Twitter Thread by Vidya



Vidya
@VidyaG88

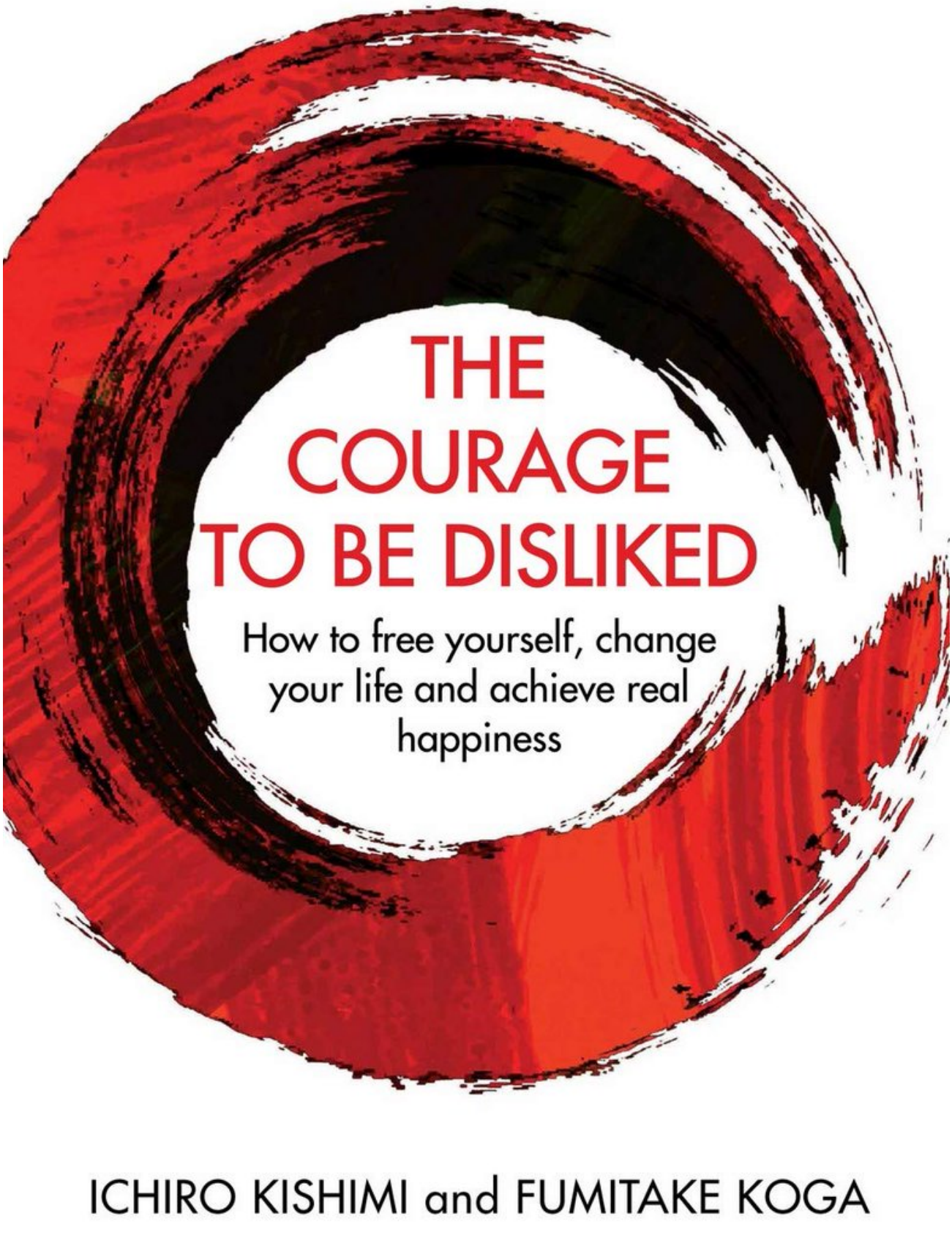
1/28

The Courage To Be Disliked is an extremely logic oriented look at happiness and life.

