

Beyond Success & Failure - Willard & Marguerite Beecher

(Students of **Dr. Alfred Adler** (2/7/1870-5/28/37) Founder of Individual Psychology - *The Understanding of Human Behavior*)

The mind is filled with misconceptions, which add up to dependency on outside authority figures. The misconceptions must be destroyed. It is simply not possible to alter oneself—to go beyond old conditioning—without first destroying the compulsive hold that habit has on us. There must be a period of unlearning, so that the person can de-condition himself to his old, habitual responses.

We greatly underestimate how much of our life is built around our "bad" habits and the joy they give us. We do not want to give them up in the first place; we want only to rid ourselves of the pain they cost us. The alcoholic who gives up drinking is suddenly and shockingly faced with an empty, lonely life. He does not know what to do with himself when he is not drinking, as most of his leisure time was spent drinking and almost all of his friends were drinkers like himself. He is suddenly filled with the horrors of sobriety and without anything to put into the vacuum left when he took the bottle out of his life.

When World War II began, the armed forces suddenly discovered they had a large number of men with serious emotional problems who were incapable of useful service. Something had to be done for them even before discharging them from the service. But there were not enough trained personnel to handle even a fraction of them on the customary basis of individual treatment. Something had to be improvised on a group basis, although no trained personnel existed to do any amount of group therapy. In desperation an experiment was tried. Groups of emotionally disturbed persons were formed and encouraged to discuss their individual difficulties together informally. Astonishing things began to happen in such groups. Without any formal treatment or the application of any method or theory, large numbers of men made big strides in freeing themselves of the bonds that had been holding them. Self-deception denies reality. But when the pain grows great enough, reality insists on breaking through. At such a time, when a man is lost, he needs a map—not a formula or method. Systems of "do and don't" will not help him find his way. Such authoritarian systems of positive and negative commands fail immediately when he tries to function with them. Nothing other than a free mind will provide the autonomy and spontaneity those life demands of us. To free the mind of wishful thinking must become the central aim of all our thinking. Only that will lead us past the Scylla and Charybdis of the illusion of success and failure.

Each of us has an intuitive feeling that he has a central core that is not ill and cannot be touched by the evils that may be tearing at his flesh. We somehow are not surprised when we are told for the first time that at the eye of the hurricane is total calm, a place where the sun is shining and the birds are singing. We know that somewhere inside of us we are at peace. Our only problem is to discover what prevents us from getting to this center of-our-being and holding on to it. The question in our mind is why we cannot live at this core easily, as we know it must be possible for a man to do.

When these "gravitational pulls" are taken off us, we discover we are at the center-of-our-being and had never departed from it, but that we had been blinded by the storm of our distortions and illusions. The important theme of this book is that we do not have to learn some new discipline to arrive at our own center—because we never departed from it. We were only the victims of our illusions about the world. These led us to feel we had abdicated our rights or drifted off course. Reality appears immediately after our illusions are destroyed. The negative approach to reality is the destruction of illusion. The positive approach is a confusion of multiple do's and don'ts that blur the mind with contradictions and inconsistencies. The negative approach, fortunately, is only concerned with regaining our original ability to see and hear the What Is of a situation without it being distorted, edited or judged by our habit of wishful thinking.

If we are not victims struggling in a hostile world, then many of us face the problem of getting "unbugged," so that we no longer see hostility and behave in a hostile manner. We must undertake the process of unlearning whatever habit it is that leads us to our dismal outlook and customary feelings of depression. We must learn to see and to hear outside our old, habitual way of looking at the world and at those around us.

One of the most destructive distortions we endlessly encounter is the illusion of success and failure. It gives rise to the driving desire to get ahead and become somebody. Some people are so blinded by this illusion they cannot imagine anything could exist apart from their endless struggle to get ahead in order to be "one up" on those around them. Those who feel they cannot get ahead regard themselves as failures and feel there is no reason to keep on living if they cannot find success.

Can this be all of life? Surely there has to be another, less hostile way of life, which is not based wholly on competition. The world of success and failure is based on appearances or the semblance of things—not on reality.

The individual trapped in the struggle for prestige, recognition and appearances, is a helpless victim of his own wishful thinking. He is trapped in ideas of what should be or what ought-to-be—ideally. Such wishful thinking is a basic illness of the mind. Only when we transcend such a habit of mind can we hope to go beyond this trap and discover our own essential nature. The person who escapes this competitive struggle is a person with a free mind. He is often called a sage. Such free individuals are unfortunately rare among us—even though each of us has this potential as a birthright alive inside him, waiting only to be released.

1. That the individual's approach to life is a result of early self-training due to his interpretation of his situation. He can change it in later years only if he realizes that his disturbing, conditioned responses are nothing more than inappropriate, inadequate holdovers from childhood. The adult is expected to replace such behavior with more useful responses to be a help and not a burden. He should realize it is useless to try to escape the pain he creates for himself trying to solve adult problems with a child's tricks and evasions, since problems are only situations for which we have not trained ourselves.

2. That the problems of behavior, which make us feel and act like inferior second-class passengers in life, are no more than the results of our failure to develop the both emotional and physical self reliance; we retain from childhood the mistaken expectation that others should "hold up our pants" for us emotionally and physically and be interested in as well as responsible for our welfare.

3. That leaning on others emotionally or physically is a child's way of life. We should not permit this habit to follow us into adult life, since dependency is the root of all feelings of inferiority. Dependency generates the feeling of second-class citizenship. Out of this grows the habit of competition, envy, making comparisons and similar mistaken

compensatory striving that we create in our effort to assuage the pain of feeling second class in relation to others. Humiliating feelings of inferiority produce the gnawing, distracting, disruptive, destructive craving for personal recognition and prestige, with its inescapable fear of failure.

4. That unhappiness, loneliness, neurotic symptoms, crime and similar distresses arise directly from this unresolved habit of leaning and depending on others whom we immediately feel we must try to control, rule, dominate or exploit for our own benefit, since we cannot otherwise support ourselves physically and emotionally.

5. That only those who are self-reliant emotionally and physically can function as adult human beings able to cooperate with other adults, because life demands that we be useful and productive or, as Adler said, to "be a help and not a burden."

6. That the inadequate responses of envy, greed, competition and sabotage—with which we try to solve confronting problems of life—are only reactions which would not arise in the first place if we were in the habit of standing on our own feet and were not always trying to find someone on whom to lean and exploit, demanding that they prop us up and hold us there.

7. That defects of self-reliance and the inescapable pain that accompanies them can be changed only when we fully realize that the pain we suffer is but the other-end-of-the-stick of our leaning, dependent, subaltern habits of mind. Our problems do not have mysterious, hidden sources, and we do not have to look far or deep to find the source; we keep stumbling, tripping and falling over it all day long, even though we refuse to identify it as our own childishness.

8. That all human beings are the product of evolution, and that we share the inheritance of all human potentialities and are equally based in evolution. Each can evoke his store of potentialities to shape them into his own creation and discover his own reality. Each is his own architect. Whatever one human being has done can be done by others. Creation is a built-in attribute of each of us. It waits, however, for the awakening touch of self-reliance to shape its parts and aspects.

In substance, the feeling of being deprived is the memory of the old pain of self-pity, which we experienced as children when our desires were frustrated. As memory of old pain, we conjure it up out of our mind any time we make a comparison and feel someone is getting along better than we are. We use this pain to stimulate our competitiveness and our infantile acquisitiveness, so that we will take some action and not let others get ahead of us in life. We evoke homicidal, or self-destructive, feelings and use them to right the wrong we fancy has been done to us. But this destructive feeling is nothing more than the old habit of mind we developed in childhood *visa-vis* our siblings. It has no relation to actual deprivation any more than we can have actual pain in a severed limb. Dependency always degrades. It degrades by mutual enslavement both the dependent and the one on whom he leans. Both are equally guilty of dependence. The individual who is physically and psychologically self-reliant will not allow anyone to lean on him, as it would result in his enslavement if he permitted it. It becomes evident, then, that the one who leans and the one who allows himself to be leaned on are equally lacking in self-sufficiency. They are in a kind of mutual admiration society, which amounts to a conspiracy to exploit each other. Both are in a condition of second-class citizenship, although one may imagine himself mistakenly as the strong one in the relationship. The fact remains that they degrade, inhibit and enslave each other and that, in such cases, "two is less than one."

Dependency, we must remember at all times, is most of all a habit of mind; it is an habitual approach to confronting problems in which we look outside the self for answers and support instead of finding our own inner direction. Dependency masquerades in an infinite number of ways, so that it can appear to be something else. It can even masquerade as its opposite! In contrariness, it pretends to be self-determination and behaves as if the person had a mind of his own instead of being merely negatively dependent on, and in rebellion against, what is expected of him. With the distortion they bring. But as long as we have not identified the masks they wear, we cannot escape being a victim of them. Our most important task is to maintain constant watch and unmask them as they arise. Habit never rests. When the leaning individual is confronted, he is helpless and must search for someone on whom to lean for help in the solution of his problems. Looking about for assistance opens him to all the evils of suggestibility and uncertainty. He vainly runs from one person to another, like a lost dog at a parade looking for his master to lead him safely home again. The dependent, enslaved mind dares not stand alone.

The free mind, on the other hand, is not distracted by the need to find a master on whom to lean. It moves spontaneously on target to deal with the situation. Its function is automatic because it has not been contaminated by the habit of wishful thinking; it is content to look directly at the What Is of the here-and-now and is able to deal with things as they are—not as they ought to be in some idealized but nonexistent situation. The free mind is not trapped by a desire to edit, escape, distort, change or evade what it faces and thus postpone movement or the solution of the problem. It has no need to take endless thought and fall into a quandary in which the mind consults the mind about the mind. It does not need to look outside itself for either help or stimulation. As we have seen earlier, the free mind manipulates impersonal circumstance—not people. The leaning, dependent mind, however, is at the mercy of outside stimulation and outside support. Every voice it hears is magnified into the voice of authority, which must be obeyed. Each suggestion becomes a command, and every person becomes ten feet tall. This abject suggestibility condemns the individual to the role of a subordinate, and he is subject to all the commands tossed at him. The opinions of other people are as a missile—and he feels himself the only target.

The dependent mind is in a constant state of near exhaustion as it tries to decide which voice, command or suggestion to follow and how to respond to the welter of conflicting claims relentlessly made upon it. It is in an endless wobble between positive and negative seduction. The individual in a state of positive seduction abandons himself uncritically to a particular master or course of action. He believes that he will find security if he continues to cling to something stronger with blind devotion. He becomes a true believer in the one he deifies. He holds that one wholly responsible for his personal happiness and plans to move in on this benefactor as if he had found a rich uncle to be exploited. But all situations rooted in leaning and depending on others result in disappointment. You can't feel let down unless you have been leaning on! Others refuse to carry us on their backs for long unless we pay them well for the ride. We are quickly dropped if we fail to make the situation profitable to those around us. The resulting disappointment becomes rage at the frequent frustrations, and this confuses the dependent mind. Out of an effort to retaliate, it becomes negatively dependent to others in the hope that it can escape its own habitual suggestibility. This results in what we commonly recognize as stubbornness, which makes the situation worse. All resistance only

deepens our dependence on the thing we are resisting. Fighting only ties us to our enemy. To free ourselves, we must "let go" and "walk on."

The Child:

- *Depends on and clings to parents and other authority figures*
- *Has dominance-submission struggle against others by negative or positive means and strategies; competition for personal recognition (prestige)*
- *Tries manipulation and exploitation of people by positive and negative strategies*
- *Is a consumer of goods and services produced by others*
- *Escapes responsibility by putting own center-of-gravity onto others; negative-positive obedience (conformity); puts other heads higher than his own*
- *Has a begging attitude toward life (life owes him a living and happiness)*
- *Habitually "saves himself" at the expense of others; the withholding attitude toward life*

The Mature Adult is:

- *Self-reliant*
 - *He improvises solutions*
 - *The job is his only boss and is the sole target of his attention*
 - *Non-attached and therefore non-competitive*
 - *Self-motivated in relation to confronting circumstances*
 - *Manipulates the impersonal circumstances and things of life instead of*
 - *manipulating people*
Producer of goods and services
 - *Center of gravity inside self*
Puts no head higher than his own
 - *Contributing, inventive attitude toward life*
- Habitually "spends himself" in useful ways*

These moments of getting he enjoys and tries in various ways to increase their number. At a very early age, he finds that crying brings adults into his service when he is wet, hungry or bored. He also finds that smiling holds the attention of the adults who have the power to bring him benefits. He smiles when they pick him up and cries when they put him down. Thus each of us begin the basic habit of our life, the habit of manipulating people. We spend most of our childhood on the path from point A to point B developing our political skill in exerting influence over adults to get them to vote for us. And it is from this root that we have the neurotic acquisitive desire to make a good impression on others. It is at this point of our life that we get the idea that we must habitually lean and depend on the good opinion of others and fear their disapproval.

