

*Dopamine Emancipation*  
(*Personal note.*)

by  
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*"For all that is in the world, the lust of the flesh, and the lust of the eyes, and the pride of life, is not of the Father, but is of the world." 1 John 2:16*

Our body naturally produces a chemical (a neurotransmitter) call *dopamine* that is *emancipated (liberated)* into a small gap (called a synaptic gap) between nerves (the posterior of the first nerve *emancipating* it-the anterior of the next nerve *receiving* it) sending (transmitting) information to the brain (and in the brain-via dendrites) that we have come in contact with something in the environment (in the world) that is pleasurable, i.e., that *stimulates dopamine emancipation*. For example, when a child comes in contact with something that is pleasurable in the environment (via the senses of touch, taste, sight, smell, and sound), say in this case a toy that "feels" good, i.e., that *stimulates dopamine emancipation*, the child's natural inclination is to look into the environment to find out what it was (that stimulated *dopamine emancipation*, i.e., pleasure). Once located the child then moves in the direction of the toy (the object) in order to gain control of it (with controlling the toy or the environment in which the toy exists guaranteeing more *dopamine emancipation*, not only in the present but in the future—"approach pleasure-avoid pain"). When the toy is not the child's, i.e., the child is *told* the toy is not his to play with and he continues to play with it, the "*lust of the flesh*," i.e., *stimulus-response*, the "*lust of the eyes*," *coveting* or *lusting* after the things of pleasure in the environment, i.e., the world (that *stimulate dopamine emancipation*), and "*the pride of life*," i.e., the ability to control the environment, i.e., the situation and/or the people/objects that *stimulates dopamine emancipation (lust)* controls the child's thoughts and actions, i.e., controls his life. You do not control *dopamine emancipation*. It controls you—if there is no restraint, i.e., father's/Father's authority, i.e., fear of accountability.

*"The LORD knoweth the thoughts of man, that they are vanity." Psalms 94:11*

*"Vanity of vanities, saith the Preacher, vanity of vanities; all is vanity." "Rejoice, O young man, in thy youth; and let thy heart cheer thee in the days of thy youth, and walk in the ways of thine heart, and in the sight of thine eyes: but know thou, that for all these things God will bring thee into judgment. ...: for childhood and youth are vanity." Ecclesiastes 1:2; 11:9, 10*

*Self interest and lust are one and the same, i.e., "of and for self" and "the world" that stimulates pleasure (dopamine emancipation) in us. The child is not in love with the toy.*

He is in love with the *dopamine emancipation* (the pleasure) the toy *stimulates*. If the toy ceases to *stimulate dopamine emancipation*, i.e., no longer brings the child pleasure, or gets in his way of pleasure, or some other toy comes along that stimulates more *dopamine emancipation* (pleasure) in him he will lose interest in it and toss it aside in favor of the new toy. This applies to adults as well. The wedding vow, for example once read "*for better or for worse*" but now includes "*till someone better comes along*," at least that is what is being practiced. While the Word of God says "*the earth is the Lord's, and the fulness thereof*" the child (as a 'liberal') believes what he sees he owns, i.e., "*The fruits of the earth belong to us all [to me], and the earth itself to nobody [you can not tell me what I can and can not do—what trees I can eat from and which one I can not].*" (1 Corinthians 10:26; Jean-Jacques Rousseau, *Discourse on Inequality*—who was a womanizer, i.e. he believed your wife, or any woman he was attracted to belonged to the Universe, i.e., to him and put it into *praxis*). Without the restraint, i.e., the father's/Father's authority ("*rule of law*"), *dopamine emancipation* (and the world that stimulates it, imagined or real) controls the child's thoughts and actions, making him subject to whoever is *manipulating* the environment (the situation and/or the people around him) and therefore him. This includes the fables he reads, stories he listens to, and videos or shows he watches—that he entertains his *self* with.

*"No man can serve two masters: for either he will hate the one, and love the other; or else he will hold to the one, and despise the other. Ye cannot serve God and mammon."* Matthew 6:24

*"Know ye not, that to whom ye yield yourselves servants to obey, his servants ye are to whom ye obey; whether of sin unto death, or of obedience unto righteousness?"*  
Romans 6:16

While you need *dopamine emancipation* (you would be depressed without it) when you establish it over and therefore against the father's/Father's authority, i.e., over and therefore against doing right and not wrong according to established commands, rules, facts, and truth it becomes *lust*, making you (like a drug addict) subject to the world around you (which *stimulates* its *emancipation*) and anyone *manipulating* it (thereby *seducing, deceiving, and manipulating* you). When you were *told* you could go out and play (recess) you more than likely experienced a "dopamine moment." Chocolate chip cookies, a picture of friends and/or family, a well ordered room (for most people), etc., stimulate a "dopamine 'moment.'" Freedom is not found in your *lust* for *dopamine emancipation*. It is found in you not being intoxicated with, addicted to, and possessed (controlled) by it (being a slave/servant to it), so you can stand alone with the truth having learned how to *humble, deny, die to, control, discipline, capitulate your self*, i.e., your carnal desires of the 'moment,' that the world is stimulating in order to do right and not wrong according to established commands, rules, facts, and truth no matter the cost to you (your flesh)—which is the bases of freedom (of the soul) i.e., freedom of the *conscience* (not freedom from the *conscience*, i.e., from the *guilty conscience*, what those promoting

*dopamine emancipation*, i.e., *lust* desire), freedom of religion (not freedom from religion, what those promoting *dopamine emancipation*, i.e., *lust* desire), freedom of speech (not freedom from the right to speak the truth, what those promoting *dopamine emancipation*, i.e., *lust* desire—what we see going on around us right now, in defense of *dopamine emancipation*, i.e., the child's carnal nature, establishing *lust* over and therefore against the father's/Father's authority, i.e., over and therefore against your right of private convictions, property, and business, which are all under/from God, i.e., your unalienable rights), etc.,.

*"Now no chastening for the present [missing out on dopamine emancipation that the world is stimulating in order to do right and not wrong according to established commands, rules, facts, and truth] seemeth to be joyous, but grievous: nevertheless afterward it yieldeth the peaceable fruit of righteousness [KNOWING right from wrong from being told] unto them which are exercised thereby."* [Hebrews 12:5-11](#)

Getting the flesh, i.e., your *lust* for *dopamine emancipation* out of the way (which is painful, i.e., "*grievous*"—you have lost control of, i.e., you have no control over the situation) is required in order for you to hear and receive (know) the truth—by being *told*. The difference between the child's carnal nature and the father's/Father's authority is the father/Father *chastens* the child that he might learn to do right and not wrong according to established commands, rules, facts, and truth while the child wants to *kill* the father/Father (*negate* the father's/Father's authority) for getting in the way of his *lusts*. Without the *chastening* (the father's/Father's restraint) all you have is the child's carnal nature, i.e., *lust*, i.e., *dopamine emancipation*, i.e., "*What can I get out of this person or situation for my self*" (engendering hatred and violence toward anyone getting in the way) becoming the law of the land. Physical and mental violence toward a person is therefore 'justified' due to their "violence," i.e., their making the other person "feel" *guilty* (bad) for doing wrong, disobeying, sinning, i.e., for *lusting* after the carnal pleasures of the 'moment' (*dopamine emancipation*) that the world, i.e., the current situation and/or people are stimulating, i.e., for being human—the judge will perceive the perpetrator of a crime as being the victim (as he perceives his *self*), with the victim perpetrating the crime of judging him for doing wrong, disobeying, sinning, i.e., for *lusting* after the carnal pleasures of the 'moment' that the world, i.e., the current situation and/or people are stimulating, i.e., for taking that which is his to take (thus turning good, i.e., doing the father's/Father's will into evil and evil, i.e., *lust* into good).