Snippets of it may sound patronising at times but it leaves you with more questions than answers - It forces you to think!■

Some takeaways via a ■..

#BookTwitter
#BookRecommendation



The world in itself is simple. Life in itself is simple.

It is WE who make it complicated.

How ?
By Comparison.

We all live in a subjective world that we OURSELVES have given meaning to from OUR perspective.

So how can then they be the same for all ? ■

3/28
Ever observed how the world seems beautiful at times , sometimes mean & selfish , at times helpful ?

So does the world actually keep changing or does our subjective world change due to the change in our projections ? ■

Something worth reflecting upon !
■

YOUTH: Well water? Um, it was a long time ago, but there was a well at my grandmother's house in the countryside. I remember enjoying the fresh, cold water drawn from that well on a hot summer's day.

PHILOSOPHER: You may know this, but well water stays at pretty much the same temperature all year round, at about 18 degrees. That is an objective number—it stays the same to everyone who measures it. But when you drink the water in the summer it seems cool and when you drink the same water in the winter it seems warm. Even though it's the same water, at the same 18 degrees according to the thermometer, the way it seems depends on whether it's summer or winter.

YOUTH: So, it's an illusion caused by the change in the environment.

PHILOSOPHER: No, it's not an illusion. You see, to you, in that moment, the coolness or warmth of the well water is an undeniable fact. That's what it means to live in your subjective world. There is no escape from your own subjectivity. At present, the world seems complicated and mysterious to you, but if you change, the world will appear more simple. The issue is not about how the world is, but about how you are.

YOUTH: How I am?

PHILOSOPHER: Right . . . It's as if you see the world through dark glasses, so naturally everything seems dark. But if that is the case, instead of lamenting about the world's darkness, you could just remove the glasses. Perhaps the world will appear terribly bright to you then and you will involuntarily shut your eyes. Maybe you'll want the

Not everyone who has faced trauma / calamity as a child grows up to become a bad person.

We determine our own lives as per the meaning we give those past experiences.

WE decide HOW we live - In constant conflict or at peace.

How have you decided to live your life? ■

PHILOSOPHER: And then you say, 'Before an effect, there's a cause.' Or, in other words, who I am now (the effect) is determined by occurrences in the past (the causes). Do I understand correctly?

YOUTH: You do.

PHILOSOPHER: So, if the here and now of everyone in the world is due to their past incidents, according to you, wouldn't things turn out very strangely? Don't you see? Everyone who has grown up abused by his or her parents would have to suffer the same effects as your friend and become a recluse, or the whole idea just doesn't hold water. That is, if the past actually determines the present, and the causes control the effects.

YOUTH: What, exactly, are you getting at?

PHILOSOPHER: If we focus only on past causes and try to explain things solely through cause and effect, we end up with 'determinism'. Because what this says is that our present and our future have already been decided by past occurrences, and are unalterable. Am I wrong?

YOUTH: So, you're saying that the past doesn't matter?

PHILOSOPHER: Yes, that is the standpoint of Adlerian psychology.

YOUTH: I see. The points of conflict seem a bit clearer. But look, if we go by your version, wouldn't that ultimately mean that there's no reason my friend can't go out anymore? Because you're saying that past incidents don't matter. I'm sorry, but that's completely out of the question. There has to be some reason behind his seclusion. There has to be, or there'd be no explanation!

What differentiates us humans from machines is primarily the fact that we possess Emotions.

Each emotion is merely a tool .
It can be used effectively or in a detrimental way.

But then again , what is effective and what is detrimental is all subjective ,ain't it ? ■

you tried to get out of that and make this unresisting person submit to you. The tool you used to do this was the emotion of anger.

YOUTH: No way. You can't fool me. I manufactured anger in order to make him submit to me? I swear to you, there wasn't even a second to think of such a thing. I didn't think it over and then get angry. Anger is a more impulsive emotion.

