**Name it to tame it (Whole system version)**

* Naming is a magical act, typically done when something new is born into our life.
* We have to name something before it can be seen, formally “discovered”, and brought into our shared collective cartography.
* It is only by naming these *Creatures* that we can differentiate and distinguish ourselves from them and realize who we are.
* Jung: “The act of naming is, like baptism, extremely important as regards the creation of personality, for a magical power has been attributed to the name since time immemorial. To know the secret name of a person [or a demon] is to have power over him. “
* Calling things by their proper name is a moral need of our species. By naming something we form personal meaning out of what was previously a merely threatening impersonal chaos.
* Finding the name empowers us to creatively engage with these darker parts of ourselves that are emerging from the shadows ‘in the name of healing’.
* The energy that was being invested and bound up in feeding the wetiko pathogen then returns to nourish and be nourished by the creative wholeness of the psyche.
* The process of naming something not only expels energies, but simultaneously invokes that which is being names, as routinely occurs in religious rites and ceremonies that world over. To name something is to spell it out, to call it out, which is an expression of an intrinsic, magical power that we all have within us.
* Misia Landau: “Language is not merely a device for communicating ideas about the world, but rather a tool for bringing the world, but rather a tool for bringing the world into existence in the first place. Reality is not simply ‘experienced’ or ‘reflected’ in language, but instead is actually produced by language.
* Jung: “For mankind it was always like a deliverance from a nightmare when the new name was found.”
* Becoming conscious of and finding the name of wetiko is exorcistic in the sense that it is casting off the compulsive-autonomous nature of the underlying complex.
* By “planting” new words in our lexicon, we are letting living language take root in and through our interchanges with each other.
* Words are real things, a part of creation of which we are the instruments and guardians.
* Words have real effects, in that they affect thoughts and emotions, thereby inducing a change in the operation of the brain. Language has to do with meaning; a change in meaning evokes a change in our being.
* A living language can change the way we see the world, as it changes the way we “can” see, which is to say, it changes us.
* Getting to know this psychospiritual disease of the soul in a personal and intimate way, regardless of what name we designate it by – puts us on a “first-name” basis with it. In “spell”-ing a word, we are casting a spell, calling forth a spirit and creating a universe, all while discovering our power to name.
* In learning new, creative ways to express ourselves, we are dispelling the curse we were under of not being able to symbolize our experience.
* In divining the true name we de-‘literal’-ize language, as we create language to “symbol”-ize our experience.
* The word “grammer” has the same root as the French *grimoire*, a manual for invoking and casting magic spells. The archaic word for magic is *gramarye*, implying that language itself is a conjuration of spells. In learning to consciously spell-cast, the world is no longer written in stone, with us as its passive victims, as we realize and tap into the creative and transformative power of the Logos, of the Word. The Logos, which is the ground of language, creates the world through a kind of utterance.
* The word wetiko, being a sacred name, is like a mantra, a word of power, in that the speaking of it empowers us, giving us a magical power over that which we are naming.
* As a sacred work, wetiko denotes and “signifies” something, which is to say that something is captured and anchored to consciousness when its name is found, which becomes a stimulator or awakening.
* A Chinese proverb says, “the beginning of wisdom is to call things by their right name.”
* WE are only able to name “wetiko” when we see and register its nonlocal nature, both throughout the world and within ourselves. This can only be done when we become acquainted with our nonlocal nature, the part of us that is woven into both the evil of wetiko and the wholeness of the divine.
* The great maxim of medicine states, “do not attempt to cure what you do not understand.” The philosopher Socrates reminds us that if we want to understand something, we first must name it. Naming something means to find our experience of its nature within ourselves.
* We should be aware that sometimes the act of naming can be used not as an aid for change, but as a substitute for it. This can play into modern humanity’s central defense, intellectualization, which would use words as substitutes for feelings, experiences and action. Finding the words skates on the slippery slope of explaining away and thereby covering up the demonic instead of disclosing it.
* In spreading “the” word, we are not necessarily spreading “a” single word, but rather, spreading a message of what certain key words such as “wetiko” and “malignant egophrenia” are representing and to what they are pointing. Let us spread no just one word, but many words, new words even, which is to say let us truly find and express the full range of our creative voice. Re-discovering the language of experience itself, the universal language known as art, we “find ourselves” in the process.
* Name it to Tame it is a simple science-backed technique you can use to calm spiraling negative thoughts or intense emotions like fear, rage, or anxiety.
* Experience of having strong emotions that we feel totally out of control. It feels less like we’re experiencing emotions and more like we are the emotions. It’s difficult to see or think our way out of the chaos and drama.
* Name It to Tame It is a technique that involves noticing and labeling emotions as they’re happening. Identifying an intense emotion (naming) has the effect of reducing stress and anxiety (taming) in the brain and the body that the emotion is causing
* In addition to in-the-moment relief, this practice also strengthens our capacity over time to be with big emotions when they arise, without getting swept up in them.