

# A Personal Journey to Philosophy

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# Contents

1	Jordan B. Peterson. <i>12 Rules for Life: An Antidote to Chaos</i>	4
2	Miscellaneous	34
2.1	Young, Dumb, & Broke . . . . .	34
2.2	Existential Crisis . . . . .	34
2.3	Meaning of Life? . . . . .	34
2.4	Art of Balancing in Life? . . . . .	34
	Bibliography	36

# Foreword

A *personal* journey to philosophy – the hardest subject I have ever faced to & fought against. A collection of quotes from different resources, e.g., philosophical books, websites, forums, and Facebook philosophical pages, etc., and some *personal* (again) thoughts about them.

# Basic Terminologies

- **philosophy** [n] **1.** [uncountable] the study of the nature & meaning of the universe & of human life; **natural philosophy** is an old term for the study of the physical world, which developed into the natural sciences; **2.** [countable] a particular set or system of beliefs resulting from the search for knowledge about life & the universe; **3.** [countable] a set of beliefs or an attitude to life that guides somebody's behavior.

# Chapter 1

## Jordan B. Peterson. *12 Rules for Life: An Antidote to Chaos*

### Introduction

“*12 Rules for Life: An Antidote<sup>1</sup> to Chaos<sup>2</sup>* is a 2018 self-help book by the Canadian clinical<sup>3</sup> psychologist<sup>4</sup> Jordan Peterson. It provides life advice through essays in abstract ethical<sup>5</sup> principles, psychology, mythology<sup>6</sup>, religion<sup>7</sup>, & personal anecdotes<sup>8</sup>.”[...] “The book is written in a more accessible style than his previous academic book, *Maps of Meaning: The Architecture of Belief* (1999). A sequel, *Beyond Order: 12 More Rules for Life*, was published in Mar 2021.” – Wikipedia/12 Rules for Life

### Overview

**Background.** “Peterson’s interest in writing the book grew out of a personal hobby of answering questions posted on Quora; 1 such question being

**Question 1.1.** “What are the most valuable things everyone should know?”,

to which his answer comprised 42 rules. The early vision & promotion of the book aimed to include all rules, with the title “42”. Peterson stated that it “isn’t only written for other people. It’s warning to me.” – Wikipedia/12 Rules for Life/overview/background

**12 Rules.** “The book is divided into chapters with each title representing 1 of the following 12 specific rules for life as explained through an essay.

1. “Stand up straight with your shoulders back.”
2. “Treat yourself like you are someone you are responsible for helping.”
3. “Make friends with people who want the best for you.”
4. “Compare yourself to who you were yesterday, not to who someone else is today.”
5. “Do not let your children do anything that makes you dislike them.”

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<sup>1</sup>**antidote** [n] **1. antidote (to something)** a substance that controls the effects of a poison or disease; **2. antidote (to something)** anything that takes away the effects of something unpleasant.

<sup>2</sup>**chaos** [n] [uncountable] a state of complete confusion & lack of order; in physics, **chaos** is the property of a complex system whose behavior is so unpredictable that it appears random, especially because small changes in conditions can have very large effects; **chaos theory** is the branch of mathematics that deals with these complex systems.

<sup>3</sup>**clinical** [a] [only before noun] connected with the examination & treatment of patients & their illnesses.

<sup>4</sup>**psychologist** [n] a scientist who studies psychology.

<sup>5</sup>**ethical** [a] **1.** connected with beliefs & principles about what is right & wrong; **2.** morally correct or acceptable.

<sup>6</sup>**mythology** [n] [uncountable, countable] **1.** ancient myths in general; the ancient myths of a particular culture, society, etc.; **2. mythology (of something)** ideas that many people think are true but are in fact false.

<sup>7</sup>**religion** [n] **1.** [uncountable] the belief in the existence of a god or gods, & the activities that are connected with the worship of them; **2.** [countable] 1 of the systems of belief that are based on the belief in the existence of a particular god or gods.

<sup>8</sup>**anecdote** [n] [countable, uncountable] **1. anecdote (about somebody/something)** a short, interesting or funny story about a real person or event; **2.** a personal account of an event, especially one that is considered as possibly not true or accurate.

6. “Set your house in perfect order before you criticize the world.”
7. “Pursue what is meaningful (not what is expedient<sup>9</sup>).”
8. “Tell the truth – or, at least, don’t lie.”
9. “Assume that the person you are listening to might know something you don’t.”
10. “Be precise in your speech.”
11. “Do not bother children when they are skate-boarding.”
12. “Pet a cat when you encounter<sup>10</sup> one on the street.” – [Wikipedia/12 Rules for Life/overview/content](#)

**Content.** “The book’s central idea is that “suffering is built into the structure of **being**” & although it can be unbearable<sup>11</sup>, people have a choice either to withdraw<sup>12</sup>, which is a “suicidal<sup>13</sup> gesture<sup>14</sup>”, or to face & transcend<sup>15</sup> it. Living in a world of chaos & order, everyone has “darkness” that can “turn them into the monsters they’re capable of being” to satisfy their dark impulses<sup>16</sup> in the right situations. Scientific experiments like the **Invisible Gorilla Test** show that perception<sup>17</sup> is adjusted to aims, & it is better to seek **meaning** rather than happiness. Peterson notes:

“It’s all very well to think the meaning of life is happiness, but what happens when you’re unhappy? Happiness is a great side effect. When it comes, accept it gratefully<sup>18</sup>. But it’s fleeting<sup>19</sup> & unpredictable<sup>20</sup>. It’s not something to aim at – because it’s not an aim. & if happiness is the purpose of life, what happens when you’re unhappy? Then you’re a failure.”

The book advances the idea that people are born with an instinct<sup>21</sup> for ethics & meaning, & should take responsibility<sup>22</sup> to search for meaning above their own interests (Rule 7, “Pursue what is meaningful, not what is expedient”). Such thinking is reflected both in contemporary<sup>23</sup> stories e.g. **Pinocchio**, **The Lion King**, & **Harry Potter**, & in ancient stories from the **Bible**. To “stand up straight with your shoulders back” (Rule 1) is to “accept the terrible responsibility of life”, to make self-sacrifice<sup>24</sup>, because the individual must rise above victimization<sup>25</sup> & “conduct his or her life in a manner that requires the

<sup>9</sup>**expedient** [n] an action that is useful or necessary for a particular purpose, but not always fair or right.

<sup>10</sup>**encounter** [v] **1. encounter something** to experience something, especially something unpleasant or difficult, while you are trying to do something else, SYNONYM: **run into something**; **2. encounter something/somebody** to discover or experience something, or meet somebody, especially something/somebody new, unusual or unexpected, SYNONYM: **come across somebody/something**; [n] a meeting, especially one that is sudden or unexpected.

<sup>11</sup>**unbearable** [a] too painful, annoying or unpleasant to deal with or accept, SYNONYM: **intolerable**, OPPOSITE: **bearable**.

<sup>12</sup>**withdraw** [v] **1.** [transitive, intransitive] (used especially about armed forces) to make people leave a place; to leave a place; **2.** [intransitive] **withdraw (to something)** to leave a room; to go away from other people; **3.** [transitive] to move something back, out or away from something; **4.** [transitive] to take money out of a bank account or financial institution; **5.** [intransitive] to stop taking part in something; **6.** [intransitive] to stop wanting to speak to, or be with, other people; **7.** [transitive] to no longer provide or offer something; to no longer make something available; **8.** [transitive] **withdraw something** to say that you no longer agree with what you said before.

<sup>13</sup>**suicidal** [a] (of people) very unhappy or depressed & feeling that they want to kill themselves; (of behavior) showing this.

<sup>14</sup>**gesture** [n] **1.** [countable, uncountable] **gesture (of something)** something that you do or say to show a particular feeling or intention; **2.** [countable, uncountable] a movement that you make with your hands, your head or your face to show a particular meaning.

<sup>15</sup>**transcend** [v] **transcend something** to be or go beyond the usual limits of something.

<sup>17</sup>**perception** [n] **1.** [uncountable, countable] an idea, a belief or an image you have as a result of how you see or understand something; **2.** [uncountable] the way you notice things or the ability to notice things with the senses; in biology, **perception** refers to the processes in the nervous system by which a living thing becomes aware of events & things outside itself; **3.** [uncountable] the ability to understand the true nature of something, SYNONYM: **insight**.

<sup>18</sup>**grateful** [a] **1.** feeling or showing thanks because somebody has done something kind for you or has done as you asked; **2.** used to make a request, especially in a letter or in a formal situation.

<sup>19</sup>**fleeting** [a] [usually before noun] lasting only a short time, SYNONYM: **brief**.

<sup>20</sup>**unpredictable** [a] that cannot be predicted because it changes a lot or depends on too many different things, OPPOSITE: **predictable**.

<sup>22</sup>**responsibility** [n] **1.** [uncountable, countable] a duty to deal with or take care of somebody/something, so that you may be blamed if something goes wrong; **2.** [uncountable] **responsibility (for something)** blame for something bad that has happened; **3.** [countable, uncountable] a moral duty to behave well with regard to somebody/something.

<sup>23</sup>**contemporary** [a] **1.** belonging to the present time, SYNONYM: **modern**; **2.** (especially of people & society) belonging to the same time as somebody/something else; [n] a person or thing living or existing at the same time as somebody/something else, especially somebody who is about the same age as somebody else.

<sup>24</sup>**self-sacrifice** [n] [uncountable] (*approving*) the act of not allowing yourself to have or do something in order to help other people.

<sup>25</sup>**victimize** [v] [often passive] **victimize somebody** to make somebody suffer unfairly because you do not like them, their opinions or something that they have done.

rejection<sup>26</sup> of immediate gratification<sup>27</sup>, of natural & perverse<sup>28</sup> desires alike.” The comparison to **neurological**<sup>29</sup> structures & behavior of **lobsters** is used as a natural example to the formation<sup>30</sup> of **social hierarchies**<sup>31</sup>.

The other parts of the work explore & criticize the state of young men; the upbringing<sup>32</sup> that ignores **sex differences** between boys & girls (criticism of **over-protection** & **tabula rasa** model in **social sciences**); male-female **interpersonal relationships**; **school shootings**; religion & moral **nihilism**<sup>33</sup>; **relativism**<sup>34</sup>; & lack of respect for the values that built **Western society**.

In the last chapter, Peterson outlines the ways in which one can cope with the most tragic<sup>35</sup> events, events that are often out of one's control. In it, he describes his own personal struggle upon discovering that his daughter, Mikhaila, had a rare bone disease. The chapter is a meditation<sup>36</sup> on how to maintain<sup>37</sup> a watchful<sup>38</sup> eye on, and cherish<sup>39</sup>, life's small redeemable<sup>40</sup> qualities (i.e., “pet a cat when you encounter one”). It also outlines a practical way to deal with hardship<sup>41</sup>: to shorten one's temporal<sup>42</sup> scope of responsibility (e.g., focusing on the next minute rather than the next 3 months).

Canadian psychiatrist and psychoanalyst **Norman Doidge** wrote Peterson, 2018's foreword.” – [Wikipedia/12 Rules for Life/overview/content](#)

“The most influential public intellectual<sup>43</sup> in the Western world right now.” – New York Times

## Foreword

“Rules? More rules? Really? Isn't life complicated<sup>44</sup> enough, restricting enough, without abstract rules that don't take our unique, individual situations into account? & given that our brains are plastic<sup>45</sup>, & all develop differently based on our life experiences, why even expect that a few rules might be helpful to us all?

People don't clamor<sup>46</sup> for rules, even in the Bible ... as when Moses comes down the mountain, after a long absence<sup>47</sup>,

<sup>26</sup>**rejection** [n] [uncountable, countable] **1.** the act of refusing to accept or consider something; **2.** the act of refusing to accept somebody for a job or position; **3.** the decision not to use, sell, publish, etc. something because its quality is not good enough; **4.** **rejection (of something)** an occasion when somebody's body does not accept a new organ after a transplant operation, by producing substances that attack the organ; **5.** the act of failing to give a person or an animal enough care or affection.

<sup>27</sup>**gratification** [n] [uncountable, countable] (*formal*) the state of feeling pleasure when something goes well for you or when your desires are satisfied; something that gives you pleasure, SYNONYM: **satisfaction**.

<sup>28</sup>**perverse** [a] showing a deliberate & determined desire to behave in a way that most people think is wrong, unacceptable or unreasonable.

<sup>29</sup>**neurological** [a] relating to nerves or to the science of neurology.

<sup>30</sup>**formation** [n] **1.** [uncountable] the action of forming something; the process of being formed; **2.** [countable] a thing that has been formed, especially in a particular place or in a particular way; **3.** [countable, uncountable] a particular arrangement or pattern of people or things.

<sup>31</sup>**hierarchy** [n] **1.** [countable, uncountable] a system, especially in a society or an organization, in which people are organized into different levels of importance from highest to lowest; **2.** [countable] a system that ideas or beliefs can be arranged into.

<sup>32</sup>**upbringing** [n] [singular, uncountable] the way in which a child is cared for & taught how to behave while it is growing up.

<sup>33</sup>**nihilism** [n] [uncountable] (*philosophy*) the belief that life has no meaning or purpose & that religious & moral principles have no value.

<sup>34</sup>**relativism** [n] [uncountable] the belief that truth is not always & generally valid, but can be judged only in relation to other things, e.g. your personal situation.

<sup>35</sup>**tragic** [a] **1.** making you feel very sad, usually because somebody has died or suffered a lot; **2.** [usually before noun] connected with tragedy (= the style of literature).

<sup>36</sup>**meditation** [n] **1.** [uncountable] the practice of thinking deeply, usually in silence, especially for religious reasons or in order to make your mind calm; **2.** [countable, usually plural] **meditation (on something)** serious thoughts on a particular subject that somebody writes down or speaks.

<sup>37</sup>**maintain** [v] **1. maintain something** to cause or enable a condition or situation to continue, SYNONYM: **preserve**; **2. maintain something** to keep something at the same level or rate; **3.** to state strongly that something is true, even when some other people may not believe it; **4. maintain somebody/something** to support somebody/something over a long period of time by providing money, paying for food, etc.; **5. maintain something** to keep a building, machine, etc. in good condition by checking or repairing it regularly; **6. maintain a record** to write something down as a record & keep adding the most recent information, SYNONYM: **keep**.

<sup>38</sup>**watchful** [a] paying attention to what is happening in case of danger, accidents, etc.

<sup>39</sup>**cherish** [v] (*formal*) **1. cherish somebody/something** to love somebody/something very much & want to protect them or it; **2. cherish something** to keep an idea, a hope or a pleasant feeling in your mind for a long time.

<sup>40</sup>**redeemable** [a] **redeemable (against something)** that can be exchanged for money or goods.

<sup>41</sup>**hardship** [n] [uncountable, countable] a situation that is difficult & unpleasant because you do not have enough money, food, clothes, etc.

<sup>42</sup>**temporal** [a] **1.** connected with or limited by time; **2.** connected with the real physical world, not spiritual matters; **3.** (*anatomy*) near the temples at the side of the head.

<sup>43</sup>**intellectual** [a] [usually before noun] connected with or using a person's ability to think in a logical way & understand things, SYNONYM: **mental**; [n] a person who is well educated & enjoys activities in which they have to think seriously about things.

<sup>44</sup>**complicated** [a] **1.** made of many different things or parts that are connected; difficult to understand, SYNONYM: **complex**, OPPOSITE: **uncomplicated**; **2.** (of a medical condition) involving complications, OPPOSITE: **uncomplicated**.

<sup>45</sup>**plastic** [n] **1.** [uncountable, countable, usually plural] a light strong material that is produced by chemical processes & can be formed into shapes when heated. There are many different types of plastic, used to make different objects & fabrics; **2. (plastics)** [uncountable] the science of making plastics; [a] **1.** made of plastic; **2.** (of a material or substance) easily formed into different shapes; **3. (biology)** (of a living thing) able to adapt to change or variety in the environment.

<sup>46</sup>**clamor** [v] **1.** [intransitive, transitive] (*formal*) to demand something loudly; **2.** [intransitive] (of many people) to shout loudly, especially in a confused way; [n] (*formal*) **1.** [singular] a loud noise, especially on that is made by a lot of people or animals; **2.** [uncountable, countable] **clamor (for something)** a demand for something made by a lot of people.

<sup>47</sup>**absence** [n] **1.** [uncountable] the fact of somebody/something not existing or not being available, SYNONYM: **lack**, OPPOSITE: **presence**; **2.** [uncountable, countable] the fact of somebody being away from a place where they are usually expected to be; the occasion or period of time when somebody is away.

bearing the tablets<sup>48</sup> inscribed<sup>49</sup> with 10 commandments<sup>50</sup>, & finds the Children of Israel in revelry<sup>51</sup>. They'd been Pharaoh's slaves & subject to his tyrannical<sup>52</sup> regulations<sup>53</sup> for 400 years, & after that Moses subjected them to the harsh<sup>54</sup> desert<sup>55</sup> wilderness<sup>56</sup> for another 40 years, to purify<sup>57</sup> them of their slavishness. Now, free at last, they are unbridled<sup>58</sup>, & have lost all control as they dance wildly around an idol, a golden calf<sup>59</sup>, displaying all manner of corporeal<sup>60</sup> corruption<sup>61</sup>.

"I've got some good news ... & I've got some bad news," the lawgiver yells to them. "Which do you want 1st?"

"The good news!" the hedonists<sup>62</sup> reply.

"I got Him from 15 commandments down to 10!"

"Hallelujah!" cries the unruly<sup>63</sup> crowd. "& the bad?"

"Adultery<sup>64</sup> is still in."

So rules there will be – but, please, not too many. We are ambivalent<sup>65</sup> about rules, even when we know they are good for us. If we are spirited souls, if we have character, rules seem restrictive, an affront<sup>66</sup> to our sense of agency<sup>67</sup> & our pride in working out our own lives. Why should we be judged according to another's rule?

& judged we are. After all, God didn't give Moses "The Ten Suggestions," he gave Commandments; & if I'm a free agent, my 1st reaction to a command might just be that nobody, not even God, tells me what to do, even if it's good for me. But the story of the golden calf also reminds us that without rules we quickly becomes slaves to our passions – & there's nothing freeing about that.

& the story suggests something more: unchaperoned<sup>68</sup>, & left to our own untutored<sup>69</sup> judgment, we are quick to aim low & worship qualities that are beneath<sup>70</sup> us – in this case, an artificial<sup>71</sup> animal that brings out our own animal instincts<sup>72</sup> in a completely unregulated<sup>73</sup> way. The old Hebrew story makes it clear how the ancients felt about our prospects<sup>74</sup> for

<sup>48</sup>**tablet** [n] **1.** (*especially British English*) a small round solid piece of medicine that you swallow, SYNONYM: **pill**; **2.** a flat piece of stone, etc. with words or symbols on it; **3.** (also **tablet computer**) (*trademark* in the UK) a small, light, flat computer that can be used without a keyboard or mouse, by touching the screen.

<sup>49</sup>**inscribe** [v] **1.** [often passive] to write or cut words, your name, etc. onto something; **2.** [often passive] **inscribe something + adv./prep.** to make something present in, on, etc. something.

<sup>50</sup>**commandment** [n] a law given by God, especially any of **the Ten Commandments** given to the Jews in the Bible.

<sup>51</sup>**revelry** [n] [uncountable] noisy fun, usually involving a lot of eating & drinking, SYNONYM: **festivity**, **merrymaking**.

<sup>52</sup>**tyrannical** [a] using power or authority over people in an unfair & cruel way.

<sup>53</sup>**regulation** [n] **1.** [countable, usually plural] an official rule made by a government or some other authority; **2.** [uncountable] the act of controlling something by means of rules; **3.** [uncountable] the act of controlling how a machine or system operates or how something behaves.

<sup>54</sup>**harsh** [a] **1.** very strict; **2.** (of weather or living conditions) very difficult & unpleasant to live in.

<sup>55</sup>**desert** [n] [uncountable, countable] a large area of land that has very little water & very few plants growing on it. Many desert areas are covered by sand; [v] **1.** [transitive, often passive] **desert somebody** to leave somebody without help or support, SYNONYM: **abandon**; **2.** [transitive, often passive] **desert something** to go away from a place & leave it empty, SYNONYM: **abandon**; **3.** [intransitive, transitive] **desert (something)** to leave the armed forces without permission; **4.** [transitive] **desert (something) 9for something** to stop using, buying or supporting something.

<sup>56</sup>**wilderness** [n] [usually singular] a large area of land that has never been developed or used for growing crops because it is difficult to live there.

<sup>57</sup>**purify** [v] **1.** **purify something** to make something pure by removing anything that is bad, unpleasant or not wanted; **2.** [often passive] (*specialist*) to separate a pure form of a substance from a mixture that contains it; to remove the impurities from a substance; **3.** **purify somebody/yourself** to make somebody/yourself pure by removing evil, especially in a ceremony.

<sup>58</sup>**unbridled** [a] [usually before noun] (*literary*) lacking control & therefore extreme.

<sup>59</sup>**calf** [n] **1.** [countable] the back part of the leg between the ankle & the knee; **2.** [countable] a young cow; **3.** [countable] a young animal of some other type such as a young elephant or whale; **4.** [countable] (also **calfskin**) soft thin leather made from the skin of calves, used especially for making shoes & clothing.

<sup>60</sup>**corporeal** [a] (*formal*) **1.** that can be touched; physical rather than spiritual; **2.** of or for the body.

<sup>61</sup>**corruption** [n] **1.** [uncountable] dishonest or illegal behavior, especially of people in authority; **2.** [uncountable] **corruption (of something)** the act or effect of making somebody change from moral to immoral standards of behavior; **3.** [countable, usually singular] **corruption of something** the form of a word or phrase that has become changed from its original form in some way; **4.** [uncountable] (*computing*) the process by which mistakes are introduced into a computer file, etc. with the result that the data in it is no longer correct.

<sup>62</sup>**hedonist** [n] a person who believes that pleasure is the most important thing in life.

<sup>63</sup>**unruly** [a] difficult to control or manage, SYNONYM: **disorderly**.

<sup>64</sup>**adultery** [n] [uncountable] sex between a married person & somebody who is not their husband or wife.

<sup>65</sup>**ambivalent** [a] having or showing both good & bad feelings about somebody/something.

<sup>66</sup>**affront** [n] [usually singular] **affront (to somebody/something)** a remark or an action that offends somebody/something, SYNONYM: **insult**; [v] [usually passive] (*formal*) to say or do something that offends somebody, SYNONYM: **insult**.

<sup>67</sup>**agency** [n] **1.** [countable] a business or an organization that provides a particular service especially on behalf of other businesses or organizations; **2.** [countable] (*especially North American English*) a government department that provides a particular service; **3.** [uncountable, countable] a person or thing that acts to produce a particular result; action that produces a particular result.

<sup>68</sup>**unchaperoned** [a] unaccompanied or unsupervised.

<sup>69</sup>**untutored** [a] (*formal*) not having been formally taught about something.

<sup>70</sup>**beneath** [prep] **1.** in or to a lower position than somebody/something; under somebody/something; **2.** behind an appearance or feeling; **3.** not good enough for somebody; [adv] **1.** in or to a lower position; **2.** hidden behind an appearance or feeling.

<sup>71</sup>**artificial** [a] **1.** made or produced by humans to copy something natural, rather than occurring naturally; **2.** created by people; not happening naturally.

<sup>72</sup>**instinct** [n] [uncountable, countable] a natural tendency for people & animals to behave in a particular way, using the knowledge & abilities that they were born with rather than thought or training.

<sup>73</sup>**unregulated** [a] not controlled by laws or official rules.

<sup>74</sup>**prospect** [n] **1.** [uncountable, singular] the possibility that something will happen; **2.** [singular] an idea of what might or will happen in the future; **3.** (**prospects**) [plural] the chances of being successful.



civilized<sup>75</sup> behavior in the absence of rules that seek to elevate<sup>76</sup> our gaze<sup>77</sup> & raise our standards.

1 neat<sup>78</sup> thing about the Bible story is that it doesn't simply list its rules, as lawyers or legislators<sup>79</sup> or administrators<sup>80</sup> might; it embeds<sup>81</sup> them in a dramatic<sup>82</sup> tale<sup>83</sup> that illustrates why we need them, thereby making them easier to understand. Similarly, in this book Prof. Peterson doesn't just propose<sup>84</sup> his 12 rules, he tells stories, too, bringing to bear<sup>85</sup> his knowledge of many fields as he illustrates & explains why the best rules do not ultimately<sup>86</sup> restrict us but instead facilitate<sup>87</sup> our goals & make for fuller, freer lives.

The 1st time I [NORMAN DOIDGE] met JORDAN PETERSON was on Sep 12, 2004, at the home of 2 mutual friends, TV producer Wodek Szemberg & medical internist<sup>88</sup> Estera Bekier. It was Wodek's birthday party. Wodek & Estera are Polish émigrés who grew up within the Soviet empire<sup>89</sup>, where it was understood that many topics were off limits, & that casually<sup>90</sup> questioning certain social arrangements & philosophical ideas (not to mention the regime<sup>91</sup> itself) could mean big trouble.

But now, host<sup>92</sup> & hostess<sup>93</sup> luxuriated<sup>94</sup> in easygoing<sup>95</sup>, honest<sup>96</sup> talk, by having elegant<sup>97</sup> parties devoted to the

<sup>75</sup>**civilized** [a] 1. well-organized socially with a very developed culture & way of life; 2. having laws & customs that are fair & morally acceptable.

<sup>76</sup>**elevate** [v] 1. **elevate something** (*specialist*) to make the level of something increase; 2. **elevate something** *specialist* to lift something up or put something in a higher position; 3. **elevate somebody/something (to/into something)** to give somebody/something a higher position or rank; 4. **elevate something** to improve a person's mood, so that they feel happy.

<sup>77</sup>**gaze** [n] [usually singular] a long steady look at somebody/something; [v] [intransitive] + **adv./prep.** to look steadily at somebody/something for a long time, either because you are very interested or surprised, or because you are thinking or something else.

<sup>78</sup>**neat** [a] 1. in good order; carefully done or arranged; 2. simple but clever; 3. containing or made out of just 1 substance; not mixed with anything else.

<sup>79</sup>**legislator** [n] a member of a group of people that has the power or make laws.