PHILOSOPHER: That's right, anger is an instantaneous emotion. Now listen, I have a story. One day, a mother and daughter were quarrelling loudly. Then, suddenly, the telephone rang. 'Hello?' The mother picked up the receiver hurriedly, her voice still thick with anger. The caller was her daughter's homeroom teacher. As soon as the mother realised who was phoning, the tone of her voice changed and she became very polite. Then, for the next five minutes or so, she carried on a conversation in her best telephone voice. Once she hung up, in a moment, her expression changed again and she went straight back to yelling at her daughter.

YOUTH: Well, that's not a particularly unusual story.

PHILOSOPHER: Don't you see? In a word, anger is a tool that can be taken out as needed. It can be put away the moment the phone rings, and pulled out again after one hangs up. The mother isn't yelling in anger she cannot control. She is simply using the anger to overpower her daughter with a loud voice, and thereby assert her opinions.

YOUTH: So, anger is a means to achieve a goal?

6/28

Yes, CHANGE IS PAINFUL. Stressful.

Familiarity is comforting & it's easier to blame our misfortunes & environment! ■■■■■

Ironically isn't a secure person (owing to the rigidity to change) the most insecure person for what would he be if this security

PHILOSOPHER: Sit down. As things stand, it's only natural that our views clash. I will now give a simple explanation as to the manner in which humans are understood in Adlerian psychology.

YOUTH: Okay, but please be brief.

PHILOSOPHER: Earlier you said that any person's disposition or personality cannot be changed. In Adlerian psychology, we describe personality and disposition with the word 'lifestyle'.

YOUTH: Lifestyle?

PHILOSOPHER: Yes. Lifestyle is the tendencies of thought and action in life.

YOUTH: Tendencies of thought and action?

PHILOSOPHER: How one sees the world. And how one sees oneself. Think of lifestyle as a concept bringing together these ways of finding meaning. In a narrow sense, lifestyle could be defined as someone's personality; taken more broadly, it is a word that encompasses the worldview of that person and their outlook on life.

YOUTH: Their view of the world?

PHILOSOPHER: Say there's someone who worries about himself and says, 'I am a pessimist.' One could rephrase that to instead say, 'I have

How many of us actually love ourselves the way we are ?

If not , what is stopping us from becoming the person we wish to be ?

Why do we build a realm of possibilities & shackle ourselves to it citing excuses galore ?

Why do we lack the courage to be ?

a pessimistic view of the world.' You could consider that the issue is not personality, but rather the view of the world. It seems that the word 'personality' is nuanced, and suggests being unchangeable. But if we're talking about a view of the world, well then, that should be possible to alter.

YOUTH: Hmm. This is kind of confusing. When you speak of a lifestyle, do you mean a 'way of living'?

PHILOSOPHER: Yes, you could put it that way. To be a little more accurate, it is 'the way one's life should be'. You probably think of disposition or personality as something with which you are endowed, without any connection to your will. In Adlerian psychology, however, lifestyle is thought of as something that you choose for yourself.

YOUTH: That you choose for yourself?

PHILOSOPHER: Yes, exactly. You choose your lifestyle.

YOUTH: So, not only did I choose to be unhappy, but I even went so far as to choose this warped personality, too?

PHILOSOPHER: Absolutely.

YOUTH: Ha! Now you're really pushing it. When I became aware, I already had this personality. I certainly don't have any recollection of having chosen it. But it's the same for you, isn't it? Being able to choose one's own personality at will . . . Now that sounds like you're talking about robots, not people.

PHILOSOPHER: Of course, you did not consciously choose 'this kind of self'. Your first choice was probably unconscious, combined with

WHY do you dislike yourself / are unhappy ? ■

Is it because you choose to focus ONLY on your shortcomings ? (Social Media does a fabulous job here !)

Or is it because you are afraid of being disliked by other people & being distanced ?

Maybe a mix of both ? ■
■

UNHAPPINESS IS SOMETHING YOU CHOOSE FOR YOURSELF

YOUTH: No way. That's unreasonable.

PHILOSOPHER: Why is it unreasonable?

