

Below is background information on the content.

My thoughts on the content will be reflected in footnotes at the bottom of each respective page. With the exceptions of annotations, page numbers, changes in font (for readability), name replacements or identifiers (protecting and indicating participants in discussion-based content), the original content is unedited.

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Date of commentary: 1/7/17

Date of original content (Approximate): March, 2014.

Format: Self-reminder.

Subject (Approximate): Acceptance, patience, self-awareness, humility, self-discipline.

Participants: 1.

Part (if Applicable): 1 of 1.

Synopsis: A self-reminder in response to a forgotten difficult situation. Intended to restore resolve, the self-reminder draws attention to the formation of judgments, the assignment of value, and the role that difficulties serve as material for Stoic practice.

### ~ Start of Original Content ~

You saw this coming, and have likewise deflected the harshest blow.<sup>1</sup> What happens from here is what must happen.<sup>2</sup> You know what is true from what is false, and what your part is.<sup>3</sup> Remember that no external thing is good or bad in itself. You assign value to these things through your judgments.<sup>4</sup> You woke up this morning in relative peace. Only when your faulty judgments surfaced did these things appear good or bad to you.<sup>5</sup> Always refresh the truth, and you will be undeterred.<sup>6</sup>

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<sup>1</sup> I remind myself of several passages from Seneca's essays and letters. Paraphrasing: If you would avoid having a soldier lose courage before a battle, they must be trained beforehand. By contemplating the likelihood of potential difficulties, and envisioning how one may respond beforehand, the mind is conditioned to respond quickly and appropriately as needed. This process includes reminding oneself that difficult situations cause fear and anxiety in us due to judgments we hold about what is or isn't valuable to us. "The harshest blow" refers to emotions associated with judgments that what will or has happened is evil in some way.

<sup>2</sup> All events are driven by myriad causes preceding them. It is not possible for situations to turn out any other way than how they do, based on the conditions at hand. One's actions become causes that influence the formation of future events, but individual control does not extend beyond the exercise of choice.

<sup>3</sup> This refers to the interconnectedness between my currently held roles, and the difficulties I was facing within that period of time. I am reminding myself here not to give weight to judgments that the difficulties I'm facing are evil, or that my impression of the situation is reflective of the true state of things. If I were not to think this way, the result would be panic, anxiety, restlessness, among other sentiments – sentiments that do not permit utilizing the difficulties for self-improvement.

<sup>4</sup> As illustrated in the footnotes of my previous writing piece "News," the judgments one holds is the determining factor in the assignment of value to things, and consequently what we desire or fear day-to-day.

<sup>5</sup> This consideration – that these things didn't appear evil to me until I recalled them – was key to seeing my difficulties in an appropriate light. The conditions of the situation did not change while I was asleep. Necessarily, the only addition to the situation was the introduction of my judgments. By addressing the judgments, the sentiments are addressed.

<sup>6</sup> A firm reminder to habitually recognize, assess, and reign in newly-formed judgments before assenting to see them as reflections of the "way things are."