

Right-wing, left-wing...any bird needs two wings in order to fly.

The failure of socialism, communism, and all forms of modern economies and governments are **failures of the republic and nation-state concepts or ideas.**

The failures of global society are the failures of the collective of the world's dominating cultures and prevailing philosophies.

No amount of success invalidates any amount of failure.

These are empirical facts and no true fact of any type can ever invalidate any other fact because all facts work together and all facts working together are what make the reality that we all are part of and exist in.

A man by the name of [Alexander Macris](#) came up with an interesting way to illustrate the truth about the state of freedom and the inherent problems with any nation-state. It's called "[The Parable of The Seasteader](#)" and it paints a picture of the nation-state problem that is so clear that only fkn monkeys would not be able to see it.

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*This is the Parable of The Seasteader: Peter had become a billionaire by creating value in the free market, offering goods that consumers wanted for prices that earned him a profit. But Peter, despite his wealth, was unhappy; for Peter was a libertarian. That meant he was oppressed by an unjust government that violated his natural rights in countless ways. He, a private citizen, had never used force*

or fraud, having lived his life only by the free and voluntary exchange of value with other free men and women; but the government engaged in ceaseless force against him. It forced him to pay property tax on his own property, and to pay income tax on his own wages. It was, in short, a tyranny. Despite his melancholy, Peter became a trillionaire and decided to use his funds to create a libertarian utopia. For the cost of a mere \$250 billion, he established a seastead, a permanent dwelling outside of the territorial waters of any government.

Peter knew that his seastead would be threatened by tyrannical governments. Fortunately, using the voluntary labor of fairly-paid scientists who had signed IP assignment agreements that gave him perpetual exclusive rights to their inventions, he had developed a death ray that could destroy a city at the press of a button. Having installed this death ray on his seastead, he informed the leaders of the world that he would use his death ray if necessary to justly defend his life, liberty, and property against those who used force and fraud against him. Since the destruction of their cities would have reduced their tax base, the leaders of the world wisely agreed that Peter's seastead should be left alone. Peter then renounced his citizenship in the tyrannical country that he had previously resided in. He was now, finally, a free man. But Peter soon realized that man is a social animal; bluntly, being alone on his seastead sucked. Even the latest model sex

*android didn't compensate for the company of others of his species. Therefore, Peter decided to invite immigrants to join him on his seastead. However, Peter knew that inviting others to live on his seastead was risky. Not every human being had made the choice to live by reason in order to flourish through the voluntary exchange of value through the harmony of interests, so some means of enforcing the right to life, liberty, and property might be required.*

*Therefore, using the voluntary labor of fairly-paid scientists who had signed IP assignment agreements that gave him perpetual exclusive rights to their inventions, he built an army of killer robots that could protect his life, liberty, and property, as well as the life, liberty, and property of people who voluntarily immigrated to his seastead.*

*Each immigrant had to agree to the terms of service in order to become a resident. Peter's terms of service were written out clearly, provided in advance, and fairly enforced. Everyone had to consent to them for as long as they made use of the seastead, which was entirely fair and right, because it was Peter's private property, after all. Those who did not consent were, of course, trespassers and could be dealt with as such, as they had forcibly entered Peter's property.*

- 1. All residents had to agree to renounce the use of force and fraud; to uphold the obligations of any and all contracts they entered into; to respect the*

*property rights defined in the terms of service, as updated from time to time; to respect the code of conduct defined in the terms of service, as updated from time to time; to agree to arbitration by Peter to resolve any differences with regard to the terms of service, or the actions of any residents of the seastead with regard to such terms, as updated from time to time; and to agree to voluntarily accept such rulings that the arbitrator may lay down, including but not limited to imprisonment, as updated from time to time.*

- 2. In order to defray the cost of arbitration and enforcement of arbitration, residents had to agree to pay a percentage of their annual income to Peter. The amount of income required was a sliding scale based on their total income. Peter called this fee "income taxes."*
- 3. In order to defray the costs of the death ray that protected the seastead, Peter charged residents a duty equal to the percentage of the value of all goods imported to the seastead. He called these fees "custom duties."*
- 4. The entire seastead was held in allodium by Peter. At no point did any portion of the seastead cease to be his private, personally-owned property. However, residents could*

*purchase a vested, inheritable, present possessory interest in parts of the seastead (fee simple) from him. They could also sell or bequest their fees simple to others, although doing so did not change the fact that Peter retained the allodial title.*

- 5. In order to allow Peter to earn a just return on the value of his private property, holders of the fees simple were required to pay an annual fee to the allodial owner, Peter, based on the value of the land. Peter called these fees "property taxes."*
- 6. No one who had not agreed to the terms of service was permitted on the seastead. By perpetual covenant in the title to their property, fee simple property holders were even forbidden to have guests on their fee simple estates unless the guests agreed to the terms of service of the seastead. Minority children, not being rational human beings capable of voluntary exchange of value, were excluded from this requirement provided that their parent or guardian took responsibility for their actions; but upon reaching majority, the newly-turned adults had to agree to the terms of service or depart from the seastead.*
- 7. If a resident violated the terms of service of the seastead in such a way that he had caused damage to the seastead or its*

residents, the terms of service mandated that the resident could be imprisoned and forced to do labor until he had compensated the seastead and/or resident he had damaged.

