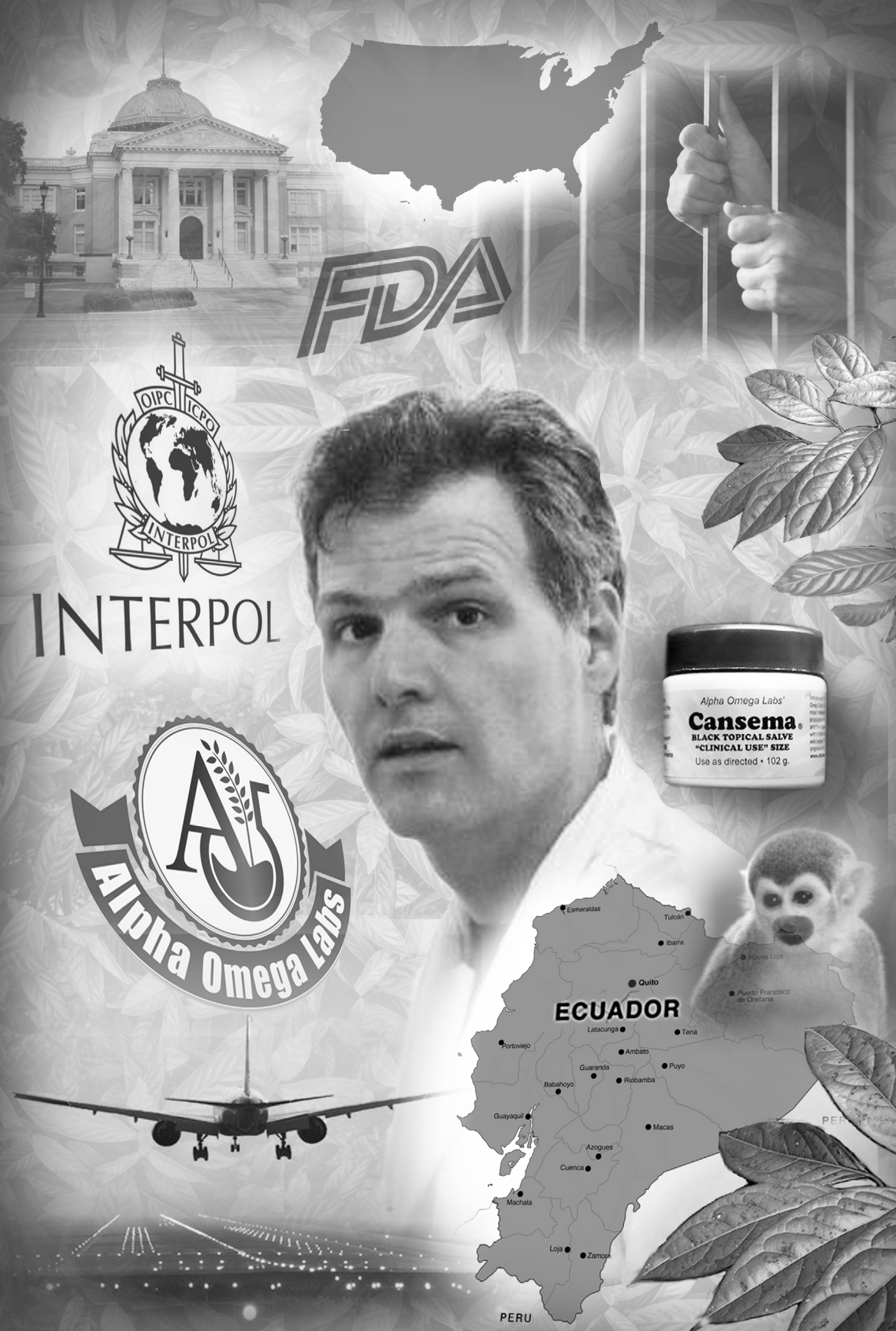


THE JOYS OF

PSYCHOPATH -OCRACY



THE JOYS OF
**PSYCHOPATH
-OCRACY**

Why Criminality
Is Essential To Effective
Modern Government

Our Rebirth In
The Wake Of Their
Destruction Of Our World

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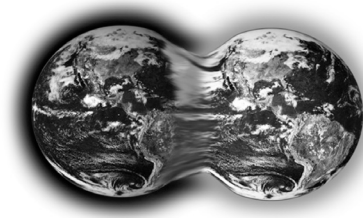
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Function Conforms to Original Design



This is a spoon.

There are many things you can do with a spoon.

You can use it to dig small holes.

You can bang it against other spoons or objects to create
what you think is music.

You can use it to help fill the radiator of your car with water
when you can’t find a water hose, a pitcher, a carton, a funnel,
or a small glass.

