

Who Would I Become If I Released My Attachment to the Artificial, Curated, Performative, Fragmented Egoic Identity?

by Pedro Lima

A narcissistic, artificial, appearance-driven collective becomes extraordinarily skilled at scrutinizing everyone and everything around it while remaining strangely incapable of turning that same perceptual intensity inward.

It studies faces, flaws, mistakes, inconsistencies, social positions, relationships, appearances, achievements, failures, personalities, choices, shortcomings, and perceived weaknesses with the precision of an auditor inspecting someone else's life, yet somehow becomes nearly blind when the same examination approaches its own inner world.

It develops an elaborate vocabulary for identifying what is wrong with everyone else while constructing an invisible exemption clause for itself.

It does not merely judge. It demands punishment. It requires subservience. It red-tapes human beings.

It creates invisible layers of bureaucracies of acceptability where others must continuously submit evidence proving that they are worthy of approval, belonging, recognition, trust, status, respect, worth, or inclusion.

One must speak correctly, behave correctly, dress correctly, appear correctly, succeed correctly, agree correctly, associate correctly, and perform according to an ever-changing conditional collection of unspoken, self-serving, dysfunctional, narcissistic, parasitic regulations.

But the consciousness enforcing these regulations quietly exempts itself from the inspection.

The standards become absolute when applied outward and negotiable when reflected inward.

The microscope becomes enormous when examining another person and conveniently blanks when placed over the self.

This is one of the more subtle deceptive performative architectures curated in artificial, fear-conditioned collectives: External judgment becomes a sophisticated scapegoating mechanism for avoiding internal self-honest inquiry and accountability.

The individual remains permanently occupied with everyone else's supposed deficiencies because self-inquiry would threaten the carefully curated, fragmented, self-serving egoic identity constructed to conceal their own unresolved insecurities, fears, and shortcomings.

So the gaze travels outward.

Who failed?

Who disappointed me?

Who is inferior?

Who is selfish?

Who is arrogant?

Who is dishonest?

Who is not doing enough?

Who deserves recognition?

Who does not belong?

Who should be punished?

Who should be excluded?

Who should be corrected?

Who should be grateful?

Who should apologize?

Who should change?

And rarely asks:

What am I refusing to see within myself?

That final question threatens the entire hive-minded narcissistic self-delusional architecture.

Because genuine honest self-inquiry does not allow consciousness to remain comfortably seated in the judge's chair.

The judge is not exempt and discovers that it is also on trial, and this is where the artificial, performative, curated, self-preserving identities begin to unravel.

The person condemning arrogance may discover an unexamined need to feel superior.

The person obsessively policing authenticity may discover how much of their own identity depends upon artificial performance.

The person condemning manipulation may discover the subtle ways they manufacture guilt, shame, obligation, fear, or emotional dependency.

The very person demanding accountability from everyone else may discover the elaborated hive-minded fear-conditioned stories they have constructed to avoid taking responsibility for their own intentions, behaviors, and reactions.

The person demanding transparency may conceal themselves behind carefully curated artificial performative righteous appearances.

The person preaching humility may require constant applause and recognition.

The person condemning attention-seeking may secretly depend upon an audience.

The person criticizing another's insecurity may be desperately protecting their own.

The person demanding loyalty may actually be demanding psychological submission and subservience from others.

The person accusing others of being toxic may never investigate the relational patterns they repeatedly create.

The person condemning projection may project relentlessly, and the person convinced they can see everyone clearly may never have learned how to see themselves without distortion.

This is not merely hypocrisy in its ordinary sense. It is an identity preservation through narcissistic moral righteousness.

If every discomfort can be assigned to someone else, the self never has to become responsible for the experience it is generating, cultivating, interpreting, or repeatedly recreating.

Another person becomes the villain.

Another person becomes the problem.

Another person becomes the reason for the resentment.

Another person becomes responsible for the emotional atmosphere.

Another person becomes the container for everything the individual cannot tolerate acknowledging within themselves.

The collective reinforces the distorted illusion by rewarding the loudest judges, the most convincing artificial charismatic performers, the most polished transactional appearances, and the most socially acceptable hive-minded narcissistic narratives.

Thus, an artificial performative transactional society can become strangely fascinated with managing appearances while neglecting their own inner world.

It teaches people how to look and present themselves as successful before teaching them how to become internally coherent, aligned, grounded in their own self-awareness, self-integrity, self-discernment, self-trust, self-sufficiency, self-independence, self-validation, and self-sovereignty.