*"Wherein in time past ye walked according to the course of this world, according to the prince of the power of the air, the spirit that now worketh in the children of disobedience: Among whom also we all had our conversation in times past in the lusts of our flesh, fulfilling the desires of the flesh and of the mind; and were by nature the children of wrath, even as others."* Ephesians 2:2,3

*"Thus saith the LORD, Stand ye in the ways, and see, and ask for the old paths, where is the good way, and walk therein, and ye shall find rest for your souls. But they said, We will not walk therein" Jeremiah 6:16*

Without the restraint, i.e., the father's/Father's authority, i.e., "rule of law" there is no "rest for the soul," for the soul can only know from being told (the law, i.e., what is right and what is wrong behavior). The law applies to all, restraining you from infringing upon your neighbors rights as it restrains your neighbor from infringing upon yours—as it restrains the government from infringing upon your and your neighbors rights as it restrains you and your neighbor from infringing upon its—all being accountable to the same law (restraint, i.e., "rule of law"), giving you and your neighbor rest for the soul. Without the restraint, i.e., the father's/Father's authority, i.e., "rule of law" there is only man *lusting* after the carnal pleasures of the 'moment' (*dopamine emancipation*) that the world, i.e., the current situation and/or people are stimulating, thinking all he sees (that *stimulates dopamine emancipation*) is his, hating (removing) anyone who gets in his way.

*"I had not known sin, but by the law: for I had not known lust, except the law had said, Thou shalt not covet." Romans 7:7*

*"And God saw that the wickedness of man was great in the earth, and that every imagination of the thoughts of his heart was only evil continually." "... the imagination of man's heart is evil from his youth;" Genesis 6:5; 8:21* The pre-flood and post-flood condition of man's heart. God is not "hung up" on this nation. He is "hung up" on you, determining what to do with this nation by looking at your heart. Is it worth "saving?" He is eventually going to judge all nations due to there being no faith in Him on earth—as in the days of Noah "*the imagination of man's heart,*" i.e., *lust for dopamine emancipation* being in control of all men's thoughts and actions ("theory and practice").

*"Flee also youthful lusts:" 2 Timothy 2:22*

*"Set your affection on things above, not on things on the earth." Colossians 3:1, 2*

*"Casting down imaginations, and every high thing that exalteth itself against the knowledge of God, and bringing into captivity every thought to the obedience of Christ;" 2 Corinthians 10:5*

The traditional family, with the father in control of the family, insisting his children *humble, deny, die to, control, discipline, capitulate* their *self* in order to do right and not wrong according to his established commands and rules, accepting his facts and truth as is (by faith), i.e., instructing them in what is right and what is wrong behavior and holding them accountable for their actions reflects the Heavenly family with the Father in control of the "family," insisting His "children" *humble, deny, die to, control, discipline,*

*capitulate* their *self* in order to do right and not wrong according to His established commands and rules, accepting His facts and truth as is (by faith), instructing them in what is right and what is wrong behavior and holding them accountable for their actions. It is this structure of authority those of the world, i.e., those *lusting* after *dopamine emancipation* seek to *negate* in order (as in "new" world order) for them to *lust* after the things of the world without having a *guilty conscience*, i.e., without any sense of being held accountable.

*"Authoritarian submission [humbling, denying, dying to, controlling, disciplining, capitulating "self" in order to do the father's/Father's will] was conceived of as a very general attitude that would be evoked in relation to a variety of authority figures—parents, older people, leaders, supernatural power, and so forth." "God is conceived more directly after a parental image and thus as a source of support and as a guiding and sometimes punishing authority." "Submission to authority, desire for a strong leader, subservience of the individual to the state [parental authority, local control, Nationalism], and so forth, have so frequently and, as it seems to us, correctly, been set forth as important aspects of the Nazi creed that a search for correlates of prejudice had naturally to take these attitudes into account." "The power-relationship between the parents, the domination of the subject's family by the father or by the mother, and their relative dominance in specific areas of life also seemed of importance for our problem [how to 'liberate' children from parental authority, man from God's authority so they can be their "self," i.e., "actualize" their "self," no longer seeing their "self" as being subject to a higher authority other than to their carnal desires (lusts) of the 'moment' that the world stimulates, and those 'justifying' it]." ([Theodor Adorno](#), *The Authoritarian Personality*)*

All habitual drugs are tied to *dopamine*—imitating it, emancipating it, or preventing its re-uptake. God gave us *dopamine emancipation* so we could enjoy His creation, thanking Him for our daily blessings from Him. Not that we would worship it instead of Him (you can even worship the experience, i.e., the "feeling" or sensation of worship—which the mega-church is built upon). Apart from Him all you have is your *lust* for *dopamine emancipation*. When you make "*human behavior*," i.e., "*feelings*" your focus of attention, instead of *humbling, denying, dying to, controlling, disciplining, capitulating your self* in order to do right and not wrong according to the father's/Father's established commands, rules, facts, and truth, i.e., in order to do the father's/Father's will (*detoxing your self* from the drug of *dopamine emancipation* and the world that stimulates it) you make "*the lust of the flesh, and the lust of the eyes, and the pride of life*," i.e., *dopamine emancipation* the 'purpose' of life, 'justifying' the *negation* of anyone getting in the way. While the law can save no one, i.e., it only exposes our sinful nature, without it we can not *know* we are a sinner, needing a savior, 'redeeming' us from our *self*, i.e., from our *lusting* after the carnal pleasures of the 'moment' (*dopamine emancipation*) that the world, i.e., the current situation and/or people are stimulating, dying in our sins. The idea (and agenda) of those

'justifying' *lust*, i.e., establishing "*human nature*" over and therefore against the father's/Father's authority is to get rid of the law, making *dopamine emancipation*, i.e., *lust* for pleasure, i.e., the child's carnal nature, i.e., your "*feelings*" the law of the land. This is what Immanuel Kant meant by "*lawfulness without law*," i.e., the law of the flesh, i.e., your *lust* for *dopamine emancipation* without the law of God, i.e., the father's/Father's authority and the *guilty conscience* it engenders getting in the way. ([Immanuel Kant](#), *Critique of Judgment*) It is why Georg Hegel made the child's carnal nature, i.e., the child's natural inclination to *lust* after *dopamine emancipation* the foundation from which to built society.

*"The child, contrary to appearance, is the absolute, the rationality of the relationship; he is what is enduring and everlasting, the totality which produces itself once again as such [once he is 'liberated' from the father's/Father's authority to become as he was before the father's/Father's first command, rule, fact, or truth came into his life (separating him from his "self" and the world), i.e., "of and for self," i.e., of and for lust, i.e., of and for dopamine emancipation and the world that stimulates it, only]." (Georg Hegel, System of Ethical Life)*

*"... the central problem is to change reality... reality with its 'obedience to laws.'" (György Lukács, History & Class Consciousness: What is Orthodox Marxism?)*

*"To enjoy the present reconciles us to the actual." (Karl Marx, Critique of Hegel's 'Philosophy of Right')*

According to Karl Marx, et al. *dopamine emancipation*, i.e., *lust* "*reconciles*" you to "*the world*." Therefore *lust*, i.e., *dopamine emancipation*, i.e., *self interest* must be established over and therefore against the father's/Father's authority, i.e., over and therefore against any established command, rule, fact, and truth that gets in the way. Sigmund Freud believed the same thing.

*"Self-perfection of the human individual is fulfilled in union with the world in pleasure." "According to Freud, the ultimate essence of our being is erotic." "Eros is fundamentally a desire for union with objects in the world." "Eros is the foundation of morality." "The foundation on which the man of the future will be built is already there, in the repressed unconscious [in the carnal nature of the child]; the foundation has to be recovered [the child has to be 'liberated' from the father's/Father's authority]." (Norman O. Brown, Life Against Death: The Psychoanalytical Meaning of History)*

*"The philosophers have only interpreted the world in different ways, the objective however, is change." (Karl Marx, Feuerbach Thesis #11) Inscribed on Karl Marx's tomb.*