YOUTH: Why? Some people are born into affluent circumstances with parents who are nice, and others are born poor with bad parents. Because that's how the world is. And I don't really want to get into this sort of subject, but things aren't equal in the world and differences between race, nationality and ethnicity remain as deep as ever. It's only natural to focus on what you were born with. All your talk is just academic theory—you're ignoring the real world!

PHILOSOPHER: It is you who is ignoring reality. Does fixating on what you are born with change the reality? We are not replaceable machines. It is not replacement we need, but renewal.

YOUTH: To me, replacement and renewal are one and the same. You're avoiding the main point. Look, there is such a thing as unhappiness from birth. Please acknowledge that, first of all.

PHILOSOPHER: I will not acknowledge that.

YOUTH: Why?

PHILOSOPHER: For one thing, right now you are unable to feel real happiness. You find living hard, and even wish you could be reborn

Being alone doesn't equate to being lonely.

Loneliness is having people around you & yet having that sense of being excluded !

But as human beings , we can't do without interpersonal relationships which are mostly the root cause of our problems.

Read to know more!

■

ALL PROBLEMS ARE INTERPERSONAL RELATIONSHIP PROBLEMS

YOUTH: Wait a minute! I'm supposed to just let that one slip by? 'To get rid of one's problems, all one can do is live in the universe all alone?' What do you mean by that? If you lived all alone, wouldn't you be horribly lonely?

PHILOSOPHER: Oh, but being alone isn't what makes you feel lonely. Loneliness is having other people and society and community around you, and having a deep sense of being excluded from them. To feel lonely, we need other people. That is to say, it is only in social contexts that a person becomes an 'individual'.

YOUTH: If you were really alone, that is, if you existed completely alone in the universe, you wouldn't be an individual and you wouldn't feel lonely, either?

PHILOSOPHER: I suppose the very concept of loneliness wouldn't even come up. You wouldn't need language, and there'd be no use for logic or commonsense, either. But such a thing is impossible. Even if you lived on an uninhabited island, you would think about someone far across the ocean. Even if you spend your nights alone, you strain your ears to hear the sound of someone's breath. As long as there is someone out there somewhere, you will be haunted by loneliness.

YOUTH: But then, you could just rephrase that as 'if one could live in the universe all alone, one's problems would go away', couldn't you?