<sup>80</sup>**administrator** [n] 1. a person whose job is to organize the work of a business, school or other organization; 2. (*British English, law*) a person officially chosen to manage the financial affairs of a business that cannot pay its debts.

<sup>81</sup>**embed** [v] [usually passive] 1. to make something a fixed & important part of something else, that is difficult to change or remove; 2. **embed something (in something)** to fix something firmly into a substance or solid object; 3. **embed something (in something)** to make images, sound, software, etc. part of a computer program; 4. **embed something** (*linguistics*) to place a sentence inside another sentence.

<sup>82</sup>**dramatic** [a] 1. (of a change or an event) sudden, very great & often surprising; 2. exciting & impressive; 3. [usually before noun] connected with the theater or plays.

<sup>83</sup>**tale** [n] 1. a story created using the imagination, especially one that is full of action & adventure; 2. an exciting spoken description of an event, which may not be completely true.

<sup>84</sup>**propose** [v] 1. to suggest a plan or an idea for people to consider & decide on; 2. to suggest an explanation of something for people to consider.

<sup>85</sup>**bear** [v] 1. **bear something** to have something as a characteristic or feature; to be connected with something; 2. **bear something** to have a particular mark, word or symbol that can be seen; 3. **bear something** to have a particular name; 4. **bear something** to take responsibility for something difficult; to be affected by or deal with something unpleasant. If somebody **cannot bear** something, they feel unable to deal with it or accept it: *Her jealous husband could not bear the possibility of his wife talking to another man.* The short form 'can't/couldn't bear' is not suitable in academic writing, unless you are quoting.; 5. to have a feeling, especially a negative feeling; 6. **bear (doing) something** to be suitable for something; to be worth doing. If something **does not bear close inspection**, it will be found to be unacceptable when carefully examined: *This claim does not bear close inspection.* If something **does not bear comparison** with something else, it is not nearly as good: *Her later work does not bear comparison with her earlier novels.*; 7. **bear somebody/something (formal)** to carry or hold somebody/something; 8. (*formal*) to give birth to a child; 9. **bear something (formal)** to produce flowers or fruit.

<sup>86</sup>**ultimately** [adv] 1. in the end, finally; 2. at the most basic & important level, SYNONYM: **basically, essentially.**

<sup>87</sup>**facilitate** [v] **facilitate something** to make an action or a process possible or easier.

<sup>88</sup>**internist** [n] (*North American English*) a doctor who is a specialist in the treatment of diseases of the organs inside the body & who does not usually do medical operations.

<sup>89</sup>**empire** [n] 1. a group of countries or states that are controlled by 1 ruler or government; 2. a group of commercial organizations controlled by 1 person or company.

<sup>90</sup>**casual** [a] 1. [usually before noun] without paying attention to detail; 2. [usually before noun] not showing much care or thought; 3. [usually before noun] (of a relationship) lasting only a short time & without deep affection; 4. [usually before noun] (*British English*) (of work) not permanent; not regular; 5. not formal; 6. [only before noun] happening by chance; doing something by chance.

<sup>91</sup>**regime** [n] 1. a government, especially one that has not been elected in a fair way; 2. a method or system of organizing or managing something; 3. the conditions under which a natural, scientific or industrial process occurs; 4. = **regimen.**

**regimen** [n] (also **regime**) a course of medical treatment & sometimes changes to diet & behavior that somebody has to follow in order to recover from or control an illness.

<sup>92</sup>**host** [n] 1. (*biology*) an animal or a plant on which another animal or plant lives & feeds; 2. a country, a city or an organization that arranges & holds a special event; 3. a country that provides homes & work for people who come from another country; 4. a country where a company that is based in another country does business; 5. **host of something** a large number of people or things; 6. the main computer in a network that controls or supplies information to other computers that are connected to it; [v] 1. **host something** to organize an event to which others are invited & make all the arrangements for them; 2. **host something** to store a website on a computer connected to the Internet, usually in return for payment.

<sup>93</sup>**hostess** [n] 1. a woman who invites guests to a meal, a party, etc.; a woman who has people staying at her home; 2. a woman who is employed to welcome & entertain people at a nightclub; 3. a woman who introduces & talks to guests on a television or radio show, SYNONYM: **compère**; 4. (*North American English*) a woman who welcomes the customers in a restaurant.

<sup>94</sup>**luxuriate in** [phrasal verb] **luxuriate in something** to relax while enjoying something very pleasant.

<sup>95</sup>**easygoing** [a] relaxed & happy to accept things without worrying or getting angry.

<sup>96</sup>**honest** [a] 1. always telling the truth, & never stealing or deceiving people, OPPOSITE: **dishonest**; 2. not hiding the truth about something.

<sup>97</sup>**elegant** [a] 1. (of people or their behavior) attractive & showing a good sense of style; 2. (of clothes, places & things) attractive & designed well; 3. (of a plan or an idea) clever but simple.

pleasure<sup>98</sup> of saying what you *really* thought & hearing others do the same, in an uninhibited<sup>99</sup> give-&-take. Here, the rule was “Speak your mind.” If the conversation turned to politics<sup>100</sup>, people of different political<sup>101</sup> persuasions<sup>102</sup> spoke to each other – indeed, looked forward to it – in a manner that is increasingly rare. Sometimes Wodek’s own opinions, or truths, exploded out of him, as did his laugh. Then he’d hug whoever had made him laugh or provoked<sup>103</sup> him to speak his mind with greater intensity<sup>104</sup> than even he might have intended. This was the best part of the parties, & this frankness<sup>105</sup>, & his warm embraces<sup>106</sup>, made it worth provoking him. Meanwhile, Estera’s voice lilted<sup>107</sup> across the room on a very precise path towards its intended listener. Truth explosions didn’t make the atmosphere any less easygoing for the company – they

made for more truth explosions! – liberating<sup>108</sup> us, & more laughs, & making the whole evening more pleasant, because with de-repressing<sup>109</sup> Eastern Europeans like the Szemberg-Bekiers, you always knew with what & with whom you were dealing, & that frankness was enlivening<sup>110</sup>. Honoré de Balzac, the novelist<sup>111</sup>, once described the balls & parties in his native France, observing that what appeared to be a single party was always really 2. In the 1st hours, the gathering was suffused<sup>112</sup> with bored people posing<sup>113</sup> & posturing<sup>114</sup>, & attendees who came to meet perhaps 1 special person who would confirm them in their beauty & status. Then, only in the very late hours, after most of the guests had left, would the 2nd party, the real party, begin. Here the conversation was shared by each person present, & open-hearted<sup>115</sup> laughter replaced the starchy<sup>116</sup> airs. At Estera & Wodek’s parties, this kind of wee-hours-of-the-morning disclosure<sup>117</sup> & intimacy<sup>118</sup> often began as soon as we entered the room.

Wodek is a silver-haired, lion-maned hunter, always on the lookout for potential public intellectuals, who knows how to

<sup>98</sup>**pleasure** [n] **1.** [uncountable] a state of feeling or being happy or satisfied; the activity of enjoying yourself, SYNONYM: **enjoyment**; **2.** [countable] a thing that makes you happy or satisfied.

<sup>99</sup>**uninhibited** [a] behaving or expressing yourself freely without worrying about what other people think, SYNONYM: **unrestrained**, OPPOSITE: **inhibited**.

<sup>100</sup>**politics** [n] **1.** [uncountable + singular or plural verb] the activities involved in getting & using power in public life, & being able to influence decisions that effect a country or society; **2.** [uncountable + singular or plural verb] the activities of governments concerning the political relations between states; **3.** [uncountable + singular or plural verb] matters concerned with getting or using power within a particular group of organization; **4.** [plural] a person’s political views or beliefs; **5.** [uncountable] = **political science**; **6.** [singular] **politics (of something)** a system of political beliefs; a state of political affairs; **7.** [singular, uncountable + singular or plural verb] **politics (of something)** the principles connected with a particular area of activity or interest, especially when concerned with power & status.

<sup>101</sup>**political** [a] **1.** connected with the state, government or public affairs; **2.** connected with the different groups working in politics, especially their policies & the competition between them; **3.** (of people) interested in or active in politics; **4.** concerned with the competition for power within an organization, rather than with matters of principle.

<sup>102</sup>**persuasion** [n] **1.** [uncountable] the act of persuading somebody to do something or to believe something; **2.** [countable, uncountable] a particular set of beliefs, especially about religion or politics.

<sup>103</sup>**provoke** [v] **1.** **provoke something** to cause a particular reaction or have a particular effect; **2.** to say or do something in order to produce a strong reaction from somebody, usually anger.

<sup>104</sup>**intensity** [n] **1.** [uncountable, singular] **intensity (of something)** the state or quality of being strong or intense; **2.** [uncountable, countable] the strength of something, e.g. light, that can be measured.

<sup>105</sup>**frank** [a] **1.** (**franker**, **frankest**) (**more frank** is also common) honest & direct in what you say, sometimes in a way that other people might not like; **2.** (*medical*) that cannot be confused with something else; obvious.

<sup>106</sup>**embrace** [v] **1.** **embrace something** to accept an idea, a proposal, a set of beliefs, etc., especially when it is done with enthusiasm; **2.** **embrace something** to include something; **3.** **embrace somebody** to put your arms around somebody as a sign of love or friendship; [n] [countable, uncountable].

<sup>107</sup>**lilt** [n] [singular] **1.** the pleasant way in which a person’s voice rises & falls; **2.** a regular rising & falling pattern in music, with a strong rhythm.

<sup>108</sup>**liberate** [v] **1.** to free a country or a person from the control of somebody/something else; **2.** **liberate somebody/something (from something)** to free somebody/something from something that limits their ability to do things or enjoy life; **3.** (*chemistry, physics*) to release gas, energy, etc. as a result of a chemical reaction or physical process.

<sup>109</sup>**repress** [v] **1.** **repress something** to try not to have or show an emotion, a thought, etc. In Freudian psychology, **repress** has a particular meaning, which is to stop yourself having particular thoughts or feelings so completely that they become or remain unconscious; **2.** [often passive] **repress somebody/something** to use political &/or military force to control a group of people & restrict their freedom, SYNONYM: **put something down**, **suppress**; **3.** **repress something (biology)** to prevent a gene from being expressed.

<sup>110</sup>**enliven** [v] (*formal*) **enliven something** to make something more interesting or more fun.

<sup>111</sup>**novelist** [n] a person who writes novels.

<sup>112</sup>**suffuse** [v] [often passive] (*literary*) **suffuse somebody/something (with something)** (especially of a color, light or feeling) to spread all over or through somebody/something.

<sup>113</sup>**pose** [v] **1.** [transitive] **pose something** to create a problem that has to be dealt with; **2.** [transitive] **pose something** to ask a question, especially one that needs serious thought, SYNONYM: **raise**; **3.** [intransitive] **pose as somebody/something** to pretend to be somebody/something that you are not; **4.** [intransitive] **pose (for somebody/something)** to sit or stand in a particular position in order to be painted, drawn or photographed.

<sup>114</sup>**posturing** [n] [uncountable, countable] (*disapproving*) behavior that is not natural or sincere but is intended to attract attention or to have a particular effect.

<sup>115</sup>**open-hearted** [a] kind & friendly.

<sup>116</sup>**starchy** [a] **1.** (of food) containing a lot of starch; **2.** (*informal, disapproving*) (of a person or their behavior) very formal; not friendly or relaxed.

<sup>117</sup>**disclosure** [n] **1.** [uncountable] **disclosure (of something) (to somebody)** the act of making something known or public that was previously secret or private, SYNONYM: **revelation**; **2.** [countable] **disclosure** (about somebody/something) information or a fact that is made known or public that was previously secret or private, SYNONYM: **revelation**.

<sup>118</sup>**intimate** [a] **1.** (of a link between things) very close; **2.** (of people) having a close & friendly relationship; **3.** sexual; **4.** private & personal, often in a sexual way; **5.** (of a place or situation) encouraging close, friendly relationships; **6.** (of knowledge) very detailed & thorough.

**intimacy** [n] [uncountable, countable, usually plural].

spot people who can *really* talk in front of a TV camera & who look authentic<sup>119</sup> because they are (the camera picks up on that). He often invites such people to these salons<sup>120</sup>. That day Wodek brought a psychology professor, from my own University of Toronto, who fit the bill: intellect & emotion in tandem<sup>121</sup>. Wodek was the 1st to put JORDAN PETERSON in front of a camera, & thought of him as a teacher in search of students – because he was always ready to explain. & it helped that he liked the camera & that camera liked him back.

That afternoon there was a large table set outside in the Szemberg-Beliers' garden; around it was gathered the usual collection of lips & ears<sup>122</sup>, & loquacious<sup>122</sup> virtuosos<sup>123</sup>. We seemed, however, to be plagued<sup>124</sup> by a buzzing<sup>125</sup> paparazzi<sup>126</sup> of bees, & here was this new fellow<sup>127</sup> at the table, with an Albertan<sup>128</sup> accent<sup>129</sup>, in cowboy boots, who was ignoring them, & kept on talking. He kept talking while the rest of us were playing musical chairs to keep away from the pests<sup>130</sup>, yet also trying to remain at the table because this new addition to our gatherings was so interesting.

He had this odd habit of speaking about the deepest questions to whoever was at this table – most of them new acquaintances<sup>131</sup> – as though he were just making small talk. Or, if he did do small talk, the interval between “How do you know Wodek & Estera?” or “I was a beekeeper once, so I’m used to them” & more serious topics would be nanoseconds<sup>132</sup>.

One might hear such questions discussed at parties where professors & professionals<sup>133</sup> gather, but usually the conversation would remain between 2 specialists<sup>134</sup> in the topic, off in a corner, or if shared with the whole group it was often not without someone preening<sup>135</sup>. But this Peterson, though erudite<sup>136</sup>, didn’t come across as a pedant<sup>137</sup>. He had the enthusiasm of a kid who had just learned something new & had to share it. He seemed to be assuming, as a child would – before learning how dulled<sup>138</sup> adults can become – that if he thought something was interesting, then so might others. There was something

<sup>119</sup>**authentic** [a] 1. known to be real & genuine & not a copy, SYNONYM: **genuine**; 2. true & accurate; based on fact; 3. made to be exactly like the original.

<sup>120</sup>**salon** [n] 1. a shop that gives customers hair or beauty treatment or that sells expensive clothes; 2. (*old-fashioned*) a room in a large house used for entertaining guests; 3. (in the past) a regular meeting of writers, artists & other guests at the house of a famous or important person.

<sup>121</sup>**tandem** [n] **in tandem (with somebody/something)** [idiom] a thing that works or happens in tandem with something else works together with it or happens at the same time as it.

<sup>122</sup>**loquacious** [a] (*formal*) talking a lot, SYNONYM: **talkative**.

<sup>123</sup>**virtuoso** [n] (plural **virtuosos**, **virtuosi**) a person who shows very great skill at doing something, especially playing a musical instrument; [a] [only before noun] showing extremely great skill.

<sup>124</sup>**plague** [v] 1. **plague somebody/something (with something)** to cause pain or trouble to somebody/something over a period of time, SYNONYM: **trouble**; 2. **plague somebody (with something)** to annoy somebody or create problems, especially by asking for something, demanding attention, etc., SYNONYM: **hound**; [n] 1. (also **the plague**) (also **bubonic plague**) [uncountable] a disease spread by rats that causes a high temperature, swellings (= areas that are larger & rounder than usual) on the body & usually death; 2. [countable] any disease that spreads quickly & kills a lot of people, SYNONYM: **epidemic**; 3. [countable] **plague of something** large numbers of an animal or insect that come into an area & cause great damage.

<sup>125</sup>**buzz** [v] 1. [intransitive] (of a bee) to make a continuous low sound; 2. [intransitive] to make a sound like a bee buzzing; 3. [intransitive] to be full of excitement, activity, etc.; 4. [intransitive, transitive] **buzz (something) (for somebody/something)** to call somebody to come by pressing a buzzer; 5. [transitive] **buzz somebody/something (informal)** to fly very close to somebody/something, especially as a warning or threat; [n] 1. [countable, usually singular] (also **buzzing** [uncountable, singular]) a continuous sound like the one that a bee, a buzzer or other electronic device makes; 2. [singular] the sound of people talking, especially in an excited way; 3. [singular, uncountable] (*informal*) a strong feeling of pleasure, excitement or achievement; 4. **the buzz** [singular] (*informal*) news that people tell each other that may or may not be true, SYNONYM: **rumor**.

<sup>126</sup>**paparazzo** [n] (also **pap**) (plural **paparazzi**) [usually plural] a photographer who follows famous people around in order to get interesting photographs of them to sell to a newspaper.

<sup>127</sup>**fellow** [n] 1. [usually plural] a person that you work with or that is like you; a thing that is similar to the one mentioned; 2. (*British English*) a senior member of some colleges or universities; 3. a member of an academic or professional organization; 4. (*especially North American English*) a graduate student who holds a fellowship; [a] [only before noun] used to describe somebody who is the same as you in some way, or in the same situation.

<sup>128</sup>**Alberta** [n] a province in western Canada, east of British Columbia & west of Saskatchewan. The capital is Edmonton.

<sup>129</sup>**accent** [n] 1. a way of pronouncing the words of a language that shows which country, area or social class a person comes from; 2. the emphasis that you should give to part of a word when saying it, SYNONYM: **stress**; 3. a mark on a letter to show that it should be pronounced in a particular way; 4. [singular] **accent (on something)** a special importance that is given to something, SYNONYM: **emphasis**.

<sup>130</sup>**pest** [n] an insect or animal that destroys plants, food, etc.

<sup>131</sup>**acquaintance** [n] 1. [countable] a person that you know but who is not a close friend; 2. [uncountable, countable] **acquaintance (with somebody) (formal)** slight friendship; 3. [uncountable, countable] **acquaintance with something (formal)** knowledge of something.

<sup>132</sup>**nanosecond** [n] (abbr. **ns**)  $10^{-9}$  second.

<sup>133</sup>**professional** [n] a person who does a job that needs special training & a high level of education.

<sup>134</sup>**specialist** [n] 1. a doctor who has specialized in a particular area of medicine; 2. **specialist (in something)** a person who is an expert in a particular area of work or study; [a] [only before noun] 1. connected with a doctor who has specialized in a particular area of medicine; 2. having or involving detailed knowledge of a particular topic or area of study.

<sup>135</sup>**preen** [v] 1. [transitive, intransitive] **preen (yourself) (usually disapproving)** to spend a lot of time making yourself look attractive & then admiring your appearance; 2. [transitive] **preen yourself (on something) (usually disapproving)** to feel very pleased with yourself about something & show other people how pleased you are; 3. [intransitive, transitive] **preen (itself)** (of a bird) to clean itself or make its feathers smooth with its beak.

<sup>136</sup>**erudite** [a] (*formal, approving*) having or showing great knowledge that is gained from academic study, SYNONYM: **learned**.

<sup>137</sup>**pedant** [n] (*disapproving*) a person who is too concerned with small details or rules especially when learning or teaching.

<sup>138</sup>**dull** [v] **pain** 1. [transitive, intransitive] **dull (something)** to make a pain or an emotion weaker or less severe; to become weaker or less severe; person 2. [transitive] **dull somebody** to make a person slower or less lively; **colors/sounds** 3. [intransitive, transitive] to become less bright, clean or sharp; to make something less bright, clean or sharp; [a] **boring** 1. not interesting or exciting, SYNONYM: **dreary**; **light/colors** 2. not bright or shiny; **weather** 3. not bright, with a lot of clouds, SYNONYM: **overcast**; **sounds** 4. not clear or cloud; **pain** 5. not very severe, but continuous;



boyish<sup>139</sup> in the cowboy, in his broaching<sup>140</sup> of subjects as though we had all grown up together in the same small town, or family, & had all been thinking about the very same problems of human existence<sup>141</sup> all along.

Peterson wasn't really an "eccentric"<sup>142</sup>; he had sufficient conventional<sup>143</sup> chops<sup>144</sup>, had been a Harvard professor, was a gentleman<sup>145</sup> (as cowboys can be) though he did say *damn* & *bloody* a lot, in a rural<sup>146</sup> 1950s sort of way. But everyone listened, with fascination<sup>147</sup> on their faces, because he was in fact addressing questions of concern to everyone at the table.

There was something freeing about being with a person so learned<sup>148</sup> yet speaking in such an unedited way. His thinking was motoric; it seemed he needed to think *aloud*, to use his motor<sup>149</sup> cortex<sup>150</sup> to think, but that motor also had to run fast to work properly. To get to liftoff<sup>151</sup>. Not quite manic<sup>152</sup>, but his idling<sup>153</sup> speed revved<sup>154</sup> high. Spirited thoughts were tumbling<sup>155</sup> out. But unlike many academics<sup>156</sup> who take the floor & hold it, if someone challenged or corrected him he really seemed to *like* it. He didn't rear up<sup>157</sup> & neigh<sup>158</sup>. He'd say, in a kind of folksy<sup>159</sup> way, "Yeah," & bow his head

person 6. slow in understanding, SYNONYM: **stupid**; trade 7. (*especially North American English*) not busy; slow.

<sup>139</sup>**boyish** [a] (*approving*) looking or behaving like a boy, in a way that is attractive.

<sup>140</sup>**broach** [v] **broach something (to/with somebody)** to begin talking about a subject that is difficult to discuss, especially because it is embarrassing or because people disagree about it.

<sup>141</sup>**existence** [n] 1. [uncountable, countable, usually singular] the state or fact of happening or being found in a particular place, time or situation; the state of being alive; 2. [uncountable] **existence (of something)** the fact of being real; 3. [countable, usually singular] a way of living, especially when this is difficult.

<sup>142</sup>**eccentric** [a] considered by other people to be strange or unusual; [n] a person who is considered by other people to be strange or unusual.

<sup>143</sup>**conventional** [a] 1. [usually before noun] based on what is generally believed; following the way something is usually done; 2. (*often disapproving*) tending to follow what is done or considered acceptable by society in general; normal & ordinary, & perhaps not very interesting, OPPOSITE: **unconventional**; 3. [usually before noun] (especially of weapons) not nuclear; 4. (of literature, art or the theater) using a traditional style or method.

<sup>144</sup>**chop** [v] 1. to cut something into pieces with a sharp tool such as a knife; 2. [usually passive] (*informal*) to suddenly stop providing or allowing something; to suddenly reduce something by a large amount, SYNONYM: **cut**; 3. **chop somebody/something** to hit somebody/something downwards with a quick, short movement; [n] 1. [countable] a thick slice of meat with a bone attached to it, especially from a pig or sheep; 2. [countable, usually singular] an act of cutting something in a quick movement downwards using an axe or a knife; 3. [countable] an act of hitting somebody/something with the side of your hand in a quick movement downwards; 4. **chops** [plural] (*informal*) the part of a person's or an animal's face around the mouth; 5. **chops** [plural] the technical skill of an actor or a jazz or rock musician.

<sup>145</sup>**gentleman** [n] (plural **gentlemen**) 1. (*formal*) a polite or formal way of referring to a man; 2. (in the past) a man from a high social class, especially one who did not need to work.

<sup>146</sup>**rural** [a] [usually before noun] connected with or like the countryside.

<sup>147</sup>**fascination** [n] 1. [countable, usually singular] a very strong attraction, that makes something very interesting; 2. [uncountable, singular] the state of being very attracted to & interested in somebody/something.

<sup>148</sup>**learned** [a] [usually before noun] 1. developed by training or experience; not existing at birth; 2. having a lot of knowledge because you have studied & read a lot; 3. connected with or for learned people; showing deep knowledge; SYNONYM: **scholarly**.

<sup>149</sup>**motor** [n] 1. a device that uses electricity, petrol, etc. to produce movement & makes a machine, a vehicle, a boat, etc. work; 2. a source of power, energy or movement; 3. (*British English, old-fashioned humorous*) a car; [a] [only before noun] 1. having an engine; using the power of an engine; 2. (*especially British English*) connected with vehicles that have engines; 3. (*specialist*) connected with movement of the body that is produced by muscles; connected with the nerves that control movement; [v] [intransitive] (*British English, old-fashioned*) + **adv./prep.** to travel by car, especially for pleasure.

<sup>150</sup>**cortex** [n] (plural **cortices**) (*anatomy*) the outer layer of an organ in the body, especially the brain.

<sup>151</sup>**liftoff** [n] [countable, uncountable] the act of a rocket or helicopter leaving the ground & rising into the air.

<sup>152</sup>**manic** [a] 1. (*informal*) full of activity, excitement & stress; behaving in a busy, excited, anxious way, SYNONYM: **hectic**; 2. (*psychology*) connected with mania.

<sup>153</sup>**idle** [v] 1. [transitive, intransitive] to spend time doing nothing important; 2. [intransitive] (of an engine) to run slowly while the vehicle is not moving, SYNONYM: **tick over**; 3. [transitive] **idle somebody/something** (*North American English*) to close a factory, etc. or stop providing work for the workers, especially temporarily.

<sup>154</sup>**revved** [v] [transitive, intransitive] **rev (something) (up)** when you rev an engine or it revs, it runs quickly; [n] (*informal*) a complete turn of an engine, used when talking about an engine's speed, SYNONYM: **revolution**.

<sup>155</sup>**tumble** [v] 1. [intransitive, transitive] **tumble (somebody/something) + adv./prep.** to fall downwards, often hitting the ground several times, but usually without serious injury; to make somebody/something fall in this way; 2. [intransitive] **tumble (down)** to fall suddenly & in a dramatic way; 3. [intransitive] to fall rapidly in value or amount; 4. [intransitive] + **adv./prep.** to move or fall somewhere in a relaxed or noisy way, or with a lack of control; 5. [intransitive] to perform acrobatics on the floor, especially somersaults (= a jump in which you turn over completely in the air); [n] 1. [countable, usually singular] a sudden fall; 2. [singular] **tumble (of something)** an untidy group of things.

<sup>156</sup>**academic** [a] 1. [usually before noun] connected with education, especially studying in schools & universities, SYNONYM: **educational**; 2. [usually before noun] involving a lot of reading & studying rather than practical or technical skills; 3. not connected to a real or practical situation & therefore not important; [n] a person who teaches &/or does research at a university or college.