While children resent the father's/Father's authority getting in the way of their *lust* for *dopamine emancipation*, when they become parents themselves they restore the father's/Father's authority in their home, getting in the way of their children's *lust* for *dopamine emancipation*. In other words for 'change' to take place, when it comes to right and wrong behavior *discussion* (doing right and not wrong according to established commands, rules, facts, and truth, having to be persuaded in order to change one's position) must be replaced with *dialogue* '(expressing one's "feelings," i.e., *opinion* in the "light" of the current situation and/or people present, 'changing' one's "position" based upon what they can get out of the situation and/or person for their *self*, i.e., to satisfy their *lusts*), in Karl Marx's view the father/Father must be killed (which did not resolve the issue of the *guilty conscience*) liberating' the children from the father's/Father's authority. It took Sigmund Freud's *psychology* (redefining the soul from God "breathing the breath of life into the nostrils of man," thus making man subject to Him, to the cognitive, affective, and psycho-motor domains, making man subject to the world only) in order to bring the language in that would *negate* the *guilty conscience* (accountability to the father/Father, making you subject to his/His authority—the father/Father having the final say in a *discussion*). As Abraham Maslow explained it: "*Marxian theory needs Freudian-type instinct theory to round it out. And of course, vice versa.*" "*Third-Force psychology is also epi-Marxian in these senses, i.e., including the most basic scheme as true-good social conditions* ['liberation' of *self* from the father's/Father's authority] *are necessary for personal growth, bad social conditions* [submission of *self* to the father's/Father's authority] *stunt human nature,...* *This is to say, one could reinterpret Marx into a self-actualization-fostering Third- and Fourth-Force psychology-philosophy. And my impression is anyway that this is the direction in which they are going now.*" "*The whole discussion becomes species-wide, One World.*" "*This is a realistic combination of the Marxian version & the Humanistic. (Better add to definition of "humanistic" that it also means one species, One World.)*" ([Abraham Maslow](#), *The Journals of Abraham Maslow*) Building on the teachings of Heraclitus Karl Marx made "sense experience" the only means to knowing reality, i.e., to knowing what is actual ("truth"), making *Reasoning* subject only to "human nature," i.e., to man's natural inclination to *lust* after the carnal pleasures of the 'moment' (*dopamine emancipation*) and the world (the environment) that stimulates it. Sigmund Freud brought in the language (*dialogue*, which is based upon "*feelings*") that supported that ideology (philosophy). While philosophers seek to discover the environment that produces the best person (Aristotle), psychologists use *dialogue*, i.e., the language of "sense experience" in order to create it/them. Both reject the innate sinful nature of man, needing a savior (an external authority—in the world but not of it—to save him; since the issue is not just the flesh, i.e., his daily bread, i.e., the here-and-now but also the soul, i.e., where he will spend eternity, i.e., the there-and-then). "*But he answered and said, It is written, Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God.*" Matthew 4:4

*"In an ordinary discussion people usually hold relatively fixed positions and argue in favour of their views as they try to convince others to change."* (Bohm and Peat, *Science, Order, and Creativity*) *Discussion* is formal, retaining the father's/Father's authority, i.e., accountability for being/doing wrong according to established commands, rules, facts, and truth. You KNOW because you have been *told*, engendering a *guilty conscience* (a sense of accountability) for doing wrong, disobeying, sinning, i.e., for *lusting* after the carnal pleasures of the 'moment' (*dopamine emancipation*) that the world stimulates.

*"The guilty conscience is formed in childhood by the incorporation of the parents and the wish to be father of oneself." "What we call 'conscience' perpetuates inside of us our bondage to past objects now part of ourselves:"* (Brown) This is the view of the *guilty conscience* from a Marxist, advocating the "*super-ego*" which is based upon the child's "*sense experiences*" "*of the present and the past,*" i.e., 'justifying' the carnal desires of the 'moment' that the world, i.e., the current situation and/or people are stimulating, thereby 'justifying' the child's restraint toward the father's/Father's authority, i.e., missing out on pleasure. "*... the superego 'unites in itself the influences of the present and of the past.'*" *ibid.*

*"The personal conscience is the key element in ensuring self-control, refraining from deviant behavior even when it can be easily perpetrated." "The family, the next most important unit affecting social control, is obviously instrumental in the initial formation of the conscience and in the continued reinforcement of the values that encourage law abiding behavior."* (Dr. Robert Trojanowicz, *The meaning of "Community" in Community Policing*) The view of the *guilty conscience* from a socialist/Marxist.

*"A dialogue is essentially a conversation between equals." "The spirit of dialogue, is in short, the ability to hold many points of view in suspension, along with a primary interest in the creation of common meaning."* (Bohm and Peat, *Science, Order, and Creativity*) *Dialogue* is informal, 'liberating' the person from the father's/Father's authority, i.e., i.e., accountability for being/doing wrong according to established commands, rules, facts, and truth. You "know" because you have experience it for your *self*, developing common ground (identifying with) and therefore building relationship with those who have the same carnal desires.

*Discussion* retains the father's/Father's authority, with the father/Father having the final say, i.e., "*Because I said so,*" "*Never the less,*" "*It is written,*" etc.,. *Dialogue* retains the child's *lust* for the carnal pleasures of the 'moment' (*dopamine emancipation*) that the world, i.e., the current situation and/or people are stimulating, 'justifying' the *negation* of anyone getting in the way. For example, when selecting from a menu what you are going to eat for lunch you *discuss* (with your *self* and with others) what is good (right) and what is not good (wrong) for you to eat (having been *told*). You *dialogue* what you like and do



not like (what you want to eat). You are God in *dialogue*. If you want to eat what you like but you *know* (having been *told*) it is not good for you, you *dialogue*, i.e., you reject (avoid) *discussion*. so you can eat it without having a *guilty conscience* (until later—maybe). As long you have been *told* (you know) it is right or good for you to eat (you have been *told* you can eat it) you can *dialogue* whether you like it or not (whether you want to eat it or not). But if you have been *told* it is not right or good for you to eat (or you have been *told* you are not to eat it) and you *dialogue*, you are in rebellion to the truth, i.e., to what is right, i.e., to what you have been *told*, choosing wrong instead (only not seeing it as being wrong since there is no wrong in *dialogue*—except that which inhibits or blocks you from enjoying the carnal pleasures of the 'moment' you desire). *Dialogue*, when put into action (*praxis*) will side with those *lusting* after *dopamine emancipation* over and therefore against the father/Father and his/His authority (and anyone supporting it)—violently. "*Only when the immediate interests [lusts, i.e., self interests] are integrated into a total view and related to the final goal of the process [the dialoguing of opinions to a consensus (which negates the father's/Father's authority and the guilty conscience it engenders for doing wrong, disobeying, sinning, i.e., for lusting after the carnal pleasures of the 'moment' {dopamine emancipation} that the world, i.e., the current situation and/or people are stimulating) is the "goal of the process"] do they become revolutionary [the participants, i.e., "the people" having negated the father/Father and his/His authority in their thoughts, are now able to overthrow the father/Father in their actions without having a guilty conscience].*" (Lukács)

*"Not feeling at home in the sinful world [not feeling "good" being called a sinner]. Critical Criticism [dialogue, i.e., lust 'justified' and put into action] must set up a sinful world in its own home [remove anyone getting in the way of lust, i.e., inhibiting or blocking dopamine emancipation] ."* "*Critical Criticism is a spiritualistic lord, pure spontaneity, actus purus, intolerant of any influence from without.*" (Karl Marx, *The Holy Family*) There is no father's/Father's authority, i.e., established command, rule, fact, and truth in *dialogue*. There is only the child's carnal desires (*lusts*) of the 'moment' (*dopamine emancipation*) being 'justified.' When the child wants to 'justify' the world of *lust*, i.e., of *dopamine emancipation* he goes to *dialogue*, resenting (hating), i.e., wanting to remove anyone cutting *dialogue* off ("*Because I said so,*" "*Never the less,*" "*It is written*"—the father/Father cutting off the child's "*Why?*" voiced in response to the father's/Father's command or rule that is in the way of the child's carnal desire of the 'moment,' i.e., *dopamine emancipation* that the world is stimulating).

*"I am nothing and I should be everything"* (Karl Marx, *Critique of Hegel's Philosophy of Right*) In other words: "*I am called a sinner and condemned when I should be recognized as being God and worshiped.*"

Removing the father's/Father's authority (*discussion*—replacing it with *dialogue*, i.e., the children's *feelings*, i.e., desires and resentments in the 'moment') in the environment

establishing right and wrong behavior *negates* the *guilty conscience* for doing wrong, disobeying, sinning, i.e., for *lusting* after *dopamine emancipation* that the world, i.e., the current situation and/or people are stimulating, making right and wrong behavior subject to the child's "*feelings*" (desires and resentments) of the 'moment.' Since behavior is based upon stimulus-response the objective is to 'create' a "healthy environment," i.e., a "positive" environment, i.e., an environment conducive to "human nature," i.e., 'liberated' from (void of) the father's/Father's authority (which is a "negative" environment) so children can become their *self*, i.e., only of and for *dopamine emancipation* and the world that stimulates, finding their identity in one another (in what they have in common—their *lust* for *dopamine emancipation* and resentment toward restraint).