This path from point A to point B serves the needs of the child, but it spells disaster for us if we continue in this way after we reach physical maturity. The work of the outside world demands that each of us be self-reliant. The human animal is the only one prone to make this mistake and thus remain trapped in persisting infantilism. Nature puts her other animals on their own very shortly after birth. Kittens nurse greedily for weeks in the beginning as they are on the A-to-B development. But their tiny teeth begin to develop and get longer every day. Nursing her babies becomes painful to the mother in direct proportion to the length of the baby teeth. Her answer to that is to cut down gradually on the nursing time for her babies. Their efforts to persuade her to extend this time bear no fruit. All she does is to offer them solid food and in her own way suggest that they learn to go from A-to-C and stop bothering her for food. They resent her rejection of their dubious affection, and finally their hunger drives them independently to learn to eat solid food. But the human animal spends approximately his first eighteen years leaning and depending on adults who continue to prop him up far more than is necessary for his welfare. Most parents continue to serve their children long, long after the children are old enough to do things for themselves. Civilization conspires to keep us on the path from A-to-B-to-C instead of liberating us. And thus it is that many are mistakenly encouraged to lean and depend and expect support from others as if they were still children.

Most of us had siblings with whom we were constantly involved, trying to maintain our pecking order to see that they did not get any advantages over us and that we lost none of our own. We were always under the shadow of some adult authority and there was never a time that we had our own full initiative about anything! Anything we decided was no more than a decision between Tweedledee and Tweedledum, since our parents had set the overall limits in the beginning. The thought of having freedom or having initiative as well as full responsibility for our activity was farthest from our mind! It is at this point that most of us make the fatal decision to continue on the path of conformity. In early life, we conformed either positively as good children or negatively as bad, delinquent children who did everything just in contrary reverse obedience. In both or either case, we were hanging on to one or the other end of the stick—obedience. Our dependence gave no other choice, of course. Our fear of the unknown is a strong force of inertia that tends to carry us along in the same old direction of conformity! Those who lacked anything to disrupt this inertia simply coasted or slid into; physically adult life without being aware of the passage of time and found themselves housed in adult bodies—but with the same old dependency habits of a child! They were unable to act with their own full initiative. But life as an adult permits nothing less than full personal initiative of us. Those who developed initiative in adolescence were I fortunate in their choice of parents or surrogates when they were born. Adults who are themselves emotionally mature have free minds and do not play dominance submission games with

their children, so that their children have a chance to develop initiative. You have to start free to end free! So children of such parents have not learned to struggle against their parents and others for some useless dominance and are not interested in games of one upmanship. Their transition from childhood to adult life is not a stormy series of defeats and struggles against outside authorities. It is a quiet growth in self-confidence in which they learn that there are few irremediable mistakes, and they regard a mistake as nothing more than a friendly invitation to keep trying—not a loss of love, approval and prestige, or as a humiliation to be avoided at any cost.

Those of us who have been caught in the net of conformity, however, have a wholly different picture of life, filled with struggle, fear, humiliation, envy and the endless hungry craving for personal recognition that never leaves us. Even when we are feeding it! And this presents us the answer to the second question! This eternal hunger for personal recognition, which is sometimes mistakenly called by a sick title, The Need for Love. Exactly those who most of all need to give up this infantile striving for outside recognition they call love are those who find it most impossible to imagine enjoyment in anything apart from being the center of attention. They fly like moths around a candle until they fly into the flame to end the torture of enslavement.

In truth, there isn't much time during day or evening when we have the need or opportunity to exercise full initiative on what we do with our energies. Most of our initiative is abdicated in the above situations, and we pretend that people in general are going to show the same parental warmth and eagerness to program and advance our welfare as our parents did when we were children. Alas for us!

But as adults, we may not abdicate our initiative at any time. Just as we would not lay down our pocketbook and not watch it while we do something else, we may not lay down our initiative and turn it over to someone else to exercise for us or in our default! We are born alone, we live alone and we die alone! No man can escape this fate. That is exactly why we have been given this initiative, so that we have something on which to depend—when we no longer have parents on whom to lean!

It is exactly this angel with flaming sword who blocks the Eden of his dreams! He would love to be a hero and do independent, heroic deeds; but since no actor ever bothers to play to an empty house, he can't imagine doing it unless he is the center of attention and is guaranteed his reward. There has to be someone standing in the wings to pat him on the head and say, "Nice doggie" when he comes panting off the stage! As a child he had his parents, his siblings, his teachers. On the job he has the boss, his fellow workers, and at home his wife; he firmly believes they care and have nothing more rewarding to do for themselves than to keep watching to applaud his act. He counts on them to give him Brownie points or Green Stamps for his good deeds, and be emotional over his defeats! He lives in an emotional fog of wishful thinking that Big Brother (the boss) will single him out from all others for a reward and put his head higher than his siblings on the job! The fact that he labels them as threatening him with being cut off from those around him probably constitutes the basic reason why it is so difficult for him to give up his old way of life. This is obvious with alcoholics, drug addicts, gamblers and similarly trapped individuals. It isn't that they are so much in love with their addicting agent—liquor, drugs, horse—sit is simply that they can't manage to live without the good or bad Brownie points they are accustomed to get from their pals who share the same addiction. Their whole social life is made up of others who have made the same conformist mistake, and they engage in constant sibling rivalry and the amusingly painful games of one up-manship with these individuals. Conformity is a way of life in which one can escape his own initiative and responsibility for creating his own happiness. The conformists lean on Lady Luck or a mother substitute. People imagine that the self-sufficient person is aloof, cold, unsympathetic, disinterested and unfriendly toward those more dependent and less fortunate than he. But exactly the contrary is true. If this were not so, then there would indeed be no advantage to giving up playing infantile games of one upmanship. The fact is that we cannot begin either to enjoy our own inner capacities, association with others, or the world around us until and unless we have liberated ourselves from our leaning, dependent, derivative, enslaved, imitative, competitive, subaltern, childish habit of mind. No self-respecting life can exist when we are attached and merely an appendage of someone else, since "when they take snuff we also have to sneeze." It is difficult to see how we can believe freedom is something to be avoided and believe that it would surely lead to loneliness and isolation.

He is free to be a friend to people regardless of whether they are on speaking terms or not with each other. Since he does not seek to win rewards from them, he has no fear that they can hurt him. It is only when we seek benefits from others that we fear or hate them. Only our dependent acquisitiveness spoils our relationships, when we approach our friends to get goodies from them and fear they may hold back on us.

When we are independently mature, our association with those around us will be free of any competitive attitude on our part. We will find no need to struggle for dominance and fear or resist submission. A person who approaches life with a self-reliant point of view puts no head higher than his own and therefore has no reason to be envious or obediently follow the heels of a pacemaker. Since he has no need to prove himself to anyone or to show off his personal superiority in order to win praise or admiration, he is like a good card player who does not care what cards are dealt him since his fun lies in the free play he improvises in the playing of each hand. Each game is its own reward and he seeks nothing outside of the unfolding of each hand as it is played into the hands of others. He enjoys the whole experience and all that his partners do as well. Since cooperation can take place only between equal partners, neither of which was abdicated his own initiative to the other, it is so rare that we seldom see it. But there is no relationship that is fit for a human being short of full cooperation. There is no such thing as a good master or a good slave. Cooperation is a joyous affirmation of the full initiative of oneself and also that of every other person. Another kind of cooperation is possible as with oarsmen who stroke in unison to accomplish their tasks. Each pulls equally and with exact timing to each other to be effective. To accomplish this kind of timing each has to have his own inner consent and full initiative. He does not feel dominated, obedient or a second-class citizen. Here again, the participants do not have to like each other on any personal basis. That is irrelevant to releasing his own energies, as he is not dependent on them for approval. He has to satisfy the needs of his own life—first! It is not his job to please others first! And then use that as an excuse to neglect his own production. We please others best—and best satisfy ourselves—only when we have done our own job fully and thus fulfilled our own potential. We destroy ourselves and serve others least when we go along weakly with their schemes in a pretense or pretext of cooperation. All are cheated by that approach. Such going along leaves us feeling deprived and unfulfilled without enriching others.

It should be evident now that there is no trace of loneliness or isolation facing the person who gives up playing dependency games of mutual enslavement and learns to stand-alone. And it is equally evident that fun and the real

enjoyment in life only begins when he is able to give up the restrictive subordinating bounds of childhood and engage in freely cooperative activities with the real things, people and circumstances. The person who is crippled by the infantile games he plays can only go as far as such games allow him to go in life. It is useless to send a boy to do a man's work. A man's work cannot be done by anyone—unless he has freedom with its full awareness, intimacy and spontaneity. And as far as the greatest of all fears is concerned—the fear of loneliness—we are only able to be free of this fear, once and for all time, if we find our own center-of-gravity and personal initiative. Aloneness is freedom from-dependence! Loneliness, on the other hand, is the dependent lost child crying as it searches for the parent or baby sitter it has lost and cannot find. If it is fully understood that self-reliance is a starting point, as well as middle and end point, for our life, and that anything less than full personal initiative is the source of all our pain. But in truth, a competitive approach to life narrows our whole view of life and the world. It blinds us to anything outside the narrow goals we set for ourselves. Competition is conformity to a pattern, and conformity breeds stupidity, narrowness, bigotry, idolatry and other forms of exclusiveness. This explains why a highly ambitious person seems to be a self-centered bore who has only a superficial contact with life around him. He has a hypersensitive ego and his pride or vanity is easily hurt. But he is, in reality, quite dull and insensitive to anything apart from the main chance he hopes to exploit to achieve his goal. And when his goal is reached, he finds himself at a sudden loss to know what to do next or what further direction he should follow. The self-reliant person who is not trapped in competitive games of one upmanship and enslaved by playing `useless games of mutual manipulation does not face this stultifying dead end in life. He has learned to live his life on the Grazing Principle, without set, compulsive goals to follow or outside authority figures to obey and placate. He follows a much deeper law which operates without any effort of will on his part. It is the law of the inner gleam, or spirit, and it operates without him having to take thought or make it work. It is as automatic as swallowing. Adler used to say, "If you had to have a rule for swallowing, you would choke to death." The Grazing Principle is at the root of all the great discoveries, and it is the path of our enlightenment. It might be called "horse sense," since every horse is a fine exponent of the principle. If you turn him loose on a roadside, he begins to graze immediately. He sees a clump of grass and starts to eat. While he is nibbling this clump, he sees another not more than a half-step away. He reaches for it and, as he is cropping it, his eye falls on still another clump just a short step ahead of him. And that is all he does all day! But by nightfall, he is miles away from where he started. Without any thought of "getting ahead in life," he has moved into new grazing areas continuously. And most of all, he has enjoyed every minute of the process. No fuss or anxiety. No need for rewards or recognition from outside himself. His moment-to-moment fulfillment has been its own reward, and he has no dependence on anything at the end of the day to pay him for his effort. The person who is truly an innovator, or creator, in any art or science must depend wholly on the Grazing Principle to lead him into, new pastures and discoveries. The conscious, planning intellect is quite powerless to free itself from conditioning of the past. It cannot escape old habits of thought and cross into the Promised Land itself. If we do not trust the Grazing Principle in us—our intuition—we cannot do anything except shuttle back and forth within the limits of the safe old formulas of the past. The self-reliant person, who is nonobedient and nonsubmissive to conformity, old habits and the worship of authorities, lives each day in this condition of spontaneous awareness. His intimacy with the existing moment keeps him in a state of discovery. Each moment is new and never repeats itself, regardless of what seemingly monotonous job he may be doing. Competition enslaves and degrades the mind. It is one of the most prevalent and certainly the most destructive of all the many forms of psychological dependence. Eventually, if not overcome, it produces a dull, imitative, insensitive, mediocre, burned-out, stereotyped individual who is devoid of initiative, imagination, originality and spontaneity. He is humanly dead. Competition produces zombies! Nonentities! Competition is a process or variety of habitual behavior that grows out of a habit of mind. It originates from our need to imitate others during early childhood. But it is a sign of persisting infantilism if it is still dominating us after adolescence. It is a sign of retarded psychological development, a persisting childishness of "Monkey see—monkey do." We are trapped in imitation. Once established in orbit, as an habitual way of looking interpersonal relationships, it contaminates all our relationships. It becomes a way of relating to the world, her people and to confronting situations. Competition a killer because it deprives the individual of personal initiative and responsibility.