<sup>157</sup>**rear** [a] [only before noun] at or near the back of something; [n] 1. (usually **the rear**) [singular] the back part of something; 2. (also **rear end**) [countable, usually singular] (*informal*) the part of the body that you sit on, SYNONYM: **backside, bottom**; [v] 1. [transitive] **rear somebody/something** [often passive] to care for young children or animals until they are fully grown, SYNONYM: **bring up, raise**; 2. [transitive] **rear something** to keep & breed (= produce young from) animals or birds, e.g. on a farm; 3. [intransitive] **rear (up)** (of an animal, especially a horse) to raise itself on its back legs, with the front legs in the air; 4. [intransitive] **rear (up)** (of something large) to seem to lean over you, especially in a way that makes you feel frightened.

<sup>158</sup>**neigh** [v] [intransitive] when a horse neighs it makes a long high sound; [n] a long high sound made by a horse.

<sup>159</sup>**folksy** [a] (also **folky**) 1. (*especially North American English*) simple, friendly & informal; 2. (*sometimes disapproving*) done or made in a traditional style that is supposed to be typical of simple customs in the past, but sometimes in a false or artificial way.

involuntarily<sup>160</sup>, wag<sup>161</sup> it if he had overlooked<sup>162</sup> something, laughing at himself for overgeneralizing<sup>163</sup>. He appreciated being shown another side of an issue, & it became clear that thinking through a problem was, for him, a dialogic process.

One could not but be struck by another unusual thing about him: for an egghead<sup>164</sup> Peterson was extremely practical<sup>165</sup>. His examples were filled with applications to everyday life: business management, how to make furniture (he made much of his own), designing a simple house, making a room beautiful (now an internet meme) or in another, specific case related to education, creating an online writing project that kept minority students from dropping out of school by getting them to do a kind of psychoanalytic<sup>166</sup> exercise on themselves, in which they would free-associate<sup>167</sup> about their past, present & future (now known as the Self-Authoring Program).

I was always especially fond of mid-Western, Prairie<sup>168</sup> types who come from a farm (where they learned all about nature<sup>169</sup>), or from a very small town, & who have worked with their hands to make things, spent long periods outside in the harsh elements, & are often self-educated & go to university against the odds<sup>170</sup>. I found them quite unlike their sophisticated<sup>171</sup> but somewhat denatured urban<sup>172</sup> counterparts<sup>173</sup>, for whom higher education was pre-ordained<sup>174</sup>, & for that reason sometimes taken for granted, or thought of not as an end in itself by simply as a life stage in the service of career advancement<sup>175</sup>. These Westerners were different: self-made, unentitled<sup>176</sup>, hands on, neighborly<sup>177</sup> & less precious<sup>178</sup> than many of their big-city peers, who increasingly spend their lives indoors<sup>179</sup>, manipulating symbols on computers. This cowboy psychologist seemed to care about a thought only if it might, in some way, be helpful to someone.

We became friends. As a psychiatrist<sup>180</sup> & psychoanalyst<sup>181</sup> who loves literature<sup>182</sup>, I was drawn to him because here was a clinician<sup>183</sup> who also had given himself a great books education, & who not only loved soulful<sup>184</sup> Russian novels,

<sup>160</sup>**involuntary** [a] **1.** happening without the person concerned wanting it to; **2.** an involuntary movement, etc. is made suddenly, without you intending it or being able to control it, OPPOSITE: **voluntary**.

<sup>161</sup>**wag** [v] **1.** [transitive, intransitive] **wag (something)** if a dog wags its tail, or its tail wags, its tail moves from side to side several times; **2.** [transitive] **wag something** to shake your finger or your head from side to side or up & down, often because you do not approve of something; **3.** [transitive] **wag something** (*Australian English, New Zealand English*) to stay away from school without permission; [n] **1.** (*especially British English, old-fashioned*) a person who enjoys making jokes, SYNONYM: **joker**; **2.** a wagging movement.

<sup>162</sup>**overlook** [v] **1. overlook something** to fail to see or notice something, SYNONYM: **miss**; **2. overlook something** if a building, etc. overlooks a place, you can see that place from the building; **3. overlook somebody (for something)** to not consider somebody for a job or position, even though they might be suitable.

<sup>163</sup>**overgeneralize** [v] [intransitive] to make a statement that is not accurate because it is too general.

<sup>164</sup>**egghead** [n] (*informal, disapproving or humorous*) a person who is very intelligent & is only interested in studying

<sup>165</sup>**practical** [a] **1.** connected with real situations rather than with ideas or theories; **2.** (of an idea, a method or a course of action) right or sensible; possible & likely to be successful, SYNONYM: **feasible, workable**, OPPOSITE: **impractical**; **3.** (of things) useful or suitable for a particular purpose, OPPOSITE: **impractical**; **4.** (of a person) sensible & realistic in the way they approach a problem or situation; **for (all) practical purposes** [idiom] used to say that something is so nearly true that it can be considered to be so; [n] (*British English, informal*) a lesson or an exam in science or technology in which students have to do or make things, not just read or write about them.

<sup>166</sup>**psychoanalysis** [n] (also **analysis**) [uncountable] a method of treating mental illness by investigating the influence of the unconscious mind, by getting somebody to talk about their fears, past experiences, dreams, etc.

<sup>167</sup>**free association** [n] [uncountable] **1.** the mental process by which 1 word or image may suggest another without any obvious connection; **2.** a method of treating a patient by asking them to use the mental process of free association.

<sup>168</sup>**prairie** [n] [countable, uncountable] a flat, wide area of land in North America & Canada, without many trees & originally covered with grass.

<sup>169</sup>**nature** [n] **1.** (often **Nature**) [uncountable] all the plants, animals & things that exist in the universe that are not made by people. You cannot use 'the nature' when you are referring to the natural world.; **2.** (often **Nature**) [uncountable] the way that things happen in the physical world when it is not controlled by people; **3.** [singular] the basic character or qualities of something; **4.** [singular] a type or kind of something; **5.** [uncountable, countable] the usual way that a person or an animal behaves that is part of their character.

<sup>170</sup>**odds** [n] [plural] **1.** (usually **the odds**) the degree to which something is likely to happen; **2.** greater advantage; the state of being greater in strength, power or resources.

<sup>171</sup>**sophisticated** [a] **1.** (of things, systems, methods or ideas) clever & complicated; **2.** [usually before noun] able to deal with complicated ideas; **3.** knowing a lot about the modern world & about things that people consider to be socially important.

<sup>172</sup>**urban** [a] [usually before noun] connected with a town or city.

<sup>173</sup>**counterpart** [n] a person or thing that has the same position or function as somebody/something else in a different place or situation.

<sup>174</sup>**preordained** [a] (*formal*) already decided or planned by God or by fate, SYNONYM: **predestined**.

<sup>175</sup>**advancement** [n] **1.** [uncountable, countable] the process of helping something to make progress or succeed; the progress that is made; **2.** [uncountable] progress in a job or social class.

<sup>176</sup>**entitled** [a] (*usually disapproving*) feeling that you have a right to the good things in life without necessarily having to work for them.

<sup>177</sup>**neighborly** [a] **1.** involving people, countries, etc. that live or are located near each other; **2.** friendly & helpful, SYNONYM: **kind**.

<sup>178</sup>**precious** [a] **1.** rare & worth a lot of money; **2.** valuable or important & not to be wasted; **3.** loved or valued very much, SYNONYM: **treasured**; **4.** [only before noun] (*informal*) used to show you are angry that another person thinks something is very important; **5.** (*disapproving*) (especially of people & their behavior) very formal, exaggerated & not natural in what you say & do, SYNONYM: **affected**.

<sup>179</sup>**indoors** [v] inside or into a building, OPPOSITE: **outdoors**.

<sup>180</sup>**psychiatrist** [n] a doctor who studies & treats mental illnesses.

<sup>181</sup>**psychoanalyst** [n] (also **analyst**) a person who treats patients using psychoanalysis.

<sup>182</sup>**literature** [n] **1.** [uncountable] pieces of writing that are considered to be works of art, especially novels, plays & poems (in contrast to technical books & newspaper, magazines, etc.); **2.** [uncountable, countable] pieces of writing or printed information on a particular subject.

<sup>183</sup>**clinician** [n] a doctor, psychologist, etc. who has direct contact with patients.

<sup>184</sup>**soulful** [a] expressing deep feelings, especially feelings of love or being sad.

philosophy<sup>185</sup> & ancient<sup>186</sup> mythology<sup>187</sup>, but who also seemed to treat them as his most treasured inheritance<sup>188</sup>. But he also did illuminating<sup>189</sup> statistical<sup>190</sup> research on personality<sup>191</sup> & temperament<sup>192</sup>, & had studied neuroscience<sup>194</sup>. Though trained as a behaviorist<sup>195</sup>, he was powerfully drawn to psychoanalysis with its focus on dreams<sup>196</sup>, archetypes<sup>197</sup>, the persistence<sup>198</sup> of childhood conflicts<sup>199</sup> in the adult, & the role of defences<sup>200</sup> & rationalization<sup>201</sup> in everyday life. He was also an outlier<sup>202</sup> in being the only member of the research-oriented Department of Psychology at the University of Toronto who also kept a clinical<sup>203</sup> practice.

On my visits, our conversations began with banter<sup>204</sup> & laughter – that was the small-town Peterson from the Alberta hinterland<sup>205</sup> – his teenage years right out of the movie FUBAR – welcoming you into his home. The house had been gutted<sup>206</sup> by Tammy, his wife, & himself, & turned into perhaps the most fascinating & shocking middle-class<sup>207</sup> home I had seen. They

<sup>185</sup>**philosophy** [n] (**philosophies**) **1.** [uncountable] the study of the nature & meaning of the universe & of human life. **Natural philosophy** is an old term for the study of the physical world, which developed into the natural sciences. The term may still be used in the study of the history of science.; **2.** [countable] a particular set or system of beliefs resulting from the search for knowledge about life & the universe; **3.** [countable] a set of beliefs or an attitude to life that guides somebody's behavior.

<sup>186</sup>**ancient** [a] **1.** belonging to a period of history that is thousands of years in the past, OPPOSITE: **modern**; **2.** very old; having existed for a very long time; **3. (the ancients)** [n] [plural] the people who lived in the ancient times, especially the Egyptians, Greeks & Romans.

<sup>187</sup>**mythology** [n] (plural **mythologies**) [uncountable, countable] **1.** ancient myths in general; the ancient myths of a particular culture, society, etc.; **2. mythology (of something)** ideas that many people think are true but are in fact false.

<sup>188</sup>**inheritance** [n] **1.** [uncountable, countable, usually singular] the process of receiving something such as a medical condition, physical characteristic or quality from parents, etc.; the condition, characteristic, etc. that is received; **2.** [countable, uncountable] the money or property that you receive from somebody when they die; the fact of receiving something when somebody dies; **3.** [countable, usually singular] a situation or tradition that you receive from a former owner or period of time.

<sup>189</sup>**illuminate** [v] **1. illuminate something** to make something clearer or easier to understand, SYNONYM: **clarify**; **2. illuminate something** to shine light on something.

<sup>190</sup>**illuminating** [a] helping to make something clear or easier to understand.

<sup>191</sup>**statistical** [a] connected with statistics.

<sup>192</sup>**personality** [n] (plural **personalities**) **1.** [countable, uncountable] the various aspects of a person's character that combine to make them different from other people; **2.** [uncountable] the qualities of a person's character that make them interesting & attractive; **3.** [countable] a famous person, especially one who works in entertainment or sport, SYNONYM: **celebrity**; **4.** [countable] a person whose strong character makes them easy to notice; **5.** [uncountable] the qualities of a place or thing that make it interesting & different, SYNONYM: **character**.

<sup>193</sup>**temperament** [n] **1.** [countable, uncountable] a person's or an animal's nature as shown in the way they behave or react to situations or people; **2.** [uncountable] the fact of tending to get emotional & excited very easily & behave in an unreasonable way.

<sup>194</sup>**neuroscience** [n] [uncountable] the science that deals with the structure & function of the brain & the nervous system.

<sup>195</sup>**behaviorist** [n] (*US English behaviorist*) (*psychology*) a scientist who studies or accepts the theory of behaviorism.

<sup>196</sup>**dream** [n] **1.** a series of images, events & feelings that happen in your mind while you are sleeping; **2. dream (of something/doing something)** a wish to have, do or be something, especially one that seems difficult to achieve; [v] **1.** [intransitive, transitive] to imagine & think about something that you would like to happen; **2.** [intransitive, transitive] to experience a series of images, events & feelings in your mind while you are sleeping.

<sup>197</sup>**archetypes** [n] (*formal*) the most typical or perfect example of a particular kind of person or thing.

<sup>198</sup>**persistence** [n] [uncountable] **1. persistence (of something)** the state of continuing to exist for a long period of time; **2.** the fact of continuing to do something despite difficulties or opposition.

<sup>199</sup>**conflict** [n] [countable, uncountable] **1.** a situation in which people, groups or countries are involved in a serious disagreement or argument; **2.** a violent situation or period of fighting between countries or groups of people; **3.** a situation in which there are opposing ideas, opinions, feelings or wishes; **conflict of interest(s)** [idiom] **1.** a situation in which somebody has a role or responsibility that may prevent them from treating another role or responsibility equally & fairly; **2.** a situation in which somebody's aims or needs are in opposition to the aims or needs of another person or group.

<sup>200</sup>**defence** [n] (*US defense*) **1.** [countable, uncountable] support for somebody/something that has been criticized, OPPOSITE: **attack**; **2.** [uncountable, countable] the action of protecting somebody/something from attack, OPPOSITE: **attack**; **3.** [countable, uncountable] something that provides protection against attack from enemies, the weather, illness, etc.; **4.** [uncountable] military measures or resources for protecting a country from attack; **5.** [countable] a set of facts or arguments presented in court to support a person who has been accused of committing a crime, or who is being sued; **6. (the defence)** [singular + singular or plural verb] the lawyer or lawyers whose job is to represent in court a person who has been accused of committing a crime, or who is being sued.

<sup>201</sup>**rationalize** [v] (*British English also rationalise*) **1.** [transitive, intransitive] **rationalize (something)** to find or try to find a logical reason to explain why somebody thinks or behaves in a particular way; **2.** [transitive] **rationalize something** to make changes to a business, system, etc. in order to make it more efficient, especially by spending less money.

**rationalization** [n] (*British English also rationalisation*) [uncountable, countable].

<sup>202</sup>**outlier** [n] **1.** a person or thing that is different from or in a position away from others in the group; **2. (statistics)** a data point on a graph or in a set of results that is very much bigger or smaller than the next nearest data point.

<sup>203</sup>**clinical** [a] [only before noun] connected with the examination & treatment of patients & their illnesses.

<sup>204</sup>**banter** [n] [uncountable] friendly remarks & jokes; [v] [intransitive] **banter (with somebody)** to joke with somebody.

<sup>205</sup>**hinterland** [n] the areas of a country that are away from the coast, from the banks of a large river or from the main cities.

<sup>206</sup>**gutted** [a] [not before noun] (*British English, informal*) extremely sad or disappointed.

<sup>207</sup>**middle-class** [a] connected with the middle social class.

had art, some carved<sup>208</sup> masks<sup>209</sup>, & abstract<sup>210</sup> portraits<sup>211</sup>, but they were overwhelmed<sup>212</sup> by a huge collection of original Socialist<sup>213</sup> Realist<sup>214</sup> paintings of Lenin & the early Communists<sup>215</sup> commissioned<sup>216</sup> by the USSR<sup>217</sup>. Not long after the Soviet Union fell, & most of the world breathed a sigh<sup>218</sup> of relief<sup>219</sup>, Peterson began purchasing this propaganda<sup>220</sup> for a song online. Paintings lionizing<sup>221</sup> the Soviet revolutionary<sup>222</sup> spirit<sup>223</sup> completely filled every single wall, the ceilings, even the bathrooms. The paintings were not there because Jordan had any totalitarian<sup>224</sup> sympathies<sup>225</sup>, but because he wanted

<sup>208</sup>**carve** [v] **1.** [transitive, intransitive] to make objects, patterns, etc. by cutting away material from a piece of wood or stone, or another hard material; **2.** [transitive] **carve something (on something)** to write something on a surface by cutting into it; **3.** [transitive, intransitive] to cut a large piece of cooked meat into smaller pieces for eating; **4.** [transitive, no passive] to work hard in order to have a successful career, reputation, etc.

<sup>209</sup>**mask** [n] **1.** a covering for part or all of the face, worn to protect it or hide it; **2.** an object that fits over somebody's face & that is connected to a container of oxygen, used for helping them to breathe; **3.** [usually singular] a manner or an expression that hides somebody's true character or feelings; [v] **mask something** to hide a fact or feeling so that it cannot be easily seen or noticed.

<sup>210</sup>**abstract** [a] **1.** existing in thought or as an idea but not as a physical thing; **2.** based on general ideas & not on any particular real person, thing or situation; **3.** representing an idea, a quality or a state rather than a physical object; **4.** (of art) not representing people or things in a realistic way, but expressing the artist's ideas about them using shapes, colors & textures; [n] a short piece of writing containing the main ideas of a research article, book or speech, SYNONYM: **summary**; **in the abstract** [idioms] in a general way, without referring to a particular real person, thing or situation; [v] **1.** [transitive] **abstract something (from something)** to remove something from somewhere, SYNONYM: **extract**; **2.** [transitive, intransitive] **abstract (something) (from something)** to think about something generally or separately from something else.

<sup>211</sup>**portrait** [n] **1.** **portrait (of somebody/something)** a painting, drawing or photograph of a person, especially of the head & shoulders; **2.** **portrait (of somebody/something)** a detailed description of somebody/something, SYNONYM: **depiction**.

<sup>212</sup>**overwhelm** [v] [often passive] **1.** to be so bad or so great that a person, organization or system cannot deal with it; to give too much of a thing to a person or thing; **2.** to have such a strong emotional effect on somebody that it is difficult for them to resist or know how to react, SYNONYM: **overcome**; **3.** **overwhelm somebody** to defeat somebody completely.

<sup>213</sup>**socialist** [a] [usually before noun] supporting socialism; [n].

<sup>214</sup>**realist** [n] **1.** (*politics*) a person who believes that the subject matter of politics is political power, not matters of principle; **2.** a writer, artist, etc. whose work represents things as they are in real life; **3.** (*philosophy*) a person who believes that reality exists independently of how people view it; [a].

<sup>215</sup>**communist** [n] **1.** a person who believes in or supports communism; **2.** (**Communist**) a member of a communist party; [a] (**Communist**) connected with communism.

<sup>216</sup>**commission** [n] official group **1.** (often **Commission**) [countable] an official group of people who have been given responsibility to control something, or to find out about something, usually for the government; **money** **2.** [uncountable, countable] an amount of money that is paid to somebody for selling goods & that increases with the amount of goods that are sold; **3.** [uncountable, singular] an amount of money that is charged by a bank, etc. for providing a particular service; **for art/music, etc.** **4.** [countable] a formal request to somebody to design or make a piece of work such as a building or a painting; the fact of making such a request; **in armed forces** **5.** [countable] the position of an officer in the armed forces, typically with the rank of lieutenant or higher; **of crime** **6.** [uncountable] (*formal*) the act of doing something wrong or illegal; [v] **piece of art/music, etc.** **1.** to officially ask somebody to write, make or create something or to do a task for you; **in armed forces** **2.** [usually passive] to choose somebody as an officer in 1 of the armed forces.

<sup>217</sup>**USSR** [abbr] (the former) Union of Soviet Socialist Republics.

<sup>218</sup>**sigh** [v] **1.** [intransitive] to take & then let out a long deep breath that can be heard, to show that you are disappointed, sad, tired, etc.; **2.** [transitive] + **speech** to say something with a sigh; **3.** [intransitive] (*literary*) (especially of the wind) to make a long sound like a sigh; [n] an act or the sound of sighing.

<sup>219</sup>**relief** [n] **1.** [uncountable, singular] the feeling of happiness that you have when something unpleasant stops or does not happen; **2.** [uncountable] the act of removing or reducing pain, anxiety, etc.; **3.** [uncountable] food, money, medicine, etc. that is given to help people in places where there has been a war or natural disaster, SYNONYM: **aid**; **4.** [uncountable] financial help given by the government to people who need it; **5.** [uncountable, singular] something that is interesting or enjoyable that replaces something boring, difficult or unpleasant for a short period of time; **6.** [uncountable] the quality of a particular situation, problem, etc. that makes it easier to notice than before; **7.** [uncountable] (*geography*) difference in height from the surrounding land; **8.** [uncountable, countable] a way of decorating wood, stone, etc. by cutting designs into the surface of it so that some parts stick out more than others; a design that is made in this way; **9.** [countable + singular or plural verb] a person or group of people that replaces others who have been on duty; **10.** [singular] **relief of ...** the act of freeing a town, etc. from an enemy army that has surrounded it.

<sup>220</sup>**propaganda** [n] [uncountable] (*usually disapproving*) ideas or statements that may be false or give a false impression & that are used in order to gain support for a political leader, party, etc.

<sup>221</sup>**lionize** [v] (*British English also lionise*) (*formal*) **lionize somebody** to treat somebody as a famous or important person.

<sup>222</sup>**revolutionary** [a] **1.** [usually before noun] connected with political revolution; **2.** involving a great or complete change; [n] (plural **revolutionaries**) a person who starts or supports a revolution, especially a political one.

<sup>223</sup>**spirit** [n] **1.** [uncountable, countable] the part of a person that includes their mind, feelings & character rather than their body; **2.** [singular, uncountable] an attitude or way of thinking; **3.** [uncountable, singular] loyal feelings towards a group, team or society; **4.** [singular] **spirit (of something)** the typical or most important quality or mood of something; **5.** [uncountable] **spirit (of something)** the real or intended meaning or purpose of something; **6.** [uncountable] courage, determination or energy; **7.** [countable] **spirit (of somebody)** the part of a person that many people believe still exists after their body is dead; **8.** [countable] an imaginary creature with magic powers; **9.** [countable, usually plural] (*especially British English*) a strong alcoholic drink.

<sup>224</sup>**totalitarian** [a] (*disapproving*) (of a country or system of government) in which there is only 1 political party, which has complete power & control over the people.

<sup>225</sup>**sympathy** [n] (plural **sympathies**) **1.** [uncountable, countable, usually plural] **sympathy (for somebody)** the feeling of being sorry for somebody; showing that you understand & care about somebody's problems; **2.** [countable, usually plural, uncountable] the act of showing support for or approval of an idea, a cause, an organization, etc..



to remind himself of something he knew he & everyone would rather forget: that hundreds of millions were murdered<sup>226</sup> in the name of utopia<sup>227</sup>.

It took getting used to, this semi-haunted house “decorated” by a delusion<sup>228</sup> that had practically<sup>229</sup> destroyed<sup>230</sup> mankind<sup>231</sup>. But it was eased<sup>232</sup> by his wonderful & unique<sup>233</sup> spouse<sup>234</sup>, Tammy, who was all in, who embraced & encouraged<sup>235</sup> this unusual need for expression! These paintings provided a visitor with the 1st window onto the full extent of Jordan’s concern about our human capacity for evil in the name of good<sup>236</sup>, & the psychological<sup>237</sup> mystery<sup>238</sup> of self-deception<sup>239</sup> (how can a person deceive<sup>240</sup> himself & get away with<sup>241</sup> it?) – an interest we share. & then there were also the hours we’d spend discussing what I might call a lesser problem (lesser because rarer), the human capacity for evil for the sake of evil, the joy some people take in destroying others, captured famously by the 17th-century English poet John Milton in *Paradise Lost*.

& so we’d chat & have our tea in his kitchen-underworld, walled by this odd<sup>242</sup> art collection, a visual<sup>243</sup> marker<sup>244</sup> of his earnest<sup>245</sup> quest<sup>246</sup> to move beyond<sup>247</sup> simplistic<sup>248</sup> ideology<sup>249</sup>, left or right, & not repeat mistakes of the past. After a while, there was nothing peculiar<sup>250</sup> about taking tea in the kitchen, discussing family issues, one’s latest reading, with those ominous<sup>251</sup> pictures hovering. It was just living in the world as it was, or in some places, is.

<sup>226</sup>**murder** [v] **murder somebody** to kill somebody deliberately & illegally.

<sup>227</sup>**utopia** [n] (also **Utopia**) [countable, uncountable] an imaginary place or state in which everything is perfect.

<sup>228</sup>**delusion** [n] **1.** [countable] a false belief or opinion about yourself or your situation, especially as a sign of mental illness; **2.** [uncountable] the act of believing or making yourself believe something that is not true.

<sup>229</sup>**practically** [adv] **1.** almost; very nearly, SYNONYM: **virtually** **2.** in a realistic or sensible way; in real situations.

<sup>230</sup>**destroy** [v] **destroy something** to damage something so badly that it no longer exists or can no longer be used.

<sup>231</sup>**mankind** [n] [uncountable] all humans, considered as 1 large group; the human race.

<sup>232</sup>**ease** [v] **1.** [intransitive, transitive] to become less unpleasant, painful, severe, etc.; **2.** [transitive] **ease something** to make something easier, SYNONYM: **facilitate**; **3.** [transitive] **ease somebody/something + adv./prep.** to slowly & carefully make somebody/something reach a particular state or condition; **4.** [intransitive, transitive] to become lower in price or value; to make something lower in price or value.

<sup>233</sup>**unique** [a] **1.** being the only one of their/its kind; different from everyone or everything else. In general English, **unique** is sometimes used after a word such as ‘very’ or ‘rather’, to suggest that something is very or rather unusual or special: *This is a very unique case.* This use is best avoided in academic writing; **2. unique to somebody/something** involving 1 particular person, place or thing.

<sup>234</sup>**spouse** [n] (*formal or law*) a husband or wife.

<sup>235</sup>**encourage** [v] **1.** to make something more likely to happen or develop, OPPOSITE: **discourage**; **2.** to persuade somebody to do something by making it easier for them & making them believe it is a good thing to do, OPPOSITE: **discourage**; **3. encourage somebody** to give somebody support or hope, OPPOSITE: **discourage**.

<sup>236</sup>**capacity** [n] (plural **capacities**) **1.** [countable, uncountable] the ability to understand or to do something; **2.** [uncountable, countable, usually singular] the number of things or people that a container or space can hold; **3.** [singular, uncountable] the quantity that a factory, machine, etc. can produce; **4.** [countable, usually singular] the official position or function that somebody has, SYNONYM: **role**; **5.**

<sup>237</sup>**psychological** [a] **1.** [usually before noun] connected with a person’s mind & the way it works; **2.** [only before noun] connected with the study of psychology.