*"The negative valence of a forbidden object which in itself attracts the child [the guilty conscience for lusting after dopamine emancipation] thus usually derives from an induced field of force of an adult." "If this field of force loses its psychological existence for the child (e.g., if the adult goes away or loses his authority) the negative valence also disappears."* (Kurt Lewin; *A Dynamic Theory of Personality*)

*"The individual is emancipated in the social group." "Freud commented that only through the solidarity of all the participants could the sense of guilt [the guilty conscience for lusting after dopamine emancipation] be assuaged."* (Brown) As in *dialogue* and as in an *opinion*, in the *consensus* process there is no father's/Father's authority (nor *guilty conscience*, which the father's/Father's authority engenders). There is only the participants *lust* for *dopamine emancipation* being 'justified.' By bringing *dialogue* into an environment establishing right and wrong behavior (conduct between the members of "the group"), *discussion* (doing right and not wrong according to established commands, rules, facts, and truth which they have learned in the past, which divides the participants in the present) is replaced with the participants carnal desires of the 'moment', i.e., their *lust* for *dopamine emancipation* that the world, i.e., the current situation and/or people are *stimulating* (which makes them all equal in the 'moment'). The participants then go through a condition called [cognitive dissonance](#), i.e., confusion as they try to merge (*fuse*) their feelings (*lusts*) with established commands, rules, facts, and truth, having to choose one over the other to resolve the conflict. The pressure of group approval pushes them into making their feelings (their *lust* for *dopamine emancipation*) the means to "knowing" the 'truth.'

*"Bypassing the traditional channels of top-down decision making our objective centers upon transforming public opinion into an effective instrument of global politics." "Individual values must be measured by their contribution to common interests and ultimately to world interests transforming public consensus into one favorable to the emergence of a stable and humanistic world order." "Consensus is both a personal and a political step. It is a precondition of all future steps."* (Ervin Laszlo, *A Strategy for the Future: The Systems Approach to World Order*)

*"And he said unto them, Ye are they which justify yourselves before men; but God knoweth your hearts: for that which is highly esteemed among men is abomination in the sight of God." Luke 16:15 In other words, by man 'justifying' his lusting after dopamine emancipation, dopamine is being emancipated, establishing dopamine emancipation, i.e., "the lust of the flesh, and the lust of the eyes, and the pride of life" over and therefore against the will of God, i.e., over and therefore against doing the Father's will.*

*"Cursed be the man that trusteth in man, and maketh flesh his arm, and whose heart departeth from the LORD." "Blessed is the man that trusteth in the LORD, and whose hope the LORD is." Jeremiah 17:5, 7*

*"Trust in the Lord with all thine heart, and lean not unto thine own understanding. In all thy ways acknowledge him, and he shall direct thy paths." Proverb. 3: 5-6*

*"Because that, when they knew God, they glorified him not as God, neither were thankful; but became vain ["of and for self," lusting after dopamine emancipation] in their imaginations, and their foolish heart was darkened. Professing themselves to be wise, they became fools." "And even as they did not like to retain God in their knowledge, God gave them over to a reprobate mind, to do those things which are not convenient;" "Who knowing the judgment of God, that they which commit such things are worthy of death, not only do the same, but have pleasure in them that do them." Romans 1:21, 22, 28, 32*

*"For this cause [because men 'justified' their "self" before one another, rejecting God's authority] God gave them up unto vile affections [let them have what they wanted, dying in their sins]:" Romans 1:21, 25*

In *dialogue* there is no God above you, *telling* you what is right and what is wrong behavior. You are God, deciding right and wrong behavior for your *self*, i.e., from your carnal desires (*lusts*) of the 'moment' that the world, i.e., the current situation and/or people are stimulating.

*"The individual may have 'secret' thoughts ["lusts"] which he will under no circumstances reveal to anyone else if he can help it [out of fear of being judged, rejected, and/or punished]. **To gain access** [through getting him or her to *dialogue*, i.e., to share his or her "feelings," i.e., carnal desires and dissatisfactions of the 'moment' (that he is internally, i.e., privately struggling with) with others] **is particularly important, for here may lie the individual's potential** [for 'change,' i.e., to become of and for his or her "self" and the world only—'liberated' from the father's/Father's authority]." (Adorno)*

*"In the dialogic relation of recognizing oneself [one's inclination to lust after the carnal pleasures of the 'moment,' i.e., dopamine emancipation that the world stimulates, hating restraint] in the other, they experience the common ground of their existence." (Jürgen Habermas, Knowledge & Human Interest, Chapter Three: The Idea of the Theory of Knowledge as Social Theory) In discovering (through dialogue) what man has in common (his lust for dopamine emancipation and hatred toward anyone getting it its way) he becomes "one," i.e., of the world only. This is the basis of common-ism. Stimulus-response (behavioral "science") requires the person to lust after dopamine emancipation when exposed to the world. When he does not or resists he is regarded as having a mental problem, i.e., being mentally "unhealthy," i.e., repressed, alienated, neurotic, etc., (labeled as being "negative," divisive, hateful, intolerant, maladjusted, unadaptable to 'change,' a resister of 'change,' not a "team players," a lower order thinkers, in denial, phobic, prejudiced, judgmental, racist, fascist, dictator, anti-social, etc.), needing therapy.*

*"Prior to therapy the person is prone to ask himself, 'What would my parents want me to do?' During the process of therapy the individual come to ask himself, 'What does it mean to me ["What can I get out of this person or situation for my self (to satisfy my lusts)"]?" (Carl Rogers, on becoming a person: A Therapist View of Psychotherapy)*

*"Without exception, [children] enter group therapy [the "group grade" classroom] with the history of a highly unsatisfactory experience in their first and most important group—their primary family [the traditional home with parents telling them what they can and can not do]." "What better way to help [the child] recapture the past than to allow him to re-experience and reenact ancient feelings [resentment, hostility] toward parents in his current relationship to the therapist [the facilitator of 'change']? The [facilitator of 'change'] is the living personification of all parental images [takes the place of the parent]. Group [facilitators] refuse to fill the traditional authority role: they do not lead in the ordinary manner, they do not provide answers and solutions [teach right from wrong from established commands, rules, facts, and truth], they urge the group [the children] to explore and to employ its own resources [to dialogue their "feelings," i.e., their desires and dissatisfactions of the 'moment' in the "light" of the current situation, i.e., their desire for "the group" approval (affirmation)]. The group [children] must feel free to confront the [the facilitator of 'change'], who must not only permit, but encourage, such confrontation [rebellion and anarchy]. He [the child] reenacts early family scripts in the group and, if therapy [brainwashing—washing respect for and fear of the father's/Father's authority from the child's brain (thoughts) ] is successful, is able to experiment with new behavior, to break free from the locked family role [submitting to the father's/Father's authority, i.e., doing the father's/Father's will] he once occupied. ... the patient [the child] changes the past by reconstituting it ['creating' a "new" world*

order from his "ought," i.e., a world "*lusting*" after the carnal pleasures of the 'moment' that the current situation and/or people are stimulating, i.e., a world void of the father's/Father's authority and the *guilty conscience* which the father's/Father's authority engenders for doing wrong, disobeying, sinning, i.e., for "*lusting*" after the carnal pleasures of the 'moment' that the current situation and/or people are stimulating]." ([Irvin D. Yalom](#), *The Theory and Practice of Group Psychotherapy*)

In *dialogue dopamine emancipation* is "good," making anyone getting in its way (inhibiting or blocking *dopamine emancipation*, i.e., *dialogue*) "evil." Just know this, "*building relationship*" with others based upon *dopamine emancipation* guarantees they will turn on you ("throw you under the bus") when you get in their way. You can have fun (anticipation) looking for gold with a "friend," but if that relationship is based upon *dopamine emancipation*, i.e., "*What can I get out of this situation and/or person for my self*" you had better watch your back when you find it. His *lust* for *dopamine emancipation*, i.e., *self interest* (how he could spend the money, including yours better on his *self*) could cost you your life—money being stored up *dopamine emancipation*. He had better do the same with you. *Dialogue*, i.e., "*What can I get out of this situation and/or person for my self*," when it comes to right and wrong behavior is *antithetical* to God and His Word, i.e., to the gospel message.