You can use it to annoy your cat.

There are a thousand uses you can find for a spoon.

Yet there is only one function for which it is best suited and
for which people use it more than 99% of the time:

To eat food or take medicine.

In other words, you use it to ingest things through your
mouth, particularly small quantities of liquid or soft food.

The reason that this is a spoon’s best function is because
that is the purpose for which it was created. Any other function
is artificial and not in keeping with the spoon’s original design
– or its essential nature.



This is Government.

There are many things you can do with Government.

You can use it to rally people to a cause.

You can use it to tell people how much you care about social justice, civil rights, law and order, the environment, world peace, racism, or democracy.

There's a thousand uses you can find for Government.

Yet there is only one function for which it is best suited and for which its designers use it 99% of the time:

To mask, nurture, cultivate and actuate criminal conspiracies.

In other words, you use it to create the appearance of goodness when, in fact, it acts as a cover for the most evil and hideous human activities imaginable.

The reason that this is a Government's best function is because that is the purpose for which it was created. Any other function is artificial and not in keeping with Government's original design – or its essential nature.

The book you are about to read deals with the true nature of things – not contrived appearances. It provides an easy-to-understand model that transcends in simplicity, power, and irrefutability anything else you have ever seen, or been taught, to explain how your world really works.

It is the most honest and timely book you may ever read.

It ends with a view to escaping the planetary destruction that runaway Government must inevitably bring, a process that is now well underway. We close with something that is as positive and uplifting as the negativity that is giving it birth.

I hope you find it as enlightening and life-changing to read as I did writing it.

Artwork credits: The image of the spoon was adapted from: peterhof.com
The image of the Government building (Capitol Building, Washington, D.C.), was adapted from Nicolas Raymond Photography. This work is licensed under a Creative Commons Attribution 3.0 Unported License.

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Acknowledgements

Isaac Newton is credited with the famous statement, “If I have seen further, it is by standing on the shoulders of giants.” Likewise, I would never have come to the conclusions that comprise the present work had I not been exposed to the work of many hundreds of other authors, philosophers, and commentators, spread out over a 45 year period of intense personal study. My ideas come from the distillation of information from countless sources, too numerous to list. First and foremost, I am most thankful for a life partner – my wife, Cathryn – without whose support and understanding I could never endured this most arduous sojourn.

I want to thank my editor, Michel Blanchard; the esteemed political illustrator, David Dees; and my designer, Andrea Vera Tandazo – all of whom were indispensable in the production of this work.

Introduction

This book was written for those who feel that there is something very wrong, even ominous, with the world around them, and can't explain the plenitude of its absurdities, even to themselves. At the other end of the spectrum, it is written for those who are quite attuned to what is going on around them, but lack a satisfying model that would tie it all together in a comprehensive way and allow them to explain these same absurdities to others. I close this book addressing those at *either* end of the spectrum, because no problem of the magnitude that consumes the majority of the present work can be satisfactorily presented without providing an adequate solution.

The primary focus here is the true nature of Government in our modern world . . . but only because in a mansion with a hundred doors, you can only choose to enter through one of them. Once inside, other doors can be viewed from the interior, and then their place, purpose, and connection to the whole is understood. Specifically, though the focus of this work is on Government, once entrance is gained, we too may look around at our civilization in its totality and understand its interior in a way never understood before.

Some may find this approach curious. Governments, like corporations, are not living organisms. They do nothing without the labor of people who are seduced to serve them. And yet, it is these very artificial constructs – I found quite by accident – that allow us to capture a panoramic view of ourselves, our relationship with our neighbors, other life forms and the earth herself. It is these very constructs which provide the holographic images, the evidence concerning the dark forces that shape our lives . . . the very things about which we should be most rigorously posing vital questions, if we only knew what to ask.

I admit, the manner in which I approach my subject is unusual and oblique. The majority of nonfiction works which address Government corruption attempt to highlight one or more specific areas of concern, abuse or aberration. What follows are self-styled, sometimes novel, sometimes ingenious, but usually,

as yet, untested reforms.

The approach of the present work dispenses with this format entirely, for reasons that become readily apparent.

Although Governments, like any other measurable entity, vary in quality . . . vary in the degree to which they will redirect their obsession with monied interests long enough to show a momentary, albeit artificially induced and ultimately self-serving concern for the true needs of their people, on the whole, **modern Government isn't reformable.**

It has evolved in our age into a monster of unequalled, destructive tendency. What is worse is that the larger, more "effective" Governments with the most influence, operate with an air – like carbon monoxide poisoning – saturating their surroundings, killing in their wake whatever doesn't serve their short-term purposes, without alerting the senses before it's too late. Those good and honest souls who now struggle within the over two hundred nation states, trying to make positive changes in the world, consistently find themselves outnumbered by unseen forces that make it nearly impossible to make meaningful course alterations. By this we mean any positive change – in its relationship with its governed, its own internal ecosystems, its neighbors, or the planet we all share.