Initiative is the most highly prized of virtues. It is a vital necessity for everyone, since all human problems demand activity. Human problems do not get solved where personal initiative is lacking. Self-reliance is not possible without initiative, and one cannot fulfill his own potentialities unless he is both emotionally and physically self-reliant. Nothing can take the place of personal initiative in the life of an individual. It is for this reason that we place such high value on initiative and on the individual who has developed it.

Initiative is the opposite of competition, and one is the death of the other. Initiative is a natural quality of a free mind. It is wholly spontaneous and intuitive in its response to confronting situations as they arise like the thrusts of a swordsman. The free mind allows one to be an inner-directed person whose responses in action are automatic. Competition, on the contrary, is merely an imitative response that lags behind while it waits for its direction from someone whose head appears to us to be taller and who has been chosen by us to set the pace and direction of our activity. In short, initiative produces spontaneous action, whereas competition produces only delayed reaction to stimuli from a pacemaker! Competition grows out of dependence. It imitates initiative in a deceptive way and thus clouds our understanding. The competitive individual trains himself to outrun his pacemaker, and we may imagine from the result that he is enjoying the fruits of initiative. He often develops much skill so that he appears masterful and competent. As a result of his success, he is often put in a key position where he must originate and organize policy in an unstructured situation that demands independent, imaginative, original planning or activity. In such situations, he cannot function inventively, since he has trained himself only to outrun or imitate existing patterns; he has no freedom of mind to create or improvise new forms. He spends his working days in a bind or trap. As we have said, the competitive person makes pacemakers out of those he sees around him and puts their heads higher than his own. He abdicates his own birthright doing so. Having abdicated his own initiative, he then begins the struggle to surpass those he places higher than himself. Thus he grows blind to his own inner potentialities and, in time, is fully under the hypnotic influence of his self-elected pacemakers. He feels hypnotized by them. He enters into a condition of total dependence on outside direction in the sense that he uses others as if they were seeing-eye dogs to guide him. He dares not use his own intuition or spontaneity. Thus, he is in a state of continual irresponsibility, exercising no mind of his own and merely reacting to others. It is he who sneezes.

It is evident that the habit of competition is based on, or linked to, another habit—the habit of making comparisons! We either compare ourselves as above or below others. We fear those we imagine are above us because we regard them as authority figures who are in a position to block our progress or punish us. We fear those we fancy are below us lest they somehow displace us in an effort to get above us. Thus life appears to us as just one big, dangerous game of one upmanship in which we always stand amidst enemies against whom we must somehow rise and triumph. Or so we imagine it to be.

The built-in hell of the competitive person is that he stamps himself in his own mind as second-class, lacking initiative and originality. A follower! It is exactly that feeling which relentlessly drives him to compete. The self-reliant person feels no desire to compete or otherwise prove himself, either to himself or to others. In short, all competition is second-class or derivative behavior; a back without a brain, incapable of finding its own way or choosing its own objective. It must lean and depend on the pacemaker of its own envious selection. Comparison breeds fear, and fear breeds competition and one upmanship. We believe our safety depends on killing off the one above us by outrunning him at his own game. We have no time to enjoy any game of our own making lest we lose ground in our race against others for status and preferment. And we may not rest lest those below us steal ahead in the night when we are not aware. The higher we rise, the greater will be our fear of falling. And so we are fearful regardless of whether we win or lose the daily skirmishes. The ambitious, competitive individual, then, is an unfortunate who is still trapped in the childhood desire to become the favored child. He stands with his begging bowl before others and pleads for their approval. He will run, jump, steal, lie, murder or do anything he feels is necessary to do in order to win the praise he seeks. He must somehow impress and thus possess the head that he puts above his own. Since he still views life as a child or as a second-class citizen, all his efforts to get ahead only serve to confirm his habitual way of regarding others and tie him to them. He continues on this path until someone can help him to break the hypnotic spell that binds him by showing him what he has been, and is, doing. One of the basic, emotional attitudes that underlies competition is the feeling of hostility; there is no such thing as friendly competition. All competition is hostile. It grows out of a desire to achieve a position of dominance and to enforce submission over others. The desire for dominance, in turn, arises from a desire to use and exploit the other person, either psychologically or physically.

This desire to exploit others puts us at cross-purposes with others. We disrupt cooperation and disturb others by either active or passive means. We insist on changing the rules of the game to put them at a disadvantage and to give us a preferred position. We are easily irritated if things happen in any way but the way we want them. Those we cannot find use for appear only as boring, and we want to ignore or belittle them. We feel comfortable with others only when we have a favorable situation and others look up to us.

The competitive individual is always a poor sport. He cannot stand any situation long in which he is not ahead of others. If he feels he cannot win, he becomes a spoilsport and wants to ruin the game for others. Or he loses courage and interest in the game, so that he retires from it. Or he will only play those games of function in those situations in which he stands a good chance of dominating.

The spirit of competition is the opposite of the spirit of play. The competitive person is incapable of play for the sake of play because he must win or make a good impression. This is easy to see with those who play cards. The competitive card player always wants to win. He groans or is in misery if he is given a bad hand in a deal. He becomes bitter and filled with self-pity every time he loses a trick and blames others for his bad luck. If he gets a good hand, he gloats in a superior way and tries to make other envious of his good fortune. For him, the whole game only an exercise in hate; he will cheat to win if he dares. With him, winning, not playing, is all that counts. His pleasure is to see exactly what fascinating patterns emerge as the game is played and where he can fit his cards into this changing, developing flux of circumstance. He plays intuitively and without any fear at all, since he is free of any need to win or lose. His whole mind is free to enjoy whatever happens, and he can take any risks he likes with his plays or follow any hunch he may have as to how to play his hand. His only goal is to see what happens—to explore and discover potentialities, not to prove himself.

In summary, the competitive person operates out of constant fear. Fear always limits and degrades us. We can never achieve our potential ability in the climate of fear that competition breeds. Dependence leads to fear; fear leads to comparisons; comparisons lead to competition, and competition eventually destroys us by degrading us to imitation, conformity, infantilism or mediocrity. Dependence and imitation never lead to creativity and independence. Freedom comes only when we put no head higher than our own.

Stage fright is an excellent example of being trapped in the Double Bind. A person who is dependent on the good opinion of those around him fears making a speech; he is afraid that he will not impress the audience favorably and they will not love him. He prepares his speech and finds he is able to do it without faltering at home or before his family. But when he stands before his audience, it suddenly goes out of his mind and he cannot recall a word of it. He merely stands and trembles.

It is obvious to us what has happened. He didn't really want to make the speech in the first place as it represented a possible loss of esteem if he did not make a big impression. He merely wanted attention. When he finally faced the sea of strange faces, his full attention flew to the pursuit of his favorite rabbit; his desire to make a good impression and win personal recognition. Thus his mind is a blank as far as the content of his speech is concerned. He has no psychic energy available to put on the task he came to do—to make a speech. It is most important for us to remember something each of us knows but is apt to forget: the mind cannot pursue two targets simultaneously! The mind behaves much like an electric circuit in that it is either on or it is off. There is no halfway with us; it is either yes or no. We often say, "Yes . . . but. . ." And this always means no!

Free Mind:	Enslaved Mind:
Active-Productive	Passive-Receptive
Creates	Seeks to "become as a God"
	Be a "big shot"
Gives	Takes
Initiates	Has begging attitude:
	" Please love me"
	Conforms
	Makes envious comparisons

Ad libs	Has leader-follower illusion
Is nonattached	Is suggestible: Positive-negative Feels put back Seeks moral support Begs personal recognition
Has no desire to impress	Desire to impress Great expectations Leans on opinion of others Superiority-inferiority feeling
Has center-of-gravity inside	Has center-of- gravity in others
Has spontaneous activity	Follows rules in cookbook
Improvise	Imitates
Sea reality	Sea appearances

*Emotional Dependence is the craving for recognition above others—the desire to dominate, to impress, to influence, to exploit—and leads to "The Double Bind" or "Chasing Two Rabbits at Once".

Free Mind

The Free Mind is unstructured and without forms, convictions, ideas, conclusions, bias, conditioning, attachments, judgments, ideals, hopes, likes, dislikes, reverence, obedience or any other precondition. It is similar to water in that it can flow into and around everything regardless of shape or size; it fits into anything. It acts spontaneously without any effort of will by us. It responds in a flash without our "taking thought" and meets problems in unstructured ways (original). It ad-libs answers to problems in an inspired way. The Mind (Spirit) refuses to be enslaved by our own wishes or the command of others. As Spirit, it behaves as the wind which "bloweth where it listeth, and thou hearest the sound thereof but canst not tell whence it cometh, and whither it goeth." The Free Mind manipulates circumstance and things, not people. It refuses to crowd itself into old forms, traditions, customs, conditioning. It deals instantly with confronting problems without hesitating for deliberation. (The first guess is probably inspired and, intuitively, the best one.) The center-of-gravity lies within itself; never in outside authority ("Be a lamp unto your own fat"). Puts no head higher than itself; maintains first-class citizenship visa-visa all others. Matter-of-fact, live-and-let-live relationships with others. Is nonjudgmental. It makes no invidious comparisons, beliefs or value systems for itself. Views reality unedited and unlimited.

Enslaved Mind

The Enslaved Mind leans on crutches of praise or blame, seeks approval and shuns blame. Leans on the opinion of others, tries to manipulate others by creating a good impression. In hypnotic obedience (suggestibility) to others. Negative-positive reactivity to the control of others. Either submissive or stubbornly negative. Allergic to people. Puts other heads higher than own. Feels self as a second-class citizen. Habitually makes invidious comparisons. Feels either superior or inferior as a result. Hypersensitive feelings. Easily hurt and feels others should protect his feelings and welfare. Make them responsible for his unhappiness. Competes habitually for status—to be one-up on others. Rivalry traps him in endless envy and feelings of being deprived. Habitually has the feeling of poverty. Fear of failure. Seeks rewards and assurances from others. Habitually withholds self (saves self) in search of the illusion of security. Wants others to protest him. Seeks special privilege.

Dependence usually expresses itself in positive conformity, submission, and obedience. Most people are eager to obey and thus escape all personal responsibility. But dependence can just as easily express itself as negative conformity in blind disobedience. Such contrariness is very attractive to some individuals, since it is often mistaken for self-reliance, independence, initiative! The rebel certainly fancies himself as a strong character, 100% self-determined, a free mind and a free spirit who is acting wholly on his own. He cannot be reached in his under standing because of this self-deception. This explains why neither punishment nor kindness has any effect on the criminal, the addict and similar delinquent, the alcoholic. Rebellious individuals are, in fact, caught on both sides of the coin of conformity; both negative and positive. They are in positive obedience to the code of their gang and in negative obedience to the pressures of the community! Thus they have nothing that resembles independence, self-reliance, a mind of their own. The rebel is under a kind of hypnotic illusion in which he sees himself a white knight on horseback fighting dragons. Thus rebels are able to hide their timidity, fearfulness, dependence on the opinion of others from their own awareness! The more their situation worsens, the more they toughen their habitual negativity and thicken their skins to create a deadlock! The irresistible force and the immovable object come together. If a rebel ever had any inkling of a mind of his own, it seems to disappear. He remains abysmally negatively obedient to external pressures right up to his own destruction. In short, the rebel is a living stalemate, in total dependence on the outside environment and unable to pull out of the trancelike state in which he finds himself. It is easier to understand such negative obedience if we see that these efforts the rebel is making are those of a child who wants to be a show off and win the approval of the parent but has failed to get the desired attention. In resentment and discouragement, he finds that he can get their reluctant attention just as well, or even better, if he gives them the hot foot when they do not look at him.

The average person is addicted to positive approval and cannot understand the lengths to which these others go just to be noticed. Any kind of notoriety is preferred by them to being overlooked. Criminals often clip press notices of their exploits and proudly treasure them as if they had made contributions on the useful side of life. Their feeling of insignificance is so vast and their desire for recognition so great that they will endure any kind of hardship or humiliation just to become the center of attention, if only for a few days or moments. Rebellion against outside authority—or shall we say, the illusion that there exists such a thing as outside authority—exists in a person only as long as he has not discovered his own inside authority! Until a person has discovered and dares to follow his own inner gleam, we may be sure of one thing: he will be leaning in either negative or positive dependence on someone outside himself! What else could he do if he has not developed self-reliance and not learned to stand independently? It is estimated that about 90% of the people live in positive dependence, in conformity!