*"Then answered Jesus and said unto them, Verily, verily, I say unto you, The Son can do nothing of himself, but what he seeth the Father do: for what things soever he doeth, these also doeth the Son likewise." "I can of mine own self do nothing: as I hear, I judge: and my judgment is just; because I seek not mine own will, but the will of the Father which hath sent me." "For I have not spoken of myself; but the Father which sent me, he gave me a commandment, what I should say, and what I should speak. And I know that his commandment is life everlasting: whatsoever I speak therefore, even as the Father said unto me, so I speak." John 5:19, 30; 12:47-50*

*"For whosoever shall do the will of my Father which is in heaven, the same is my brother, and sister, and mother." Matthew 12:50*

*"Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven." Matthew 7:21*

*"And ye have forgotten the exhortation which speaketh unto you as unto children, My son, despise not thou the chastening of the Lord, nor faint when thou art rebuked of him: For whom the Lord loveth he chasteneth, and scourgeth every son whom he receiveth. If ye endure chastening, God dealeth with you as with sons; for what son is he whom the father chasteneth not? But if ye be without chastisement, whereof all are partakers, then are ye bastards, and not sons. Furthermore we have had fathers of our flesh which corrected us, and we gave them reverence: shall we not much rather be in subjection unto the Father of spirits, and live? For they verily for a few*

*days chastened us after their own pleasure; but he for our profit, that we might be partakers of his holiness. Now no chastening for the present seemeth to be joyous, but grievous: nevertheless afterward it yieldeth the peaceable fruit of righteousness unto them which are exercised thereby." [Hebrews 12:5-11](#)*

*"Children, obey your parents in the Lord: for this is right. Honour thy father and mother; which is the first commandment with promise; That it may be well with thee, and thou mayest live long on the earth." Ephesians 6:1-3*

The "old" word order is based upon the father's/Father's authority, requiring the child to *humble, deny, die to, control, discipline, capitulate* his *self* in order to do right and not wrong according to the father's/Father's established commands, rules, facts, and truth, i.e., in order to do the father's/Father's will. The father's/Father's authority (the *Patriarchal paradigm*) is based upon the 1) *preaching* of established commands and rules to be obeyed as given, the *teaching* of established facts and truth to be accepted as is, by faith, and the *discussing* of any question(s) the children might have regarding the commands, rules, facts, and truth being taught, at the father's/Father's discretion, i.e., providing he/He deems it necessary, has time, the children are able to understand, and are not questioning, challenging, defying, disregarding, attacking his/His authority, 2) *rewarding* the children who do right and obey, 3) *correcting and/or chastening* the child who does wrong and/or disobeys, that he might learn to *humble, deny, die to, control, discipline, capitulate* his *"self"* in order to do right and not wrong according to established commands, rules, facts, and truth, i.e., in order to do the father's/Fathers' will, and 4) *casting out* (expelling/grounding) any child who questions, challenges, defies, disregards, attacks the father's/Father's authority. While the *"earthly father,"* i.e., dad is not perfect, he may be (or may have been) a down right tyrant (or MIA/AWL) his office of authority is perfect, having been given to him by God (the *"Heavenly Father"*), who is perfect, in which to do His will. The role of the father, besides providing food, clothing, safety, and a roof over his families head is to train up his children in the admonition of the Lord—doing the Father's will—and teach them how to "pull weeds," i.e., to work (get off their duff, expecting someone to wait on them), i.e., grow up.

*"And call no man your father upon the earth: for one is your Father, which is in heaven." Matthew 23:9*

All authority comes from God, therefore the *"earthly father"* along with his wife and children are accountable to the *"Heavenly Father."*

*"Then said Jesus unto his disciples, If any man will come after me, let him deny himself [flee his lusts], and take up his cross [endure the rejection of men for not affirming, i.e., 'justifying' their lusts], and follow me [doing the Father's will]. For whosoever will save his life shall lose it: and whosoever will lose his life for my sake shall find it. For what is a man profited, if he shall gain the whole world, and lose*

*his own soul? or what shall a man give in exchange for his soul? For the Son of man shall come in the glory of his Father with his angels; and then he shall reward every man according to his works." Matthew 16:24-27*

*"Jesus saith unto him, I am the way, the truth, and the life: no man cometh unto the Father, but by me." John 14:6*

*"Whosoever therefore shall confess me before men, him will I confess also before my Father which is in heaven. But whosoever shall deny me before men, him will I also deny before my Father which is in heaven." Matthew 10:32, 33*

*"For by grace are ye saved through faith; and that not of yourselves: it is the gift of God; not of works, lest any man should boast." Ephesians. 2:8, 9*

*"... it is not in man that walketh to direct his steps." Jeremiah 10:23*

The soul KNOWS by being *told*, i.e., by hearing the word of God (the *soul* can only *know* from being *told*). The flesh by "*sense experience*," i.e., by stimulus-response (approach pleasure-avoid pain, including the pain of missing out on pleasure) and instincts (drives, i.e., impulses and urges). No animal can read or write a book, i.e., be *told* or *tell* others what to do, i.e., what is right and what is wrong behavior. The animal's nature is built only upon stimulus-response and instincts, i.e., drives, i.e., impulses and urges. Only man, created in the image of God can read and write books, i.e., can be *told* and *tell* others what is right and wrong behavior. God, after creating Adam (a living soul —"*And the LORD God formed man of the dust of the ground, and breathed into his nostrils the breath of life; and man became a living soul.*" Genesis 2:7) *told* him what he could and could not do (what he could eat and what he could not eat) if he wanted to live and not die (Genesis 2:16, 17). Adam, in disobedience to God following after the woman instead, let stimulus-response, i.e., *dopamine emancipation*, i.e., his flesh and the world that stimulates it guide his thoughts and actions ([Genesis 3:1-6](#)). Instead of reasoning from the [Word of God](#), i.e., obeying God's command, i.e., by faith doing the "Father's" will he "Reasoned" by sight, i.e., from his carnal nature ([aufheben](#)), 'justifying' his *lusts over* and therefore against doing the "Father's" will. By choosing the flesh, which is temporary over and therefore against doing God's will, his soul, which is eternal was darkened, i.e., was no longer able to hear from God—the flesh, i.e., *lust*, i.e., *dopamine emancipation* now in control of these thoughts and actions. The eyes are, i.e., sight is stronger than the ears, i.e., than obedience by faith (if you keep looking at what you are *lusting* after you can not *hear* someone warning you, telling you to walk, i.e., run away). Thus the need for *chastening* in order to get the eyes, i.e., the flesh out of the way. With your flesh, i.e., your eyes, i.e., *dopamine emancipation* no longer in control of your thoughts you can hear, i.e., be *told* (and KNOW) right from wrong, giving peace to your soul. But Adam, when caught, instead of repenting, 'justified' his *self*, i.e., his *lusts*. Like a liberal he blamed someone else, i.e., he "threw" the woman "under the bus" (along with

God who made her, i.e., who creating an "unhealthy" environment for him to live in —'justifying' stimulus-response in his carnal mind) with the woman (blaming the master facilitator of 'change,' i.e., the first psychotherapist for "[beguiling](#)," i.e., *seducing*, *deceiving*, and *manipulating* her, "helping" her 'justify' her *lusts*) doing the same. *Lust* is plural since it is not only your *lust* for the object in the environment that *stimulates dopamine emancipation* but also your *lust* for "relationship" with someone else 'justifying,' identifying with, *affirming*, in harmony with, etc., your *lust*, i.e., your *self interest* (which is the most intoxicating, addicting, possessing *lust*). Adam did not take of the forbidden fruit without it being given to him by the woman and the woman did not take of the forbidden fruit without giving it to Adam, both taking of the fruit together (in *consensus*), *affirming* one another, i.e., one another's actions. It is the Son of God, Jesus Christ (who obeyed the Father in all things commanded) who 'redeems' us (our soul, which is eternal) from eternal death (by his shed blood on the cross, imputing His *righteousness* to us who, by faith believe on Him) with the Father 'reconciling' us to Himself (by raising His Son from the grave), that we might inherit eternal life, sending the Comforter, i.e., the Holy Spirit to confirm the Word in this life, for our soul's sake ("*And I will pray the Father, and he shall give you another Comforter, that he may abide with you for ever; Even the Spirit of truth; whom the world cannot receive, because it seeth him not, neither knoweth him: but ye know him; for he dwelleth with you, and shall be in you.*" "*But the Comforter, which is the Holy Ghost, whom the Father will send in my name, he shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you.*" "*But when the Comforter is come, whom I will send unto you from the Father, even the Spirit of truth, which proceedeth from the Father, he shall testify of me:*" "*Nevertheless I tell you the truth; It is expedient for you that I go away: for if I go not away, the Comforter will not come unto you; but if I depart, I will send him unto you. And when he is come, he will reprove the world of sin, and of righteousness, and of judgment: Of sin, because they believe not on me; Of righteousness, because I go to my Father, and ye see me no more; Of judgment, because the prince of this world is judged.*" John 14:16, 17, 26; 15:26; 16:7-11, see also Ephesians 4:17-5:5). Reject the Father and you reject the Son. Reject the Son and you reject the Father. Reject either one or both and you reject your salvation, i.e., eternal life.