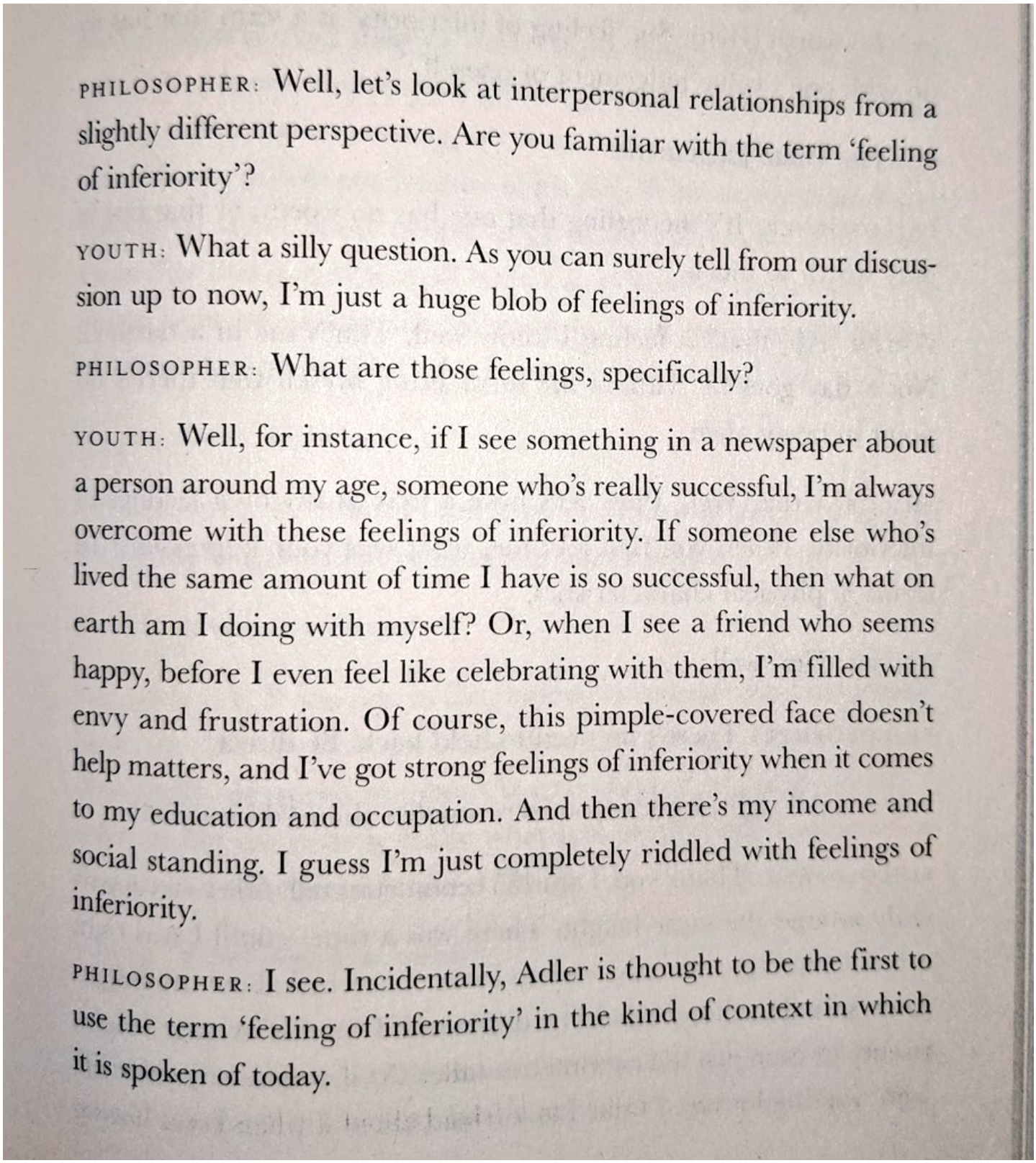
10/28

Whatever we do , there is someone who has done it earlier , done it better , who has achieved much more than us , who is more successful than us .....

And then there is US ! ■■

Don't we all feel this way ?

Doesn't matter ! You are what you VALUE yourself worth.■



PHILOSOPHER: Well, let's look at interpersonal relationships from a slightly different perspective. Are you familiar with the term 'feeling of inferiority'?

YOUTH: What a silly question. As you can surely tell from our discussion up to now, I'm just a huge blob of feelings of inferiority.

PHILOSOPHER: What are those feelings, specifically?

YOUTH: Well, for instance, if I see something in a newspaper about a person around my age, someone who's really successful, I'm always overcome with these feelings of inferiority. If someone else who's lived the same amount of time I have is so successful, then what on earth am I doing with myself? Or, when I see a friend who seems happy, before I even feel like celebrating with them, I'm filled with envy and frustration. Of course, this pimple-covered face doesn't help matters, and I've got strong feelings of inferiority when it comes to my education and occupation. And then there's my income and social standing. I guess I'm just completely riddled with feelings of inferiority.

PHILOSOPHER: I see. Incidentally, Adler is thought to be the first to use the term 'feeling of inferiority' in the kind of context in which it is spoken of today.

But then is having an inferiority complex not good,even one bit ?

Definitely not !

One can use it as a Launch pad, a trigger for improvement & growth.

How well one confronts reality & reasons matter here.
Which ultimately boils down to our Courage to accept. ■

Because if there hadn't been anyone with whom to compare myself, I wouldn't have had any occasion to think I was short. Right now, you too are suffering from various feelings of inferiority. But please understand that what you are feeling is not an objective inferiority, but a subjective feeling of inferiority. Even with an issue like height, it's all reduced to its subjectivity.

YOUTH: In other words, the feelings of inferiority we're suffering from are subjective interpretations rather than objective facts?