<sup>238</sup>**mystery** [n] (plural **mysteries**) **1.** [countable] something that is difficult or impossible to understand or to explain; **2.** [uncountable] the quality of being difficult or impossible to understand or to explain, especially when this makes somebody/something seem interesting & exciting; **3.** [countable] a story, film or play in which crimes & strange events are only explained at the end; **4. (mysteries)** [plural] **mystery (of something)** the skills or knowledge needed for a particular activity & regarded as too difficult to understand for those without such skills or knowledge; **5.** [countable] **mystery (of somebody/something)** a religious belief that cannot be explained or proved in a scientific way.

<sup>239</sup>**self-deception** [n] [uncountable] the act of making yourself believe something that you know is not true.

<sup>240</sup>**deceive** [v] [transitive] **1. deceive somebody** to deliberately make somebody believe something that is not true; **2. deceive somebody/something** (of a thing) to make somebody have a false idea about somebody/something.

<sup>241</sup>**get away with (doing) something** [idiom] to do something wrong & not be punished for it.

<sup>242</sup>**odd** [a] **1.** (no comparative or superlative) (of numbers) that cannot be divided exactly by the number 2, OPPOSITE: **even**; **2.** strange or unusual; **3. (the odd)** [only before noun] (no comparative or superlative) happening or appearing occasionally; not every regular or frequent, SYNONYM: **occasional**; **4.** [only before noun] (no comparative or superlative) of no particular type of size; various; **5.** [only before noun] available; that somebody can use, SYNONYM: **spare**; **6.** (no comparative or superlative; usually placed immediately after a number) (*informal*) approximately or a little more than the number mentioned.

<sup>243</sup>**visual** [a] of or connected with seeing or sight.

<sup>244</sup>**marker** [n] **1.** a feature or sign that shows that something exists or what it is like; **2. (biochemistry)** 1 of 2 or more forms of a gene that can be used to identify a chromosome or the location of other genes.

<sup>245</sup>**earnest** [a] very serious & sincere; **in earnest** [idiom] more seriously & with more force or effort than before; very serious & sincere about what you are saying & about your intentions; in a way that shows that you are serious.

<sup>246</sup>**quest** [n] a long or difficult search for something, especially for a quality such as knowledge or truth.

<sup>247</sup>**beyond** [prep] **1.** on or to the further side of something; **2.** more developed than something; reaching further than something; **3.** used to say that something is not impossible; **4.** more than a particular amount; **5.** later than a particular time; **6.** too far or too advanced for somebody/something; [adv] **1. (&) beyond** on the other side; further on; **2. (&) beyond** afterwards or later.

<sup>248</sup>**simplistic** [a] (*disapproving*) treating complicated issues & problems as if they were much simpler than they really are.

<sup>249</sup>**ideology** [n] (plural **ideologies**) [countable, uncountable] (*sometimes disapproving*) a set of ideas & beliefs that an economic or political system is based on, or that influences the way a person or group behaves. The term **ideology** is sometimes used in a disapproving way to suggest a set of beliefs that are too fixed or not realistic or fair.

<sup>250</sup>**peculiar** [a] belonging to or connected with 1 particular place, situation, person, etc., & not others.

<sup>251</sup>**ominous** [a] suggesting that something bad is going to happen in the future, SYNONYM: **foreboding**.



In Jordan's 1st & only book before this one, *Maps of Meaning*, he shares his profound<sup>252</sup> insights<sup>253</sup> into universal<sup>254</sup> themes<sup>255</sup> of world mythology, & explains how all cultures have created stories to help us grapple<sup>256</sup> with, & ultimately map, the chaos into which we are thrown at birth; this chaos is everything that is unknown to us, & any unexplored<sup>257</sup> territory<sup>258</sup> that we must traverse<sup>259</sup>, be it in the world outside or th psyche<sup>260</sup> within.

Combining evolution<sup>261</sup>, the neuroscience of emotion<sup>262</sup>, some of the best of Jung, some of Freud, much of the great works of NIETZSCHE, DOSTOEVSKY, SOLZHENITSYN, ELIADE, NEUMANN, PIAGET, FRYE & FRANKL, *Maps of Meaning*, published nearly 2 decades ago, shows Jordan's wide-ranging approach to understanding how human beings & the human brain deal with the archetypal<sup>263</sup> situation that arises whenever we, in our daily lives, must face something we do not understand. The brilliance<sup>264</sup> of the book is in his demonstration<sup>265</sup> of how rooted<sup>266</sup> this situation is in evolution, our DNA, our brains & our most ancient stories. & he shows that these stories have survived<sup>267</sup> because they still provide guidance<sup>268</sup> in dealing with uncertainty<sup>269</sup>, & the unavoidable<sup>270</sup> unknown<sup>271</sup>.

1 of the many virtues<sup>272</sup> of the book you are reading now is that it provides an entry point into *Maps of Meaning*, which is a highly complex work because Jordan was working out his approach to psychology as he wrote it. But it was foundational<sup>273</sup>, because no matter how different our genes or life experiences may be, or how differently our plastic brains are wired<sup>274</sup> by our experience, we all have to deal with the unknown, & we all attempt to move from chaos to order. & this is why many of the rules in this book, being based on *Maps of Meaning*, have an element of universality<sup>275</sup> to them.

<sup>252</sup>**profound** [a] **1.** very great; felt or experienced very strongly; **2.** showing great knowledge or understanding; **3.** needing a lot of study or thought; **4.** (*medical*) very serious; complete.

<sup>253</sup>**insight** [n] **1.** [countable, uncountable] an understanding of a particular situation or thing; **2.** [uncountable] the ability to see & understand the truth about the people or situations.

<sup>254</sup>**universal** [a] **1.** done by or involving all the people in the world or in a particular group; **2.** true or right at all times & in all places.

<sup>255</sup>**theme** [n] the subject of a talk, piece of writing, exhibition, etc.; an idea that keeps returning in a piece of research or a work of art or literature.

<sup>256</sup>**grapple** [v] **1.** [intransitive, transitive] to take a strong hold of somebody/something & struggle with them; **2.** [intransitive] to try hard to find a solution to a problem.

<sup>257</sup>**unexplored** [a] **1.** (of a country or an area of land) that no one has investigated or put on a map; that has not been explored; **2.** (of an area of activity or thought) that has not yet been examined or discussed thoroughly.

<sup>258</sup>**territory** [n] (plural **territories**) **1.** [uncountable, countable] land that is under the control of a particular country or ruler; **2.** [countable, uncountable] an area that an animal or group of animals considers as its own & defends against others who try to enter it; **3.** [uncountable, countable] an area of knowledge, activity or experience; **4.** [countable] an area of a town, country, etc. that somebody has particular rights in or responsibility for in their work or another activity; **5.** [uncountable] a particular type of land; **6.** (**Territory**) [countable] a country or an area that is part of the US, Australia or Canada but is not a state or province.

<sup>259</sup>**traverse** [v] (*formal*) **traverse something** to cross an area of land or water; [n] (*specialist*) (in mountain climbing) an act of moving sideways across a steep slope, not climbing up or down it; a place where this is possible or necessary.

<sup>260</sup>**psyche** [n] the mind; your deepest feelings & attitudes.

<sup>261</sup>**evolution** [n] [uncountable] **1.** (*biology*) the gradual development of living things over many years as they adapt to changes in their environment; **2.** the gradual development of something.

<sup>262</sup>**emotion** [n] **1.** [countable, uncountable] a strong feeling such as love, fear or anger; these feelings considered together; **2.** [uncountable] the part of a person's nature that consists of feelings rather than thought or knowledge.

<sup>263</sup>**archetypal** [a] having all the important qualities that make somebody/something a typical example of a particular kind of person or thing.

<sup>264</sup>**brilliance** [n] [uncountable] **1.** the quality of being extremely impressive, intelligent or skillful; **2.** (*formal*) (of light or colors) the quality of being very bright.

<sup>265</sup>**demonstration** [n] **1.** [countable, uncountable] **demonstration (of something)** an act of giving proof or evidence for something; **2.** [countable] a public meeting or march at which people show that they are protesting against or supporting somebody/something; **3.** [countable] an act of showing or explaining how something works or is done.

<sup>266</sup>**rooted** [a] **1.** **rooted in something** developing from or being strongly influenced by something; **2.** **rooted in something** fixed in 1 place; not moving or changing.

<sup>267</sup>**survive** [v] **1.** [intransitive] to continue to live or exist; **2.** [transitive] to continue to live or exist despite a dangerous event or time; **3.** [transitive] **survive somebody/something** to live or exist longer than somebody/something.

<sup>268</sup>**guidance** [n] [uncountable] **1.** help or advice that is given to somebody, especially by somebody in authority; **2.** the process of controlling the direction or position of something using special equipment.

<sup>269</sup>**uncertainty** [n] (plural **uncertainties**) **1.** [uncountable] the state of not knowing or of not being known exactly; the state of being uncertain; **2.** [countable, usually plural] something that you cannot be sure about; a situation that causes you to be uncertain.

<sup>270</sup>**unavoidable** [a] impossible to avoid or prevent, SYNONYM: **inevitable**, OPPOSITE: **avoidable**.

<sup>271</sup>**unknown** [a] **1.** not known or identified; **2.** (of people) not famous or well known; **3.** never happening or existing; [n] **1.** (**the unknown**) [singular] places or things that are not known about; **2.** [countable] a person who is not well known; **3.** [countable] a fact or an influence that is not known; **4.** [countable] (*mathematics*) a quantity that does not have a known value.

<sup>272</sup>**virtue** [n] **1.** [countable, uncountable] **virtue (of something)** an attractive or useful quality, SYNONYM: **advantage**; **2.** [countable] a particular good quality or habit; **3.** [uncountable] behavior or attitudes that show high moral standards; **by/in virtue of (doing) something (formal)** because or as a result of something.

<sup>273</sup>**foundation** [n] **1.** [countable, uncountable] a principle, an idea or a fact that something is based on & that it grows from; **2.** [countable] an organization that is established to provide money for a particular purpose, e.g. for scientific research or charity; **3.** [uncountable] the act of starting a new institution or organization, SYNONYM: **establishment**; **4.** [countable, usually plural] a layer of stone, concrete, etc. that forms the solid underground base of a building; **5.** [uncountable] a skin-colored cream that is put on the face under other make-up.

<sup>274</sup>**wired** [a] **1.** connected to a device or computer network by wires; **2.** (of a glass, material, etc.) containing wires that make it strong or stiff; **3.** (*informal*) excited or nervous; not relaxed; **4.** (*informal, especially North American English*) under the influence of alcohol or an illegal drug.

<sup>275</sup>**universality** [n] **1.** the fact of being done by or involving all the people in the world or in a particular group; **2.** the fact of being true or right at all times & in all places.

*Maps of Meaning* was sparked<sup>276</sup> by Jordan's agonized<sup>277</sup> awareness<sup>278</sup>, as a teenager growing up in the midst<sup>279</sup> of the Cold War, that much of mankind seemed on the verge<sup>280</sup> of blowing up the planet to defend their various<sup>281</sup> identities<sup>282</sup>. He felt he had to understand how it could be that people would sacrifice<sup>283</sup> everything for an "identity," whatever that was. & he felt he had to understand the ideologies<sup>284</sup> that drove totalitarian regimes to a variant<sup>285</sup> of that same behavior: killing their own citizens<sup>286</sup>. In *Maps of Meaning*, & again in this book, 1 of the matters he cautions<sup>287</sup> readers to be most wary<sup>288</sup> of is ideology, no matter who is peddling<sup>289</sup> it or to what end.

Ideologies are simple ideas, disguised<sup>290</sup> as science or philosophy, that purport<sup>291</sup> to explain<sup>292</sup> the complexity<sup>293</sup> of the world & offer remedies<sup>294</sup> that will perfect<sup>295</sup> it. Ideologues<sup>296</sup> are people who pretend<sup>297</sup> they know how to "make the world a better place" before they've taken care of their own chaos within. (The warrior<sup>298</sup> identity that their ideology gives them covers over that chaos.) That's hubris<sup>299</sup>, of course, & 1 of the most important themes of this book, is "set your house in order" 1st, & Jordan provides practical advice on how to do this.

<sup>276</sup>**spark** [v] to cause something to start or develop, especially suddenly; [n] **1.** a small flash of light produced by an electric current; **2.** a very small burning piece of material that is produced by something that is burning or by hitting 2 hard substances together; **3.** an action or event that causes something important to develop, especially trouble or violence; **4.** [usually singular] **spark of something** a small amount of a particular quality or feeling.

<sup>277</sup>**agonized** [a] (*British English also agonised*) suffering or expressing severe pain or worry.

<sup>278</sup>**awareness** [n] [uncountable, singular] **1.** the fact of knowing that something is true or exists; **2.** concern or interest in a particular situation or development.

<sup>279</sup>**midst** [n] [singular] used after a preposition (*formal*) the middle part of something, SYNONYM: **middle**.

<sup>280</sup>**on the verge of (doing) something** [idiom] very near to the moment when something happens or when somebody does something.

<sup>281</sup>**various** [a] several different.

<sup>282</sup>**identity** [n] (plural **identities**) **1.** [countable, uncountable] the characteristics that make a person or thing who or what they are & make them different from others; **2.** [countable, uncountable] (abbr. **ID**) **identity (of somebody/something)** the fact of being who or what a person or thing is; **3.** [uncountable] the state of being the same as somebody/something; the feeling of having a close association or connection with somebody/something; **4.** [countable] (*mathematics*) an equation that is true for all possible values of the letters in the equation, e.g.,  $(x + 1)^2 = x^2 + 2x + 1$ .

<sup>283</sup>**sacrifice** [n] **1.** [countable, uncountable] the fact of giving up something important or valuable to you in order to get or do something that seems more important; something that you give up in this way; **2.** [countable, uncountable] the act of offering something to a god, especially an animal that has been killed in a special way; an animal, etc. that is offered in this way; [v] **1.** [transitive] to give up something that is important or valuable to you in order to get or do something that seems more important for yourself or for another person; **2.** [transitive, intransitive] to kill an animal or a person & offer/them to a god, in order to please the god.

<sup>284</sup>**ideology** [n] (plural **ideologies**) [countable, uncountable] (*sometimes disapproving*) a set of ideas & beliefs that an economic or political system is based on, or that influences the way a person or group behaves. The term **ideology** is sometimes used in a disapproving way to suggest a set of beliefs that are too fixed or not realistic or fair.

<sup>285</sup>**variant** [n] a thing that is a slightly different form or type of something else, SYNONYM: **variation**.

<sup>286</sup>**citizen** [n] **1.** a person who has the legal right to belong to a particular country; **2.** a person who lives in a particular place.

<sup>287</sup>**caution** [n] [uncountable] **1.** care that you take in order to avoid mistakes or danger; **2.** a warning or a piece of advice about a possible danger or risk.

<sup>288</sup>**wary** [a] (**warier**, no superlative) careful when dealing with somebody/something because you think that there may be a danger or problem, SYNONYM: **cautious**.

<sup>289</sup>**peddle** [v] **1.** **peddle something** to try to sell goods by going from house to house or from place to place; **2.** **peddle something** (*usually disapproving*) to spread an idea or story in order to get people to accept it.

<sup>290</sup>**disguise** [v] **1.** to hide the true nature of something so that it cannot be recognized, SYNONYM: **conceal**; **2.** **disguise somebody/yourself (as somebody/something)** to change your appearance so that people cannot recognize you.

<sup>291</sup>**purport** [v] **purport to be/have/do something** (*formal*) to claim to be, have or do something, when this may not be true.

<sup>292</sup>**explain** [v] **1.** [transitive, intransitive] to tell somebody about something in a way that makes it easy to understand; **2.** [intransitive, transitive] to give a reason for something; to be a reason for something.

<sup>293</sup>**complexity** [n] **1.** [uncountable] the state of being formed of many parts; the state of being difficult to understand; **2.** (**complexities**) [plural] **complexity of something** the features of a problem or situation that are difficult to understand.

<sup>294</sup>**remedy** [n] (plural **remedies**) **1.** a way of dealing with or improving an unpleasant or difficult situation, SYNONYM: **solution**; **2.** a treatment or medicine to cure a disease or to reduce pain that is not very serious; **3.** (*law*) a way of dealing with a problem, using the processes of the law, SYNONYM: **redress**; [v] **remedy something** to correct or improve something.

<sup>295</sup>**perfect** [a] **1.** having everything that is necessary; complete & without faults or weaknesses; **2.** completely exact or accurate; SYNONYM: **exact**; **3.** as good as it is possible to be; **4.** very good of its kind; **5.** **perfect for somebody/something** exactly right for somebody/something, SYNONYM: **ideal**; **6.** (*grammar*) connected with the form of a verb that in English consists of part of the verb *have* with the past participle of the main verb, used to express actions completed by the present or a particular point in the past or future; **in an ideal/a perfect world** [idiom] used to say that something is what you would like to happen or what should happen, but you know it cannot; [v] **perfect something** to develop something so that it becomes perfect or as good as possible; [n] (**the perfect**) (also **the perfect tense**) [singular] (*grammar*) the form of a verb that expresses actions completed by the present or a particular point in the past or future, formed in English with part of the verb *have* & the past participle of the main verb.

<sup>296</sup>**ideologue** [n] (also **ideologist**) (*formal, sometimes disapproving*) a person whose actions are influenced by belief in a set of principles (= by an ideology).

<sup>297</sup>**pretend** [v] **1.** to behave in a particular way, in order to make other people believe something that is not true; **2.** (usually used in negative sentences & questions) to claim to be, do or have something, especially when this is not true.

<sup>298</sup>**warrior** [n] (*formal*) (especially in the past) a brave or experienced soldier or fighter.

<sup>299</sup>**hubris** [n] [uncountable] (*literary*) the fact of being too proud. In literature, a character with this quality ignores warnings & laws & this usually results in their downfall & death.

Ideologies are substitutes<sup>300</sup> for true knowledge, & ideologues are always dangerous when they come to power<sup>301</sup>, because a simple-minded<sup>302</sup> I-know-it-all approach is no match for the complexity of existence. Furthermore, when their social contraptions<sup>303</sup> fail to fly, ideologues blame<sup>304</sup> not themselves but all who see through the simplifications<sup>305</sup>. Another great U of T professor, Lewis Feuer, in his book *Ideology & the Ideologists*, observed that ideologies retool<sup>306</sup> the very religious<sup>307</sup> stories they purport to have supplanted<sup>308</sup>, but eliminate<sup>309</sup> the narrative<sup>310</sup> & psychological richness<sup>311</sup>. Communism borrowed from the story of the Children of Israel in Egypt, with an enslaved<sup>312</sup> class, rich persecutors<sup>313</sup>, a leader, like Lenin, who goes abroad, lives among the enslavers, & then leads the enslaved to the promised<sup>314</sup> land (the utopia; the dictatorship<sup>315</sup> of the proletariat<sup>316</sup>).

To understand ideology, Jordan read extensively<sup>317</sup> about not only the Soviet gulag<sup>318</sup>, but also the Holocaust<sup>319</sup> & the rise of Nazism<sup>320</sup>. I had never before met a person, born Christian & of my generation, who was so utterly<sup>321</sup> tormented<sup>322</sup> by what happened in Europe to the Jews, & who had worked so hard to understand how it could have occurred. I too had studied this in depth. My own father survived Auschwitz<sup>323</sup>. My grandmother was middle-aged when she stood face to face with Dr. Josef Mengele, the Nazi physician who conducted unspeakably<sup>324</sup> cruel<sup>325</sup> experiments on his victims, & she

<sup>300</sup>**substitute** [v] [intransitive, transitive] to take the place of somebody/something else; to use somebody/something instead of somebody/something else; [n] a person or thing that you use or have instead of the usual one.

<sup>301</sup>**power** [n] **1.** [uncountable] the ability to control people or things; **2.** [uncountable] political control of a country or an area; **3.** [uncountable] (**powers** plural) (in people) the ability or opportunity to do something or to act in a particular way; **4.** [uncountable, countable, usually plural] the right or authority of a person or group to do something; **5.** [countable] a country with a lot of influence in world affairs; **6.** [uncountable] (in compounds) strength or influence in a particular area of activity; **7.** [uncountable] the influence of a particular thing or group within society; **8.** [uncountable] **power (of something/somebody)** the physical strength of something/somebody; **9.** [uncountable] **power (of something)** the quality of being effective or having a strong effect on people's feelings or thoughts; **10.** [uncountable] energy that can be collected & used to operate a machine, to make electricity, etc.; **11.** [countable, uncountable] **power (of something)** (*mathematics*) the number of times that an amount is to be multiplied by itself.

<sup>302</sup>**simple-minded** [a] (*disapproving*) not intelligent; not understanding how complicated things are.

<sup>303</sup>**contraption** [n] a machine or piece of equipment that looks strange or complicated & possibly does not work well.

<sup>304</sup>**blame** [v] to think or say that somebody/something is responsible for something bad; **be to blame (for something)** [idiom] to be responsible for something bad; [n] [uncountable] responsibility for doing something badly or wrongly; saying that somebody/something is responsible for something.

<sup>305</sup>**simplification** [n] **1.** [uncountable] **simplification (of something)** the process of making something less complicated, or easier to do or understand; **2.** [countable] a change that makes a problem, statement, system, etc. less complicated or easier to understand or do.

<sup>306</sup>**retool** [v] **1.** [transitive, intransitive] **retool (something)** to replace or change the machines or equipment in a factory so that it can produce new or better goods; **2.** [transitive] **retool something** (*North American English, informal*) to organize something in a new or different way.

<sup>307</sup>**religious** [a] **1.** [only before noun] connected with religion or with a particular religion; **2.** (of a person) believing strongly in the existence of a god or gods.

<sup>308</sup>**supplant** [v] (*formal*) **supplant somebody/something** to take the place of somebody/something (especially somebody/something older or less modern), SYNONYM: **replace**.

<sup>309</sup>**eliminate** [v] **1.** to remove or get rid of something/somebody; **2.** **eliminate somebody** to kill somebody, especially an enemy or opponent; **3.** **eliminate something** (*mathematics*) to remove a variable from an equation, typically by substituting another which is shown by another equation to have the same value; **4.** **eliminate something** (*chemistry*) to produce a simple substance such as water in addition to a more complex substance as a result of a chemical reaction involving larger organic molecules.

<sup>310</sup>**narrative** [n] **1.** [countable] a description of events, especially in a novel, SYNONYM: **story**; **2.** [uncountable] the act, process or skill of telling a story; **3.** [uncountable] the part of a work of literature that is narrated, as opposed to dialogue; **4.** [countable] a way of presenting a particular situation or process so that it makes clear or follows a set of aims or values; [a] [only before noun] connected with the act, process or skill of telling a story.

<sup>311</sup>**richness** [n] [uncountable] the state of being rich in something, such as a variety of types or interesting qualities.

<sup>312</sup>**enslave** [v] [usually passive] **1.** **enslave somebody** to make somebody a slave; **2.** **enslave somebody/something (to something)** [usually passive] to make somebody/something completely depending on something so that they cannot manage without it.

<sup>313</sup>**persecutor** [n] a person who treats another person or group of people in a cruel & unfair way.

<sup>314</sup>**promise** [n] **1.** [countable] a statement in which you say that you will definitely do something, or that something will definitely happen; **2.** [uncountable] the quality of being likely to be excellent or successful, SYNONYM: **potential**; **3.** [uncountable, singular] a sign or a reason for hope that something may happen, especially something good; [v] **1.** [intransitive, transitive] to tell somebody that you will definitely do something, or that something will definitely happen; **2.** [transitive] to make something seem likely to happen; to show signs of something.

<sup>315</sup>**dictatorship** [n] **1.** [countable, uncountable] government by a dictator; **2.** [countable] a country that is ruled by a dictator.

<sup>316</sup>**the proletariat** [n] [singular + singular or plural verb] (*specialist*) (used especially when talking about the past) the class of ordinary people who earn money by working, especially those who do not own any property.

<sup>317</sup>**extensively** [adv] **1.** in a way that includes or deals with a wide range of information; **2.** in a way that covers a large area; **3.** to a great extent; in a wide range of ways.

<sup>318</sup>**Gulag** [n] **1. the Gulag** [singular] a system of prison labor camps in the Soviet Union from 1930–1955, where many people died; **2. gulag** [countable] any political labor camp.

<sup>319</sup>**holocaust** [n] **1.** [countable] a situation in which many things are destroyed & many people killed, especially because of a war or a fire; **2. the Holocaust** [singular] the killing of millions of Jews by the German Nazi government in the period 1941–5.

<sup>320</sup>**Nazism** [n] [uncountable] the policies & beliefs of the National Socialist party which controlled Germany from 1933–1945.

<sup>321</sup>**utter** [a] [only before noun] used to emphasize how complete something is, SYNONYM: **total**.

**utterly** [adv].

<sup>322</sup>**torment** [n] [uncountable, countable] (*formal*) extreme pain, especially mental pain; a person or thing that causes this, SYNONYM: **anguish**.

<sup>323</sup>See, e.g., [Wikipedia/Auschwitz concentration camp](#).

<sup>324</sup>**unspeakably** [adv] (*literary, usually disapproving*) in a way that cannot be described in words, usually because it is so bad, SYNONYM: **indescribably**.

<sup>325</sup>**cruel** [a] (**crueler, cruelest**) **1.** having a desire to cause pain & suffering, OPPOSITE: **kind**; **2.** causing pain or suffering, SYNONYM: **harsh**.

survived Auschwitz by disobeying his order to join the line with the elderly, the grey & the weak, & instead slipping into a line with younger people. She avoided the gas chambers<sup>326</sup> a 2nd time by trading food for hair dye<sup>327</sup> so she wouldn't be murdered for looking too old. My grandfather, her husband, survived the Mauthausen concentration<sup>328</sup> camp<sup>329</sup>, but choked<sup>330</sup> to death on the 1st piece of solid<sup>331</sup> food he was given, just before liberation<sup>332</sup> day. I relate<sup>333</sup> this, because years after we became friends, when Jordan would take a classical liberal<sup>334</sup> stand for free speech, he would be accused<sup>335</sup> by left-wing<sup>336</sup> extremists<sup>337</sup> as being a right-wing<sup>338</sup> bigot<sup>339</sup>.