*"Love not the world, neither the things that are in the world. If any man love the world, the love of the Father is not in him."* 1 John 2:15 The child's love is for *dopamine emancipation* (the flesh, i.e., the pleasures of the 'moment' that the world stimulates, i.e., *sensuousness*). The Father's love is for the child (the soul, i.e., doing right and not wrong according to His established commands, rules, facts, and truth, i.e., *righteousness*).

*"And the world passeth away, and the lust thereof: but he that doeth the will of God abideth for ever."* 1 John 2:18 The soul is eternal, subject to God (God's judgment). The flesh, i.e., *dopamine emancipation* and the world that stimulates it is not



(passing away). Where you spend eternity depends upon which one you chose to follow, i.e., God (eternal life) or *dopamine emancipation* and the world that *stimulates* it (eternal death).

*"He is antichrist, that denieth the Father and the Son."* 1 John 2:22

While the child *lusts* after *dopamine emancipation*, which the world stimulates, establishing *dopamine emancipation* over and therefore against the father's/Father's authority, the Father loves the child, having to judge the child for his *lusting* after *dopamine emancipation* and the world that *stimulates* it. While the child hates and wants to kill the father/Father (and anyone else who gets in the way of his *lust* for *dopamine emancipation* and the world that *stimulates* it) the father/Father, loving the child, chastens him that he might learn to do right and not wrong according to his/His established commands, rules, facts, and truth—or drives him out (does not kill him) if he rejects his/His authority (as was done in the garden in Eden), leaving him to his own demise (dying in his sins—after death his soul being cast into the lake of fire that is never quenched—unless he repents before God, before death [God is patient and merciful but not tolerant]).

*"Friendship of the world [building relationships based upon self interest, i.e., dopamine emancipation] is enmity with God? whosoever therefore will be a friend of the world is the enemy of God."* James 4:4

Both Karl Marx, Sigmund Freud, et al. saw the father's/Father's authority, where children have to *humble, deny, die to, control, discipline, capitulate* their *self* (thus missing out on *dopamine emancipation*) in order to do right and not wrong according to established commands, rules, facts, and truth, i.e., in order to do the father's/Father's will as the enemy of *dopamine emancipation*, 'justifying' the *negation* of the father's/Father's authority for the "good" of "*the people*," i.e., for the "good" of the Marxist, the psychologist, etc., i.e., the facilitator of 'change,' i.e., for their "good."

*"Once the earthly family [where children have to humble, deny, die to, control, discipline, capitulate their self in order to do the father's will] is discovered to be the secret of the Holy family [where the son of God, Jesus Christ humbled, denied, died to, controlled, disciplined, capitulated his self in order to do the Father's will], the former must then itself be destroyed [vernichtet, i.e., annihilated, i.e., negated] in theory and in practice [in the children's thoughts, directly effecting their actions, i.e., their behavior toward their self, others, the world, and authority]."* (Karl Marx, *Feuerbach Thesis #4*)

*"... the hatred against patriarchal suppression—a 'barrier to incest,' ... the desire (for the sons) to return to the mother culminates in the rebellion of the exiled sons, the collective killing and devouring of the father."* (Sigmund Freud in Herbert Marcuse,

*Eros and Civilization: a psychological inquiry into Freud*) Sigmund Freud's history of the prodigal son is not of the son coming to his senses, humbling his *self*, returning home, submitting his *self* to his father's authority, learning his inheritance was not his father's money but his father's love for him, but of the son joining with his "friends," returning home, killing the father, taking all that was his (the father's), using it to satisfy their carnal desires, i.e., their *lusts* of the 'moment' that the world stimulates.

*"The peasantry [the traditional family with the father in authority] constantly regenerates the bourgeoisie [the father's/Father's authority system]—in positively every sphere of activity and life." "We must learn how to eradicate all bourgeois habits, customs, and traditions [the father's/Father's authority] everywhere." (Vladimir Lenin, Left-Wing Communism: an Infantile Disorder An Essential Condition of the Bolsheviks' Success May 12, 1920)*

*"Prevent someone who KNOWS from filling the empty space." (Wilfred Bion, A Memoir of the Future)*

When you make *dopamine emancipation*, i.e., *lust*, i.e., *self interest* the 'drive' and its augmentation the 'purpose' of life, "*building relationship*" with others based upon it, know this, they (like you—as a drug addict—intoxicated with, addicted to, and possessed by *dopamine emancipation*) will toss you aside just as you did the father/Father when he got in your way.

*"From whence come wars and fightings among you? come they not hence, even of your lusts that war in your members? Ye lust, and have not: ye kill, and desire to have, and cannot obtain: ye fight and war, yet ye have not, because ye ask not. Ye ask, and receive not, because ye ask amiss, that ye may consume it upon your lusts." James 4:1-3*

*"And through covetousness shall they with feigned words make merchandise of you." 2 Peter 2:3*

It is through your *self interest*, i.e., your *lust* for *dopamine emancipation*, i.e., your *coveting* (*lusting after*) the things of the world (that *stimulate dopamine emancipation*) that those of the world (through *dialogue*, i.e., through you sharing your *lusts* with them) are able to gain control over you, using you (as "*human resource*") to satisfy their carnal desires, i.e., their *lust* for *dopamine emancipation*, buying and selling you (your soul) on the market place of man's carnal desires (*lusts*) with your approval, i.e., *affirmation*. "*What can I get out of this person or situation for my self?*" (to satisfy your *lust* for *dopamine emancipation*) leads to "*What will happen to me if they reject and/or turn on me?*" (fear of man when you no longer *stimulate dopamine emancipation* in them or get in their way, hatred toward you will follow).

*"Their tongue is as an arrow shot out; it speaketh deceit: one speaketh peaceably to his neighbour with his mouth, but in heart he layeth his wait." Jeremiah 9:8*

*"The heart is deceitful above all things [thinking pleasure, i.e., dopamine emancipation is "good" (only God is good), i.e., the 'purpose' of life instead of doing the father's/Father's will], and desperately wicked [hating the father/Father and anyone else getting in the way (of dopamine emancipation)]: who can know it?" Jeremiah 17:9 A person can not see their hate as being evil since pleasure, i.e., dopamine emancipation is in the way 'justifying' it, making it "good" in their eyes.*

*"Despotism ... predominates in the human heart [in man's lust for dopamine emancipation]." (George Washington, Farewell Address) The separating of the branches of government into different departments (autonomous from one another) was simply due to the heart of man. By bringing the dialoguing of opinions to a consensus process (bipartisanship) into government that separation (limited government, local control) is now negated, i.e., despotism is 'liberated,' with the lusts of those in government (as children of disobedience) now in control making laws to serve their self interests, in the name of "the people." "And I will give children to be their princes, and babes shall rule over them. And the people shall be oppressed, every one by another, and every one by his neighbour: the child shall behave himself proudly against the ancient, and the base against the honourable." "As for my people, children are their oppressors, and women rule over them. O my people, they which lead thee cause thee to err, and destroy the way of thy paths." Isaiah 3:4-5, 12 All I have to do is find your "representative" self interest, i.e., his private lust for dopamine emancipation (which he may be unaware of) and I own him.*

*"We know how to change the opinions of an individual in a selected direction, without his ever becoming aware of the stimuli which changed his opinion." "We know how to influence the ... behavior of individuals by setting up conditions which provide satisfaction for needs of which they are unconscious, but which we have been able to determine." "If we have the power or authority to establish the necessary conditions, the predicted behaviors [our potential ability to influence or control the behavior of groups] will follow." "We can choose to use our growing knowledge to enslave people in ways never dreamed of before, depersonalizing them, controlling them by means so carefully selected that they will perhaps never be aware of their loss of personhood." "Now that we know how positive reinforcement works, and why negative doesn't' [being told you can lust without being judged is "positive" to the flesh, being told you will be judged is "negative"] ... 'we can be more deliberate and hence more successful in our cultural design. We can achieve a sort of control under which the controlled [the manipulated] **though they are following a code much more scrupulously than was ever the case under the old system, nevertheless feel free**. They are doing what they want to do, not what they are forced to do. That's the source of the tremendous power of positive reinforcement—there's no restrain and no*