PHILOSOPHER: Exactly. Seeing it from my friend's point of view that I get people to relax or that I don't intimidate them—such aspects can become strong points. Of course, this is a subjective interpretation. You could even say it's an arbitrary assumption. However, there is one good thing about subjectivity: it allows you to make your own choice. Precisely because I am leaving it to subjectivity, the choice to view my height as either an advantage or disadvantage is left open to me.

YOUTH: The argument that you can choose a new lifestyle?

PHILOSOPHER: That's right. We cannot alter objective facts. But subjective interpretations can be altered as much as one likes. And we are inhabitants of a subjective world. We talked about this at the very beginning, right?

YOUTH: Yes; the well water that's eighteen degrees.

12/28

My favourite.
LIFE IS NOT A COMPETITION! ■

It's enough to keep moving forward without competing with anyone or unnecessary comparison.

A healthy feeling of inferiority stems from comparing current self to one's ideal self.

For we aren't the same.But we are equals.

13/28
Once we accept that all are equal, but different,our way of perceiving things and people change.

Events don't become competitive anymore!

Inter personal relationships improve.
We are able to celebrate others happiness without envy.

We care genuinely.
We feel at peace!

14/28

We may be coming from toxic families .Had difficult childhood. Maybe traumatic adulthood, but we must learn to snap out of it instead of self pity & seeking revenge.

Seeking revenge does no one any good.

We lose the ability to make choices as our judgment gets clouded.

YOUTH: But what if they come at you with mistaken accusations, or make insulting comments? I shouldn't get angry even then?

PHILOSOPHER: You don't seem to understand yet. It's not that you mustn't get angry, but that there is no need to rely on the tool of anger. Irascible people do not have short tempers—it is only that they do not know that there are effective communication tools other than anger. That is why people end up saying things like 'I just snapped' or 'he flew into a rage'. We end up relying on anger to communicate.

YOUTH: Effective communication tools other than anger . . .

PHILOSOPHER: We have language. We can communicate through language. Believe in the power of language, and the language of logic.

YOUTH: Certainly, if I did not believe in that, we wouldn't be having this dialogue.

PHILOSOPHER: One more thing about power struggles. In every instance, no matter how much you might think you are right, try not to criticise the other party on that basis. This is an interpersonal relationship trap that many people fall into.

YOUTH: Why's that?

PHILOSOPHER: The moment one is convinced that 'I am right' in an interpersonal relationship, one has already stepped into a power struggle.

YOUTH: Just because you think you're right? No way, that's just blowing things all out of proportion.

We often start disliking every single trait / action of our loved ones - be it friends , family or a spouse, suddenly !!

None of which bothered us before !

Now how is this possible ?
Maybe the problem is within us then ?■

Something to reflect upon
■

a love relationship with. In relationships between lovers or married couples, there are times when, after a certain point, one becomes exasperated with everything one's partner says or does. For instance, she doesn't care for the way he eats; his slovenly appearance at home fills her with revulsion, and even his snoring sets her off. Even though until a few months ago, none of it had ever bothered her before.

YOUTH: Yes, that sounds familiar.

PHILOSOPHER: The person feels this way because at some stage she has resolved to herself, *I want to end this relationship*, and she has been looking around for the material with which to end it. The other person hasn't changed at all. It is her own goal that has changed. Look, people are extremely selfish creatures who are capable of finding any number of flaws and shortcomings in others whenever the mood strikes them. A man of perfect character could come along, and one would have no difficulty in digging up some reason to dislike him. That's exactly why the world can become a perilous place at any time, and it's always possible to see everyone as one's enemies.

YOUTH: So, I am making up flaws in other people just so that I can avoid my life tasks, and more, so I can avoid interpersonal relationships? And I am running away by thinking of other people as my enemies?

PHILOSOPHER: That's right. Adler indicated the state of coming up with all manner of pretexts in order to avoid the life tasks, and called it the 'life-lie'.

YOUTH: Okay . . .