Let me say, with all the moderation<sup>340</sup> I can summon<sup>341</sup>: *at best*, those accusers<sup>342</sup> have simply not done their due<sup>343</sup> diligence<sup>344</sup>. I have; with a family history such as mine, one develops not only radar<sup>345</sup>, but underwater<sup>346</sup> sonar<sup>347</sup> for right-wing bigotry<sup>348</sup>; but even more important, one learns to recognize the kind of person with the comprehension<sup>349</sup>, tools, good will & courage<sup>350</sup> to combat<sup>351</sup> it, & JORDAN PETERSON is *that* person.

<sup>326</sup>**chamber** [n] **1.** [countable] a space inside the body, a plant, a machine, etc. which is separated from the rest; **2.** [countable] (in compounds) a room used for the particular purpose that is mentioned; **3.** [countable] a large room in a public building that is used for formal meetings; **4.** [countable + singular or plural verb] 1 of the parts of a parliament; the people who belong to that part.

<sup>327</sup>**dye** [v] to change the color of something, especially by using a special liquid or substance; [n] [countable, uncountable] a substance that is used to change the color of things such as cloth or hair.

<sup>328</sup>**concentration** [n] **1.** [countable, uncountable] the amount of a substance in a liquid or in another substance; **2.** [countable] **concentration (of something)** a lot of something in 1 place; **3.** [uncountable] the process of people directing effort & attention on a particular thing; **4.** [uncountable] the ability to direct all your effort & attention on 1 thing, without thinking of other things.

<sup>329</sup>**concentration camp** [n] a type of prison, often consisting of a number of buildings inside a fence, where political prisoners, etc. are kept in extremely bad conditions.

<sup>330</sup>**choke** [v] **1.** [intransitive, transitive] to be unable to breathe because the passage to your lungs is blocked or you cannot get enough air; to make somebody unable to breathe; **2.** [transitive] **choke somebody** to make somebody stop breathing by pressing their throat, especially with your fingers, SYNONYM: **strangle**; **3.** [intransitive, transitive] to be unable to speak normally especially because of strong emotion; to make somebody feel too emotional to speak normally; **4.** [transitive, usually passive] to block or fill a passage, space, etc. so that movement is difficult; **5.** [intransitive] (*informal*) to fail at something, e.g. because you are nervous.

<sup>331</sup>**solid** [a] [usually before noun] **1.** not in the form of a liquid or gas; **2.** hard or firm, with a surface that does not move when pressed; **3.** having no holes or empty spaces inside; **4.** having a strong basis; reliable; **5.** (*specialist*) having a shape with length; width & height; **6.** [only before noun] made completely of the material mentioned; **7.** (of a line or color) without spaces; [n] **1.** [countable] a substance that is not a liquid or a gas; **2.** [countable] (*geometry*) a shape that has length, width & height; **3.** (**solids**) [plural] food that is not liquid.

<sup>332</sup>**liberation** [n] **1.** [uncountable] the act of freeing a country or a person from the control of somebody else; **2.** [uncountable] the act of freeing somebody from something that limits their ability to do things or enjoy life; freedom from these limits; **3.** [uncountable, singular] **liberation (of something)** (*chemistry, physics*) the release of gas, energy, etc. as a result of a chemical reaction or physical process.

<sup>333</sup>**relate** [v] **1.** to show or make a connection between 2 or more things, SYNONYM: **connect**; **2.** to give a spoken or written report of something; to tell a story; **relate to something/somebody** [phrasal verb] **1.** to be connected with somebody/something; to refer to something/somebody; **2.** to be able to understand & have sympathy with somebody/something.

<sup>334</sup>**liberal** [a] **1.** willing to understand & respect other people's behavior & opinions, especially when they are different from your own; believing people should be able to choose how they behave; **2.** wanting or allowing a lot of political & economic freedom & supporting gradual social, political or religious change; **3.** (**Liberal**) connected with the British Liberal Party in the past, or of a Liberal Party in another country; **4.** (of education) concerned with increasing somebody's general knowledge & experience rather than particular skills; **5.** not completely accurate or exact; [n] **1.** a person who supports political, social & religious change; **2.** a person who understands & respects other people's opinions & behavior, especially when they are different from their own; **3.** (**Liberal**) a member of the British Liberal Party in the past, or of a Liberal Party in another country.

<sup>335</sup>**accuse** [v] **1.** to say formally that somebody has committed a crime so there can be a trial in court; **2.** to claim that somebody has done something wrong.

<sup>336</sup>**left-wing** [a] strongly supporting the ideas of socialism.

<sup>337</sup>**extremist** [n] (*usually disapproving*) a person whose opinions, especially about religion or politics, are extreme, & who may do things that are violent, illegal, etc. for what they believe; [a] [usually before noun].

<sup>338</sup>**right-wing** [a] strongly supporting the capitalist system, OPPOSITE: **left-wing**.

<sup>339</sup>**bigot** [n] a person who has very strong, unreasonable beliefs or opinions about race, religion or politics & who will not listen to or accept the opinions of anyone who disagrees.

<sup>340</sup>**moderation** [n] [uncountable] the quality of being reasonable & not extreme.

<sup>341</sup>**summon** [v] **1.** to order somebody to appear in court; **2.** **summon somebody (to something) (to do something)** to order somebody to come to you; **3.** **summon something** to arrange an official meeting, SYNONYM: **convene**; **4.** **summon something** to call for or try to obtain something; **5.** **summon something (up)** to make an effort to produce a particular quality in yourself, especially when you find it difficult; **summon something up** [phrasal verb] to make a feeling, an idea, a memory, etc. come into your mind, SYNONYM: **evoke**.

<sup>342</sup>**accuser** [n] a person who says that somebody has done something wrong or is guilty of something.

<sup>343</sup>**due** [a] **1.** [not before noun] caused by somebody/something; **2.** [only before noun] suitable or right in the circumstances; **3.** [not before noun] arranged or expected; **4.** [not usually before noun] when a sum of money is due, it must be paid immediately; **5.** [not before noun] **due (to somebody)** owed to somebody as a debt, because it is their right or because they have done something to deserve it; [n] **1.** (**your/somebody's/something's due**) [uncountable] something that should be given to somebody/something by right; **2.** (**dues** [plural] charges, e.g. to be a member of a club.)

<sup>344</sup>**diligence** [n] [uncountable] (*formal*) careful work or great effort.

<sup>345</sup>**radar** [n] [uncountable] a system that uses radio waves to find the position & movement of objects, e.g. planes & ships, when they cannot be seen.

<sup>346</sup>**underwater** [adv] below the surface or water.

<sup>347</sup>**sonar** [n] [uncountable] equipment or a system of finding objects underwater using sound waves.

<sup>348</sup>**bigotry** [n] [uncountable] the state of feeling, or the act of expressing, strong, unreasonable beliefs or opinions.

<sup>349</sup>**comprehension** [n] [uncountable] the ability to understand.

<sup>350</sup>**courage** [n] [uncountable] the ability to do something dangerous, or to face pain or opposition, without showing fear, SYNONYM: **bravery**.

<sup>351</sup>**combat** [n] [uncountable, countable] fighting or a fight, especially during a time of war; [v] **combat something** to stop something unpleasant or harmful from happening or from getting worse.



My own dissatisfaction<sup>352</sup> with modern political science's attempts to understand the rise of Nazism, totalitarianism<sup>353</sup> & prejudice<sup>354</sup> was a major<sup>355</sup> factor<sup>356</sup> in my decision to supplement<sup>357</sup> my studies of political science with the study of the unconscious<sup>358 359</sup>, projection<sup>360</sup>, psychoanalysis, the regressive<sup>361</sup> potential<sup>362</sup> of group psychology, psychiatry<sup>363</sup> & the brain. Jordan switched out of political science for similar reasons. With these important parallel<sup>364</sup> interests, we didn't always agree on "the answers" (thank God), but we almost always agreed on the questions.

Our friendship wasn't all doom<sup>365</sup> & gloom<sup>366 367</sup>. I have made a habit<sup>368</sup> of attending my fellow professors' classes at our university, & so attended his, which were always packed, & I saw what now millions have seen online: a brilliant, often dazzling<sup>369</sup> public speaker who was at his best riffing<sup>370</sup> like a jazz<sup>371</sup> artist<sup>372</sup>; at times he resembled<sup>373</sup> an ardent<sup>374</sup> Prairie

<sup>352</sup>**dissatisfaction** [n] [uncountable, countable] a feeling that you are not pleased or satisfied, because something is not as good as you expected, OPPOSITE: **satisfaction**.

<sup>353</sup>**totalitarianism** [n] [uncountable] (*disapproving*) the principles & practices of a political system in which there is only 1 party, which has complete power & control over the people.

<sup>354</sup>**prejudice** [n] [uncountable, countable] an unreasonable dislike of a person, group, etc. especially when it is based on their race, religion, sex, etc.; **without prejudice (to something)** [idiom] (*law*) without affecting any other legal matter.

<sup>355</sup>**major** [a] **1.** [usually before noun] large, important or serious, OPPOSITE: **minor**; **2.** [only before noun] greater or more important; main; SYNONYM: **main**; [n] (*North American English*) **1.** the main subject or course of a student at college or university; **2.** a student studying a particular subject as the main part of their course.

<sup>356</sup>**factor** [n] **1.** 1. of several things that cause or affect something; **2. by a factor of something** the amount by which something increases or decreases. The **factor** is the number you multiply or divide by to show the amount of the increase or decrease; **3.** (*mathematics*) a number that divides into another number exactly; **4.** (also **factor of production** *economics*) any of the resources that are used to produce goods & services. The main factors of production are land, labor & capital; **5.** (*biology*) a substance that has a function in a particular biological process, e.g. growth or blood clotting; [v] **factor something in** | **factor something into something** to include a particular fact or situation when you are thinking about or planning something.

<sup>357</sup>**supplement** [v] to add something to something in order to improve it or make it more complete; [n] **1.** a thing that is added to something else to improve or complete it; **2. supplement (to something)** a book or a section at the end of a book or online that gives extra information or deals with a special subject.

<sup>358</sup>**unconscious** [a] **1.** in a state like sleep because of an injury or illness, & not able to use your senses, OPPOSITE: **conscious**; **2.** (of feelings, thoughts, etc.) existing or happening without you realizing or being aware; not deliberate or controlled, OPPOSITE: **conscious**; **3. unconscious somebody/something** not aware of somebody/something; not noticing something; not conscious, OPPOSITE: **conscious**.

<sup>359</sup>**the unconscious** [n] [singular] (*psychology*) the part of a person's mind with thoughts & feelings that they are not aware of & cannot control but which can sometimes be understood by studying their behavior or dreams.

<sup>360</sup>**projection** [n] **1.** [countable] an estimate or forecast of a future situation based on what is happening now, SYNONYM: **forecast**; **2.** [uncountable, countable] **projection (of something) (on/onto something)** the act of putting an image of something onto a surface; an image that is shown in this way; **3.** [countable] a method for representing a solid shape or object on a flat surface; **4.** [countable] **projection (+ adv./prep.)** something that sticks out from a surface; **5.** [uncountable, countable] **projection (of something)** the act of giving a form & structure to thoughts & feelings; the form & structure given to thoughts & feelings; **6.** [uncountable] the act of imagining that somebody else has the same feelings, thoughts & reactions as you.

<sup>361</sup>**regressive** [a] **1.** becoming or making something less advanced; **2.** (of a tax) having less effect on the rich than on the poor.

<sup>362</sup>**potential** [a] [only before noun] that can develop into something or be developed in the future, SYNONYM: **possible**; [n] **1.** [uncountable] the possibility of something happening or being developed or used; **2.** [uncountable] qualities that exist & can be developed, SYNONYM: **promise**; **3.** [uncountable, countable] (*physics*) the difference in voltage between 2 points in an electric field or circuit.

<sup>363</sup>**psychiatry** [n] [uncountable] the study & treatment of mental illness.

<sup>364</sup>**parallel** [a] **1.** 2 or more lines that are parallel to each other are the same distance apart at every point; **2.** very similar; taking place at the same time; [n] **1.** [countable, uncountable] a person, a situation or an event that is very similar to another, especially one in a different place or time, SYNONYM: **equivalent**; **2.** [countable, usually plural] **parallel between A & B** a comparison between 2 things; **in parallel (with something)** with & at the same time as something else; [v] **1. parallel something** to be similar to something; to happen at the time as something; **2.** to be the same distance apart from something at every point.

<sup>365</sup>**doom** [n] [uncountable] death or destruction; any terrible event that you cannot avoid; [v] [usually passive] to make somebody/something certain to fail, suffer, die, etc.

<sup>366</sup>**gloom** [n] **1.** [uncountable, singular] a feeling of being sad & without hope, SYNONYM: **depression**; **2.** [uncountable] (*literary*) almost total darkness.

<sup>367</sup>**doom & gloom** | **gloom & doom** [idiom] a general feeling of having lost all hope, & of pessimism (= expecting things to go badly).

<sup>368</sup>**habit** [n] **1.** [countable, uncountable] something that you do often & almost without thinking about it, especially something that is difficult to change or stop; a person's usual behavior; **2.** [countable] a typical way of behaving that something has; the fact that something tends to happen in a particular way.

<sup>369</sup>**dazzling** [a] **1.** (of light) so bright that you cannot see for a short time, SYNONYM: **blinding**; **2.** impressing somebody very much, SYNONYM: **brilliant**.

<sup>370</sup>**riff** [v] **1.** to play a short repeated pattern of notes in popular music or jazz; **2. riff (on something)** to perform a monologue (= long speech by 1 person) on a particular subject, especially a funny one that you make up as you are speaking; [n] **1.** a short repeated pattern of notes in popular music or jazz; **2. riff (on something)** a monologue (= long speech by 1 person) on a particular subject, especially a funny one that you make up as you are speaking.

<sup>371</sup>**jazz** [n] [uncountable] a type of music with strong rhythms, in which the players often improvise (= make up the music as they are playing), originally created by African American musicians at the beginning of the 20th century; [v] **jazz up** [phrasal verb].

<sup>372</sup>**artist** [n] **1.** a person who creates works of art, especially paintings or drawings; **2.** a person who performs for a profession, such as a singer, a dancer or an actor.

<sup>373</sup>**resemble** [v] [no passive] (not used in the progressive tenses) **resemble somebody/something** to look like or be similar to another person or thing.

<sup>374</sup>**ardent** [a] [usually before noun] very enthusiastic & showing strong feelings about something/somebody, SYNONYM: **passionate**.

preacher<sup>375</sup> (not in evangelizing<sup>376</sup>, but in his passion, in his ability to tell stories that convey<sup>377</sup> the life-stakes<sup>378</sup> that go with believing or disbelieving<sup>379</sup> various ideas). Then he'd just as easily switch to do a breathtakingly<sup>380</sup> systematic<sup>381</sup> summary<sup>382</sup> of a series of scientific<sup>383</sup> studies. He was a master at helping students become more reflective<sup>384</sup>, & take themselves & their futures seriously<sup>385</sup>. He taught them to respect many of the greatest books ever written. He gave vivid<sup>386</sup> examples from clinical<sup>387</sup> practice, was (appropriately<sup>388</sup>) self-revealing<sup>389</sup>, even of his own vulnerabilities<sup>390</sup>, & made fascinating links between evolution, the brain & religious<sup>391</sup> stories. In a world where students are taught to see evolution & religion as simply opposed (by thinkers like Richard Dawkins), Jordan showed his students how evolution, of all things, helps to explain the profound psychological appeal<sup>392</sup> & wisdom<sup>393</sup> of many ancient stories, from Gilgamesh to the life of the Buddha, Egyptian mythology & the Bible. He showed, e.g., how stories about journeying voluntarily into the unknown – the hero's quest – mirror<sup>394</sup> universal<sup>395</sup> tasks for which the brain evolved<sup>396</sup>. He respected the stories, was not reductionist<sup>397</sup>, & never claimed

<sup>375</sup>**preacher** [n] a person, often a member of the clergy, who gives religious talks & often performs religious ceremonies, e.g. in a church.

<sup>376</sup>**evangelize** [v] (*British English also evangelise*) [transitive, intransitive] **evangelize (somebody/something)** to try to persuade people to become Christians.

<sup>377</sup>**convey** [v] **1.** to communicate information, a message, an idea or a feeling; **2.** to take, carry or transport somebody/something from 1 place to another; **3.** (*law*) to change the legal owner of a property or piece of land, SYNONYM: **transfer**.

<sup>378</sup>**stake** [n] **1.** [countable] a share of a business that somebody owns because they have invested money in it, SYNONYM: **holding**; **2.** [singular] **stalk in something** a part in something that is important to you & that you want to be successful; **3.** (**stakes**) [plural] something that you risk losing when you are involved in an activity that can succeed or fail; **4.** [countable] a wooden or metal post that is pointed at 1 end & pushed into the ground in order to support something, mark a particular place, etc.; **5.** (**the stake**) [singular] (in the past) a wooden post that somebody could be tied to before being burnt to death as a punishment; [v] **1. stake something on (doing) something** to risk money or something important on the result of something; **2.** to state your opinion or position on something very clearly.

<sup>379</sup>**disbelieving** [a] showing that you do not believe that something is true or that somebody is telling the truth.

<sup>380</sup>**breathtakingly** [adv] in a way that is very exciting, impressive or surprising.

<sup>381</sup>**systematic** [a] **1.** done according to a system or plan, in a thorough, efficient or determined way; **2.** (of an error) happening in the same way all through a process or set of results; caused by the system that is used.

<sup>382</sup>**summary** [n] (plural **summaries**) a short statement that gives only the main points of something, not the details; [a] [only before noun] **1.** giving only the main points of something, not the details; **2.** done immediately, without paying attention to the normal process that should be followed.

<sup>383</sup>**scientific** [a] [usually before noun] **1.** involving science; connected with science; **2.** done in a careful & organized way, SYNONYM: **methodical**.

<sup>384</sup>**reflective** [a] **1.** thinking carefully about things, especially about your work or studies; **2. reflective of something** typical of a particular situation or thing; showing the state or nature of something; **3.** reflective surfaces send back light or heat.

<sup>385</sup>**seriously** [adv] **1.** to a degree that is important & worrying; **2.** carefully & sincerely; **take somebody/something seriously** [idiom] to think that somebody/something is important & deserves attention & respect.

<sup>386</sup>**vivid** [a] **1.** (of memories, a description, etc.) producing very clear pictures in your mind, SYNONYM: **graphic**; **2.** (of light, colors, etc.) very bright.

<sup>387</sup>**clinical** [a] [only before noun] connected with the examination & treatment of patients & their illnesses.

<sup>388</sup>**appropriately** [adv] in a way that is suitable, acceptable or correct for the particular circumstances.

<sup>389</sup>**revealing** [a] **1.** giving you interesting information that you did not know before; **2.** (of clothes) allowing more of somebody's body to be seen than usual.

<sup>390</sup>**vulnerability** [n] [uncountable] **vulnerability (of somebody/something) (to something)** the fact of being weak & easily hurt physically or emotionally.

<sup>391</sup>**religious** [a] **1.** [only before noun] connected with religion or with a particular religion; **2.** (of a person) believing strongly in the existence of a god or gods.

<sup>392</sup>**appeal** [n] **1.** [countable, uncountable] a formal request to a court or to somebody in authority for a judgment or a decision to be changed; **2.** [uncountable] a quality that makes somebody/something attractive or interesting; **3.** [countable] **appeal (for something)** an urgent request for money, help or information; [v] **1.** [intransitive] to make a formal request to a court or to somebody in authority for a judgment or a decision to be changed. In North American English, the **appeal (something) (to somebody/something)** is usually used, without a preposition.; **2.** [intransitive] **appeal to somebody** to attract or interest somebody; **3.** [intransitive] to make a serious & urgent request; **4.** [intransitive] **appeal to something** to try to persuade somebody to do something by suggesting that it is a fair, reasonable or honest thing to do.

<sup>393</sup>**wisdom** [n] **1.** [uncountable, singular] the ability to make sensible decisions & give good advice, because of the experience & knowledge that you have; **2.** [uncountable, countable] the knowledge & experience that develops within a particular society or group of people. (**The**) **conventional/received wisdom** is what most people believe to be true. **Common, popular & traditional** are also used in this way.; **3.** [singular] **the wisdom of (doing) something** how sensible something is.

<sup>394</sup>**mirror** [n] **1.** a piece of special glass that reflects images & light; **2.** [usually singular] **mirror of something** a thing that shows what something else is like. To **hold a mirror up to something** is to examine it or show what it is like.; [v] to have features that are similar to something else, especially in a way that clearly shows what the other thing is like, SYNONYM: **reflect**.

<sup>395</sup>**universal** [a] **1.** done by or involving all the people in the world or in a particular group; **2.** true or right at all times & in all places.

<sup>396</sup>**evolve** [v] **1.** [intransitive, transitive] to develop gradually, especially from a simple to a more complicated form; to develop something in this way; **2.** [intransitive, transitive] (*biology*) (of living things) to develop over time, often many generations, into forms that are better adapted to survive changes in their environment.

<sup>397</sup>**reductionist** [n] (*formal, often disapproving*) a person who believes that complicated things can be explained by considering them as a combination of simple parts; [a] **reductionist** [a] (*formal, often disapproving*) showing the belief that complicated things can be explained by considering them as a combination of simple parts.

to exhaust<sup>398</sup> their wisdom. If he discussed a topic such as prejudice, or its emotional<sup>399</sup> relatives<sup>400</sup> fear<sup>401</sup> & disgust<sup>402</sup>, or the differences between the sexes on average, he was able to show how these traits<sup>403</sup> evolved & why they survived.

Above all, he alerted<sup>404</sup> his students to topics rarely<sup>405</sup> discussed in university, such as the simple fact that all the ancients, from Buddha<sup>406</sup> to the biblical<sup>407</sup> authors, knew what every slightly<sup>408</sup> worn-out<sup>409</sup> adult knows, that life is suffering. If you are suffering, or someone close to you is, that's sad. But alas<sup>410</sup>, it's not particularly special. We don't suffer only because "politicians<sup>411</sup> are dimwitted<sup>412</sup>," or "the system is corrupt<sup>413</sup>," or because you & I, like almost everyone else, can *legitimately*<sup>414</sup> describe ourselves, in some way, as a victim<sup>415</sup> of something or someone. It is because we are born human that we are guaranteed<sup>416</sup> a good dose<sup>417</sup> of suffering<sup>418</sup>. & chances are, if you or someone you love is not suffering now, they will be within 5 years, unless you are freakishly<sup>419</sup> lucky. Rearing<sup>420</sup> kids is hard, work is hard, aging, sickness & death are hard, & Jordan emphasized that doing all that totally<sup>421</sup> on your own, without the benefit<sup>422</sup> of a loving relationship, or wisdom, or the psychological insights of the greatest psychologists, only makes it harder. He wasn't scaring the students;

<sup>398</sup>**exhaust** [n] **1.** [uncountable] waste gases that come out of a vehicle, an engine or a machine; **2.** [countable] the system in a vehicle through which exhaust gases come out; [v] **1.** to make somebody feel very tired, SYNONYM: **wear out**; **2. exhaust something** to use all of something so that there is none left; **3. exhaust something** to talk about or study a subject until there is nothing else to say about it.

<sup>399</sup>**emotional** [a] **1.** [usually before noun] connected with people's feelings; **2.** causing people to feel strong emotions, SYNONYM: **emotive**.

<sup>400</sup>**relative** [a] **1.** considered & judged by being compared with something else; **2.** [only before noun] existing or having a particular quality only when compared with something else, SYNONYM: **comparative**; **3. (grammar)** referring to an earlier noun, sentence or part of a sentence; **relative to somebody/something** [idiom] **1.** in comparison with somebody/something; **2.** in relation to somebody/something; **3.** about or concerning somebody/something; [n] **1.** a person who is in the same family as somebody else, SYNONYM: **relation**; **2.** a type of animal or plant that belongs to the same group as something else.

<sup>401</sup>**fear** [n] [uncountable, countable] the bad feeling that you have when you are in danger, when something bad might happen, or when a particular thing frightens you; **for fear of something/of doing something, for fear that** ... [idiom] to avoid the danger of something happening; [v] **1.** to be frightened of somebody/something or frightened of doing something; **2.** to feel that something bad might have happened or might happen in the future; **fear for somebody/something** [phrasal verb] to be worried about somebody/something.

<sup>402</sup>**disgust** [n] [uncountable] a strong feeling of dislike for somebody/something that you feel is unacceptable, or for something that looks, smells, etc. unpleasant; [v] **disgust somebody** if something disgusts you, it makes you feel shocked & almost sick because it is so unpleasant.

<sup>403</sup>**trait** [n] a particular quality or characteristic, especially in somebody's personality. In biology, a **trait** is a characteristic in a person or animal that depends on the genes passed down from the parents.

<sup>404</sup>**alert** [a] **1. alert to something** aware of something, especially a problem or danger; **2.** able to think quickly; quick to notice things; [v] **1.** to warn somebody about a dangerous or urgent situation; **2. alert somebody to something** to make somebody aware of something.

<sup>405</sup>**rarely** [adv] not often

<sup>406</sup>**Buddha** [n] **1.** (also **the Buddha**) [singular] a title given to Siddhartha Gautama, the person on whose teachings the Buddhist religion is based; **2.** [countable] a statue or picture of the Buddha; **3.** [countable] a person who has achieved enlightenment (= spiritual knowledge) in Buddhism.

<sup>407</sup>**biblical** [a] (also **Biblical**) **1.** connected with the Bible; in the Bible; **2.** very great; on a large scale; **know somebody in the biblical sense** [idiom] (*humorous*) to have had sex with somebody.

<sup>408</sup>**slightly** [adv] a little.

<sup>409</sup>**worn out** [a] **1.** (of a thing) badly damaged &/or no longer useful because it has been used a lot; **2.** [not usually before noun] (of a person) looking or feeling very tired, especially as a result of hard work or physical exercise.

<sup>410</sup>**alas** [exclamation] (*old use or literary*) used to show you are sad or sorry.

<sup>411</sup>**politician** [n] a person whose job is concerned with politics, especially as an elected member of parliament, etc.

