

The Moral Dilemma of Finding Yourself

1. If it feels good, it is good.

If it feels bad, it is bad.

If it feels mediocre, you're wasting your time.

2. Pain, in relation to finding yourself, is good. That is why it is a moral dilemma. If you begin to feel bad when you think about who you are, this indicates that you are actually making a decent effort and are on the right track.

If, on the other hand, it does not hurt, this signifies one of two things:

A. Either you are not making a real effort and so are attempting to fool someone (possibly yourself), or,

B. You have already found yourself and should not be occupied creating a moral dilemma where none exists.¹

¹ This, in fact, would be slightly immoral, but that is a different dilemma located in a separate philosophical branch of study. Nevertheless, shame on you.

3. Many individuals, upon setting out on the path toward self-enlightenment, often have to give up learned behavior patterns that have survived since childhood. Herman Schmidt gave up his pacifier, even though it was a bright pink. Emily Fipple would not give up her diapers and has consequently abandoned all chances of ever finding herself, at least in this life (although she figures if she's reincarnated as a cockroach or a Mid-Westerner, it'll all be much easier). Jim Dobbs had to give up hoping for his mother and father's love, even though he was an orphan. These are all examples of Moral Dilemmas, although not nearly as interesting as sex.
4. Sex brings us to the question of whether one should make love when one does not know who one truly is. If you make love not knowing who you are, then who is this person making love? You or who? If you reach climax, whose climax is it? If your partner murmurs, "I love you", before, during, or directly after the act of sexual intercourse, when all sorts of hormones are being triggered internally to cause exactly such bonding reactions, to whom exactly are they saying this all-powerful phrase of I love you? To you or to whom they think you are? Here, the Moral Dilemma can only be ignored at your own peril, if your own peril is truly yours, of course. Thus, next time someone says to you bold as brass, "Let's do it, honey", reply thoughtfully, "Who, with me? The real me? Or with the superficial me? The merely physical me? Or the me you think you know or the me you hope I am? The existential me or the spiritual part of me? The me me or simply just me?" You will be surprised at the reactions you will receive by introducing such moral dilemmas into the casual act of recreational sex.
5. The history of the Moral Dilemma of Finding Yourself goes back at least fifteen centuries, although some people claim it only started on the fifth of last month when someone was in a bad mood.

The first known example of moral dilemma and self was one Elmer Tug, a ripe Anglo-Saxon sheep dipper who one day didn't know where his boots ended and the sheep-dip began. He solved this by buying new boots. Not all moral dilemmas are so easy to solve. Some are real headaches, such as how do you say aesthetics without sounding effeminate? Other dilemmas remain a complete mystery, such as the purpose of the navel after the womb, or the meaning of death if life is an illusion.
6. The further history of moral dilemmas is interesting if you look at it from the side; an aerial view is also revealing, though there remains a hard-core group who insist on looking at this dilemma from the bottom up. All views are acceptable, yet oddly open to debate. But whichever view you subscribe to, the moral dilemma remains the same: a general pain in the ass.
7. The extended history of the Moral Dilemma as a Pain in the Ass goes back to the beginning of

recorded history, and it probably goes back even further but they won't let us look at their notes. But even at the beginning there were tremendous decisions to be made that looked a lot like dilemmas, such as, "What should come first, the 'A' or the 'B'?" And that's just for starters; they hadn't even come to 'G' and 'J' yet, which still confuses many people right into our own times.

But what has all this got to do with Moral Dilemmas of Finding Yourself? Nothing. Nothing at all. As the great Camus said, paraphrasing a footnote by Kierkegaard, "Who knows!"

And to which we can only add, "Well, it depends."

On what?

Well, that depends, too.

But that's another essay (and a different dilemma).