How far does this hold true ?
For money is certainly needed for happiness but is all happiness monetary ?

Do you realise then what robs you of your freedom ?

And how free are you exactly ?
For a lot of life's unhappiness stems from not knowing.

17/28
Don't we get upset when no one notices our efforts ? No one appreciates us ? ■

Why do we desire recognition from others ?
Is the purpose of our existence just to satisfy others' expectations ?
Why do we seek validation ?
Are we even being true to our inherent nature?

DO NOT LIVE TO SATISFY THE EXPECTATIONS OF OTHERS

PHILOSOPHER: Being recognised by others is certainly something to be happy about. But it would be wrong to say that being recognised is absolutely necessary. For what does one seek recognition in the first place? Or, to put it more succinctly, why does one want to be praised by others?

YOUTH: It's simple. It's through being recognised by others that each of us can truly feel we have value. It is through recognition from others that one becomes able to wipe away one's feelings of inferiority. One learns to have confidence in oneself. Yes, it's an issue of value. I think you mentioned it last time: that the feeling of inferiority is an issue of value judgement. It's because I could never get recognition from my parents that I have lived a life tainted by feelings of inferiority.

PHILOSOPHER: Now, let's consider a familiar setting. For example, let's say you've been picking up litter around your workplace. The thing is, no one seems to notice at all. Or if they do, no one has given you any appreciation for what you've done, or even said a single word of thanks. Well, will you keep on picking up litter from now on?

YOUTH: That's a difficult situation. I suppose that if no one appreciates what I'm doing, I might stop.

PHILOSOPHER: Why?

18/28
Can anyone change a person's life ?

Not really . No.
We can at most draw inspiration from someone , look up to someone .

But only we can change ourselves.

As they say, "You can lead a horse to water, but you can't make him drink". ■■■■■

19/28

Likewise one mustn't force their thoughts on others.

Most of our suffering stems from the fact that we want others to think the same way we do ! ■■■■■

Believe in Separation of Tasks , more so in family where there is less distance.

Lighten the load.
Make life simpler!
■

CUT THE GORDIAN KNOT

YOUTH: I am sure that if one could understand the separation of tasks and put it into practice, one's interpersonal relationships would all at once become free. But I still can't accept it.

PHILOSOPHER: Go on. I'm listening.

YOUTH: I think that, in theory, the separation of tasks is entirely right. What other people think of me, or what sort of judgement they pass on me, is the task of other people, and is not something I can do anything about. And I should just do what I have to do in my life without lying. I'd have no problem if you said this is a life truth—that's how right I think it is. But, consider this: from an ethical or moral point of view, could it be said to be the right thing to do? That is to say, a way of living that draws boundaries between oneself and others. Because wouldn't you be brushing other people away and saying 'That's intervention!' whenever they were worried about you and asked how you're doing? It seems to me that this is something that treads on the goodwill of others.

PHILOSOPHER: Have you heard of the man known as Alexander the Great?

YOUTH: Alexander the Great? Yes, I learned about him in world history.

It's a universal desire to be liked !

But then true freedom stems from being okay with being disliked by others.
We make our own decisions & be okay with society judging us.

But can we actually endure the brunt of this freedom ? Its true cost ?

The choice is ours. ■

WHAT REAL FREEDOM IS

PHILOSOPHER: Earlier, you acknowledged that you do not want to be disliked by anyone, and said, 'There's no one anywhere who'd go so far as to actually want to be disliked.'

YOUTH: Right.

PHILOSOPHER: Well, I'm the same way. I have no desire to be disliked by other people. I would say that 'no one would go so far as to actually want to be disliked' is a sharp insight.

YOUTH: It's a universal desire!

PHILOSOPHER: Even so, regardless of our efforts, there are people who dislike me, and people who dislike you. This, too, is a fact. When you are disliked, or feel that you are being disliked, by someone, what state of mind does it put you in?

YOUTH: Very distressed, to put it simply. I wonder why I've come to be disliked, and what I did or said that might have been offensive. I think I should have interacted with the person in a different way, and I just brood and brood over it and am ridden with guilt.