<sup>412</sup>**dim-witted** [a] (*informal*) stupid.

<sup>413</sup>**corrupt** [a] **1.** (of people) willing to use their power to do dishonest or illegal things in return for money or to get an advantage; **2.** (of behavior) dishonest or immoral; [v] **1. corrupt somebody** to have a bad effect on somebody & make them behave in an immoral or dishonest way; **2.** [often passive] **corrupt something** to change the original form of something, so that it is damaged or spoiled in some way; **3.**

<sup>414</sup>**legitimately** [adv] **1.** in a way that can be defended with a fair & acceptable reason; **2.** in a way that is allowed according to the law or rules.

<sup>415</sup>**victim** [n] **1.** a person who has been injured or killed as the result of a crime, disease, accident, etc.; **2.** a person, organization, etc. that has suffered because of a difficult situation, or because of the attitudes or actions of other people; **3.** an animal or person that is killed & offered to a god; **fall victim (to something)** [idiom] to be injured, killed, damaged or destroyed by something.

<sup>416</sup>**guarantee** [n] **1.** a firm promise that something will be one or that something will happen, SYNONYM: **assurance**; **2.** something that makes something else certain to happen; **3.** a written promise given by a company that something you buy will be replaced or repaired without payment if it goes wrong within a particular period; **4.** a written promise to pay back money that somebody else owes, or do something that somebody else promised to do, if they cannot do it themselves; [v] **1.** to promise to do or keep something; to promise something will happen or exist; **2.** to make something certain to happen; **3.** to agree to be legally responsible for something or for doing something, especially for paying back money that somebody else owes if they cannot pay it back themselves; **be guaranteed to do something** [idiom] to be certain to have a particular result.

<sup>417</sup>**dose** [n] **1.** an amount of a medicine or a drug that is taken, or recommended to be taken; **2. dose (of something)** an amount of radiation that is given at 1 time, or over a period of time; [v] **dose somebody/something (with something)** to give a person or animal a medicine or drug.

<sup>418</sup>**suffering** [n] **1.** [uncountable] physical or mental pain; **2. (sufferings)** [plural] **suffering (of somebody)** feelings of pain & unhappiness.

<sup>419</sup>**freakishly** [adv] in a way that is very strange, unusual or unexpected.

<sup>420</sup>**rear** [v] **1. rear somebody/something** [often passive] to care for young children or animals until they are fully grown, SYNONYM: **raise**; **2. rear something** to breed or keep animals or birds, e.g. on a farm; **something rears its head** (of something unpleasant) [idiom] to appear or happen; [n] (usually **the rear**) [singular] the back part of something; [a] at the rear the back of something.

<sup>421</sup>**totally** [adv] (used to emphasize the following word or phrase) completely.

<sup>422</sup>**benefit** [n] **1.** [countable, uncountable] a helpful & useful effect that something has; an advantage that something provides; **2.** [uncountable, countable] (*British English*) money provided by the government to people who need financial help because they are unemployed, sick, etc.; [v] **1.** [intransitive] to be in a better position because of something; **2.** [transitive] **benefit somebody/something** to be useful or provide an advantage to somebody/something.

in fact, they found this frank talk reassuring<sup>423</sup>, because in the depths<sup>424</sup> of their psyches<sup>425</sup>, most of them knew what he said was true, even if there was never a forum<sup>426</sup> to discuss it – perhaps because the adults in their lives had become so naively<sup>427 428</sup> overprotective<sup>429</sup> that they deluded<sup>430</sup> themselves into thinking that not talking about suffering would in some way magically<sup>431 432</sup> protect their children from it.

Here he would relate the myth<sup>433</sup> of the hero<sup>434</sup>, a cross-cultural<sup>435</sup> theme explored psychoanalytically<sup>436</sup> by OTTO RANK, who noted, following Freud, that hero myths are similar in many cultures<sup>437</sup>, a theme that was picked up by CARL JUNG, JOSEPH CAMPBELL & ERICH NEUMANN, among others. Where Freud made great contributions<sup>438</sup> in explaining neuroses<sup>439</sup> by, among other things, focusing on understanding what we might call a failed-hero story (that of Oedipus), Jordan focused on triumphant<sup>440</sup> heroes. In all these triumph<sup>441</sup> stories, the hero has to go into the unknown, into an unexplored territory, & deal with a new great challenge & take great risks. In the process, something of himself has to die, or be given up, so he can be reborn<sup>442</sup> & meet the challenge. This requires courage<sup>443</sup>, something rarely discussed in a psychology class or textbook<sup>444</sup>. During his recent public stand for free speech & against what I call “forced speech” (because it involves a government forcing citizens to voice political views), the stakes were very high, he had much to lose, & knew it. Nonetheless, I saw him (& Tammy, for that matter) not only display such courage, but also continue to live by many of the rules in this book, some of which can be very demanding<sup>445</sup>.

I saw him grow, from the remarkable<sup>446</sup> person he was, into someone even more able & assured – through living by these rules. In fact, it was the process of writing this book, & developing these rules, that led him to take the stand he did against forced or compelled<sup>447</sup> speech. & that is why, during those events, he started posting some of his thoughts about life & these

<sup>423</sup>**reassuring** [a] making you feel less worried or uncertain about something.

<sup>424</sup>**depth** [n] **1.** [countable, uncountable] the distance from the top or surface to the bottom of something; how deep something is; **2.** [uncountable] **depth (of something)** the fact of having or providing a lot of information or knowledge; **3.** [uncountable] **depth (of something)** the fact of being very important or serious; **4.** [uncountable] the quality in an image that makes it appear not to be flat; **the depths of something** [idiom] **1.** the deepest part of something; **2.** the most serious or extreme part of something; **in depth** [idiom] in a detailed & thorough way.

<sup>425</sup>**psyche** [n] the mind; your deepest feelings & attitudes.

<sup>426</sup>**forum** [n] (plural **forums, fora**) **1.** a place where people can exchange opinions & ideas on a particular issue; a meeting organized for this purpose; **2.** an Internet group or website for discussing a particular issue; **3.** (in ancient Rome) a public place where meetings were held.

<sup>427</sup>**naïve** [a] (also **naïve**) **1.** (*disapproving*) lacking experience of life, knowledge or good judgment; **2.** (*approving*) (of people & their behavior) simple & lacking experience in life.

<sup>428</sup>**naïvely** [adv] (also **naïvely**) **1.** (*disapproving*) in a way that shows you lack knowledge, good judgment or experience of life & are willing to believe that people always tell you the truth; **2.** (*art*) in a style which is deliberately very simple, often uses bright colors & is similar to that produced by a child.

<sup>429</sup>**overprotective** [a] (*disapproving*) too anxious to protect somebody from being hurt, in a way that limits their freedom.

<sup>430</sup>**delude** [v] to make somebody believe something that is not true, SYNONYM: **deceive**.

<sup>431</sup>**magical** [a] containing magic; used in magic.

<sup>432</sup>**magically** [adv] **1.** in a way that cannot easily be explained & seems to involve the use of magic; **2.** in a very beautiful or pleasant way, SYNONYM: **enchantingly**; **3.** by magic; using magic.

<sup>433</sup>**myth** [n] [countable, uncountable] **1.** a story from ancient times, especially one that was told to explain natural events or to describe the early history of a people; this type of story, SYNONYM: **legend**; **2.** something that many people believe but that does not exist or is false, SYNONYM: **fallacy**.

<sup>434</sup>**hero** [n] (plural **heroes**) **1.** the main male character of a story, who usually has good qualities; **2.** a person, especially a man, who is admired by many person for doing something brave or good.

<sup>435</sup>**cross-cultural** [a] involving 2 or more different countries or cultures.

<sup>436</sup>**psychoanalytically** [adv] in a way that uses or relates to psychoanalysis (= treatment of mental health problems by encouraging somebody to talk about past experiences & feelings, in order to understand fears & feeling that they were not aware of).

<sup>437</sup>**culture** [n] **1.** [uncountable] the customs, beliefs, art, way of life or social organization of a particular country or group; **2.** [countable] a country or group with its own customs & beliefs, art, way of life & social organization; **3.** [countable, uncountable] the typical beliefs, attitudes & behavior that people in a particular group or organization share; **4.** [uncountable] **culture (of something)** activities such as literature, music, art & film, thought as a group; **5.** [uncountable] the process of growing cells or bacteria in an artificial substance for medical or scientific study; the substance in which they are grown; **6.** [countable] a group of cells or bacteria grown for medical or scientific study.

<sup>438</sup>**contribution** [n] **1.** [usually singular] the part played by a person or thing in achieving, improving or causing something; **2.** a sum of money that is given to a person or an organization in order to help pay for something, SYNONYM: **donation**; **contribution (to something)** an item that forms part of a book, magazine, broadcast, discussion, etc.; **4.** a sum of money that you pay regularly to your employer or the government in order to pay for benefits such as health insurance or a pension.

<sup>439</sup>**neurosis** [n] [countable, uncountable] (plural **neuroses**) **1.** (*psychology*) a mental health condition in which a person has strong feelings of fear or worry; **2.** any strong fear or worry, SYNONYM: **anxiety**.

<sup>440</sup>**triumphant** [a] very successful; showing great happiness about a victory or success.

<sup>441</sup>**triumph** [n] **1.** [countable, uncountable] a great success, achievement or victory; **2.** [uncountable] the state of having achieved a great success or victory; the feeling of happiness that you get from this; [v] [intransitive] to defeat somebody/something; to be successful.

<sup>442</sup>**reborn** [v] **be reborn** used only in the passive without *by*, **1.** to become active or popular again; **2.** to be born again; [a] [usually before noun] **1.** having become active again; **2.** having experienced a complete spiritual change.

<sup>443</sup>**courage** [n] [uncountable] the ability to do something dangerous, or to face pain or opposition, without showing fear, SYNONYM: **bravery**.

<sup>444</sup>**textbook** [n] (*North American English also text*) a book that teaches a particular subject & that is used especially in schools & colleges.

<sup>445</sup>**demanding** [a] **1.** (of a task) needing a lot of skill, care or effort; **2.** (of a person) expecting a lot of work or attention from others; not easily satisfied.

<sup>446</sup>**remarkable** [a] unusual or surprising in a way that causes people to take notice, OPPOSITE: **unremarkable**.

<sup>447</sup>**compel** [v] **1.** to force somebody to do something; **2.** **compel something** to make something happen through the use of force or pressure; **3.** **compel something** (not used in the progressive tenses) to cause a particular reaction.



rules on the Internet. Now, over 100 million YouTube hits later, we know they have struck<sup>448</sup> a chord<sup>449</sup>.

Given our distaste<sup>450</sup> for rules, how do we explain the extraordinary<sup>451</sup> response to his lectures<sup>452</sup>, which give rules? In Jordan's case, it was of course his charisma<sup>453</sup> & a rare willingness<sup>454</sup> to stand for a principle that got him a wide hearing online initially<sup>455</sup>; views of his 1st YouTube statements quickly numbered in the hundreds of thousands. But people have kept listening because what he is saying meets a deep & unarticulated<sup>456</sup> need. & that is because alongside<sup>457</sup> our wish to be free of rules, we all search for structure<sup>458</sup>.

The hunger<sup>459</sup> among many younger people for rules, or at least guidelines<sup>460</sup>, is greater today for good reason. In the West at least, millennials<sup>461</sup> are living through a unique historical situation. They are, I believe, the 1st generation to have been so thoroughly<sup>462</sup> taught 2 seemingly<sup>463</sup> contradictory<sup>464</sup> ideas about morality<sup>465</sup>, simultaneously<sup>466</sup> – at their schools, colleges & universities, by many in my own generation. This contradiction<sup>467</sup> has left them at times disoriented<sup>468</sup> & uncertain<sup>469</sup>, without guidance<sup>470</sup> &, more tragically<sup>471</sup>, deprived<sup>472</sup> of<sup>473</sup> riches they don't even know exist.

The 1st idea or teaching is that morality is relative, at best a personal “value judgment.” *Relative* means that there is no absolute right or wrong in anything; instead, morality & the rules associated with it are just a matter of personal opinion or happenstance<sup>474</sup>, “relative to” or “related to” a particular framework<sup>475</sup>, such as one's ethnicity<sup>476</sup>, one's upbringing<sup>477</sup>, or the

<sup>448</sup>**strike** [v] **1.** [transitive] **strike somebody/something** to hit somebody/something hard or with force; **2.** [transitive] **strike somebody/something** to hit somebody/something with your hand or a weapon; **3.** [intransitive, transitive] to attack somebody/something, especially suddenly; **4.** [intransitive, transitive] to happen suddenly & have a harmful or damaging effect on somebody/something; **5.** [intransitive, transitive] (of lighting) to hit & hurt or damage somebody/something on the ground; **6.** [transitive] **strike something** (of light) to fall on a surface; **7.** [transitive, often passive] to cause somebody to notice or be interested; to make a particular impression on somebody; **8.** [intransitive] to refuse to work, because of a disagreement over pay or conditions.

<sup>449</sup>**chord** [n] **1.** (*music*) 3 or more notes played together; **2.** (*mathematics*) a straight line that joins 2 points on a curve; **strike/touch a chord** (with somebody) [idiom] to say or do something that makes people feel sympathy or enthusiasm.

<sup>450</sup>**distaste** [n] [uncountable, singular] a feeling that something is unpleasant or offensive.

<sup>451</sup>**extraordinary** [a] **1.** unexpected, surprising or strange; **2.** not normal or ordinary; greater or better than usual; **3.** [only before noun] (of a meeting, etc.) arranged for a special purpose & happening in addition to what normally or regularly happens.

<sup>452</sup>**lecture** [n] a talk that is given to a group of people to teach them about a particular subject, often as part of a university or college course; [v] [intransitive] **lecture (in/on something) (to somebody)** to give a talk or a series of talks to a group of people on a particular subject, especially as a way of teaching in a university or college.

<sup>453</sup>**charisma** [n] [uncountable] the powerful personal quality that some people have to attract & impress other people.

<sup>454</sup>**willingness** [n] [uncountable, singular] **willingness (of somebody) to do something** the fact of being willing to do something.

<sup>455</sup>**initially** [adv] at the beginning.

<sup>456</sup>**articulated** [a] (of a vehicle) with 2 or more sections joined together in a way that makes it easier to turn corners.

<sup>457</sup>**alongside** [prep] **1.** next to or at the side of something; **2.** together with something/somebody; at the same time as something/somebody.

<sup>458</sup>**structure** [n] **1.** [uncountable, countable] the way in which the parts of something are connected together, arranged or organized; a particular arrangement of parts; **2.** [countable] a thing that is made of several parts arranged in a particular way, e.g. a building; **3.** [uncountable, countable] the state of being well organized or planned with all the parts linked together; a careful plan; [v] [often passive] to arrange or organize something into a system or pattern.

<sup>459</sup>**hunger** [n] **1.** [uncountable] the state of not having enough food to eat, especially when this causes illness or death; **2.** [uncountable] the feeling caused by a need to eat; **3.** [singular] **hunger (for something)** (*formal*) a strong desire for something.

<sup>460</sup>**guideline** [n] **1.** [usually plural] a rule or instruction that is given by an official organization telling you how to do something; **2.** something that can be used to help you decide or form an opinion about something.

<sup>461</sup>**millennial** [n] [usually plural] a person who was born between the early 1980s & the late 1990s; a member of Generation Y.

<sup>462</sup>**thoroughly** [adv] **1.** very; very much; completely; **2.** carefully & with great attention to detail.

<sup>463</sup>**seemingly** [adv] in a way that appears to be true but may in fact not be, SYNONYM: **apparently**.

<sup>464</sup>**contradictory** [a] containing or showing a contradiction.

<sup>465</sup>**morality** [n] (plural **moralties**) **1.** [uncountable] principles concerning right & wrong or good & bad behavior; **2.** [uncountable] the degree to which something is right or wrong, or good or bad, according to moral principles; **3.** [uncountable, countable] a system of moral principles followed by a particular group of people.

<sup>466</sup>**simultaneously** [adv] at the same time as something else.

<sup>467</sup>**contradiction** [n] **1.** [countable, uncountable] a lack of agreement between facts, opinions or actions; **2.** [uncountable, countable] the act of saying that something that somebody else has said is wrong or not true; an example of this; **a contradiction in terms** [idiom] a statement containing 2 words or phrases that contradict each other's meaning.

<sup>468</sup>**disorientated** [a] (also **disoriented**) **1.** unable to recognize where you are or where you should go; **2.** feeling confused & unable to think clearly.

<sup>469</sup>**uncertain** [a] **1.** [not before noun] feeling doubt about something; not sure, OPPOSITE: **certain**; **2.** likely to change, especially in a negative or unpleasant way; **3.** not definite or decided; not known exactly, SYNONYM: **unclear**; **4.** not confident; **in no uncertain terms** [idiom] clearly & strongly.

<sup>470</sup>**guidance** [n] [uncountable] **1.** help or advice that is given to somebody, especially by somebody in authority; **2.** the process of controlling the direction or position of something using special equipment.

<sup>471</sup>**tragically** [adv] in a way that makes you feel very sad, usually because somebody has died or suffered a lot.

<sup>472</sup>**deprived** [a] without enough food, education, & all the things that are necessary for people to live a happy & comfortable life.

<sup>473</sup>**deprive of** [phrasal verb] **deprive somebody/something of something** to prevent somebody from having or doing something, especially something important.

<sup>474</sup>**happenstance** [n] [uncountable, countable] (*especially North American English*) chance, especially when it results in something good.

<sup>475</sup>**framework** [n] **1.** a set of beliefs, ideas or principles that is used as the basis for examining or understanding something; **2.** a system of rules, laws or agreements that controls the way that something works in business, politics or society.

<sup>476</sup>**ethnicity** [n] (plural **ethnicities**) [uncountable, countable] the fact or state of belonging to a social group that has a shared national or cultural tradition.

<sup>477</sup>**upbringing** [n] [singular, uncountable] the way in which a child is cared for & taught how to behave while it is growing up.

culture or historical<sup>478</sup> moment one is born into. It's nothing but an accident<sup>479</sup> of birth. According to this argument<sup>480</sup> (now a creed<sup>481</sup>), history teaches that religions, tribes<sup>482</sup>, nations<sup>483</sup> & ethnic<sup>484</sup> groups tend to disagree<sup>485</sup> about fundamental<sup>486</sup> matters, & always have. Today, the postmodernist<sup>487 488</sup> left makes the additional claim that 1 group's morality is *nothing* but its attempt to exercise power over another group. So, the decent<sup>489</sup> thing to do – once it becomes apparent<sup>490</sup> how arbitrary<sup>491</sup> your, & your society's, “moral values” are – is to show tolerance<sup>492</sup> for people who think differently<sup>493</sup>, & who come from different (diverse<sup>494</sup>) backgrounds<sup>495</sup>. The emphasis on tolerance is so paramount<sup>496</sup> that for many people 1 of the worst character flaws<sup>497</sup> a person can have is to be “judgmental<sup>498</sup>.”<sup>499 500</sup> & since we don't know right from wrong, or what is good, just about *the most inappropriate*<sup>501</sup> *thing an adult can do is give a young person advice about* how to live.

<sup>478</sup>**historical** [a] [usually before noun] **1.** connected with the past; **2.** connected with the study of history; **3.** (of a book or film) about people & events in the past.

<sup>479</sup>**accident** [n] **1.** [countable] an unpleasant event, especially in a vehicle, that happens unexpected & causes injury or damage; **2.** [countable, uncountable] something that happens by chance; **by accident** [idiom] in a way that is not planned or organized, OPPOSITE: **deliberately, on purpose.**

<sup>480</sup>**argument** [n] **1.** [countable, uncountable] a reason or set of reasons that somebody uses to show that something is true or correct; **2.** [countable, uncountable] **argument (with somebody)** (about/over something) a discussion in which 2 or more people disagree; **3.** [countable] **argument of a function** (*mathematics*) any of the independent variables that the value of a function depends on; **4.** [countable] (*mathematics*) the angle formed by the line between a complex number & the origin, & the real, positive axis; **for the sake of argument** [idiom] for the purpose of having a discussion.

<sup>481</sup>**creed** [n] [countable, uncountable] a set of principles or religious beliefs; a statement of these principles or beliefs.

<sup>482</sup>**tribe** **1.** a social group in a traditional society consisting of families or communities with the same culture, language, religion, etc. & usually with a particular leader; **2.** (*biology*) a group of related animals or plants that is larger than a genus & smaller than a family.

<sup>483</sup>**nation** [n] **1.** [countable] a country considered as a group of people with the same language, culture & history, who live in a particular area under 1 government; **2.** [singular] all the people in a country, SYNONYM: **population.**

<sup>484</sup>**ethnic** [a] connected with or belonging to a race or people that shares a cultural tradition.

<sup>485</sup>**disagree** [v] **1.** [intransitive] to have or express a different opinion from somebody else, OPPOSITE: **agree**; **2.** [intransitive] (of 2 results or reports) to give different information about the same thing, SYNONYM: **conflict**, OPPOSITE: **agree**; **disagree with something** [phrasal verb] to disapprove of something.

<sup>486</sup>**fundamental** [a] **1.** serious & very important; affecting the most central & important parts of something, SYNONYM: **basic**; **2.** forming the necessary basis of something, SYNONYM: **essential.**

<sup>487</sup>**postmodernist** [a] [usually before noun] in the style of postmodernism; [n] an artist, architect or writer who works in the style of postmodernism.

<sup>488</sup>**postmodernism** [n] [uncountable] an attitude or approach to something, such as a particular subject, that is a reaction against the accepted modern way of thinking about it. **Postmodernism** has influenced many fields including art, architecture, literature & cultural & social studies. A **postmodernist** aesthetic deliberately mixes features from traditional & modern styles & different artistic media; it tends to show a distrust of general theories & encourage critical engagement with a particular subject.

<sup>489</sup>**decent** [a] **1.** of a good enough standard or quality; **2.** (of people or behavior) honest & fair; treating people with respect; **3.** acceptable according to the moral or social rules of a particular group.

<sup>490</sup>**apparent** [a] **1.** [not usually before noun] easy to see or understand, SYNONYM: **obvious**; **2.** [usually before noun] that seems to be true, but may not be so, SYNONYM: **seeming.**

<sup>491</sup>**arbitrary** [a] **1.** (of a decision, rule, system, etc.) not seeming to be based on reason, & sometimes seeming unfair; **2.** using power or authority without restriction & without considering other people; **3.** (*mathematics*) (of a quantity) of a value that is not stated.

<sup>492</sup>**tolerance** [n] **1.** [uncountable] willingness to accept or tolerate somebody/something, especially opinions or behavior that you may not agree with, or people who are not like you; **2.** [countable, uncountable] the ability to suffer something, especially pain, difficult conditions, etc. without being harmed; **3.** [countable, uncountable] **tolerance (of something)** (*specialist*) the amount by which the measurements of a manufactured object may be allowed to vary without causing problems.

<sup>493</sup>**differently** [adv] **1.** in various different ways; **2.** in a different way from somebody/something else; **put/stated differently** [idiom] in other words; used to introduced an explanation of something.

<sup>494</sup>**diverse** [a] very different from each other; containing people or things of various kinds.

<sup>495</sup>**background** [n] **1.** [countable, uncountable] the details of a person's family, education & experience; **2.** [countable, usually singular, uncountable] the present circumstances or past events that help to explain an event or situation; information about these; **3.** [singular] a position in which people are not paying attention to somebody/something or not as much attention as they are paying to somebody/something else; **4.** [countable, usually singular, uncountable] the part of a picture, photograph or view behind the main objects or people.

<sup>496</sup>**paramount** [a] more important than anything else.

<sup>497</sup>**flaw** [n] **1. flaw (in something)** a mistake or weakness in something that means that it is not correct or does not work correctly, SYNONYM: **defect, fault**; **2. flaw (in/of somebody/something)** a weakness in somebody's character.

<sup>498</sup>**judgemental** [a] (also **judgmental** *North American English, British English*) **1.** (*disapproving*) judging people & criticizing them too quickly; **2.** connected with the process of judging things.

<sup>499</sup>“The yin/yang symbol is the 2nd part of the more comprehensive 5-part *tajitu*, a diagram representing both the original absolute unity & its division into the multiplicity of the observed world. This is discussed in more detail in Rule 2, below, as well as elsewhere in the book.”

<sup>500</sup>**comprehensive** [a] **1.** including all, or almost all, the items or information that may be concerned, SYNONYM: **complete, full**; **2.** (*British English*) (of education) designed for students of all abilities in the same school.

<sup>501</sup>**inappropriate** [a] not suitable or appropriate in a particular situation.

& so a generation<sup>502</sup> has been raised<sup>503 504</sup> untutored in what was once called, aptly<sup>505</sup>, “practical wisdom,” which guided previous generations. Millennials, often told they have received the finest<sup>506</sup> education available anywhere, have actually suffered a form of serious intellectual<sup>507</sup> & more neglect<sup>508</sup>. The relativists<sup>509</sup> of my generation & Jordan’s, many of whom became their professors, chose to devalue<sup>510</sup> thousands of years of human knowledge about how to acquire<sup>511</sup> virtue, dismissing<sup>512</sup> it as passé, “not relevant” or even “oppressive<sup>513</sup>.” They were so successful at it that the very word “virtue” sounds out of date, & someone using it appears anachronistically<sup>514</sup> moralistic<sup>515</sup> & self-righteous<sup>516</sup>.

The study of virtue is not quite the same as the study of morals (right & wrong, good & evil). Aristotle defined the virtues simply as the ways of behaving that are most conducive<sup>517</sup> to happiness<sup>518</sup> in life. Vice<sup>519</sup> was defined as the ways of

<sup>502</sup>**generation** [n] **1.** [countable + singular or plural verb] all the people who were born at about the same time; **2.** [countable] the average time in which children grow up, become adults & have children of their own (usually considered to be about 30 years); **3.** [countable, uncountable] a single stage in the history of a family, a **1st-generation** American, etc. is a person whose family has lived in America, etc. for 1 generation. A **2nd-generation** American, etc. is a person whose family has lived in America, etc. for 2 generations.