8. Apart from the above, residents of the seastead were free to depart at any time. Everyone's residence was purely voluntary. Peter only wanted residents who understand that he was offering value in exchange for value and saw their residence as mutually beneficial.

After many years, Peter grew old, and despite receiving frequent blood plasma transfers from adolescent residents, eventually passed away. Prior to his death, however, he contracted through free and voluntary exchange of value with a variety of other residents to create a not-for-profit foundation, which he called the United Seastead Anarcho-Capitalists, Inc. (USA, Inc.) USA, Inc. would carry out his management duties over the seastead. Control of the death ray and killer robots, ownership of the allodial property, rights to the various taxes, and authority to enforce and update the terms of service were transferred to this foundation.

Peter decided that his foundation would have a President and a Board of Directors. The Board of Directors would be elected for 4-year terms by a vote of every resident who paid property taxes, and the Board would appoint the President. Peter's various management duties were then

delegated to the President while updating the terms of service (and the related code of conduct) was left to the Board of Directors. All of these decisions were codified into a written document, which Peter called the Constitution of the USA.

Many years passed. Over time, the managers of the USA changed the terms of service and the code of conduct in various ways, but at all times, the USA remained a private foundation and the seastead remained its private property, collecting revenues, enforcing rules, and restricting residency through its allodial ownership. Residents always retained the right to leave if they found that the voluntary free exchange of value for value did meet their needs as consumers. In time, Peter became a semi-mythical figure, remembered mostly by the enormous phallic monument to him at the center of the seastead, the Founding Father of the USA, Inc.

It was in the 244th year After Peter that Jeff became a billionaire by creating value in the free market of the seastead, offering goods that consumers wanted for prices that earned him a profit. But Jeff, despite his wealth, was unhappy; for Jeff was a libertarian. That meant he was oppressed by the unjust management of the USA that violated his natural rights in countless ways. He, a private citizen, had never used force or fraud, having lived his life only by the free and voluntary exchange of value with other free men and women; but the

*management of the USA engaged in ceaseless force against him. It forced him to pay property tax on his own property, and to pay income tax on his own wages. It was, in short, a tyranny...*

– *The Parable of The Seasteader* by Alexander Macris ([View Source](#))

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**So, as vividly illustrated by that parable, you can see how the ignorance of the monkey is ALWAYS repeated by the ignorant monkey mind. They start off from a point of imbalance and that is where they always end up. You can't make lemonade with apples. You can take the monkey out of the forest or jungles but you will still have a monkey.**

All that you know about the society you live in is a lie. You are not truly free. The constitution does not protect or preserve your rights. You do not have true freedom of speech. The judicial system is not just. Your government is not doing what is in the best interest of the well-being of the citizens of the nation-state in which you live. True capitalism and true free markets do not exist. Your entire view of human existence is based on the most magnificent set of lies ever told. The idea of a republic or nation-state was to serve as a "solution" to the "problems" of kingdoms and monarchy. However, that claim has proven to be a lie because all republics and nation-states have consistently failed their claims, resulting in poverty and mass ignorance. Yes, capitalism



and so-called capitalist nation-states have produced the greatest so-called wealth but at what cost? It's an empirical fact that socialism and communism are fkn horrible.

So, what is the solution?

What is the answer?

What alternatives are there to nation-states or republics?

The opposite of a republic is a monarchy.

Historically, the republic or nation-state has caused more widespread global problems, corruption, injustice, and death than any kingdom ever has throughout history.

Your politicians want the power of kings but they do not want the accountability, responsibility, and culture that comes along with it.

Kingdoms require culture but republics or nation-states don't require any specific culture which is evidence that republics or nation-states are anti-culture, pro-disorder, and pro-imbalance. The current condition of any republic or nation-state only serves to validate that claim.

The only thing that has ever worked for the benefit and well-being of a large number of people is CULTURE and there can be no true kingdom without true culture. The root of all of the prevailing cultures of the world grew with or from kingdoms.

Religionists proclaim that their gods have kingdoms yet they are against the idea of kings and kingdoms because they seek the disorder and anti-cultural advantages of republics or nation-states.

Just as there are various types of republics and cultures, there are also various types of monarchies. The monarchies that you know of are the monarchies of the monkeys and their monkey kings. Monkey kingdoms are kingdoms of imbalance because the monkey mind is imbalanced. Horrible cultures produce horrible kings and horrible kings rule horrible kingdoms. Monkey kingdoms are void of true culture, true accountability, true justice, and true responsibility.

