The most dangerous person is the individual, for his thoughts, his words and deeds are not defined by collective obedience. He is unpredictable and free. And it is this that the controllers of the world – the governments, the patriarchs, the interventionist activists of society – will stifle with all the power and might they can muster. And their intent, though misplaced, is not malevolent. It is but the natural human desire, in a world chaotic and uncertain, to seek solace in conformity, to find consolation for our existential loneliness in the delusion of unity and oneness. And the greatest falsehood of these is the notion of universal morality.

It surfaces in our societies as law and regulation, but at its greatest of depths, it has become a series of entrenched assumptions, the mere question of their validity enough to invoke the self-righteous wrath of displaced emotion. For stronger than any religious faith, political zeal or fanatic nationalism, is our belief in emotion. Those neurological chemicals which bring such pleasure and such pain with the right stimulus, we have allowed to dictate our thoughts and lives. But what we seem to forget, or so purposely overlook, is that the impulses that reign over our minds are mere remnants of the past, psychological evolutions that best suited our survival in uncivilized eras. It is often said that emotions are what make us human, but in truth, they are our unsevered ties to the animalistic world.

There is no divine credence to the communal empathy of mankind. And morals, their imaginary manifestation, are no less fickle in nature. There is no right or wrong, only what you can take for yourself and what the universe can stop you from taking. And the universe comprises the world outside and the world inside – the people who inhibit or help you, the physical and intellectual tools at your disposal and the personal motives and limitations that lie in between it all. And morals can be both motives and limitations. They are not to be automatically averted nor mindlessly obeyed.

The only universal principle, the only communal trait that binds us all together is also that which separates us – human selfishness. We make our own rules. We envision our ideal society and strive to mold the world to its image. We act in the name of goodwill, but our definitions of right and wrong are mere speculation. We cannot truly condemn or exalt any human act. Our unified societies and common virtues are illusions propagated by the same mechanism since the beginning of time – the gathering of a like-minded majority and coercion of the remainder into a regulated existence. There is only what you can take for yourself and what the universe can stop you from taking.

In the end, the only sensible decision is made by weighing the personal value of society against that of oneself, not adhering to some romanticized idea of unity that places select psychological adaptations above others.

-Universal selfishness

All you can say is that something is wrong to you, and gather like-minded people to use force or social isolation to invoke change in order to make the world a place more pleasing to you.

In the end, the only sensible decision is made by weighing the personal value of society against the individual, not adhering to some fickle idea of unity that places select psychological adaptations above others.

Missing link:

-Universal morality can be justified only by…

-Divine regulation

-The moral supremacy of emotion and unity

-A unified desire for the ‘betterment’ of the human race

-And since these are only products of evolution in our primal eras

-Human consciousness is not divine or absolute truth

-No emotion or inclination reigns above another

-So…

-There is no absolute truth to any of our emotions and sympathies

* Universal morality is baseless

What makes evolutionary psychology so scary is that it really puts us in control of ourselves. Once we realize that all notions of morality and justice are mere byproducts of psychological evolution and hold no absolute credence, it is up to the individual to decide which code, if any, to live by. Those who argue for universal principles are afraid of this. They long for self-imposed limits because they fear the freedom and unpredictability of independence. They long for the solace of conformity, the consolation for our existential loneliness in the delusion of unity and oneness. And the greatest falsehood of these is the idea of universal morality.

In the end, the only sensible decision is made by weighing the personal value of society against that of oneself, not adhering to some romanticized idea of unity that places select psychological adaptations above others.

There is no divine credence or absolute

In the end, the only sensible decision is made by weighing the personal value of society against the individual, not adhering to some fickle idea of unity that places select psychological adaptations above others.

The opinion of the minority is always deemed selfish.

Emotions make us more animalistic. Rationality is the trait that separates man from beast.

There is no right or wrong, only what you can take for yourself and what the universe can stop you from taking. And the universe is all-inclusive. It is a term that comprises the world inside and the world outside – the people who hurt you or help you, the physical and intellectual tools at your disposal and the subconscious motives and limitations that lie in between it all. And morals can be both motives and limitations. They are not to be blindly obeyed nor automatically averted.

In the end, the only sensible decision is made by weighing the personal value of society against the individual, not adhering to some fickle idea of unity that places select psychological adaptations above others.

Weigh the personal value

And morals can be both motives and limitations. They are not to be blindly obeyed nor automatically averted.

*Can’t* and *won’t* are the same thing. One is deceptively self-originated, the other is not.

Our intellectual advancements are outpacing our psychological evolution. The instincts and desires that once aided our survival now hinder us in a world far different from what our minds and bodies have become adapted to.

Art has always been confounding, and in particular, the art of literature. Why do we prefer certain combinations of words over others? It certainly is not a mere visual penchant.

And this is proof of that, right here and right now. By calling me selfish you are trying to mold the universe to your preference by invoking a sense of shame and thus compelling me to match my behavior to yours. So really, you’re just as selfish as me, perhaps even more so – you try to actively shape the beliefs and inclinations of others to create a world that pleases you; I have decided to let them be.

Does natural selection still play a role in our society? Is the ability to pass on one’s genetic lineage still largely defined by biological fitness?

-Check reproductive rates among different countries

-What percent of people successfully raise a child?

Whenever you feel exalted or superior in your occupation, remember that, if I were so inclined, I could be doing what you’re doing a hundred times better than you ever could.

If you highlight a box of text on microsoft word, you’ll see two figures in the elusive box that appears to the upper-right of your cursor. One is a larger *A*, with an arrow pointing up, and one is a smaller *A*, with an arrow pointing down.

-Examples of habituation and desensitization

Desire for sustenance is the ultimate motivation. Purpose is the ultimate fulfillment.

Need, not want, is necessary for lifelong satisfaction.