<sup>503</sup>**raise** [v] **1. raise something** to mention something for people to discuss or somebody to deal with; **2. raise something** to cause or produce a feeling or reaction; to make a problem appear; **3.** to increase the amount or level of something, OPPOSITE: **lower**; **4. raise something** to collect or bring money or people together; **5.** to care for a child or young animal until it is able to take care of itself; **6. raise something** to breed particular animals; to grow particular crops; **7. raise something** to lift or move something to a higher level, OPPOSITE: **lower**; **8. raise somebody (from something)** to make somebody who has died come to life again; **raise your voice (about/against something)** [idiom] to clearly express your opinion about something; [n] (*North American English*) = **rise**.

<sup>504</sup>**rise** [n] **1.** [countable] an increase in amount, a number or a level. Note that you use a **rise in something** to talk about the thing that rises, & a **rise of something** to talk about how large or small the rise is, OPPOSITE: **fall**; **2.** [singular] **rise (of somebody/something)** the process of becoming more important, successful or powerful; **3.** [countable] (*British English*) (*North American English* **raise**) an increase in the money you are paid for the work you do; **4.** [singular] an upward movement; **give rise to something** [idiom] to cause something to happen or exist; [v] **1.** [intransitive] to increase in amount or number; **2.** [intransitive] to come or go upwards; to reach a higher level or position; **3.** [intransitive] to become more successful, important or powerful; **4.** [intransitive] to begin to fight against a ruler, government or army that controls you; **5.** [intransitive] (of the sun or moon) to appear above the horizon, OPPOSITE: **set**; **6.** [intransitive] + **adv./prep.** (of land or mountains) to slope upwards from or be visible above the surroundings; **rise to the challenge (of something)** [idiom] to be successful in dealing with a new or difficult task or situation; **rise to something** [phrasal verb] to show that you are able to deal with an unexpected situation or problem.

<sup>505</sup>**aptly** [adv] in a way that is suitable or appropriate in the circumstances.

<sup>506</sup>**fine** [a] (**finer, finest**) **1.** [usually before noun] difficult to see or describe, SYNONYM: **subtle**; **2.** very small; **3.** made of very small grains, OPPOSITE: **coarse**; **4.** very thin or narrow; **5.** [usually before noun] of high quality; good; **6.** (*especially British English*) (of weather) bright & not raining; **7.** [usually before noun] pleasing to look at; **8.** [usually before noun] attractive & delicate; **9.** sounding important & impressive but unlikely to have any effect; [n] a sum of money that must be paid as an official punishment for breaking a law or rule; [v] [often passive] to make somebody pay money as an official punishment for breaking a law or rule.

<sup>507</sup>**intellectual** [a] [usually before noun] connected with or using a person’s ability to think in a logical way & understand things, SYNONYM: **mental**; [n] a person who is well educated & enjoys activities in which they have to think seriously about things.

<sup>508</sup>**neglect** [v] **1. neglect somebody/something** to fail to take care of somebody/something; **2. neglect something** to not give enough attention to something; **3. neglect something** to ignore something because it is not important, especially in a scientific experiment, SYNONYM: **disregard**; **4. neglect to do something** to fail or forget to do something that you ought to do, SYNONYM: **omit**; [n] [uncountable] the fact of not giving enough care or attention to somebody/something; the state of not receiving enough care or attention.

<sup>509</sup>**relativist** [n] (*formal*) a person who believes in relativism (= the belief that truth & right & wrong cannot be judged generally, but can be judged only in relation to other things, such as your personal situation); [a] (*formal*) supporting or connected with relativism (= the belief that truth & right & wrong cannot be judged generally, but only in relation to other things, such as your personal situation).

<sup>510</sup>**devalue** [v] **1.** [transitive, intransitive] **devalue (something) (against something)** to reduce the official value of the money of 1 country when it is exchanged for the money of another country; **2.** [transitive] **devalue somebody/something** to give less or not enough value or importance to somebody/something.

<sup>511</sup>**acquire** [v] **1. acquire something** to learn or develop a skill, habit or quality; **2. acquire something** to obtain something by buying or being given it; **3. acquire something** to come to have a particular reputation.

<sup>512</sup>**dismiss** [v] **1.** to officially remove somebody from their job, especially because of bad work or bad behavior, SYNONYM: **fire**; **2.** to decide that somebody/something is not important & not worth thinking or talking about; **3. dismiss something** to put thoughts or feelings out of your mind; **4. dismiss something (law)** to say that a trial or legal case should not continue, often because there is not enough evidence.

<sup>513</sup>**oppressive** [a] treating people in a cruel & unfair way & not giving them the same freedom, rights, etc. as other people.

<sup>514</sup>**anachronistic** [a] **1.** used to describe a person, a custom or an idea that seems old-fashioned & does not belong to the present; **2.** used to describe something that is placed, e.g. in a book or play, in the wrong period of history.

<sup>515</sup>**moralistic** [a] (*usually disapproving*) having or showing very fixed ideas about what is right & wrong, especially when this causes you to judge other people’s behavior.

<sup>516</sup>**self-righteous** [a] (*disapproving*) feeling or behaving as if what you say or do is always morally right, & other people are wrong, SYNONYM: **sanctimonious**.

<sup>517</sup>**conductive** [a] (*physics*) able to conduct electricity, heat, etc.

<sup>518</sup>**happiness** [n] [uncountable] the quality or state of being happy.

<sup>519</sup>**vice** [n] **1.** [uncountable] criminal activities that involve sex or drugs; **2.** [uncountable, countable] behavior that is evil or immoral; a quality in somebody’s character that is evil or immoral; **3.** (*especially British English*) (*North American English* usually **vise**) [countable] a tool with 2 mental blocks that can be moved together by turning a screw. The vice is used to hold an object in place while work is done on it.

behaving least conducive to happiness. He observed that the virtues always aim<sup>520</sup> for balance<sup>521</sup> & avoid the extremes<sup>522</sup> of the vices. Aristotle studied the virtues & the vices in his *Nicomachean Ethics*. It was a book based on experience & observation, not conjecture<sup>523</sup>, about the kind of happiness that was possible for human beings. Cultivating<sup>524</sup> judgment about the difference between virtue & vice is the beginning of wisdom, something that can never be out of date.

By contrast, our modern relativism<sup>525</sup> begins by asserting<sup>526</sup> that making judgments about how to live is impossible, because there is no *real* good, & no *true* virtue (as these too are relative). Thus relativism's closest approximation to "virtue" is "tolerance." Only tolerance will provide social cohesion<sup>527</sup> between different groups, & save us from harming each other. On Facebook & other forms of social media, therefore, you signal<sup>528</sup> your so-called virtue, telling everyone how tolerant<sup>529</sup>, open & compassionate<sup>530</sup> you are, & wait for likes to accumulate<sup>531</sup>. (Leave aside that telling people you're virtuous<sup>532</sup> isn't a virtue, it's self-promotion<sup>533</sup>. Virtue signaling is not virtue. Virtue signaling is, quite possibly, our commonest<sup>534</sup> vice.)

Intolerance<sup>535</sup> of others' views (no matter how ignorant<sup>536</sup> or incoherent<sup>537</sup> they may be) is not simply wrong; in a world where there is no right or wrong, it is worse: it is a sign you are embarrassingly<sup>538</sup> unsophisticated<sup>539</sup> or, possibly,

<sup>520</sup>**aim** [n] the purpose of doing something; what somebody is trying to achieve; **take aim at somebody/something** to direct your criticism at somebody/something; [v] **1.** [transitive] **be aimed at (doing) something** to have the intention of achieving something; **2.** [intransitive, transitive] to try or plan to achieve something; **3.** [transitive, usually passive] **aim something at somebody** to say or do something that is intended to influence or affect a particular person or group.

<sup>521</sup>**balance** [n] **1.** [singular, uncountable] a situation in which all parts exist in equal or appropriate amounts; **2.** [countable, usually singular] the amount of money in a bank account; the amount of a bill that remains after part has been paid; **3.** [uncountable] the ability to keep steady with an equal amount of weight on each side of the body; [v] **1.** [transitive, often passive, intransitive] to be equal in importance or amount to something else that has the opposite effect, SYNONYM: **offset**; **2.** [transitive] **balance A with/& B** to give equal importance to 2 different things or parts of something; **3.** [transitive, often passive] **balance A against B** to compare the importance of 2 different things; **4.** [transitive] **balance something (finance)** to show or make sure that in an account the total money spent is equal to the total money received; **5.** [intransitive, transitive] **balance (something) (on something)** to put your body or something else into a position where it is steady & does not fall.

<sup>522</sup>**extreme** [a] **1.** not ordinary or usual; serious or severe, SYNONYM: **exceptional**; **2.** [usually before noun] very great in degree; **3.** (of people, political organizations, opinions, etc.) far from what most people consider to be normal, reasonable or acceptable, OPPOSITE: **moderate**; **4.** [only before noun] as far as possible from the center, the beginning or in the direction mentioned, SYNONYM: **far**; [n] **1.** a feeling, situation, way of behaving, etc. that is as different as possible from another or is opposite to it; **2.** the greatest or highest degree of something.

<sup>523</sup>**conjecture** [n] (*formal*) **1.** [countable] an opinion or idea that is not based on definite knowledge & is formed by guessing, SYNONYM: **guess**; **2.** [uncountable] the act of forming an opinion or idea that is not based on definite knowledge; [v] [intransitive, transitive] (*formal*) to form an opinion about something even though you do not have much information on it, SYNONYM: **guess**.

<sup>524</sup>**cultivate** [v] **1.** **cultivate something** to prepare & use land for growing plants or crops; **2.** **cultivate something** to grow plants or crops, SYNONYM: **grow**; **3.** **cultivate something (biology)** to grow or keep living cells, etc. in grow; **4.** **cultivate somebody/something (sometimes disapproving)** to try to get somebody's friendship or support, often because you want something in return; **5.** **cultivate something** to develop an attitude, a way of talking or behaving, etc.

<sup>525</sup>**relativism** [n] [uncountable] the belief that truth is not always & generally valid, but can be judged only in relation to other things, such as your personal situation.

<sup>526</sup>**assert** [v] **1.** to state clearly & firmly that something is true; **2.** to make other people recognize your right or authority to do something, by behaving firmly & confidently; **3.** **assert yourself (as something)** to behave in a confident & determined way so that other people pay attention to your opinions; **4.** **assert itself** to start to have an effect.

<sup>527</sup>**cohesion** [n] [uncountable] **1.** the act of state of keeping together, SYNONYM: **unity**; **2.** (*physics, chemistry*) the force causing molecules of the same substance to stick together.

<sup>528</sup>**signal** [n] **1.** a series of electrical waves that carry sounds, pictures or messages, e.g. to a radio, television or mobile phone; **2.** an event, action or fact that shows that something exists or is likely to happen, SYNONYM: **indication**; **3.** a movement or sound that you make to give somebody information, instructions or a warning, SYNONYM: **sign**; **4.** a piece of equipment that uses different colored lights to tell drivers to go slower, stop, etc., used especially on railways & roads; [v] **1.** [transitive] to be a sign that something exists or is likely to happen, SYNONYM: **indicate**; **2.** [transitive] to show something such as a feeling or opinion through your actions or attitude; **3.** [intransitive, transitive] to make a movement or sound to give somebody a message, an instruction or a warning.

<sup>529</sup>**tolerant** [a] **1.** able to accept what other people say or do even if you do not agree with it; **2.** (of plants, animals, machines or systems) able to survive or operate in difficult conditions.

<sup>530</sup>**compassionate** [a] feeling or showing sympathy for people or animals who are suffering.

<sup>531</sup>**accumulate** [v] **1.** [transitive] **accumulate something** to gradually get more & more of something over a period of time; **2.** [intransitive] to gradually increase in number or quantity over a period of time, SYNONYM: **build up**.

<sup>532</sup>**virtuous** [a] behaving in a very good & moral way.

<sup>533</sup>**self-promotion** [n] [uncountable] (*disapproving*) the activity of making people notice you & your abilities, especially in a way that annoys other people.

<sup>534</sup>**common** [a] (**commoner, commonest**) (**more common & most common** are more frequent) **1.** happening often; existing in large numbers or in many places, OPPOSITE: **rare, uncommon**; **2.** [usually before noun] shared by or belonging to 2 or more people, groups of things, or by the people or things in a group; **3.** [only before noun] not unusual or special, SYNONYM: **ordinary**; [n].

<sup>535</sup>**intolerance** [n] [uncountable, countable] **1.** (*disapproving*) the fact of not being willing to accept ideas or ways of behaving that are different from your own; **2.** (*specialist*) the fact of not being able to eat particular foods, use particular medicines, etc. without becoming ill, OPPOSITE: **tolerance**.

<sup>536</sup>**ignorant** [a] lacking knowledge or information about something; not educated.

<sup>537</sup>**incoherent** [a] **1.** not logical or well organized, OPPOSITE: **coherent**; **2.** (of spoken or written language) not clear & hard to understand; OPPOSITE: **coherent**; **3.** (*physics*) (of waves) not in phase with each other, OPPOSITE: **coherent**.

<sup>538</sup>**embarrassingly** [adv] **1.** in a way that makes you feel shy, uncomfortable or ashamed; **2.** in a way that makes somebody/something look bad, stupid, dishonest, etc.

<sup>539</sup>**unsophisticated** [a] **1.** not having or showing much experience of the world & social situations; **2.** simple & basic; not complicated, SYNONYM: **crude**, OPPOSITE: **sophisticated**.



dangerous<sup>540</sup>.

But it turns out that many people cannot tolerate the vacuum<sup>541</sup> – the chaos – which is inherent<sup>542</sup> in life, but made worse by this moral relativism; they cannot live without a moral compass, without an ideal at which to aim in their lives. (For relativists, ideals<sup>543</sup> are values too, & like all values, they are merely<sup>544</sup> “relative” & hardly<sup>545</sup> worth sacrificing for.) So, right alongside<sup>546</sup> relativism, we find the spread<sup>547</sup> of nihilism<sup>548</sup> & despair<sup>549</sup>, & also the opposite of moral relativism: the blind<sup>550</sup> certainty<sup>551</sup> offered by ideologies that claim to have an answer for everything.

& so we arrive at the 2nd teaching that millennials have been bombarded<sup>552</sup> with. They sign up for a humanities<sup>553</sup> course, to study greatest books ever written. But they’re not assigned the books; instead they are given ideological<sup>554</sup> attacks on them, based on some appalling<sup>555</sup> simplification<sup>556</sup>. Where the relativist is filled with uncertainty, the ideologue is the very opposite. He or she is hyper-judgmental<sup>557</sup> & censorious<sup>558</sup>, always know what’s wrong about others, & what to do about it. Sometimes it seems the only people willing to give advice in a relativistic society are those with the least to offer.

*Modern* moral relativism has many sources. As we in the West learned more history, we understood that different

<sup>540</sup>**dangerous** [a] likely to injure, harm or kill somebody, or to damage or destroy something.

<sup>541</sup>**vacuum** [n] **1.** a space that is completely empty of all substances, including all air or other gas; **2.** [usually singular] a situation in which somebody/something is missing or lacking; **in a vacuum** [idiom] existing separately from other people, events, etc. when there should be a connection.

<sup>542</sup>**inherent** [a] that is a permanent, basic or typical feature somebody/something, SYNONYM: **intrinsic**.

<sup>543</sup>**ideal** [a] **1.** perfect; most suitable; **2.** [only before noun] the best that can be imagined, but not likely to become real; **in an ideal/a perfect world** [idiom] used to say that something is what you would like to happen or what should happen, but you know it cannot; [n] **1. ideal (of somebody/something)** an idea or a standard that seems perfect & worth trying to achieve; **2.** [usually singular] **ideal (of something)** a person or thing considered as perfect.

<sup>544</sup>**merely** [adv] used meaning ‘only’ or ‘simply’ to emphasize a fact or something that you are saying.

<sup>545</sup>**hardly** [adv] **1.** used to suggest that something is not likely or not reasonable; **2.** almost no; almost not; almost none; **3.** used especially after ‘can’ or ‘could’ & before the main verb, to emphasize that it is difficult to do something.

<sup>546</sup>**alongside** [prep] **1.** next to or at the side of something; **2.** together with something/somebody; at the same time as something/somebody.

<sup>547</sup>**spread** [v] **1.** [intransitive, transitive] to affect or be known or used by more & more people; to make something do this; **2.** [intransitive, transitive] to be in a number of different places; to cause something to be in a number of different places; **3.** [intransitive, transitive] to cover a larger & larger area; to make something cover a larger & larger area; **4.** [transitive] to separate something into parts & divide them between different times or different people; **5.** [transitive] to distribute something in a particular way; **6.** [transitive] **spread something (out)** to open something that has been folded so that it covers a larger area than before; **7.** [transitive] to put a layer of a substance onto the surface of something; [n] **1.** [uncountable] **spread (of something)** an increase in the amount or number of something that there is, or in the area that is affected by something; **2.** [countable, usually singular] a range or variety of people or things; **3.** [uncountable] **spread (of something)** the area that something exists in or happens in; **4.** [countable] **spread (between A & B) (finance)** the difference between 2 rates or prices.

<sup>548</sup>**nihilism** [n] [uncountable] (*philosophy*) the belief that life has no meaning or purpose & that religious & moral principles have no value.

<sup>549</sup>**despair** [n] [uncountable] the feeling of having lost all hope; [v] [intransitive] to stop having any hope that a situation will change or improve.

<sup>550</sup>**blind** [a] (**blinder, blindest**) **1.** not able to see; **2. (the blind)** [n] [plural] people who are blind; **3. blind to something** not noticing or realizing something; **4.** [usually before noun] (of strong feelings) seeming to be unreasonable, & accepted without question; **5.** [usually before noun] (of a situation or an event) that cannot be controlled by reason; **6.** (of a test or experiment) in which the people taking the test do not know, e.g., which drug, substance, etc., they have been given. A **double-blind** test is one in which neither the participants nor the researchers know which drug, substance, etc. each participant has been given; [v] **1.** [often passive] **blind somebody** to make somebody unable to see, permanently or for a short time; **2.** to make somebody no longer able to think clearly or behave in a sensible way; **3. blind somebody/something** to make somebody who is taking part in an experiment or interview unaware of what is being tested or measured.

<sup>551</sup>**certainty** [n] (plural **certainties**) **1.** [uncountable] the strong belief that something is true; **2.** [countable] something that you know is completely true or reliable; an event that is definitely going to happen; **3.** [uncountable] the quality of being definitely true or reliable.

<sup>552</sup>**bombard** [v] **1. bombard somebody/something (with something)** to attack a place by firing large guns at it or dropping bombs on it continuously; **2. bombard somebody/something (with something)** to attack somebody with a lot of questions, criticisms, etc. or by giving them too much information.

<sup>553</sup>**humanity** [n] **1.** [uncountable] people in general; **2.** [uncountable] **humanity (of somebody)** the state of being a person rather than a god, an animal or a machine; **3.** [uncountable] the quality of being kind to people & animals by making sure that they do not suffer more than is necessary; the quality of being humane; **4. ((the) humanities)** [plural] the subject of study that are connected with human culture, especially literature, history, art, music & philosophy.

<sup>554</sup>**ideological** [a] (*sometimes disapproving*) connected with an ideology.

<sup>555</sup>**appalling** [a] **1.** (*North American English, formal or British English*) extremely bad, especially from a moral point of view, SYNONYM: **shocking**; **2. (informal)** very bad; of very poor quality.

<sup>556</sup>**simplification** [n] **1.** [uncountable] **simplification (of something)** the process of making something less complicated, or easier to do or understand; **2.** [countable] a change that makes a problem, statement, system, etc. less complicated or easier to understand or do

<sup>557</sup>**judgemental** [a] (*especially British English*) (also **judgmental especially in North American English**) **1.** (*disapproving*) judging people & criticizing them too quickly; **2. (formal)** connected with the process of judging things.

<sup>558</sup>**censorious** [a] (*formal*) tending to criticize people or things a lot, SYNONYM: **critical**.

epochs<sup>559</sup> had different moral<sup>560</sup> codes<sup>561</sup>. As we traveled the seas & explored the globe<sup>562</sup>, we learned of far-flung<sup>563</sup> tribes<sup>564</sup> on different continents<sup>565</sup> whose different moral codes made sense relative to, or within the framework of, their societies<sup>566</sup>. Science played a role, too, by attacking the religious view of the world, & thus undermining the religious grounds for ethics<sup>567</sup> & rules. Materialist<sup>568</sup> social science implied that we could divide the world into facts (which were subjective<sup>569</sup> & personal<sup>570</sup>). Then we could agree on the facts, & maybe, 1 day, develop a scientific code of ethics (which has yet to arrive). Moreover, by implying that values had a lesser reality<sup>571</sup> than facts, science contributed in yet another way to moral relativism, for it treated “value” as secondary<sup>572</sup>. (But the idea that we can easily separate facts & values was & remains naive; to some extent, one’s values determine what one will pay attention to, & what will count as a fact.)

The idea that different societies had different rules & morals was known to the ancient world too, & it is interesting to compare its response to this realization<sup>573</sup> with the modern response (relativism, nihilism & ideology). When the ancient Greeks sailed to India & elsewhere, they too discovered that rules, morals & customs<sup>574</sup> differed from place to place, & saw that the explanation for what was right & wrong was often rooted<sup>575</sup> in some ancestral<sup>576</sup> authority<sup>577</sup>. The Greek response

<sup>559</sup>**epoch** [n] **1.** a period of time in history, especially one during which important events or changes happen, SYNONYM: **era**; **2.** (*earth sciences*) a length of time that is a division of a period.

<sup>560</sup>**moral** [a] **1.** [only before noun] concerned with principles of right & wrong behavior; **2.** [only before noun] based on a sense of what is right & fair, not on legal rights or duties, SYNONYM: **ethical**; **3.** following the standards of behavior considered acceptable & right by most people, SYNONYM: **good, honorable**; **4.** [only before noun] able to understand the difference between right & wrong; [n] **1.** (**morals**) [plural] standards or principles of good behavior, especially in matters of sexual relationships; **2.** [countable] **moral of something** a practical lesson that a story, an event or an experience teaches you.

<sup>561</sup>**code** [n] **1.** [countable] a series of letters, numbers or symbols that are used to identify, sort or represent something; **2.** [countable, uncountable] (often in compounds) a system of words, letters, numbers or symbols that represent a message or record information secretly; **3.** [uncountable] a word, phrase or symbol that is used to represent an idea in an indirect way; **4.** [uncountable] (*computing*) a system of computer programming instructions; **5.** [countable] a set of moral principles or rules of behavior that are generally accepted by society or a social group; **6.** [countable] a system of laws or rules that state how people in an institution or a country should behave; **7.** [countable] (*biology*) = genetic code; [v] **1.** [transitive, often passive] **code something** to write or print words, letters, numbers, etc. on something so that you know what it is, what group it belongs to, etc.; **2.** [transitive, often passive] **code something** to put a message into code so that it can be understood by only a few people; **3.** [transitive, often passive] **code something (as something)** *9computing* to write a computer program by putting 1 system of numbers, words & symbols into another system, SYNONYM: **encode**; **4.** [transitive, usually passive] **be coded (into somebody/something)** (*biology*) to be contained in a person’s genetic code; **5.** [intransitive] **code for something** (*biology*) to be the genetic code for something.

<sup>562</sup>**globe** [n] **1.** (**the globe**) [singular] the world (used especially to emphasize its size); **2.** [countable] an object shaped like a ball with a map of the world on its surface.

<sup>563</sup>**far-flung** [a] [usually before noun] (*literary*) **1.** a long distance away; **2.** spread over a wide area.

<sup>564</sup>**tribe** [n] **1.** a social group in a traditional society consisting of families or communities with the same culture, language, religion, etc. & usually with a particular leader; **2.** (*biology*) a group of related animals or plants that is larger than a genus & smaller than a family.

<sup>565</sup>**continent** [n] **1.** [countable] 1 of the 7 main continuous land masses of the earth (Africa, Asia, Australia, Antarctica, Europe & North & South America); **3.** (**the Continent**) [singular] (*British English*) the main part of the continent of Europe, not including Britain or Ireland.

<sup>566</sup>**society** [n] (plural **societies**) **1.** [uncountable, countable] people in general, living together in communities; a particular community of people who share the same customs, laws, etc.; **2.** [countable] a group of people who join together for a particular purpose. The written abbreviation **Soc.** is used in the names of particular societies.; **3.** [uncountable] **society (of somebody)** the state of being with other people, SYNONYM: **company**.

<sup>567</sup>**ethic** [n] **1.** (**ethics**) [plural] moral principles that control or influence a person’s behavior; **2.** [singular] a system of moral principles or rules of behavior; **3.** (**ethics**) [uncountable] the branch of philosophy that deals with moral principles.

<sup>568</sup>**materialist** [n] **1.** a person who believes that money, possessions & physical comforts are more important than spiritual values in life; **2.** a person who believes in the philosophy of materialism.

<sup>569</sup>**subjective** [a] **1.** based on a particular person’s beliefs or opinions, rather than on facts or evidence that everyone can recognize, OPPOSITE: **objective**; **2.** [usually before noun] (of ideas, feelings or experiences) existing in somebody’s mind rather than in the real world, OPPOSITE: **objective**.

<sup>570</sup>**personal** [a] **1.** [only before noun] your own; not belonging to or connected with anyone else; **2.** [only before noun] connected with individual people, especially their feelings, characters & relationships; **3.** not connected with a person’s job or official position; **4.** [only before noun] done by a particular person rather than by somebody who is acting for them; **5.** [only before noun] made or done for a particular person rather than for a large group of people or people in general; **6.** [only before noun] connected with a person’s body; **7.** connected with a particular person’s character, appearance or private life in a way that is offensive.

<sup>571</sup>**reality** [n] (plural **realities**) **1.** [uncountable] the true situation & the problems that actually exist in the world, especially in contrast to how people would like it to be; **2.** [countable] a thing that is actually experienced or seen, in contrast to what people might imagine; **3.** [uncountable] **reality television/TV/shows/series/contestants** television/shows, etc. that use real people (not actors) in real situations, presented as entertainment; **in reality** [idiom] used to say that a situation is different from what has just been said or from what people believe.

<sup>572</sup>**secondary** [a] **1.** less important than something else; **2.** happening as a result of something else; **3.** [only before noun] (of writing) based on other books, etc, not on direct research or observation; **4.** [only before noun] connected with the education of children aged around 11–18; **5.** (*chemistry*) (of an organic compound) having its functional group located on a carbon atom which is bonded to 2 other carbon atoms; containing a nitrogen atom bonded to 2 carbon atoms.