Open revolt is relatively rare, whereas hidden revolt is pandemic. It includes pilfering, shoplifting, malingering, negligence, chronic lateness, sleeplessness, nervousness, psychosomatic ailments, nail biting, nose

picking, disorderliness, and every other asocial or antisocial compulsion that exists. Everyone who does these things knows only too well that such activities are a way of secretly thumbing one's nose at parent figures and their surrogates. The habit of rebellion and the accompanying, or implicit, self-sabotage is the revenge of a dependent individual against social demands which he cannot meet as an emotionally mature person. He tries, in effect, "to shame his parents when company is present" and thus to humiliate them, as he feels he has been humiliated and disciplined by them. Positive obedience is fully as damaging to the individual as its idiot-twin, the habit of rebellion. And we must remember that we cannot have one without the other being present in submerged form. The delinquent is overtly rebellious but hides from himself his innate dependent submissiveness! And the openly submissive person betrays his rebellion by myriad forms of negativity, resistance, animosity, evasion, ineptness, clumsiness, apparent incompetence. He acts out the appearance of "I cannot" when it is evident to others that "he secretly wills not to participate in a useful way." The habit of rebellion, then, is the price everyone must pay—through the nose—if he lacks his own authority, self-reliance! Rebellion is the evil smell of decayed self-reliance and is an inescapable symptom. The greatest mistake is to try to get rid of the habit of rebellion by bringing up heavier artillery, the fire power of authority, to try to break the will of the rebel. That only serves to develop his skill to resist pressures and drives him deeper into negativity. There is no way to break a human will and at least from the outside.

The only hope for a rebel is to face the fact that he is a patsy; he is in the position of someone who habitually works—like Rip van Winkle—for others, but without being on their payroll and getting any profit for himself! Or as the labors of Sisyphus. Sisyphus was a Greek god condemned by Zeus to roll a stone to the top of a hill. It took him the whole day to roll it to the top, but when he let go of it at night, it rolled to the bottom of the hill again, and he was doomed to continue this for eternity.

When—and only when—the person realizes that his habit of rebellion is a curse that has not been laid upon him, but one that he is holding on to as if it were great treasure—then he can let go of it. The trap will open by itself. As long as the rebellious person fancies that he is giving a masterful performance and is the whole last act of Aida all by himself, he is getting subjective satisfactions from his dramatics. When he sees for the first time that he is more like a ham actor—playing to an empty house, with himself as his best and only audience, then he begins to stand on his own feet and see himself in his true perspective. As a leaning, dependent, juvenile, subaltern, negatively obedient person who has not yet found the self-reliance to act his present age.

Hunger and sex are basic biological drives. Each is a kind, or variety, of hunger, and hunger of any kind is a tension that seeks release by fulfillment. What one likes to eat and the conditions under which he likes to eat it is a highly personal choice. The same is equally true of the sexual appetite. This probably explains why both hunger and sex are so highly susceptible to being modified and conditioned by influences from the environment. Tastes in food include almost everything that can be chewed and swallowed, including human flesh, if you happen to be a cannibal. The sexual urge can be satisfied in such a variety of ways that it is boring to catalogue them, as anyone knows if he has read Krafft-Ebing. The sex urge can adapt itself to any form of conditioning as easily as water can fit the shape of any vessel into which it is poured. The sex drive has no inherent goal of its own except to achieve an orgasm. But we must examine it with each individual to discover what other aspects of his personality it clings to and is reflecting in his behavior. Sex is always more than just sex; it picks up other demands, as a dog picks up ticks when it runs in the woods.

Sex is an automatic function, like swallowing or walk; It operates on an on-off basis, depending on the signals sent by our conditioned attitudes to the situation facing us. If this is understood, then we shall see that it operates when it is triggered, but the particular sexual preference is unique of us. Sex and love are not the same thing at all. They can coexist, although they are quite often found apart. We have not been trained to recognize love and hardly know what to look for, especially if it is not the same as sex. The ancient Greeks had no such problem. They recognized two kinds of love and had two separate words for them: agape and eros. We have only the word love to express both of them, although in expression they are worlds apart and never the twain shall meet. As a matter of fact, agape and eros are mutually exclusive; when eros comes in, agape goes out, just as the bird flies away when the cat comes by.

Eros is nothing more than infantile possessiveness. When someone says he loves ice cream, you have no doubt what he plans to do with it. Eros refers to likes, preferences, desires and all aspects of acquisitiveness. It always implies partiality. We prefer the part and reject what remains outside our preference. Eros is a stick that has two ends: attraction and aversion, love and hate, for and against, toward and away—from things or people. It implies a critical, evaluative, judgmental, separative, hidden, faultfinding attitude toward the world and others. The things we love enslave us—and equally by those we hate. Our desire to possess becomes a rope that ties us to the object of our desire; it then controls us in our effort to hold on to it. Eros restricts our initiative and limits it to the exact degree that we wish to own and control the object of our love. Our likes and dislikes, our loves, become a prison of our own construction, and the penalty we must pay for any partiality we may show for one thing or person above another. We cannot free ourselves while we hold on to preferences and make them the monitor of our behavior. Agape is a wholly different kind of love. It is entirely nonpossessive and demands nothing for itself. It does not judge, discriminate, evaluate. It is wholly nonpartisan and is regarded as the attitude and nature of God, who "sends rain on the just and the unjust alike." Impartially, nonjudgmentally, uncritically! Perhaps the words of Lao Tzu—as interpreted by Archie Bahm—can give us some inkling of what such love is like.

The intelligent man is not wishful.

He accepts what others wish for themselves as his wish for them.

Those who appear as good, he accepts,

And those who appear as bad, he accepts;

For Nature accepts both.

Those who appear faithful, he accepts,

And those who appear unfaithful, he accepts;

For Nature accepts both.

The intelligent man treats every kind of nature impartially,

And wishes good to one as much as another.

This kind of impersonal interest certainly has no resemblance to the usual, feverish, anxiety-ridden attachment we commonly think of as being in love. It is a desire to see things grow according to their own natural bent, so that

they express their full inner potential without being limited by our demands on them. Agape is free of any desire to have love returned and does not depend on any recognition for itself.

Impersonal love is the only kind that does not have a curse inherent in it. All forms of possessiveness or attachment have their own built-in punishment. Desire cannot be separated from pain and disappointment. Oscar Wilde said that the only thing worse than not getting what we want is getting it. Desire is born out of dependence and the feeling of emptiness it produces. It breeds greed, because the feeling of emptiness cannot be compensated. Impersonal love, on the other hand, arises out of a feeling of self-sufficiency, fullness, capacity, confidence and strength, instead of a feeling of need and poverty. It has no reason to seek anything outside itself. It does not make a hell of its own in which to destroy itself. We destroy the thing we love under eros; we consume and are consumed in the relationship.

The leanings dependent individual, however, finds it difficult to imagine any love other than eros. The person who habitually seeks close attachments, with all their bickerings, mutual controls, hurt feelings, misunderstandings, boredom, banality, cannot imagine how he would get any satisfaction or warmth in a nonpossessive relationship. He is so accustomed to the tensions, anxieties, hostilities, uncertainties of the struggle to possess, dominate and use the partner, that impersonal enjoyment of some thing or person appears flat and flavorless to him. Even though he complains bitterly about the unhappiness of eros, he is most reluctant to give it up. He wants only the good end of the stick but without the bad end coming along with it. Nothing divides and cripples individuals, communities, groups more than the grasping, ambitious efforts of eros. Both its positive and negative aspects—love and hate—are the obvious source of endless friction and unhappiness. We cannot believe this is what makes the world do anything but commit violence! We know intuitively and at once that it is agape that holds the world together and agape that keeps the race alive, certainly not the competitive jealousy of eros! Agape not only causes old men to plant trees, it is at the root of the greatest outpouring of impersonal, constructive interest known to man: Thorstein Veblen's "the spirit of workmanship" Agape is the child making sand castles at the beach. He is wholly lost in the process of what he is doing. He has no trace of self-consciousness and not a shred of need for recognition or outside help of any kind. He is both the doer and the deed! He is the Creator and the creation. His action is its own reward; it is a light that casts no shadow. Agape is love that has no object! It dances just to dance and sings just to sing. It has no aim and no motive!

It is easy to see how different sexual behavior will be under eros and under agape. Eros is the defective love life of the leaning, dependent person, simply because he is incapable of anything more than seeking and taking in his relationships; he is not yet a giver or a doer. Eros is still the child in us that remains at the original nutritional level, using every device—political and physical—to exploit, dominate and possess the object. The dependent person loves anyone who will pamper him and is interested in using eros to replace the emotional and physical support given us originally by our parents. He is incapable of agape and must fall back on manipulation or violence to enslave the partner on whom he leans. He loves the person while he is being pampered but turns to violence the moment the pampering is denied him. Thus the dependent person hates the one he loves. A man killed his sweetheart. When asked why he did it, he said that she wanted to leave him, but that he loved her so much he couldn't stand the thought of someone else getting her. Such crimes of passion and rape are easily understood as expressions of eros. And eros is obviously behind sadistic-masochistic attachments, as well as similar mutually exploitive sexual relationships.

Eros is prone to all forms of pathological distortions, and it easily forms possessive-dependent relationships on any level. Some seek sex with children, as described in the novel *Lolita*, since they believe children are more easily dominated and used. Or they seek relationships with members of minority groups, in the hope that it will be easier to maintain an easy position of dominance over them. Some who dare not approach others have sexual relations with an object which they steal from the person they overvalue. The lack of emotional self-reliance always finds some way to use the one it leans on. If we feel we cannot stand alone, we always seek some false security in trying to make someone else our contact person. We expect them to love us and be our seeing-eye dog who leads us to salvation.

We must examine the area of friendships in the light of eros and agape. Since most of us are leaning conformists, we must expect that most of the friendships in the world will be based on fear and a competitive desire to use each other for personal advantage. Agape, however, is impartially friendly and plays no favorites. It has no need for partisanship and therefore is not to be found among those people huddled in fear like puppies in a basket trying to keep warm. Agape love is not for hire!

We have explained that agape is the lifeblood of the community. If we only had the easily destroyed friendships of eros, the force that holds society together would soon fall below a critical level and that would be the end of us. We would destroy ourselves out of our own boundless greed! It obviously takes more than old men to plant trees! A predatory society without agape is unthinkable and could never survive. There are many varieties of limited friendships that can exist in which the exploitation and greed are held down by a principle of "you scratch my back, I'll scratch yours." These are pay-as-you-go friendships and keep us on our toes. They are not agape friendships, but they force us to give as good as we expect to get. That obligates us to put something in the pot and not sit on our haunches like kennel dogs and howl complaints if we do not get everything for nothing. At least, we can't approach others empty handed and expect to deal with them.

One of the most common forms of limited-association, or eros friends grows out of having the same prejudices, likes and dislikes, social background, snob values with each other. Clans, political parties, religious groups and similar organizations that exist to promote their own welfare. The more insecure and dependent the individuals, the stronger the tie that binds them.

Close family ties deny growth and freedom to the members of such blighted families, and they watch each other jealously lest one escape the hold the others have on him. Members do not dare move separately or apart without hurting poor mama's feelings. Or each other's feelings, which is even a worse state of affairs.

No one has the right to live vicariously through another. The parents and siblings of such incestuous families destroy each other, because such relationships deny freedom of the spirit. Agape liberates; eros enslaves. There is no middle ground of partial slavery. Those who want to end free or live free must start free! Wishful thinking cannot change this fact.

The majority of marriages are made unhappy by the myth of romance. But there is another factor that presents

endless trouble: the fear and distrust between the sexes. Now we can show how it is used for warfare in marriage. The fear that exists between the sexes gives rise to a struggle for dominance as to which one will have rule over the other. This gives rise to the leader-follower, or master-slave, relationship. The independence of both individuals is lost in this struggle wherein one tries to sit on the other. Their fears of each other are increased as each wins bloody victories over the other. It is commonly described as a battle to see "which will wear the pants."