I'm not anti-statist, anti-government, or anti-republic because the monkey mind produces what it requires in accordance with the laws, order, and principles of absolute nature. Monkeys require a social order that allows the monkey mind to survive or thrive. Therefore, to be against what the monkey requires for the monkeys to survive in their own space, time, and territory is to be against [the 3 codes](#) of TA culture. Cats cannot live amongst wolves and be the best cats that cats can be. Likewise, the TA cannot live amongst the monkeys and be the best that the TA can be. **I am TA.** Therefore, I stand for the order of [TA culture](#) which requires the TA kingdom and a TA king in territory that is not part of any republic or nation-state. I would never advocate the establishment of a kingdom in the jurisdiction of any republic or nation-state because that would be like throwing a party every day in somebody else's house but not inviting them and it would also be against [the 3 codes of TA culture](#). I

am not on the left or right. I am not in the middle. I am at the top, far above these fkn monkeys. I look down at them which is why I can see everything they are doing. For the TA, liberation is separation from adverse forces...far away from the vicious monkeys.

Kingdoms fall due to people that seek disorder.

Kingdoms rise due to people that seek order.

Kings establish cultures and kingdoms, not the people that are subjects of the kingdom or adherents of the culture.

The wings of the republic or nation-state birds are broken.

They cannot fly now.

The return to kingdom order for the purpose of survival in the new world is inevitable.

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fact of any type can ever invalidate any other fact because all facts work together and all facts working together are what make the reality that we all are part of and exist in.

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– The Parable of The Seasteader by Alexander Macris

it is profound indeed to think of life from this angle, when we make a transition from deistic godism to religious atheism that we can assert a godistic idea without deistic attribute.

Both truly are the same, difference is, deistic dogma implements a ploy to keep eyes closed while religious atheism keeps eyes open to self determine as we ought.

It is critically important that you make the difference between structuralism, which is on its own merit, too deterministic for real freedom and make yourself learn more about you,

your self, your being, just to fully comprehend with the proper knowledge of social systems like direct democracy, for instance,

very few human individuals, human beings realize that the Democratic Action () does not fully pose any possible forms of social systems,

the is synonymous to the democratic action logic, which on itself is not quite something that can save the common good, but can radically obliterate social disorders, that is true.

Perfect peace is a form of stagnation, but you can't live very long in stagnation.

People fear that freedom and democracy means exploitation in practice, but that is exactly what a state system ensures already in its very design; the final eradication of ethical values in practice and people know it, that's why they refuse to see any solutions beyond their dogmatic intentions,

'The State exercises a monopoly of legitimate violence and that is its essential nature, people don't properly realize that this reality already equals a basic form of concentration camps worldwide.

the lackeys and officers, the animals,

the sadists and filthiest violators of rights to ever sit down and peacefully reflect on the possibilities of freedom and Democracy in its real sort of action.

The present global socio-economic systems become too complex and institutionalized by the current system to not built in massive breakdowns as global expulsions,

this brings hard times and indeed, global tragedy and despair for the unaware and locally globalized people, considering that human being are allowed to merely exist by one's purpose is the reason these matters should be considered.

Many people wrongly insist that society can reach perfect harmony, the refuse war and ignoring environmental destruction as deadly symptoms which bother people's eyes and sense of social order, but that is wrong, needlessly wrong, very new ideas, potential solutions to exponentially make the odds of success more possible,

If you take care of the purpose, the fulfilled goals and ensure the better opportunities, diversity and potential growth, your human being will most likely be positive to not do or cause harm to no one,

Chaos isn't always a disadvantage, a war does not have to control you and neither does structuralism; your ability to be flexible is your greatest tool for the future.

Even though you have the propensity of thinking that there are always enough things done, expressed, you will inevitably realize that everything occurs without a guarantee of success, and that constant effort and adaptation is necessary to achieve progress and maintain it.

The Parable of The Seasteader highlights the challenges and limitations of traditional nation-states and their governing structures, and proposes an alternative system based on private property and voluntary agreements. However, it also raises questions about the potential for abuse of power in such a system, and the role of collective action and governance in ensuring the protection of individual rights and the common good.

It is important to recognize that no social system or ideology is immune to failure or corruption, and that a willingness to learn from past mistakes and adapt to changing circumstances is necessary for progress and success. The pursuit of individual freedom and self-determination should not come at the expense of the well-being and rights of others, and the importance of

ethical values and responsible action cannot be underestimated in any society.

It is important to recognize that there is no one-size-fits-all solution to societal issues and that the best approach varies depending on the specific circumstances of each society. While it is true that many current systems have their flaws, it is not necessarily true that a return to a monarchy is the best solution.

Monarchies, like any other system, have their own set of problems and limitations. Additionally, the concept of a true culture is subjective and varies greatly between societies, making it difficult to prescribe a specific set of cultural values that would be universally effective. It is important to remain open-minded and continue to explore and experiment with different approaches to governance and societal organization in order to find the most effective solutions for the specific challenges that each society faces.