*revolt. By a careful design, we control not the final behavior, but the inclination to behavior—the motives, the desires, the wishes. The curious thing is that in that case the question of freedom never arises." (Rogers)*

*"Let your conversation be without covetousness; and be content with such things as ye have: for he hath said, I will never leave thee, nor forsake thee. So that we may boldly say, The Lord is my helper, and I will not fear what man shall do unto me."  
Hebrews 13:5, 6*

*"And having food and raiment let us be therewith content." 1 Timothy 6:8*

*"Two things have I required of thee; deny me them not before I die: Remove far from me vanity and lies: give me neither poverty nor riches; feed me with food convenient for me: Lest I be full, and deny thee, and say, Who is the LORD? or lest I be poor, and steal, and take the name of my God in vain." Proverbs 30:7-9*

Psychology (as is Marxism) is based upon *dopamine emancipation*, establishing *lust over* and therefore against the Father's authority.

*"To experience Freud [to make dialogue, i.e., the 'justification' of lust, i.e., dopamine emancipation the means to determining right and wrong behavior] is to partake a second time of the forbidden fruit;" (Brown)*

*"... the 'original sin' must be committed again: 'We must again eat from the tree of knowledge in order to fall back into the state of innocence.'" (Marcuse)*

*"Experience [dopamine emancipation which the world stimulates] is, for me, the highest authority." "Neither the Bible nor the prophets, neither the revelations of God can take precedence over my own direct experience." (Rogers)*

*"I have found whenever I ran across authoritarian students [those who adhere to the father's/Father's authority] that the best thing for me to do was to break their backs immediately." "The correct thing to do with authoritarians is to take them realistically for the bastards they are and then behave toward them as if they were bastards." (Maslow, Maslow on Management)*

The road to "Utopia," i.e., to the land of perpetual *dopamine emancipation*, i.e., to the "eternal present" is paved with the bodies of those who got in the way—the unborn, the elderly, the innocent, the righteous. The goal of the psychiatrist, the psychotherapist, the socialist, the Marxist, etc., (all being the same in outcome) is to 'create' a "healthy environment" (for themselves), i.e., an environment void of the father's/Father's authority and the *guilty conscience* which it engenders (for doing wrong, disobeying, sinning, i.e., for *lusting* after *dopamine emancipation*) so they can *lust* after the carnal pleasures of the

'moment' (*dopamine emancipation*) that the world, i.e., that the current situation and/or people are stimulating without having a *guilty conscience*, with "the people's" *affirmation*. Any time they say "*the people*" (that they are doing it for "*the people*") they mean their *self* (that they are doing it for their *self*)—if you do not join in and support them, i.e., if you get in their way (in the way of their *lust* for *dopamine emancipation*) they (as a spoiled, hateful, *selfish* child) will turn on you, i.e., do whatever it takes to get you out of their way.

*"The transgression of the wicked saith within my heart, that there is no fear of God before his eyes. For he flattereth himself in his own eyes, until his iniquity be found to be hateful. The words of his mouth are iniquity and deceit: he hath left off to be wise, and to do good. He deviseth mischief upon his bed; he setteth himself in a way that is not good; he abhorreth not evil."* Psalms 36:1-4

The eyes are stronger than the ears. *"So then faith cometh by hearing, and hearing by the word of God."* Romans 10:17 *"But without faith it is impossible to please him: for he that cometh to God must believe that he is, and that he is a rewarder of them that diligently seek him."* Hebrews 11:6 When you make your eyes, which can only see the things of this world that *stimulate dopamine emancipation* your means to determining right and wrong behavior (reasoning from your "sense perception" instead of from the Word of God), faith, i.e., the father's/Father's authority is *negated*. *"And when the woman saw that the tree was good for food, and that it was pleasant to the eyes, ... she took of the fruit thereof, and did eat,"* Genesis 3:6 *"The words 'seem to' are significant; it is the perception which functions in guiding behavior."* (Rogers) *"There is a way that seemeth right unto a man, but the end thereof are the ways of death."* Proverbs 16:25 *"Nevertheless when the Son of man cometh, shall he find faith on the earth?"* Luke 18:8

*"There are many stories of the conflict and tension that these new practices are producing between parents and children."* (David Krathwohl, Benjamin S. Bloom, *Taxonomy of Educational Objectives Book 2: Affective Domain*)

Contemporary education is based upon *dopamine emancipation*, i.e., is being used to 'liberate' the children (and therefore the world) from the father's/Father's authority. All "educators" are certified and all schools accredited today based upon their use of "[\*Bloom's Taxonomies\*](#)" (as their curriculum) in the classroom. To question or challenge their use will put a teacher at risk of losing their job and their reputation (to teach). Mao's long march across America began in earnest the 50's and 60's with the introduction of Marxist curriculum into the school systems across America (and around the world—Benjamin Bloom, *Bloom's Taxonomy: A Forty Year Retrospect*). According to Benjamin Bloom over one million of his "*taxonomies*" were published for the Communist Chinese education system by the year 1971. Ask any teacher today if they have ever heard of "*Bloom's Taxonomies*" and they will probably smile, thinking you are a fellow comrade ready to inform them on some not way of applying it in the classroom. The key to Communism,

i.e., Marxism, i.e., "*Bloom's Taxonomies*" (Marxist indoctrination) is the use of the student's "*affective domain*," i.e., the student's "*lust*" for pleasure (*dopamine emancipation*) and hatred toward restraint in order to turn him against the father's/Father's authority system, so he (along with the rest of the class aka "the group," i.e., "the people," including the facilitator of 'change') can do wrong, disobey, sin, i.e., can "*lust*" after the carnal pleasures of the 'moment' that the world, i.e., the current situation and/or people are stimulating (questioning, challenging, defying, disregarding, attacking the father's/Father's authority) without having a *guilty conscience*.

*"Blooms' Taxonomies" are "a psychological classification system" used "to develop attitudes and values ... which are not shaped by the parents." "Ordering" "different kinds of affective behavior," i.e., "the range of emotion(s)" "organized into value systems and philosophies of life." "It was the view of the group that educational objectives stated in the behavior form have their counterparts in the behavior of individuals, observable and describable therefore classifiable [true science is "observable and repeatable," i.e., objective, i.e., constant not "observable and describable," i.e., subject to an opinion, i.e., subject to 'change'—Bloom admitted years later "Certainly the Taxonomy was unproved at the time it was developed and may well be 'unprovable.'" (Benjamin Bloom, Forty Year Evaluation) "Whether or not the classification scheme presented in Handbook I: Cognitive Domain is a true taxonomy is still far from clear." (Book 2, Affective Domain)]." "Only those educational programs which can be specified in terms of intended student behaviors can be classified [if you want the child to obey the father/Father you initiate and sustain a classroom environment with the father's/Father's authority in control of the classroom (traditional education where children are taught, i.e., told right from wrong) but if you want the child to be "of and for the world" you initiate and sustain a classroom environment (the dialoguing of opinions to a consensus) that 'justifies' the child's carnal nature, i.e., the child's natural inclination to lust after dopamine emancipation, that the world stimulates, establishing "human nature," i.e., lust (the flesh) over and therefore against the father's/Father's authority, i.e., being told (the soul). The child's response in each situation, i.e., obedience to authority or questioning, challenging, attacking, etc., authority ("authoritarians") determines his grade—"The child takes on the characteristic behavior of the group in which he is placed. . . . he reflects the behavior patterns which are set by the adult leader of the group." (Lewin in Wilbur Brookover, A Sociology of Education)]." "What we are classifying is the intended behavior of students—the ways in which individuals are to act, think, or feel as the result of participating in some unit of instruction." "... ordering and relating the different kinds of affective behavior." "... we need to provide the range of emotion from neutrality through mild to strong emotion, probably of a positive, but possibly also of a negative, kind." "... organized into value systems and philosophies of life ... " "...many of these changes are produced by association with peers who have less authoritarian points of view, as well as through*