Most marriages in our civilization begin with the illusion of romantic love. The best definition of romance is: the desire to be pampered. Pampering is the desire for personal recognition. In short, it is evidence of persistent infantilism and a lack of self-reliance. It is the desire to "expect from another." It is the opposite of the creative attitude, which "gives out" rather than "sucks in." In romantic love, each one expects to "get" happiness from the other. The partner is supposed to pamper him. Both sit and wait for the other one to get busy. A row begins when the show doesn't start on time.

The infantile attitude toward marriage is almost unbelievable. We can only guess at the extent of it when we realize the number of love stories that are ground out and consumed each month for books, periodicals, TV, radio, movies and the like. People would not buy such stuff if they did not believe in its probability. We find no such sale for fairy stories, which are no more fantastic. After stuffing ourselves with such material, is it any wonder that partners resent each other when they find out that marriage is mostly "When do we eat?" and related mundane questions? Brought up on the infantile pablum of romance, a young couple is led to imagine that marriage is a box full of goodies that any couple can buy at the license bureau. They are reliably informed that they can sit down and eat out of this box all their lives and it will never be empty. Marriage is a box, and it can be bought for a few dollars. But it is empty. There will never be anything in it unless the partners put it there! And if they do not want it to be empty, they must put in a lot more than they are in the habit of taking out. But the young romantic who imagined it ought to be endlessly full of goodies institutes a law suit against God and the marriage partner as soon as he discovers the score of the game. He feels swindled. But he imagines the next box he buys will be full even though the first one was empty. Marriage was never intended to do anything for people! Certainly it was not designed to make them happy. People are supposed to do something for marriage. And who wants such a raw deal as that in this age of easy profits? It is advertised as a get-rich-quick scheme. But it is only a gimmick of society for the protection and education of children. It requires the combined work of male and female to make a successful, productive unit in society.

Marriage has little or no relationship to happiness. Happiness is a by-product of a self-reliant, productive, creative way of life. The individual who has not learned to be happy single has just as little chance being happy in marriage. It can never be an escape from responsibility into which infantile adults can flee from self-development. Those who have the begging attitude will find the pickings poor in marriage. Beggars never get rich or happy. The marriage partner is not to be recruited as a baby sitter for an infantile adult. At least, not for long. Surely the most destructive factors that prevent adjustment in marriage are part of the sin of obedience. Examination will show that many evils we hear about stem from the same source. Comedians have practically earned their livings with jokes about in-laws. Mothers-in-law are always pictured as interfering in their children's marriages. Or the children are still under the domination of their parents in spite of being married and having children of their own. The fact that it is so widespread as to be considered a joke only indicates the amount of infantile obedience that persists in the average adult. If the human infant developed as rapidly as other animal babies, our society and its institutions would be vastly different. As things stand, the world is organized mainly to guarantee the survival of the next generation. Adults come off only second best, as is reasonable to expect.

The baby turtle is in business for himself from the moment he is hatched. He never sees his parents and couldn't care less. Most other baby animals are able to shift for themselves as adults within two or three years. But the human animal requires about fifteen years before it is of much use to itself or anyone else. For this reason, mainly, the human animal will always find it necessary to live in a group. For the purpose of mutual assistance for survival. The human infant is a total loss as far as being any help. He must be supported, educated, protected for about a fourth of his whole life span. Someone has to be charged with this responsibility. In most places in the world, this is understood quite well. In most older cultures, a young couple of marriage age are aware of what will be expected of each of them. They know that the tribe, or group, expects them to be a team. He will have the job of doing certain things, and she will have different duties. It is understood that they are about to enter a working relationship and to remain productive! Neither the male nor the female goes into marriage empty-handed. Neither expects to be taken care of at the expense of the other one or at the expense of the social group. The parents of the children usually arrange the marriage, carefully weighing the preparation of the prospective partners' ability to carry out the job.

Most of them never heard of romance. And they would certainly not regard it as any basis for getting married. The real problems of marriage are not whether John loves Mary and Mary loves John. The real problems will always be "When do we eat?" "What do we eat?" "Where do we eat?" "How much do we eat?" "Where do we go when it rains or snows?" "What do we wear?" "Can we produce enough to feed the children?" "Can we train them to grow up to be a help and not remain a burden?"

Society does not give a fig whether marriage partners find happiness together as long as they pay their bills and do their job. And any realistic marriage should begin with this in mind. Whatever happiness the pair may create must somehow fit within the general limits of this picture. They have no chance unless they begin with the facts. All human relationships must be open on all sides for growth. We must hold each other in an open palm. If we give honest weight and full measure, we need have no anxiety. The partner cannot get a better deal elsewhere. If he wanders, he will soon return. The shop that gives the most for the price gets the business most of the time. Free, productive partners tend to grow apace rather than to grow apart! And no law will hold people together unless they are at about the same level of development. We get the kind of partner we deserve, according to our own degree of infantilism. One partner may like to imagine he is superior to the other. But if this were so, why is he hanging around so long? Just out of the goodness of his heart? Well, hardly! Or only for the sake of the children? That is a laugh, too. He or she hangs on for the same reason a cripple hangs on to his crutch.

Marriage, as we have said, is here to stay. Properly undertaken, it can be a fruitful relationship in which both partners can grow stronger in their own potentialities and not of necessity become a rubber stamp. On a mistaken basis, it is a hair shirt, a sweat box, a stranglehold and an endless punishment for our infantilism. The begging attitude keeps us beggars. Obedience keeps us slaves. Creativeness, alone, can free us.

Homosexuality is one of the most misunderstood forms of human activity. It is a scare word; most people are usually blinded by their fears of it so that they cannot make any accurate statements on the subject. They are further confused by seeking the "cause" of it and how to suppress any taint of it that they may sense stirring in themselves. They will either defend homosexuality or attack it vigorously. But they will not trouble just to look at it to see what happens in such relationships.

Sporadic homosexual contact does not constitute homosexuality. Each is a separate world of rituals and observances unique to itself and must be understood as such. The sexual aspect is frequently the least significant factor of the problems homosexuality presents. Homosexuals hate each other! It is not surprising that heterosexuals (usually called straights) do not know this fact. Most homosexuals themselves do not know this vital information about themselves! They are surprised, more than any others, when it is pointed out to them. "Straights" believe that homosexuals "love" each other. Homosexuals also believe this! But if you are familiar with the stormy course of homosexual relationships, it is easy to see that love is hardly the word to apply to them! A different hypothesis is necessary to cover the usual homosexual course of events, to explain the endless suspicion, discord, jealousy and interpersonal competition in such relationships, since they can hardly be called love affairs. A typical homosexual love affair often resembles the relation of a prisoner to his jailor more than it does an affinity for each other based on mutual good will. Years of observation indicate that the attraction, or attachment, which obviously exists between them is based on envy! Envy breeds possessiveness, and possessiveness breeds competition and the desire to dominate, control and enslave. And envy is never for a moment free of hatred and suspicion.

The relationship between homosexual partners seems to endure as long as each maintains his envious dependence on the other and has to struggle to dominate and possess him. It ends when he becomes disenchanted and no longer envies or overvalues the other person. He then transfers his envy to some other target and starts another affair with a new partner. This explains the bitterness that follows the break up of such attachments. Since there was never much basic, impersonal good will toward each other, the break brings violent discord, recrimination and, often, retaliation by the abandoned one.

Homosexuals hate each other, both individually and collectively. They actively belittle and disparage each other, openly and behind the back, and denigrate the achievements of the others. Each wants to be one up on all the others. In groups, the interpersonal rivalry and backbiting is at top form. They fear to approach each other openly out of sheer terror of being put down and humiliated by a refusal. They find much difficulty associating with each other socially, because of this competitive jealousy, which makes a live-and-let-live relationship impossible. Homosexuals have one thing in common: they feel weak and defective in what they imagine to be virility. They feel like second-class citizens but imagine that all "straight" males are born reeking with virility. Their envy is focused on anyone who seems to have this remarkable quality, and they imagine they see it in truck drivers and any leather-handed male, especially if he is hairy as an ape. Their objective is to capture such individuals and dominate them at any risk or effort. No one knows what virility is, of course, but its pursuit remains their prime interest in the chase.

Virility is merely a word! It has no biological basis, since males are males and females are females; nothing can be done to increase or diminish the fact of being what you are born. You are born a male or a female and have all the inborn potentialities of the one you happen to be. But the homosexual's idolatry of virility makes him believe he sees it in the object of his envy. On examination, the virility seen seems rather to be the quality of emotional self-reliance, or initiative. Any male who can hold up his own pants and is not easily touted off by outside influences is idealized as being very "Butch" and virile. Our culture prizes initiative and places it at the top of the list of virtues. Masculinity (initiative) is envied, as it seems to guarantee us a position of one up on others. This struggle for the power to dominate and exploit leads to the game of one upmanship; the game of dominance submission, or master slave. Each tries to put his head higher than the other to dominate. But those who feel permanently defective in initiative and feel unable to dominate by a direct attack, find it possible to win out on top by putting the other person down. It is the old story of Samson and Delilah in which "the weak overcame the strong."

The "romance" that follows the initial capture of the prize settles down to a grim effort to dominate, control, limit, exploit and eventually to cut the other to a minimum. Once the game starts, it does not end until one has humiliated and destroyed the other. He has to do it in order to partially restore his own feeling of self-esteem that were damaged when he fell in love (was put down and felt helpless) with the partner of his choice. Each must take back the initiative he has the partner.

Contrary to popular belief, homosexuals are not much interested in sexual contact for itself! Their relationships are political rather than sexual; they aim at domination and control. This is often most surprising to them since they have no explanation for it when it is pointed out to them that their main interest is the conquest and capture of the "strong one." The object is to make him fall for them. Capture and domination of the envied person is their game; the sexual act is mostly a pawn or way of keeping score. The orgasm serves as a blue chip to be won or lost in the game and is a token of surrender.

Their contempt for each other means that they cannot build a comfortable social relationship with each other on a noncompetitive, mutual-acceptance basis. They compete against each other to show personal superiority in dress, manner, taste, spending, elegance; other facets of seeming superiority are pursued to the brink of financial ruin, if necessary, to make an impression on each other.

This is a continuous effort to belittle each other. Backbiting is deadly, and each learns to etch the character of the other with the acid of his tongue. They fear the opinion of each other even more than they fear the opinion of the straights. Cliques form at every social and economic level. On the surface these cliques seem to be mutually supporting each other. The members usually regard each other as "sisters." This means that they have no particular sexual, or predatory, interest in each other, and their mutual hostility is somewhat less for that reason. Although the homosexual way of life is called the "gay life," loneliness is its worst feature. Loneliness is inevitable for every competitive individual because he bases his relationships on a struggle for dominance and the appearance of being above others. On top! Alone in magnificence! Each must be on stage, trying to impress his public at all times. He must not fail to make a dazzling impression at any cost to make his conquests. He may never relax and be himself, since he must appear taller than he really is. On point, as they say in ballet.

The greatest fear is the fear of insignificance, and especially the kind that is brought on by advancing age. As his youth goes, he must buy the personal attention he craves. He must pay someone to pretend to be

dominated by him and submit to his need for personal recognition. His whims. The flight from loneliness is his main problem, since there is little or no mutual friendliness among homosexuals apart from the endless round of competitive cocktail parties that provide a parade ground for combatants. Unless they have been able to give up their competitive, dependent way of meeting life, they cannot escape loneliness as a close companion. Loneliness is the idiot twin of competition!

The realization that homosexuality is fundamentally based on envious competition of one male for another and not a fond attachment helps to resolve the compulsive tie that binds them. A lack of emotional self-sufficiency leads to envy of those who appear to have it. You cannot get rid of envy by an act of will any more than you can empty a dark room of its darkness with a dipper! Envy implies a lack of initiative and vitality—just as a dark room implies the lack of a light. There is the old question, "Where does the dark go when you turn on the light?" Envy, like the dark, no longer exists when we have our own initiative!