Additionally, attempting reform is highly dangerous work.

And yet those of you who find all this self-evident are the same ones who will sit in front of your TV and listen to the most preposterous, mind-numbing nonsense from the latest news feed, pretending that what you're seeing is real, honest, or relevant – and not highly scripted programming from an overpaid corp of "presstitutes" (journalists whose style and content reflect an allegiance to monied interests), for the hopelessly gullible and truly uninformed.

Why do you do that? You should know better.

Why do any of us do that? We should all know better.

My feeling is that no one has yet provided an intellectual framework that has the power to dispense with the cognitive dissonance and allow us all to make sense of the world. There have been attempts, but they all have logical flaws.

Until now.

I realize that this is a tall claim, and you have a right to feel it's audacious. But frankly, you should know I would never have written this book if I didn't feel I had stumbled upon a way of explaining it all. I would like to use the term "worldview," but then that makes it sound like these are my opinions, when, in fact, there are few people who read my prepublication manuscript who didn't come back to me and say something like, "This makes so much sense. Why didn't I think of this?"

It's intellectually, emotionally, and spiritually transformative.

Before getting started, I have just a few comments to make about the book's structure and the best way to read it.

Many books can be read liberally and you can skip around, if you wish, without losing the author's essential points. This is not one of those books. Concepts are built sequentially, particularly in the early chapters, so if you begin in the middle, you will, as it were, be lost in the end. Additionally, the copious footnotes are an integral part of this work and will greatly enhance your experience.

Follow the book from beginning to end and you will have the experience I intend to impart. If I fail to give you a truly life-changing experience – one that is uncommon in the world of book reading, it will only be because in your case I failed to present the material adequately, or you simply gave up. There is an element of courage that is required to face up to how truly screwed up our world really is and how distant the prospects appear that we can right what is ostensibly so incorrigible. But there really is hope, and I pray you'll stick with me to the end here to find that out.

In an earlier, unfinished online work, **Meditopia®**, I explained, in quite some detail, the "Alice in Wonderland" circumstances that led to my own epiphany.¹ The present treatise, on the other hand, is not intended to be autobiographical, and yet, if I leave out certain salient points, I will have removed much of

¹ See: www.meditopia.org/chap1.htm

the connective tissue that bridges together its expansive musculature. Therefore, the reading itself is interlaced with personal experiences and conclusions, but only to the extent necessary to fortify the underlying material.

What you are about to read is not a philosophical or spiritual exposé, though its detractors – and this book has the potential to create quite a number of them – will attempt to so characterize it. My foundational premises are not based on personal perspective, though it took very personal events to arrive at the book's conclusions. I have little respect for mere opinion in these matters, even my own. Neither is my work an attempt to create yet another “theory of everything.” I quickly realized that the gravity of the concepts themselves was betrayed with a “tongue-in-cheek” presentation. Moreover, you will find nowhere in the pages that follow any attempt to label the concepts and premises as mere theories. The world is awash in ill-conceived theories . . . concerning, well, just about everything.

This much I can say confidently: no one writes a book like this without creating enormous grief for themselves. If anything like what you are about to read had been published by someone else, I would have simply preferred to redirect people to that work.

Additionally, I would like to point out that much initial criticism was directed at the fact that an inordinate number of examples I use in the book concern the U.S. Government. I found this puzzling. I'm an American author, a former holder of a high security clearance in the U.S. intelligence community, and I've lived in the U.S. for the vast majority of my life.

You should expect that I have a better perspective on U.S. Government corruption than any other. If this book were written by a Russian author, I would expect the Russian authorities to figure prominently. Nonetheless, examples would be plentiful no matter where I came from originally.

Lastly, I would encourage you to contact and network with other readers, not only to reinforce what you learn, but to assist in helping with the recommendations that are made in the second half of the book. You can find more information in this

regard at: gregcaton.com.



I'd like to make a few comments about this book's structure:

The book is divided into two sections: “Book I: The Great Winding,” and “Book 2: The Great Unwinding.” The Great Winding broadly refers to a society's descent into increasingly greater tendencies towards ecological self-destruction, organizations of institutionalized exploitation, “negative reciprocity,” which I explain in Chapter One, and what most people would describe as “evil.” The Great Unwinding is the process of undoing this descent and returning to a general state of happiness, wholeness, and fulfillment for the vast majority of people.

The stark difference becomes more apparent as we proceed.