How to sound intelligent before learning how to listen to their intuitive compass's silent whispers.

How to appear compassionate before learning how to take responsibility for their own inner world state.

How to display morality before examining their own intentions.

How to accumulate credentials before cultivating inner knowing and wisdom.

How to demand respect before becoming respectable in one's own human consciousness.

How to identify everyone else's pathology while remaining emotionally illiterate and numb about one's own.

The result is a peculiar social performative dysfunctional artificial surface-level theater in which everyone is simultaneously performing and auditing everyone else's egoic performance.

People become both actors and surveillance systems.

They watch one another.

Measure one another.

Compare themselves against one another.

Correct one another.

Rank one another.

Approve one another.

Exclude one another.

And then call this belonging.

The tragedy is not simply that people judge.

Discernment is necessary.

The deeper distortion occurs when judgment becomes a substitute for consciousness.

Discernment asks:

What is actually happening?

Judgment asks:

How can I use what I perceive to establish my superiority, innocence, righteousness, or arrogant, prideful, ignorant egoic entitlement?

Discernment remains capable of turning inward. Judgment requires an external target. That distinction changes everything.

A sovereign human consciousness does not become blind to artificiality. It becomes unwilling to use the artificiality of others as an escape from examining its own.

It can recognize manipulation without becoming consumed by the manipulator.

It can observe hypocrisy without constructing an identity around exposing hypocrites.

It can perceive deception without becoming addicted to suspicion.

It can identify dysfunctional patterns without making another person's dysfunction the foundation of its own identity.

It can establish boundaries without requiring an enemy.

It can walk away without needing to destroy what it leaves behind.

Because self-liberation does not require becoming the superior observer of an inferior collective. It requires becoming honest enough to recognize the ways the collective still lives within oneself.

The most uncomfortable alchemical mirror is not the person who behaves exactly as we dislike, who left us uncomfortable. It is the moment we recognize that our emotional reaction to them has revealed something within us that still requires to be seen, felt, integrated, and accepted without any labels, categories, or any other egoic scapegoating, narcissistic parasitic tactics projected to disguise a fragile, insecure, curated, fragmented sense of self.

That does not mean excusing harmful behavior. It means refusing to surrender self-awareness simply because another person has surrendered theirs.

The sovereign soul therefore reverses the direction of the gaze.

Before asking, *“What is wrong with them?”*

It asks:

“What is this revealing about me?”

Before demanding that another consciousness change:

“Where am I being invited to change my own response?”

Before constructing another villain:

“What story am I creating about this person, and what purpose does that story serve within me?”

Before demanding authenticity from the world:

“Where am I still performing for an audience I claim not to need?”

And before judging another person's chains:

“Which chains am I still defending because they have become familiar?”

This is where the artificial egoic self-delusions loses its nourishment, because a consciousness committed to honest self-inquiry becomes increasingly difficult to recruit into collective dysfunction, scapegoating.

It becomes less interested in gossip disguised as insight.

Less fascinated by public humiliation rituals disguised as accountability.

Less impressed by polished hypocritical morality without embodied integrity.

Less willing to participate in social hive-minded tribunals where everyone is appointed judge, and nobody accepts responsibility for their own inner courtroom.

It no longer needs another person's diminishment to experience its own significance.

It no longer requires someone beneath it to feel elevated.

It no longer needs someone to blame in order to feel innocent.

It no longer needs an audience to validate its goodness.

It no longer needs a hierarchy to tell it where it belongs.

Perhaps most importantly, it no longer mistakes the ability to identify darkness in another for evidence that it has integrated its own.

The deepest act of authenticity is not having nothing uncomfortable to discover within.

It is becoming courageous enough to discover it.

To remove the exemptions.

To dismantle the internal maze of conditional hive-minded fear-based bureaucracy.

To withdraw the special privileges granted to the ego.

To stop demanding standards from others that human consciousness itself refuses to embody.

To let every judgment become an invitation to self-inquiry rather than another weapon for psychological control.

Because eventually the question is no longer:

"How can I expose what is artificial in everyone else?"

It becomes:

"Can I become so internally honest that I no longer need artificiality, within myself or around me, to protect the identity I am afraid to outgrow?"

That is where genuine authentic sovereignty begins. Not when the eyes become better at seeing everyone else, but when human consciousness finally becomes courageous enough to look into its own mirror without editing the raw reflection.