The person who "tries to get rid of envy" is wasting his time. It is as impossible to do it on a voluntary basis as it is to jump over your own shadow! But without any conscious effort at all, it ceases to exist when we no longer lean and depend, or otherwise try to live vicariously through another person. When we have no need to lean, we have no desire to possess and control another. Relief from the psychological bind—the homosexual way of life—comes when we see that mutual domination is not permissible or workable in a human relationship, and we become willing to hold each other in an open hand. The whole course of a homosexual relationship is strongly modified if, and when, it is seen as a competitive, possessive, acquisitive obsession that has grown out of a lack of self-reliance and an unwillingness to hang on to one's own personal initiative at all times. This new perspective opens the door to a choice of reaction and is not caught in the illusion that the pain the homosexual suffers is caused by pangs of unrequited love. It is not a wrong action at that time of life. But it is the root of all behavioral evils if we continue this habit after adolescence. It is the root of all neurosis, crime and other similar destructive activity. Nothing is so important for us as individuals than to be fully aware of those areas in which we are still depending on others. Depending on others makes manipulation inevitable. If we can, we must exploit. This is like standing on tiptoe, and as Lao-Tzu says, the man who stands on tiptoe must keep running. Man is a manipulator of his environment. He has in his power the ability to remake the surface of the earth, to free himself of diseases, poverty, war, crime and similar worldwide evils. But this is only possible if he manages to educate himself for total self-reliance. We must be taught to manipulate circumstance in the impersonal outside world and to give up the childish habit of manipulating each other, as is now the common habit. Most of us depend on those around us, on dead tradition and custom for our direction, instead of thinking and acting on our own; this makes us conformists. We do not act, we merely react to what others do.

Whether a child or a dependent adult, we are obliged to develop and employ the political arts of manipulating others simply because we have no choice; we cannot function independently. Our lack of self reliance gives us no alternative other than to fall back on the habits of our childhood and use those old tricks as a way of pressuring others into doing what we want of them. The crybaby cries; the impatient one has temper tantrums; the inactive one sulks and acts melancholy. These are but a few ways we use to disturb others and to make them serve our wishes.

Those who lack self-reliance have no alternative but to live or die by their ability to exploit others. It is not just a figure of speech to say that a person is driven into a life of crime or neurosis. If we have not developed physical and emotional self-sufficiency and must therefore depend on our ability to supply our needs through others by influencing them to serve us, we often run out of ways to bring pressures on them. At that point, we are driven to attack them more openly to get our way.

When the mature individual faces a need, he puts his mind to the circumstances surrounding the problem and invents a way to manipulate the elements that need to be changed. He is a doer of deeds and finds no reason to push others around or otherwise exert personal exploitative dominance over them. And by the same token, he does not need to fight to be the center of attention or to seek personal recognition as an individual. His self-confidence is based on his ability to achieve his goals and is in no way held up by, or dependent on, the opinion of others.

The dependent individual must use others as his crutches and he cannot go either farther or faster than he can influence his crutches to carry him. And he suffers the habitual frustration of someone who must use crutches; he loves them since he can't move without them and he hates them bitterly for the same reason.

The source of all our emotional pain lies in this persisting infantilism, which is only a refusal on the part of the individual to give up his childhood habits and grow up. A child is unavoidably a consumer of goods and services provided him by others. Little or nothing is expected of him in return. An adult, however, is expected to become a producer of goods and services and to give his product in exchange for those of others. The child is passive receptive. But, at some stage of the game, he has to give up his getting style-of-life and become an active-productive member of his community. It is the nature of an infant to pick up anything it can get and put it in its mouth indiscriminately, whether it is food or carpet tacks. And since habit never rests, we never fully get over our grasping, possessive habits. Our only hope of being relieved of them is to be wholly aware of what they are doing at all times. We must know the face of our enemy under any mask it may be wearing at the moment.

Self-reliance is a factor that has to be developed; it does not grow by itself as the body does. Each of us is born weak and completely helpless. We have no choice but to lean and depend on the adults who take care of us. Our formative years are spent in the role of second-class citizen who must accept the will of others because he cannot stand on his own feet yet. No one of us escapes this dependent role as his beginning. And, as habit never rests, it is not surprising that many—if not most of us—continue through life to put other heads higher than our own and then try to lean and depend and such pseudo-authority figures, as if they had all the answers to our welfare and contentment, exactly as in that period when we were children.

As soon as the child discovers his helplessness and his need to manipulate people to influence them to serve him, he begins to develop the skills of the politician. He throws himself into the influence game and soon discovers there are two ways of exploiting others. His smiles ingratiate and flatter people into serving him. Most people are easily trapped by flattery, and thus he is able to get them to go into the outside world and bring back the prizes he wants for himself. But if this political strategy fails him, he learns that he can intimidate adults by giving them a hot foot, that is, by making them uncomfortable until they do his bidding. In other words, our earliest contacts with people imprint upon our budding nervous system a sly knowledge and subtle experience of exploitation pointing toward a master-slave, or dominance-submission, pattern in later life. It is plain to see how this emotionally immature adult is really a

person with "servant problems." He is constantly confronted by the task of finding ways to get others to serve him and grant him special privileges and special exemptions. His tragedy lies in the fact that he cannot go directly on target when facing a problem, since he has not trained himself to approach the world independently. His life is limited to those few things he is able to manipulate people into doing for him. He can only look with envy on others who are able to serve themselves and not have to stand in line as second-class citizens on the dole.

Many people who earn their own living and pay their way financially imagine they are wholly independent. It is, of course, important for everyone to pay his own way financially, but we must remember that self-reliance exists at two levels. We have to stand secure at the physical and the emotional level. Both levels are equally important. Either alone is not enough.

It is estimated that only about 10 percent of the population has developed emotional self-reliance. Every employer and school teacher is aware that most of the people they direct learn to do fairly well so long as someone keeps an eye on them and acts as a kindly pacemaker parent on whom they can lean for advice. When they are told what to do and taught how to do it, they follow along reasonably well until something happens that demands personal initiative. At this point, they dissolve into feelings of insecurity and fall apart until someone rescues them from their dilemma. They have never solved the problem of emotional self-reliance and do not know how to stand-alone!

The person lacking in self-reliance physically and emotionally, has to count his pennies all the way. Nothing comes easy to him, and he complains bitterly about almost everything. He resists the demands of life and is envious of those around him. His main effort is to evade demands and to withhold himself as much as possible. He blames everyone and everything and is always seeking causes of his defeats. He is the spoil sport and the Monday-morning quarter back. What he gains is no joy to him because he feels that it is so much less than what is due him. He is a grudge collector and usually has a lawsuit against God waiting in the courts. It is evident that the self-reliant person habitually minimizes the dangers ahead of him, whereas the one lacking in self-sufficiency habitually exaggerates them. This factor of individual temperament is most important to an individual, as it sets all the over-all climate in which he plays out his whole life. The self-reliant person regards life as an interesting game that is fun to play, and he feels that life has very few irremediable mistakes and difficulties. But the emotionally dependent person lives as if he were the major figure in Greek tragedy; or, as someone has said, "like an accident going somewhere to happen." He acts as if threatened on all sides. Life is a movement! As one writer said, "Life is the thing that really happens to us while we are making other plans." The mystery we call life cannot be trapped by words. The best that any concept, word, idea or language can do for readers is to "point outside and beyond themselves" to the living now of what is, which is so vast that one cannot even imagine it. The tragedy of the person with a dependent mind is that he does not look at where the finger points; instead, he clings desperately to the finger and tries to suck nourishment from it. What a person does is what he truly means.

It is easily seen that evasions can be tailored by the individual to fit the situation being evaded in any one, or in all three, of these areas. The only basis, however, on which any continuing relationship can survive is on a live-and-let-live cooperative one, in balance—based on mutual profit. A relationship based on exploitation—in which one habitually takes more than his share—eventually destroys itself, as with a cancer and its host.

One of the most important factors to understand is the compulsion, or drive (habit), that grows out of our partially conscious goal of expectations. The emotional difficulties we suffer in life arise out of our unrealistic demands and ideal expectations. They do not arise, as many believe, from the reality of daily life in the main tent. The pain we suffer is only the pain we created by our resistance to the live-and let-live demands in the main tent. Pain arises from the intensity of our resistance to, or rejection of, confronting circumstance; we do not want to deal with the live-and-let-live demands on a matter-of fact basis.

You cannot change the world except to the extent you change yourself. It is your move! You cannot change people. They are as they are. You can change your self, however, only to the degree you alter, modify or become aware of your unrealistic ideal expectations of what-should-be. It is the what-should be that bars the gate to reality. You and you alone can change your fate. The person who wants to help himself must be willing to see that all his trouble arises out of his ideal expectations and not, as he thought, from the main tent, the side show or from his childhood. Waste no time blaming your parents, the evil world or the terrible addiction you may have chosen as a companion. Nothing that happened and nothing anyone does to you is to blame for what you do! What you do comes out of your mistaken ideal of what life ought to be according to your imagination.

Our life has been described as a spark of light between two towering walls of darkness. There is no past and no tomorrow; they are figments of the imagination. It is always and eternally now. But the mind is subject to the dangerous illusion that we can project ourselves outside the present reality, outside the eternal now, and thus escape any present pain by fleeing into some ideal expectation. All flight into the ideal, the should be, the ought-to-be, is illusion. All illusion is alienation from the now.

An alien is a person living in a country not his own, without rights of citizenship. The person who rejects and thus is alienated from the now has abdicated his native, inherited abilities to flee into another country, one of wishes, dreams and ideals, which exists somewhere over the rainbow of wishful thinking. The perfectionist, the idealist and the reformer are examples of those who have cut ties with the living now and aimlessly wander, like the Flying Dutchman, going nowhere adrift at sea. Life is being. And all being is now. Life cannot be postponed nor transposed. Alienation from reality, in its extreme degree, is psychosis—a flight from reality into dreams and fancy. Dreams or illusions avoid, postpone and abort action. That which destroys action destroys life. Each of us must consciously choose between two ways of facing life: we must (1) live in direct, spontaneous contact with the emerging now or (2) live fearfully on the deferred payment plan as an alien from reality in a world of wishful thinking, ideal expectancy and endless searching. There is no middle ground; there are no shades of gray between. The choice is uncompromising.

Being

This is it! Reality

- Nothing to achieve
- Nothing to get
- Nothing to seek
- Nothing to prove
- Nowhere to go

Becoming

The illusion of progress! Wishes

- Ambition—desire for personal recognition
 - The begging attitude—"Please love me"
- Degrading dependence on approval of others
- Feeling of emptiness—emotional poverty
 - Treadmill of endless search for rewards

- No big brother checking on us
- No head higher than our own
- Dancing for pay—outside approval
- Living on the deferred-payment-plan—living on empty hopes of future benefits—the abdication from the living now

We do not see things as they are. The fact is that we see things as we are! We read our own wishes and bias into what we see. It is of no use to say, "I wouldn't do that to anyone; why does he do it to me?" The only answer to such a question is, "He does what he does because that is his way of doing things." That is the way he is, and he is not about to change to make me happy. I had better say, "Why do I expect so much of him? Why am I so lacking in self-reliance—and why do I lean on him so much? What could I be doing instead of fighting him and his ways if I were more self-reliant?"

One of the greatest temptations we have to face is the trap set by praise and its dark twin—blame.

Few of us are wholly desensitized to the seductive music of praise. Most people eagerly snatch at and swallow even a few words of praise, as a starving dog grabs at a piece of steak. For most of us, praise has the intoxicating effect of alcohol on an empty stomach. A warm flush spreads over us as we throw our initiative out the window and madly pursue the Pied Piper of approval for every remaining crumb of praise. We may become the willing slave of anyone who continues to pour forth additional libations for us. We drool, we posture, we grovel, we pant—and we beg for more. We are flattered and the truth is no longer in us. We remain the helpless tool of anyone who is willing to pet and pander us gently.

The more a person becomes addicted to praise, the more vulnerable he becomes to the chills of blame. The dependent adult wants an approving world with never a shadow of disapproval. Thus he finds himself trapped by his addiction to approval. Like a lost dog at a parade, he runs in search of someone who will pat him on the head.

Why are we so vulnerable to this seemingly magical power that lies in praise? Why do we seem to be so defenseless to its sound? The answer is not far away; sounds like the old, remembered voice of our parental authority figures still seeming to manipulate us and influence us, now as then. We remember all too well as children these voices, and our dependence on them for approval of our aims. Disapproval brought swift punishment.

We are no longer children, but we may still have the habit of seeking support, benefits and contentment from outside ourselves by trying to entice and captivate other people. We can never hope to be free of this vulnerability to praise-blame until and unless we give up putting other heads higher than our own! The self-sufficient person is in no danger of being seduced or intimidated by praise or blame, since he is leaning on no one else and thus can't be lifted up or let down by them.