<sup>573</sup>**realization** [n] (*British English also realisation*) **1.** [uncountable, singular] **realization (that)** ... the process of becoming aware of something, SYNONYM: **awareness**; **2.** [uncountable] **realization (of something)** the process of achieving a particular aim, etc., SYNONYM: **achievement**; **3.** [uncountable, countable] **realization (of something)** (*formal*) the act of producing something in an actual or physical form; the thing that is produced.

<sup>574</sup>**customs** [n] [plural] **1.** (**Customs**) the government department that collects taxes on goods bought & sold & on goods brought into the country, & that checks what is brought in. American English uses a singular verb with **customs** in this meaning.; **2.** the taxes that must be paid to the government when goods are brought in from other countries; **3.** the place at a port or an airport where your bags are checked as you come into a country.

<sup>575</sup>**rooted** [a] **1.** **rooted in something** developing from or being strongly influenced by something; **2.** **rooted in something** fixed in 1 place; not moving or changing.

<sup>576</sup>**ancestral** [a] connected with or belonging to earlier members of a family, race of people or species.

<sup>577</sup>**authority** [n] (plural **authorities**) **1.** [uncountable] the power to give orders to people or to say how things should be done; **2.** [uncountable]

was not despair, but a new invention<sup>578</sup>: philosophy.

Socrates, reacting to the uncertainty bred<sup>579</sup> by awareness of these conflicting moral codes, decided that instead of becoming a nihilist<sup>580</sup>, a relativist or an ideologue<sup>581</sup>, he would devote his life to the search for wisdom that could reason about these differences, i.e., he helped invent philosophy. He spent his life asking perplexing<sup>582</sup>, foundational questions, such as “What is virtue?” & “How can one live the good life?” & “What is justice?” & he looked at different approaches<sup>583</sup>, asking which seemed most coherent<sup>584</sup> & most in accord<sup>585</sup> with human nature. These are the kinds of questions that I believe animate<sup>586</sup> this book.

For the ancients, the discovery<sup>587</sup> that different people have different ideas about how, practically<sup>588</sup>, to live, did not paralyze<sup>589</sup> them; it deepened<sup>590</sup> their understanding<sup>591</sup> of humanity & led to some of the most satisfying conversations human beings have ever had, about how life might be lived.

Likewise<sup>592</sup>, Aristotle. Instead of despairing about the differences in moral codes, Aristotle argued that though specific rules, laws & customs differed from place to place, what does not differ is that in all places human beings, by their nature, have a proclivity<sup>593</sup> to make rules, laws & customs. To put this in modern terms, it seems that all human beings are, by some kind of biological<sup>594</sup> endowment<sup>595</sup>, so ineradicably<sup>596</sup> concerned with morality that we create a structure of laws &

official permission or the right to do something; **3.** [countable] an organization that has the power to make decisions or that has a particular area of responsibility in a country or region; **4.** [uncountable] the power to influence people because they respect your knowledge or official position; **5.** [countable] **authority (on something)** a person with special knowledge, SYNONYM: **specialist**.

<sup>578</sup>**invention** [n] **1.** [countable] something that has been created or designed that has not existed before; **2.** [uncountable] **invention of something** the act of creating or designing something that has not existed before; **3.** [countable, uncountable] the act of saying or describing something, & pretending that is true, especially in order to deceive people; something that is said or described in this way; **4.** [uncountable] the ability to have new & interesting ideas.

<sup>579</sup>**breed** [v] **1.** [intransitive] (of animals) to have sex & produce young; **2.** [transitive] to keep animals or plants in order to produce young ones in a controlled way; **3.** [transitive] **breed something** to be the cause of something; [n] **1.** a type of animal with a particular appearance that makes it different from others of the same species & that is the result of having been developed in a controlled way; **2.** [usually singular] a type of person.

<sup>580</sup>**nihilist** [n] a person who believes in nihilism.

<sup>581</sup>**ideologue** [n] (also **ideologist**) (*formal, sometimes disapproving*) a person whose actions are influenced by belief in a set of principles (= by an ideology).

<sup>582</sup>**perplexing** [a] making you confused or worried because you do not understand something, SYNONYM: **puzzling**.

<sup>583</sup>**approach** [n] **1.** [countable] a way of doing or thinking about something such as a problem or task; **2.** [singular] movement nearer to somebody/something in distance or time; **3.** [countable] **approach (to somebody/something)** the act of speaking to somebody about something, especially when making an offer or a request; **4.** [countable] a path, sea passage, etc. that leads to a particular place; **5.** [singular] **approach to something** a thing that is like something else that is mentioned; [v] **1.** [transitive] to start dealing with a problem or task or considering a topic or situation in a particular way; **2.** [transitive] **approach something** to come close to something in quantity or quality; **3.** [intransitive, transitive] to move near to somebody/something in distance or time; **4.** [transitive] to speak to somebody about something, especially to offer to do something or to ask them for something.

<sup>584</sup>**coherent** [a] **1.** (of an argument, theory, statement or policy) logical & well organized; easy to understand & clear, OPPOSITE: **incoherent**; **2.** (of a person) able to talk & express yourself clearly; showing this, OPPOSITE: **incoherent**; **3.** made up of different parts that fit or work well together; **4.** (*physics*) (of waves) in phase with each other, OPPOSITE: **incoherent**.

<sup>585</sup>**accord** [v] (*formal*) to give somebody/something authority, status or a particular type of treatment, SYNONYM: **grant**; **accord with something** [phrasal verb] to agree with or match something; [n] a formal agreement between 2 or more organizations or countries; **in accord (with something/somebody)** in agreement with; **of your own accord** without being asked, forced or helped.

<sup>586</sup>**animate** [v] **1.** **animate something** to make something more lively or full of energy; **2.** [usually passive] to make models, toys, images, etc. seem to move in a film, either by rapidly showing slightly different pictures of them in a series, one after another, or by using computer techniques to create moving images; [a] (*formal*) living; having life, OPPOSITE: **inanimate**.

<sup>587</sup>**discovery** [n] (plural **discoveries**) **1.** [countable, uncountable] an act or the process of finding somebody/something, or learning about something that was not known about before; **2.** [countable] a thing, fact or person that is found or learned about for the 1st time.

<sup>588</sup>**practically** [adv] **1.** almost; very nearly, SYNONYM: **virtually**; **2.** in a realistic or sensible way; in real situations.

<sup>589</sup>**paralyze** [v] (*British English*) (*North American English* **paralyze**) [often passive] **1.** **paralyze somebody** to make somebody unable to feel or move all part of their body; **2.** **paralyze something** to prevent something from functioning normally.

<sup>590</sup>**deepen** [v] **1.** [intransitive, transitive] (of a feeling or connection) to become stronger; to make a feeling or connection stronger; **2.** [intransitive, transitive] to become worse; to make something worse; **3.** [intransitive, transitive] to become greater in size; to make something greater in size; **4.** [transitive] **deepen something** to improve your knowledge or understanding of something; **5.** [intransitive, transitive] to become deeper; to make something deeper.

<sup>591</sup>**understanding** [n] **1.** [uncountable, countable, usually singular] the fact or state of knowing or realizing something, e.g. what somebody/something is like, how or why people do things, how something happens or why something is important; **2.** [uncountable] kindness & sympathy, often towards somebody who has different views or who has behaved badly; **3.** [countable, usually singular] an agreement, often not written in a contract, that people will help each other or that something will happen in a particular way; **4.** [uncountable, countable] **understanding (of something) (is that ...)** the particular way in which somebody understands something.

<sup>592</sup>**likewise** [adv] **1.** the same; in a similar way; **2.** also.

<sup>593</sup>**proclivity** [n] (*formal*) (plural **proclivities**) **proclivity (for something/for doing something)** a natural desire or need that makes you tend to do something, often something bad, SYNONYM: **propensity**.

<sup>594</sup>**biological** [a] **1.** connected with the processes that take place within living things; **2.** connected with the science of biology; **3.** a child's biological parents are their natural parents, not the people who adopted him/her.

<sup>595</sup>**endowment** [n] (*formal*) **1.** [countable, uncountable] **endowment (of something)** money that is given to a school, a college or another institution to provide it with an income; the act of giving this money; **2.** [countable, usually plural] a quality or an ability that somebody is born with; **3.** [uncountable, countable] the resources that a country or an area has.

<sup>596</sup>**ineradicable** [a] (*formal*) (of a quality or situation) that cannot be removed or changed.

rules wherever we are. The idea that human life can be free of moral concerns is a fantasy<sup>597</sup>.

We are rule generators<sup>598</sup>. & given that we are moral animals, what must be the effect of our simplistic<sup>599</sup> modern relativism upon us? It means we are hobbling<sup>600</sup> ourselves by pretending to be something we are not. It is a mask, but a strange one, for it mostly deceives<sup>601</sup> the one who wears it. *Sccccratccch* the most clever postmodern-relativist professor's Mercedes with a key, & you will see how fast the mask of relativism (with its pretense<sup>602</sup> that there can neither right nor wrong) & the cloak<sup>603</sup> of radial<sup>604</sup> tolerance come off.

Because we do not yet have an ethics based on modern science, Jordan is not trying to develop his rules by wiping<sup>605</sup> the slate<sup>606</sup> clean – by dismissing<sup>607</sup> thousands of years of wisdom as mere<sup>608</sup> superstition<sup>609</sup> & ignoring our greatest moral achievements<sup>610</sup>. Far better to integrate<sup>611</sup> the best of what we are now learning with the books human beings saw fit to preserve<sup>612</sup> over millennia<sup>613</sup>, & with the stories that have survived, against all odds, time's tendency<sup>614</sup> to obliterate<sup>615</sup>.

He is doing what reasonable guides have always done: he makes no claim that human wisdom begins with himself, but, rather, turns 1st to his own guides. & although the topics in this book are serious, Jordan often has great fun addressing them with a light touch, as the chapter headings convey. He makes no claim to be exhaustive<sup>616</sup>, & sometimes the chapters consist of wide-ranging<sup>617</sup> discussions of our psychology as he understands it.

<sup>597</sup>**fantasy** [n] (plural **fantasies**) **1.** [countable] an idea, image or situation that a person imagines, but that is not real or is not likely to happen; **2.** [uncountable] the act of imagining things; a person's imagination.

<sup>598</sup>**generator** [n] **1.** a machine for producing electricity; **2.** (*British English*) a company that produces electricity to sell to the public; **3.** a machine, an organization, etc. that produces something.

<sup>599</sup>**simplistic** [a] (*disapproving*) treating complicated issues & problems as if they were much simpler than they really are.

<sup>600</sup>**hobble** [v] **1.** [intransitive] (+ **adv./prep.**) to walk with difficulty, especially because your feet or legs hurt, SYNONYM: **limp**; **2.** [transitive] **hobble something** to tie together 2 legs of a horse or other animal in order to stop it from running away; **3.** [transitive] **hobble something** to make it more difficult for somebody to do something or for something to happen.

<sup>601</sup>**deceive** [v] [transitive] **1.** **deceive somebody** to deliberately make somebody believe something that is not true; **2.** **deceive somebody/something** (of a thing) to make somebody have a false idea about somebody/something.

<sup>602</sup>**pretence** [n] (*British English*) (*North American English* **pretense**) **1.** [uncountable, countable, usually singular] (*formal*) a claim that you have a particular quality or skill; **2.** [uncountable, singular] **pretence (of something)** the act of behaving in a particular way, in order to make other people believe something that is not true.

<sup>603</sup>**cloak** [n] **1.** [countable] a type of coat that has no arms, fastens at the neck & hangs loosely from the shoulders, worn especially in the past; **2.** [singular] (*literary*) a thing that hides or covers somebody/something; [v] [often passive] (*literary*) to cover or hide something.

<sup>604</sup>**radial** [a] having a pattern of lines that go out from a central points towards the edge of a circle.

<sup>605</sup>**wipe** [v] **1.** to rub something against a surface, in order to remove dirt or liquid from it; to rub a surface with a cloth, etc. in order to clean it; **2.** to remove dirt, liquid, etc. from something by using a cloth, your hand, etc.; **3.** to remove information, sound, images, etc. from a computer, video, etc., SYNONYM: **erase**; **4.** to deliberately forget an experience because it was unpleasant or embarrassing, SYNONYM: **erase**.

<sup>606</sup>**slate** [n] **1.** [uncountable] a type of dark grey stone that splits easily into thin flat layers; **2.** [countable] a small thin piece of slate, used for covering roofs; **3.** [countable] (*North American English*) a list of the candidates in an election; **4.** [countable] a small sheet of slate in a wooden frame, used in the past in schools for children to write on; **a clean slate/sheet** [idiom] a record of your work or behavior that does not show any mistakes or bad things that you have done; **wipe the slate clean** [idiom] to agree to forget about past mistakes or arguments & start again with a relationship; [v] **slate somebody/something (for something)** (*British English*) to criticize somebody/something, especially in a newspaper; **2.** [usually passive] to plan that something will happen at a particular time in the future; **3.** [usually passive] (*especially North American English, informal*) to suggest or choose somebody for a job, position, etc.

<sup>607</sup>**dismiss** [v] **1.** to officially remove somebody from their job, especially because of bad work or bad behavior, SYNONYM: **fire**; **2.** to decide that somebody/something is not important & not worth thinking or talking about; **3.** **dismiss something** to put thoughts or feelings out of your mind; **4.** **dismiss something** (*law*) to say that a trial or legal case should not continue, often because there is not enough evidence.

<sup>608</sup>**mere** [a] [only before noun] **1.** used to say that the fact that a particular thing is present in a situation is enough to have an influence on that situation; **2.** used when you want to emphasize how small or unimportant somebody/something is.

<sup>609</sup>**superstition** [n] [uncountable, countable] the belief that particular events happen in a way that cannot be explained by reason or science; the belief that particular events bring good or bad luck.

<sup>610</sup>**achievement** [n] **1.** [countable] a thing that somebody has done successfully, especially using their own effort & skill; **2.** [uncountable] the fact or process of achieving something; **3.** [uncountable] a child's or student's progress in a course of learning, especially as measured by standard tests.

<sup>611</sup>**integrate** [v] **1.** [transitive] to combine 2 or more things so that they work together; **2.** [intransitive, transitive] to become or make somebody become accepted as a member of a social group, especially when they come from a different culture; **3.** [transitive] **integrate something** (*mathematics*) to find the integral of something.

<sup>612</sup>**preserve** [v] **1.** **preserve something** to keep a particular quality or feature; **2.** to keep something safe from harm, in good condition or in its original state; **3.** to prevent something from decaying, by treating it in a particular way; [n] [singular] an activity, job or interest that is thought to be suitable for 1 particular person or group of people.

<sup>613</sup>**millennium** [n] (plural **millennia** or **millenniums**) **1.** a period of 1000 years, especially as calculated before or after the birth of Christ; **2.** (**the millennium**) the time when 1 period of 1000 years ends & another begins.

<sup>614</sup>**tendency** [n] (plural **tendencies**) **1.** [countable] if somebody/something has a particular tendency, they are likely to behave or act in a particular way; **2.** [countable] a new custom that is starting to develop, SYNONYM: **trend**; **3.** [countable + singular or plural verb] (*British English*) a group within a larger political group, whose views are more extreme than those of the rest of the group.

<sup>615</sup>**obliterate** [v] [often passive] **obliterate something** to remove all signs of something, either by destroying or covering it completely.

<sup>616</sup>**exhaustive** [a] including everything possible; very thorough or complete.

<sup>617</sup>**wide-ranging** [a] including or dealing with a large number of different subjects or areas.



So why not call this book of “guidelines,” a far more relaxed<sup>618</sup>, user-friendly<sup>619</sup> & less rigid<sup>620</sup> sounding<sup>621</sup> term than “rules”?

Because these really are rules. & the foremost<sup>622</sup> rule is that you must take responsibility for your own life. Period<sup>623</sup>.

One might think that a generation that has heard endlessly<sup>624</sup>, from their more ideological teachers, about the rights, rights, rights that belong to them, would object to being told that they would do better to focus instead on taking responsibility. Yet this generation, many of whom were raised in small families by hyper-protective<sup>625</sup> parents, on soft-surface playgrounds, & then taught in universities with “safe spaces” where they don’t have to hear things they don’t want to – schooled to be risk-averse<sup>626</sup> – has among it, now, millions who feel stultified<sup>627</sup> by this underestimation<sup>628</sup> of their potential resilience<sup>629</sup> & who have embraced Jordan’s message that each individual has ultimate<sup>630</sup> responsibility to bear<sup>631</sup>; that if one wants to live a full life, one 1st sets one’s own house in order; & only then can one sensibly<sup>632</sup> <sup>633</sup> aim to take on bigger responsibilities<sup>634</sup>. The extent of this reaction<sup>635</sup> has often moved both of us to the brink<sup>636</sup> of tears<sup>637</sup>.

<sup>618</sup>**relaxed** [a] **1.** (of a person) calm & not anxious or worried; **2.** **relaxed (about something)** not caring too much about making people follow rules; **3.** (of a place or situation) calm & informal.

<sup>619</sup>**user-friendly** [a] easy for people who are not experts to use or understand.

<sup>620</sup>**rigid** [a] **1.** (of an object or substance) stiff & difficult to move or bend; **2.** (of rules, methods, etc.) very strict & difficult to change or adapt, SYNONYM: **inflexible**; **3. rigid (about something/doing something)** (of a person or organization) not willing to change or adapt ideas or behavior, SYNONYM: **inflexible**.

<sup>621</sup>**sound** [n] **1.** [countable] something that can be heard; **2.** [uncountable] continuous movements (called vibrations) that travel through air or water & can be heard when they reach a person’s or an animal’s ear; **3.** [uncountable] what you can hear coming from a television, radio, etc., or as part of a film; [v] (not usually used in the progressive tenses) **1. linking verb** to give a particular impression when heard or read about. In spoken English, people often use **like** instead of **as if** or **as though** in this meaning. This is not correct in academic English. **Like** can be used before a noun phrase (*an approaching vehicle*) but not before a clause.; **2. (-sounding)** (in adjectives) giving the impression of being something; **3.** [intransitive, transitive] to give a signal such as warning by making a sound; **4.** [transitive] to express a particular opinion about a situation or idea; [a] (**sounder, soundest**) **1.** sensible; that can be relied on & that will probably give good results; **2.** in good condition; not damaged or hurt; **3.** [only before noun] good & thorough.

<sup>622</sup>**foremost** [a] the most important or famous; in a position at the front; [adv] more than anything else.

<sup>623</sup>**period** [n] **1.** a particular length of time; **2.** a length of time in the life of a particular person, the history of a particular country, etc.; **3.** (*earth sciences*) a length of time that is a division of an era. A period is divided into epochs.; **4. period (of something)** (*physics*) the length of time it takes to reach the same point in a cycle each time; **5. period (of something)** any of the parts that a day is divided into at a school or college for a lesson or other activity; **6. (chemistry)** a set of elements that occupy a horizontal row in the periodic table; **7.** the flow of blood each month from the body of a woman who is not pregnant; **8.** (*North American English*) = **full stop**.

<sup>624</sup>**endlessly** [adv] in a way that continues for a long time & seems to have no end.

<sup>625</sup>**protective** [a] **1.** [only before noun] providing or intended to provide protection; **2. protective (of somebody/something)** having or showing a wish to protect somebody/something; **3.** intended to give an advantage to your own country’s industry.

<sup>626</sup>**risk-averse** [a] not willing to do something if it is possible that something bad could happen as a result.

<sup>627</sup>**stultify** [v] (*formal*) **stultify somebody/something** to make somebody feel very bored & unable to think of new ideas.

<sup>628</sup>**underestimate** [v] **1.** to think or guess that the amount, cost, size or importance of something is smaller or less than it really is, OPPOSITE: **overestimate**; **2. underestimate somebody/something** to not realize how good, strong, determined, etc., OPPOSITE: **overestimate**; **underestimate** [n]; **underestimation** [n] **underestimation (of something)**.

<sup>629</sup>**resilience** [n] (also *less frequent resiliency*) [uncountable] **1.** the ability of people or things to recover quickly after something unpleasant, such as shock or an injury; **2.** the ability of a substance to return to its original shape after it has been bent, stretched or pressed.

<sup>630</sup>**ultimate** [a] [only before noun] **1.** happening at the end of a process, SYNONYM: **final**; **2.** most extreme; best; worst, greatest, most important, etc.; **3.** from which something originally comes, SYNONYM: **fundamental**.

<sup>631</sup>**bear** [v] **1. bear something** to have something as a characteristic or feature; to be connected with something; **2. bear something** to have a particular mark, word or symbol that can be seen; **3. bear something** to have a particular name; **4. bear something** to take responsibility for something difficult; to be affected by or deal with something unpleasant. If somebody **cannot bear** something, they feel unable to deal with it or accept it. The short form ‘can’t/couldn’t bear’ is not suitable in academic writing, unless you are quoting.; **5.** to have a feeling, especially a negative feeling; **6. bear (doing) something** to be suitable for something; to be worth doing. If something **does not bear close inspection**, it will be found to be unacceptable when carefully examined. If something **does not bear comparison** with something else, it is not nearly as good.; **7. bear somebody/something (formal)** to carry or hold somebody; **8. (formal)** to give birth to a child; **9. bear something (formal)** to produce flowers or fruit.

<sup>632</sup>**sensible** [a] **1.** (of actions, plans, decisions, etc.) done or chosen with good judgment based on reason & experience rather than emotion; practical; **2.** (of people) able to make good judgments based on reason & experience rather than emotion.

<sup>633</sup>**sensibly** [adv] **1.** in a way that shows the ability to make good judgments based on reason & experience rather than emotion; **2.** in clothes that are useful rather than fashionable.

<sup>634</sup>**responsibility** [n] (plural **responsibilities**) **1.** [uncountable, countable] a duty to deal with or take care of somebody/something, so that you may be blamed if something goes wrong; **2.** [uncountable] **responsibility (for something)** blame for something bad that has happened; **3.** [countable, uncountable] a moral duty to behave well with regard to somebody/something; **on your own responsibility** [idiom] without official permission & being willing to take the blame if something goes wrong.

<sup>635</sup>**reaction** [n] **1.** [countable, uncountable] what you do, say or think as a result of something that has happened; **2.** [countable] (*chemistry*) a chemical change produced by 2 or more substances acting on each other; **3.** [countable, uncountable] (*medical*) a response by the body, usually a bad one, to something such as a drug or a chemical substance; **4.** [uncountable, countable] (*physics*) a force shown by something in response to another force, which is of equal strength & acts in the opposite direction; **5.** [countable, usually singular] **reaction (against something)** a change in people’s attitudes or behavior caused by strong disapproval of other very different attitudes; **6.** [uncountable] opposition to social or political progress or change; **7. (reactions)** [plural] the ability to move quickly in response to something, especially if in danger.

<sup>636</sup>**brink** [n] [singular] **1. the brink (of something)** if you are on the brink of something, you are almost in a very new, dangerous or exciting situation; **2. (literary)** the extreme edge of land, e.g. at the top of a cliff or by a river.

<sup>637</sup>**tear** [v] **1.** [transitive, intransitive] to damage something by pulling it apart or into pieces or by cutting it on something sharp; to become damaged in this way; **2.** [transitive] **tear something + adv./prep.** to remove something from something else by pulling it violently; **3. (-torn)** (in adjectives) very badly affected or damaged by something; **tear somebody/something apart, to pieces, etc.** [idiom] to destroy or defeat

Sometimes these rules are demanding. They require you to undertake an incremental<sup>638</sup> process that over time will stretch you to a new limit. That requires, as I've said, venturing<sup>639</sup> into the unknown. Stretching yourself beyond the boundaries of your current self requires carefully choosing & then pursuing ideals: ideals that are up there, above you, superior to you – & that you can't always be sure you will reach.

But if it's uncertain that our ideals are attainable<sup>640</sup>, why do we bother<sup>641</sup> reaching in the 1st place? Because if you don't reach for them, it is certain you will never feel that you life has meaning.

& perhaps because, as unfamiliar<sup>642</sup> & strange<sup>643</sup> as it sounds, in the deepest part of our psyche, we all want to be judged.”  
– Peterson, 2018, Foreword by Dr. NORMAN DOIDGE, MD, is the author of *The Brain That Changes Itself*

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somebody/something completely; [n] **tear (in something)** damage or a hole in something made by tearing; [n] [usually plural] a drop of liquid that comes out of your eye when you cry.

<sup>638</sup>**incremental** [a] **1.** happening in regular stages; **2.** increasing by regular amounts.

<sup>639</sup>**venture** [n] a business project or activity, especially one that involving taking risks, SYNONYM: **undertaking**; [v] **1.** [intransitive] + **adv./prep.** to go somewhere or do something even though it involves risks; **2.** [transitive, intransitive] (*formal*) to say or do something in a careful way, especially because it might upset or offend somebody.

<sup>640</sup>**attainable** [a] that you can achieve, SYNONYM: **achievable**.

<sup>641</sup>**bother** [v] **1.** [intransitive, transitive] (often used in negative sentences & questions) to spend time &/or energy doing something; **2.** [transitive] to annoy, worry or upset somebody; to cause somebody trouble or pain; **3.** [transitive] to interrupt somebody; to talk to somebody when they do not want to talk to you; [n] **1.** [uncountable] trouble or difficult; **2. a bother** [singular] an annoying situation, thing or person, SYNONYM: **nuisance**; [exclamation] (*British English, informal*) used to express the fact that you are annoyed about something/somebody.

<sup>642</sup>**unfamiliar** [a] **1.** that you do not know or recognize, OPPOSITE: **familiar**; **2. unfamiliar with something** not having any knowledge or experience of something, OPPOSITE: **familiar**.

<sup>643</sup>**strange** [a] **stranger, strangest 1.** unusual or surprising, especially in a way that is difficult to understand or explain; **2.** not familiar because you have not visited, seen or experienced it before.

## Chapter 2

# Miscellaneous

### 2.1 Young, Dumb, & Broke

Watch & listen [Youtube/Khalid/Young Dumb & Broke](#).

### 2.2 Existential Crisis

### 2.3 Meaning of Life?

### 2.4 Art of Balancing in Life?

# Tài liệu tham khảo

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