his mind, he knows he can get to the same end without sparing an effort.

Once more, if such a man had his desires straightened and his integrity unharmed, he would not only shun the idea of convenience for the sake of gratifying sexual passion, but also the readiness to make love to depravity, to shallowness, to filth, to the most towering and foul vanity. The women who he previously slept with for mere ephemeral pleasure would no longer be agreeable to his taste and would, in all likelihood, incite a kind of distaste and revulsion inside him that was previously lacking. It is profoundly disappointing to see vigorous men lose their edge, even despise it, because of their freedom from hardship. Through the ease of technology, we have turned unproductively idle, and to a remarkable degree, vainly soft and fearful.

Without a question, apps like tinder are made primarily for women, and only secondarily for a small minority of attractive men. At her disposal and comfort, a woman could swipe a couple dozen men a day and have the unreserved choice to meet most of them, with the vast majority of them following through. And let us not forget the profusion of corrupting and detrimental validation she receives on the daily; and then one wonders why such women have grown so relentlessly immodest, arrogant, vulgar. How can she not? She is interminably lied to and flattered, both about her physical beauty and her inherent character. It is not so much the so-called 'assholes', for a lack of a better word, that arouse a contemptible vulgarity and cruelty in women, but the hateful hoard of submissive, spine-bending men who not only shower her with unthoughtful compliments, but deceive her with foolish lies to lure her in bed.

Nothing is more despicable than the vulgar woman and the spineless man. When they collide, both of them are defeated, neither comes out on top. Vulgarity is a divergence in women, but so is that spineless timidity, that cowardly ignorance in men. Culture, however, has managed to deceive both; on the one hand, women think they're rightly free spirits because everyone spurs on their revolting liberalism; on the other, men have become emotional wrecks devoid of both honour and stoicism. Encouraged to emulate effeminate ways, they surrendered authority and adopted the attitude of compliance, of domestication, of unintelligent transparency. They have, as a matter of fact, been stripped of their wit and ingenuity.

In general, I truly believe that online dating has, above all else, greased our palms, as it were, and left us smeared with a kind of miserable perversity, a silent loneliness, a disparaging unhappiness. All the ancient sages understood the fierce pull of sexual passion, the ills of indulgence, but they too

instructed us in how to shun its lures to preserve soundness of mind. But many a man, as it seems, has turned stone deaf to the perennial wisdom of the ages – be it by ignorance or lack of education ? and instead concerns himself with everyday conventions, which always tend to be diluted, indifferent to the truth, and embellished with a great many pieces of fiction.

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Cheers!

AP

Buried Notes on Love

November 2, 2022 | by Artful Prudence | [Link](#) | [Original Link](#)



1.1 And then one day, it transpired, an enormous and perplexing sensation, a neurotic fixation, hard to lay a finger on. As if all at once, it struck like a thunderbolt dead in the center of a bright yet cloudy landscape. Could it be deep intimacy, or a mere inscrutable delusion? It was too premature to tell. The boundless uncertainties, the turmoil, the sheer unrest and disruption of one's self-possession put everything to question. Was the preceding and perfect solitude a prelude to an interminable and unsound madness?

1.2 How delicately she played her role, how subtle were her steps, as if to ensure his ignorance of her careful treading. What a delight it is to be endowed with the chance to dance, with the occasion to gamble with danger and destruction and death. And what one is willing to abandon for love! Even among the countless uncertainties and omens that playfully present themselves at the outset; for love, man dares to blow even beauty to pieces.

1.3 One may have been led to believe that love is a profound and meaningful delight, what one hardly talks about is what precedes it and protects it ?the suffering, the agony, the apprehension, the on-edgeness of continually, anxiously trying to possess what is liable to escape one's grip. To love deeply, unreservedly, truthfully, can turn out to be a hopelessly terrible thing, but for love? Anything for love!

1.4 Love, as it turns out, is a burden, a very eccentrically beautiful burden that could not possibly be encapsulated in words. And if one were to expound its infinite shades, he is likely to fall short of

faultless ? there is no way to gently define love, without successfully overlooking an indelible fragment of it.

1.5 One could say what love is not, but even doing so he often loses balance. It is easy to presume what love is or could be, but why is one so sure, so undoubtedly convinced that to desire it is fundamentally good and thus necessary? It is courageous, if you ask me, to wish for that which you seldom experienced and felt in your bones.

Many things are permitted in love, a gamble worth playing, and even if one suffers defeat, one still bears within him the fullness of experience, which is writ large expansion of consciousness.