Our parents used praise and blame as a way to control us as children. Rewards were given for obedience or submission—and punishment was given if we resisted their domination. The memory of such experiences is burned deeply into our nervous system. We respond automatically to such conditioning. Both the desire to submit obediently and to win praise is so habitual that it acts as an unconscious compulsion. Old conditioning of the nervous system cannot be erased; it is like nail holes in boards. It is possible, however, to minimize the dangerous conditioning of praise and blame. Praise is a weapon for domination. We use it to seek power over unwary victims and fear it unconsciously when it is used on us.

The most pathetic use of praise and blame is when we praise someone out of envy for his abilities. Any performer who has been able to build up admiration for his ability attracts fan clubs that glorify his name. The fans want to be near the star performer in the hope that some of his fame will rub off on them. The person who is a fan both hates and loves his idol; he approaches to get from, and not to give to, his idealized figure, which simultaneously impresses and oppresses him. The whole tragedy of hero worship is that we want to occupy the position of the idol, but it stands in our way. Eventually, we knock him down from the elevation we have given him in our imagination to elevate our self. This is the fever—the ferment of the envious mind. Nothing can fill the void of the feeling of poverty because it is not based on lack; it is the shadow cast by habitual comparison and envy. Mirror, mirror in my hand, who is the fairest in the land? The feeling of poverty, then, does not arise from any realistic need we have. For this reason, it can never be compensated for by any real achievements on our part. While we are envious, the feeling of poverty continues, though we may be rich as kings. The feeling of fullness, or adequacy, on the other hand, exists when one's center-of-gravity is inside a person and he does not lean, depend on, or expect from, those around him. When one gives up comparing and seeking to enrich himself through others, he gives up seeking fulfillment outside himself. He makes no further efforts to extort happiness from others by using them for his satisfactions. When he is no longer tempted to turn outside himself to make others responsible for his own welfare, he finally comes to rest within himself.

Aloneness is the basis of our greatest strength; loneliness is a sign of our greatest weakness. Aloneness is the mark of emotional maturity. Loneliness is the unmistakable stamp of the immature.

Loneliness is the emptiness felt by a leaning, dependent individual when he has no one on whom to lean for comfort, entertainment or support. The dependent person has not learned how to occupy himself in any interesting, productive manner. He seeks someone who will amuse, divert, distract and reassure him, so that he will not become aware of his inability to face the world alone. In short, he seeks a baby sitter. He has not trained himself to invent activity of his own, to build, to make or to discover, explore and improvise in the world around him. He seeks someone to take him by the hand and lead him into greener pastures of enjoyment. When he can find no one who will make him the center of their support and attention, he comes into contact with a deep and abiding loneliness.

Such individuals usually find it difficult to establish any enduring relationships. Because they are so nonproductive and shallow in their lives, others find them boring companions and avoid them when possible. They demand so much and give back so little. As a result, they are thrown back upon themselves, which reinforces their loneliness. But since they lack the basic amount of self-reliance, their situation does not improve. Aloneness, on the other hand, is very much like the stars coming out at night. We are unaware of our inner voice while our ears are filled with the clatter of outside voices—just as we are unable to see the stars at noon because of the sun's glare. The mature individual has learned to close his ears to conflicting voices outside himself and listens to the sound of his own inner world. Aloneness is the independent inner life when we have finally shut our ears to the competing voices of those who wish to influence us and our own desire to influence them in turn. When we have let go of our own possessiveness, our desire to compete, dominate and exploit, our need for personal recognition and the other remnants of our childhood, then the inner voice is quite clear and a whole world opens up inside us. Everything comes to life and has a

nature of its own. We can see directly into it without any desire to distort, improve, modify or change the outside world at all. We can see it for what it really is, without any stardust in our eyes to blind us. Aloneness, then, is a fullness of spirit and knows no feeling of want or poverty. Fullness is complete. Loneliness is the empty world of seeking for outside fires to warm us. It is the child who has lost his parents in a crowd and is terrified by his lack of knowing what to do. It is strange that two words that sound so much alike should point to such vastly different situations. Only by examining them at the action level can we truly know what happens. We cannot give up anything against our inner wish. As long as it seems desirable to us, our old habits, like an old bird dog, will find a way to bring it to us. No amount of will power is of the slightest use in giving up old habits.

This fact is well known to those who have given up drinking in Alcoholics Anonymous. The alcoholic has to be in such pain that he is willing to do anything, even get well! He has to be thoroughly disenchanting with alcohol and what it does for him. He has to know that there is no way for him to drink even a small amount of alcohol without going on to the bitter end. He must know every aspect of his enemy. He has to see the whole wasteland alcohol makes for him in daily life. He has to see it so clearly that he sees he is not giving up an old, delightful companion. On the contrary, he is getting rid of a curse. He is ditching a bad companion and happy to see the last of it.

Getting rid of something we dislike is quite a different thing to us than giving us something we like. This probably stems from the acquisitive, possessive habit we originally had as children. Every parent knows that if you want to take something away from a baby, you have to offer the baby something else with the other hand. It is much the same with us; we resist any kind of surrender if we interpret it as being deprived of a want! But we gladly get rid of a pin that is sticking us! Everything seems to depend on the value judgment we make about a habit. And we can do nothing about a habit unless we change the value judgment and put the habit in another context. It all depends on how you look at it! Now just how is this going to get us out of a bind when we are trapped? A bind, as we have learned before, is made up of equal parts of ambition and caution; we want to go both ways at once! The way to get out of a bind is to allow your self to be in the bind.

In short, the person who is afraid of stage fright must give himself permission to be as scared as he may get. He must be willing to forget his lines and to stand there with his mind a blank while he sweats and trembles! He must be willing to stand there and watch himself sweat and tremble just as long as it continues—without doing anything to break the spell of fear upon him. He must be willing to let go at any price and see what happens. He must stand there as if he were watching a child at play. But he must do it without making any value judgments about what is happening or what may happen to him in the process. It is as if he were swimming and let himself do the dead man's float. Does this seem too great a price to pay? But only the meek shall inherit the earth, it is said. It is our pride, our need for personal recognition that builds the trap. And it is only when we let go of the demand for recognition that we can get out of the trap. We are our only jailor! There is no one outside ourselves who is holding us in a bind. To let go and walk on is the way of living in the here-and-now; one may not hold on. To hold on, means to hold on to our need for recognition, our pride, our dependence on the opinion of those around us and what we believe they think of us. We are prisoners of the value judgments of other people, and until we get rid of them, we cannot be free to function in the now. We must practice the art of nonattachment!

To change a habit, then, we must look at ourselves dispassionately while our feet are acting according to their dictates. Condemning bad habits only serves to fasten our hold on them when we make an effort to suppress them. When we push down on them they merely push right back at us. The feeling of guilt only gives the habit a stronger hold on us. Adler used to say, "Either do wrong or feel guilty, but don't do both; it is too much work!" It is not surprising, then, that an alcoholic can't stop drinking as long as he feels guilty and condemns himself as a weakling for not having the strength of character to stop drinking. His guilt only makes him feel inferior and makes the next drink more necessary to help forget the insult.

We must develop in ourselves the habit of total nonjudgmental awareness of everything we are doing. If you are against smoking but find yourself with a cigarette in your hand, sit passively by and watch yourself light it, cough, put out the match, drop ashes on yourself—and every move you make. At the same time, listen to yourself saying to yourself how you ought to give up smoking for your health's sake and what a weak character you are, smoking in spite of high resolves to quit. If you do this for a while, you will become aware of a curious thing. It is almost as if you sat in a room where two sound recorders, or TV sets, were playing two different programs at the same time but using the same cast of characters in the plot. Or it may seem like the old Western dramas with good guys and bad guys fighting it out. You will observe that you habitually pit the two sides against each other—the ideal image which is on the side of the angels against the What Is of your everyday behavior, which is a bad guy most of the time. The process just described is the way we bring unconscious habit into the spotlight of total awareness. The double bind is only possible in those areas where unconscious habit is leading us astray. We cannot escape the pitfall of an unconscious habit as long as it remains at that level of non-awareness. It behaves as if it were a compulsion to drink, smoke, eat, kill or you-name-it. We are mystified and baffled by the blind power that seems to drive us to our destruction quite against our conscious will. It is vital for us to know the meaning of unconscious habit and the role that it plays in creating the double bind that traps us. Under no circumstance should this concept of unconscious habit be identified with what is sometimes called the unconscious. The unconscious is a theoretical invention of Freud, and it is supposed to house the part of the soul, or psyche, that is hidden to our own conscious observation! Unconscious habit is nothing at all like that! We are quite aware of its presence in our lives. We see it plainly and others can see it, too. What is unconscious about it is the mistaken significance we give it. It is our lack of understanding of the role the unconscious habit plays that baits the trap!

No one of us is unaware of trying to make a good impression or of striving for personal recognition. Or of making invidious comparisons between ourselves and those around us. These are unconscious habits, nevertheless. They can continue to trip us up just as long as we are not wholly aware that such activity on our part is the root of our own destruction. I shall not be willing to give up enviously comparing myself with others so long as I feel it helps me to get my due in life. But when I finally see with total awareness that it leads to my own destruction, I gladly get rid of it as fast as possible. William James said that forming a new habit is like winding string on a ball. The longer we wind without dropping it, the better. If it drops and rolls, we have that much more to wind back on the ball again. Finally, the new habit is strong enough to go by itself, so that the temptation to fall back into the old one is less compelling. But the alcoholic knows that old habits are like old generals; they never die. There is only one way. When we realize

finally that we are not bound by our past, we are magically free of it and we can let go of all regrets, recriminations and alibis based on it. We have nothing to hide or to defend. Our mind is free to be wholly in the here-and-now, to deal with confronting circumstances as they arise for our attention. What has happened in the past is forever dead and we have nothing to do except to play by ear as we go along. We can let the dead bury the dead, as it should be. And the old conditioning of the past comes to an end.

Comparisons

Comparisons breed fear and fear breeds comparisons. Fear and comparisons, in turn, breed competition. Our language reports these relationships as if they could exist as separate things or on a one-at-a-time basis. But that is a limitation of language. In reality, they coexist and are never found separately any more than you could have an inside without an outside. If we are aware of only having one of these attributes and imagine we are free of the others, we are deluding ourselves. We have the total infection and must pay the total price of this costly package. They are only different aspects of the same evil—the leaning, dependent habit of mind. There are two kinds of people—creators and haters! Haters hate because they compare, fear and compete. They are faultfinders who boast of their own high ideals and seek to belittle the efforts of others. They are so occupied with being destructive that they have no energy for creating anything of their own.

Creators are lovers. Love laughs at locksmiths. The pleasure and love of the game for its own sake, without reward, unlocks all mysteries; new forms are born out of such uncensored play. Competition is always possessive and ties in knots the mind of the one who engages in it. But real love is always without an object; it has no gain in mind. It has no reward outside itself. Each man has a choice in life; he may approach it as a creator or a competitor, a lover or a hater. One excludes the other. Love, which is without an object, casts out fear!

Beliefs

Beliefs obscure and distort reality; they do not reveal it. We cannot see anything outside of a belief; it is self limiting. A belief is a kind of box, or pen, or frame, which encloses a limited area. No matter how large the pen, or frame we build, it inevitably shuts out much more than it can enclose. It ignores that which it shuts out and thus produces what we call ignorance. We see only that which lies safely within the frame. Beliefs produce what may be called "the framed universe," an island surrounded by the unframed, limitless world of reality. A belief is made up of conscious and unconscious information and attitudes that have been given sanction as being valid, coherent and consistent. A belief is definite as well as finite and is bounded by ignorance of anything else that lies outside its frame. To know (believe), then, is really not-to-know but to lean and depend on outside authority. The greatest damage a belief does to one who holds it is that it prevents free exploration, discovery and perception of that limitless world that lies outside the prefabricated truth that is trapped inside the limiting belief. Reality will always elude us and is always greater than any box (belief) we can build to hold it. People often use the words "faith" and "belief" as synonymous. This is a great mistake. Faith is everything that belief is not. Nothing is possible outside a belief to someone who holds that belief. But with faith, all things are possible. Belief is static, structured and inflexible. But faith is a condition of wonder and discovery of unknown potentialities, which unfold as they are touched. Belief enslaves, faith liberates the individual. Belief knows; faith is a cloud of unknowing, from which new forms emerge.