*the impact of a great many courses of study in which the authoritarian pattern is in some ways brought into question while more rational and nonauthoritarian behaviors are emphasized." "The student must feel free to say he disliked \_\_\_\_\_ and not have to worry about being punished for his reaction." "Obedience and compliance are hardly ideal goals." (Benjamin Bloom, *Taxonomy of Educational Objective, Book 1: Cognitive Domain* and David Krathwohl, Benjamin S. Bloom, *Taxonomy of Educational Objectives Book 2: Affective Domain*)*

Benjamin Bloom wrote: *"We recognize the point of view that truth and knowledge are only relative and that there are no hard and fast truths which exist for all time and places." (Book 1: Cognitive Domain)* Karl Marx wrote: *"In the eyes of the dialectic philosophy, nothing is established for all times, nothing is absolute or sacred." (Karl Marx)* Benjamin Bloom simply paraphrased Karl Marx (without giving him credit, for obvious reason). The name for the national test for teachers is Praxis—where the teachers answers (solutions) must only be reasoned from the world around them, not from established commands, rules, facts, and truth they have learned in the past. *"The philosophy of praxis is the absolute secularization of thought, an absolute humanism of history." (Antonio Gramsci, *Selections from the Prison Notebooks*)*

*"The affective domain [the student's natural inclination to "lust" after the carnal pleasures of the 'moment' (dopamine emancipation) that the world stimulates and to hate restraint (missing out on dopamine emancipation)] contains the forces that determine the nature of an individual's life and ultimately the life of an entire people." "The affective domain is, in retrospect, a virtual 'Pandora's Box' [a "box" full of evils, which once opened, can not be closed—once the father's/Father's authority, i.e., fear of judgment, i.e., "the lid" is removed it is difficult if not impossible to put it back on again]. 'It is in this 'box' that the most influential controls are to be found." "In fact, a large part of what we call "good teaching" is the teacher's ability to attain affective objectives ['liberating' the child's carnal nature from the father's/Father's authority] through challenging the student's fixed beliefs [challenging/questioning the father's/Father's commands, rules, facts, and truth] and getting them to discuss issues [evaluating the world through their carnal desires, i.e., their "lusts," i.e., their "self interests" of the 'moment']." (Book 2: Affective Domain)*

The "educator" (facilitator of 'change') does not have to *tell* the students to question, challenge, defy, disregard, attack their parent's authority when they get home from school, if they were not doing that already (*telling* them would be "old school," maintaining the "old" world order of being *told* even if it was done for the 'purpose' of 'change,' i.e., for the 'purpose' of creating a "new" world order), all they have to do is use a curriculum in the classroom that *encourages*, i.e., pressures the students to participate in the process of 'change,' i.e., into *dialoguing* their *opinions* to a *consensus*, 'justifying' their carnal nature, i.e., their "lust" for *dopamine emancipation* over and therefore against their

parents authority. *"There is no more important issue than the interrelationship of the group members."* *"To question the value or activities of the group, would be to thrust himself into a state of dissonance."* *"Few individuals, as Asch has shown, can maintain their objectivity in the face of apparent group unanimity."* (Yalom) Being told to be "positive" (supportive of the other students carnal nature) and not "negative" (judging them by their parents standards) pressures students to 'justify' their and the other students love of pleasure (*dopamine emancipation*) and hate of restraint, doing so in order to be approved, i.e., *affirmed* by "the group," resulting in "the group" labeling those students who, holding onto their parents standards, i.e., refusing to participate in the process of 'change' or fighting against it as being "negative," divisive, hateful, intolerant, maladjusted, unadaptable to 'change,' resisters of 'change,' not "team players," lower order thinkers, in denial, phobic, prejudiced, judgmental, racist, fascist, dictators, anti-social, etc., i.e., "hurting" peoples "feelings" resulting in "the group" rejecting them—the student's natural desire for approval and fear of rejection forces him to participate. The same outcome applies to all adults, in any profession who participate in the process. Once you are 'labeled,' you are 'labeled' for life. In the soviet union, once you were 'labeled' "psychological," no matter how important you were in the past, your life was over, your career was done—soon to come to your community, if it is not already there. Where *dopamine emancipation* rules the father's/Father's authority (truth) is hated (rejected).

*"For the time will come when they will not endure sound doctrine; but after their own lusts shall they heap to themselves teachers, having itching ears; And they shall turn away their ears from the truth, and shall be turned unto fables."* 2 Timothy 4:3,  
4

Facilitators of 'change,' i.e., psychologists, i.e., behavioral "scientists," i.e., "group psychotherapists," i.e., Marxists (Transformational Marxists)—all being the same in method or formula—are using the dialoguing of opinions to a consensus (affirmation) process, i.e., dialectic 'reasoning' ('reasoning' from/through the students "feelings" of the 'moment,' i.e., from/through their "lust" for pleasure and their hate of restraint, in the "light" of their desire for group approval, i.e., affirmation and fear of group rejection) in the "group grade," "safe zone/space/place," "Don't be negative, be positive," "open ended, non-directed," soviet style, brainwashing (washing the father's/Father's authority from the children's thoughts and actions, i.e., "theory and practice," negating their having a guilty conscience, which the father's/father's authority engenders, for doing wrong, disobeying, sinning in the process—called "the negation of negation" since the father's/Father's authority and the guilty conscience, being negative to the child's carnal nature, is negated in dialogue—in dialogue, opinion, and the consensus process there is no father's/Father's authority), inductive 'reasoning' ('reasoning' from/through the students "feelings," i.e., their natural inclination to "lust" after the carnal pleasures of the 'moment'—dopamine emancipation—which the world stimulates, i.e., their "self interest," i.e., their "sense experience," selecting "appropriate information"—excluding, ignoring,



or resisting, i.e., rejecting any *"inappropriate"* information, i.e., established command, rule, fact, or truth that gets in the way of their desired outcome, i.e., pleasure—in determining right from wrong behavior), ["Bloom's Taxonomy," "affective domain,"](#) French Revolution ([Liberté, Égalité, Fraternité](#)) classroom "environment" in order (as in "new" world order) to 'liberate' children from parental authority, i.e., from the father's/Father's authority system (the [Patriarchal Paradigm](#))—as [predators, charlatans, pimps, pedophiles, seducing, deceiving, and manipulating](#) them [as chickens, rats, and dogs](#), i.e., treating them as natural resource ("*human resource*") in order to convert them into '[liberals,](#)' [socialists, globalists,](#) so they, '[justifying](#)' their "self" before one another, can do wrong, disobey, sin, i.e., "*lust*" with impunity.

*"Thus saith the LORD, Stand ye in the ways, and see, and ask for the old paths, where is the good way, and walk therein, and ye shall find rest for your souls. But they said, We will not walk therein. Also I set watchmen over you, saying, Hearken to the sound of the trumpet. But they said, We will not hearken."* Jeremiah 6:16, 17

[Home schooling](#) material, co-ops, conferences, etc., are joining in the same [praxis](#), fulfilling [Immanuel Kant's](#) as well as [Georg Hegel's, Karl Marx's, and Sigmund Freud's](#) agenda of using the pattern or method of [Genesis 3:1-6](#), i.e., "*self*" 'justification,' i.e., dialectic (*dialogue*) 'reasoning,' i.e., 'reasoning' from/through your "*feelings*," i.e., your carnal desires of the 'moment' which are being stimulated by the world (including your desire for approval from others, with them *affirming* your carnal nature) in order to *negate* [Hebrews 12:5-11](#), i.e., the father's/Father's authority, i.e., having to *humble, deny, die to, control, discipline* your "*self*" in order to do the father's/Father's will, *negating* [Romans 7:14-25](#), i.e., your having a *guilty conscience* when you do wrong, disobey, sin, thereby *negating* your having to repent before the father/Father for your doing wrong, disobedience, sins—which is the real agenda.

*"And for this cause [because men, as "[children of disobedience](#)," 'justify' their "*self*," i.e., 'justify' their love of "*self*" and the world, i.e., their love of the carnal pleasures of the 'moment' (*dopamine emancipation*) which the world stimulates over and therefore against the Father's authority] *God shall send them strong delusion, that they should believe a lie* [that pleasure is the standard for "*good*" instead of doing the Father's will]: *That they all might be damned who believed not the truth* [in the Father and in His Son, Jesus Christ], *but had pleasure in unrighteousness* [in their "*self*" and the pleasures of the 'moment,' which the world stimulates]." 2 Thessalonians 2:11, 12*