The Desire To Be Loved Vs Loving

The person who seeks to be loved is himself not a lover; he is grasping, ungenerous, possessive and worst of all—hungry. One who is a lover, on the other hand, is content; he feels no lack and has no need to seek anything in return. The two are psychologically worlds apart. The one is suffering from the acquisitive, getting attitude of mind, whereas the other is a giver. The craving to be loved grows out of a feeling of inadequacy, poverty and emptiness. But the condition of loving arises out of a feeling of fullness, adequacy, and affirmation. Love has no object. It makes no demands. It is a condition of fullness that flows over everything. Like rain, it falls impartially on all alike. It demands nothing for itself and allows everything to fulfill itself in its own way. It is without a need to control others or to withhold itself. It lives and lets live.

Happiness Is Not A Feeling: It Is A Condition

Contrary to common belief, happiness is not a feeling. Those who imagine it is a feeling frequently spend a lifetime searching to achieve happiness, as though it can be captured by pursuit, strategy or effort. All they achieve from this grasping attitude is ultimate disappointment, because happiness is made up of nothing at all. It is a condition of being. It either is or it is not. It cannot be made, achieved or found, as if it were some external thing to be gained by search. It forever eludes those who try to grasp it. Happiness is wholly unconscious and far beyond the grasp of the mind. It is a total condition, not conscious. For the present, we have transcended our need for personal recognition and are seeking nothing from the world around us. We are in a state of being, not in the anxiety of becoming. Happiness is the condition that ensues when all seeking, grasping or desire for anything outside the immediate situation has stopped. It is the condition that exists when all feeling of poverty, need, insufficiency and comparison has stopped—a condition when desire is absent. It is the mirror surface of a pond when no wind blows. This explains why it disappears the moment we try to grasp it by any effort of wish or will.

Happiness seeks nothing outside itself; pleasure seeks constant rewards and tidbits. Happiness simply is. It has no cause and does not depend on outside props to hold it up. It is a condition when there is no separation between the doer and the doing, when there is a release from self-criticism, self-evaluation, self-consciousness. When the ego is nonexistent to make comparisons or seek approval. The moment an individual reaches out of this unconscious condition and brings conscious thinking, evaluation, planning, desire or ambition back into the situation, the spell is broken. He is plunged back into the hell of endless seeking, the desire for rewards, personal assurances, compensations and securities.

Pleasure is a counterfeit invention of the conscious mind, a spurious substitute for happiness. Just as counterfeit money tends to drive out sound currency, so does the pursuit of pleasure tend to lead us farther away from the condition of letting go that is basic to happiness. Happiness can exist only when effort, pursuit and grasping fade away. Happiness lies beyond the effort of the human will. It does not respond to wishful thinking. It becomes the living now only when we finally let go our grasp on thing and walk on, seeking nothing to add to our stature or carry with us in any way.

Will Power Vs Creativity

Will power is the use of effort, determination or violence to achieve a goal. It is a part of the desire for

ego recognition. It has the aim to expand the ego, to achieve a point of vantage from which to dominate, exploit, control, intimidate the world around us. Things done by will power are blind and usually arise from negative conformity. They can never be spontaneous or original—things arising from spontaneity and the spirit. Will power spring from wishful thinking, or the feeling of insufficiency, which grows into a lust for dominance. Spontaneity and spirit are the flowering of a free mind that know no feelings of inferiority or inadequacy. Creativity is the healthy effortless breathing of a free mind. Creativity is like the wind that comes from where we do not know and blows wherever it wishes. Creativity is the spirit of the picnic, which has no pattern to obey. Creativity is play activity; it has no need to prove anything to anyone or to win any rewards. It knows no discipline and reveres no one. Creativity is its own reward. It takes no thought of how it will move and follows no pattern except its own. Will power, however, is tense, grasping and anxious for rewards. It knits its brows and doubts its strength. Such anxiety dulls the mind. Spontaneity happens when we are not thinking and thus is free of anxiety. Suddenly, there it is. It acts out of its own center. When will power, which is only another name for wishful thinking, enters the scene, then spirit, playfulness and creativity depart at once.

Does success exist? Success does not exist in reality; it is only a purely competitive concept, idea or ideal on which many base their way of life. It denies joy in the present and promises life and fulfillment at some future time. There is no joy in the process of moment-to-moment living, since it is regarded only as a means to an end, the goal of success! Thousands of years ago the Bhagavad Gita recognized the evil of working for rewards. It says: "You have the right to work but for work's sake only. You have no right to the fruits of work. Desire for the fruits of work should never be your motive in working. . . . Renounce attachment to the fruits. . . . Work done with anxiety about results is far inferior to work done without such anxiety in the calm of self-surrender. They who work selfishly for results are miserable." In short, pleasure departs when we seek something in some distant future time.

Climbers And Doers: The world is divided into two kinds of people—climbers and doers. The climbers' aim in life is to get to the top of anything they can climb onto. They are the hungry ones. They are born hungry; they live hungry; they die hungry. But they still climb to the pointless end. They do not know nor ask why they climb. Doers create and shape their own world inside themselves. They explore, produce and build out of the fullness of their independence. They feel no need to seek or beg from anyone. They live in a state of discovery of the unfolding unknown—like the Lewis and Clark expedition.

Communication: We are born alone, we live alone and we die alone. Many hope to escape this common fate of all individuals by seeking to understand, or more impossible still, to be understood by, those around them. The desire to be understood sets up tensions of frustration when we discover that the fancied closeness we believe we have created with someone leaves us miles apart at the action level of experience. We see in a flash that we have only been talking to ourselves at times, when we thought we were expressing, or explaining, things clearly and were being fully understood by the listener. We react with fear and surprise at his suddenly discovered, lack of comprehension, as if we found ourselves on the edge of a cliff. Wisdom lies in realizing that each person lives in a private world which can never be wholly bridged or transcended. As with the planets of our solar system, we can see them and make inferences of their common origin and relationship, but we cannot know the real meaning, or condition, of any one of them. Nor could we live as we are constituted on them if we got there. The individual is as unique as the planet on which he lives and would be an artifact and unfit for survival on another planet. The understanding of each individual is unique in this same way. Only he is able to function within the elements of his own understanding and, thus, from there, make changes in his own behavior. Togetherness is an illusion we sometimes conjure up to escape the need to develop self-reliance. Togetherness is the blind leading the blind. The truth is that most relationships we call friendships are seldom more than mutual-advantage, or mutual-exploitation, pacts, which dissolve as soon as the element of mutual advantage disappears on either side. When it is no longer emotionally or physically profitable to know each other, we drift apart. Mutual assistance—cooperation—is the basis of social and personal survival, so that any relationship lacking in mutual advantage cannot survive without damage to those who participate. Our real friends, then, are not those from whom we can get this or that at discount prices or for nothing. Our real friends are those for whom we have a warm willingness to participate on a live-and-let-live basis. The number of our friendships is limited only by our ability to be a friend; not to those who give us their shirt.

Tears For The Beloved Ego; Sorrow is only a form of anger. Anger arises when we have been leaning on, or planning to lean on, something—and it is suddenly denied us. Our first reaction, when our crutch breaks and we fall forward on our face, is to go into a rage. If there is someone we can blame, that is our next step. If we can punish him, that is even better. But if there is no one we can hit out at, then we must swallow our rage; it has no other choice but to churn around inside us. This internal form of rage, or anger, we express as sorrow, sadness or depression. These are three words for the same displeasure. All the tears we shed in sorrow are tears shed only for ourselves. The self-sufficient person sheds no tears and has no regrets about the past. He has no need to mourn his losses since he has not been leaning on them. He does not go into a depression. Tears are shed over loss, not for the dear departed.

Swamp or Tractor: Which will win? We are predominately either Swamps or Tractors, depending on our habitual pattern of activity. Tractors are those who are highly active and usually like to charge into problems or situations with much energy. They enjoy showing strength and dominance over both people and situations. Swamps, on the other hand, usually have a low degree of activity. When they are faced with problems or demands on them, they usually present a total passivity, which engulfs everything in the hope that the problem will bog down and sink out of sight—if they just sit and ignore it long enough. This passivity is so irritating to Tractors that they frequently charge in and solve the problem for Swamps. The Swamp is thus one up on the Tractor, and knows it! For some unknown reason, the Swamp is called a "weak character"—in spite of the fact that he wins without effort or investment on his part. Tractors often feel challenged by the passivity of Swamps and decide to teach such passive individuals to become Tractors, like themselves. Such encounters always end in the defeat of the Tractor, since the Swamp is always able to win out. When a real tractor runs into a swamp, regardless of how powerful it is, it eventually runs out of gas and sinks down out of sight. In human relationships passivity can always win out over activity in a contest of wills. Those misguided individuals who have decided that they can reform a person with a weak character find themselves in an impossible situation. The Tractor (sadist) believes he is stronger than the Swamp (masochist) and exerts all his power to suppress, punish and degrade the weak one. But the Swamp enjoys proving that he can take everything the

Tractor dishes out—and then some! He comes up fresh as a daisy, to prove the relative impotence of the Tractor, who has run out of gas in the self-defeating process of trying to influence the Swamp! This does not prove that it is bad to have a high degree of activity! On the contrary, every problem demands activity, and the person without activity is seriously crippled in this world. We should develop and maintain a high degree of activity. But we must avoid the mistake of the Tractor. We must maintain our initiative and not go about trying to influence others to submit to our will. Every goal we set restricts us. It limits, selects and determines the means it uses to accomplish its own ends. Any goal sets its own built-in price. What it excludes may be worth more than what it achieves. Goals are either on or off. They by-pass all that does not serve their aims. They invent whatever is necessary to do the job. The running deer created the arrow that shot through its heart; the arrow created the bow to send it to its mark; and the deer, the arrow and the bow created the skill of the man who used them. Revenge, retaliation and similar forms of hitting back clearly indicate dependence. It shows that we lost our initiative to someone who used our dependence against us. And it shows that we have not regained our initiative if we are still attached enough to want to pay that someone back for using us. If each one hangs on to his own key to the executive's toilet, he will not have to raise his hand and ask permission to leave the room for necessary functions pertaining to himself. Instead of planning retaliation, one ought to ask: "What could I have done in the first place, had I remained self reliant and not leaned on someone else to run my errand for me?" Revenge renews the tie to the hated individual; it increases the original attachment instead of resolving it.

Hope is a whore, a cheat, a deceiver. She seduces victims and makes unwarranted, ungrounded promises so that they lean on her—not on themselves. Hope is merely wishful thinking, or a longing, for Santa Claus to bail us out. Hope entices us to postpone living in the present as if there were a future on which we could depend. The more one depends on hope, the more one fears for his situation. Hope deferred dries up like a raisin in the sun. When Pandora opened the box of evils - war, pestilence, disease, famine and all their kin emerged to flood the world. The greatest evil came out last. It was hope—the great postponer, the tempter to abdication, the deathblow to initiative. Hope is fear of the present. The manipulator is always outside the world he is manipulating; he is not able to be a participator in it. Nor does he have any world of his own. He can only watch in envy as he pulls the strings and watches others dance while they get the fun and exercise. Manipulators are fearful of getting wet by life. They fear direct involvement. Arguments are attempts to manipulate and subordinate others. We argue only if we feel weak. If we feel we are in the dominating position, we do not bother to argue. Arguing is a form of nagging and is always a clear sign of dependency. When we give up trying to influence other we have no further need to argue with them. When is a man a free agent? When has he a free mind? You are free the moment you do not look outside yourself for someone to solve your problems. You will know that you are free and feel free inside yourself when you no longer blame anyone, or anything, not even yourself, for unhappiness. You will know you are free because you accept life as a postman accepts the weather; he just walks his rounds and does not make a problem out of it.

Masters and slaves, followers and leaders, conspire for mutual enslavement and abdication of personal responsibility; neither knows how to stand alone without the other to hold him up. There are two worlds—the world of the dedicated and the world of the abdicated. The dedicated spend themselves, their time, their energy and their spirit; they are doers. The abdicated withhold themselves in a hope that they can save themselves and somehow add to their life by not spending it. Time, money, life, and spirit—none of these has any value unless we spend them. Addictions are nothing more than exaggerated habits, which we inflate to hide the shallowness of our inner life, our lack of independence and self-sufficiency. We use them to ward off loneliness. Addictions are props for lagging self-esteem and always are distress signals of a dying initiative.

Initiative is a spontaneous response to a confronting situation, where we deal with the demands without evasion. If there is dirt on the floor, we clean it up instead of stepping over it or trying to get someone else to clean it for us. Self-reliance is initiative. You must start with initiative, keep initiative and end with initiative. Your welfare is your own at all times. If you do give up your initiative, you have no one to blame except yourself—and your complaints are not justified, since you invited and earned the consequences.