PHILOSOPHER: Not wanting to be disliked by other people. To human beings, this is an entirely natural desire, and an impulse. Kant, the giant of modern philosophy, called this desire 'inclination'.

Attachment to self .

Something really profound.

We wish to be thought well of by others, we are concerned with our well being aka being self centred.

We need to transition from "attachment to self" to "concern for others".

For we are not the centre of the world.

YOU ARE NOT THE CENTRE OF THE WORLD

PHILOSOPHER: Let's go over things in order. First of all, each of us is a member of a community, and that is where we belong. Feeling that one has one's own place of refuge within the community; feeling that 'it's okay to be here', and having a sense of belonging—these are basic human desires. Whether it is one's studies, work or friendships, or one's love or marriage, all these things are connected to one's search for places and relationships in which one can feel 'it's okay to be here'. Wouldn't you agree?

YOUTH: Ah, yes, I do! That's it exactly!

PHILOSOPHER: And the protagonist in one's life is the 'I'. There is nothing wrong with the train of thought up to this point. But the 'I' does not rule the centre of the world. While the 'I' is life's protagonist, it is never more than a member of the community and a part of the whole.

YOUTH: A part of the whole?

PHILOSOPHER: People who have concern only for themselves think that they are at the centre of the world. To such people, others are merely 'people who will do something *for* me'. They half-genuinely believe that everyone else exists to serve them, and should give precedence to their feelings.

The concept of Horizontal Relationship over Vertical for all - Equal but not the Same.

Something that got me thinking.

Do we praise to indirectly manipulate or out of whole hearted gratitude ?

Buttering up our superiors to be in their good books or to network ...

PHILOSOPHER: Absolutely, yes. If you are building even one vertical relationship with someone, before you even notice what is happening, you will be treating all your interpersonal relations as vertical.

YOUTH: So, I am treating even my relationships with my friends as vertical?

PHILOSOPHER: That is correct. Even if you are not treating them in a boss-or-subordinate kind of way, it is as if you are saying, 'A is above me, and B is below me,' for example, or 'I'll follow A's advice, but ignore what B says,' or 'I don't mind breaking my promise to C.'

YOUTH: Hmm!

PHILOSOPHER: On the other hand, if one has managed to build a horizontal relationship with at least one person—if one has been able to build a relationship of equals in the true sense of the term—that is a major lifestyle transformation. With that breakthrough, all one's interpersonal relations will gradually become horizontal.

YOUTH: What nonsense! There are so many ways I could refute that. Think of a company setting, for example. It wouldn't really be feasible for the director and his new recruits to form relationships as equals, would it? Hierarchical relationships are part of the system of our society, and to ignore that is to ignore the social order. Look, if you heard that a new recruit at your company, who's only twenty or so, had suddenly started buddying up to the sixty-something director, don't you think it would sound pretty far-fetched?

PHILOSOPHER: It is certainly important to respect one's elders. In a company structure, it is only natural for there to be different levels of

Which brings us to Encouragement and Self Acceptance.

When one is building horizontal relationships there will be more straightforward gratitude & mutual respect , a feeling of Community.

Needless to say we become less judgemental of the other.

■ Something Insightful

PHILOSOPHER: It's about community feeling, after all. Concretely speaking, it's making the switch from attachment to self (self-interest) to concern for others (social interest), and gaining a sense of community feeling. Three things are needed at this point: 'self-acceptance', 'confidence in others' and 'contribution to others'.

YOUTH: Interesting. New keywords, I see. What do they refer to?

PHILOSOPHER: Let's start with self-acceptance. On our first night, I brought up that statement of Adler's: 'The important thing is not what one is born with, but what use one makes of that equipment.' Do you remember this?

YOUTH: Yes, of course.

PHILOSOPHER: We cannot discard the receptacle that is the 'I', and neither can we replace it. The important thing, however, is 'what use one makes of that equipment'. One changes one's way of looking at the 'I'— that is to say, one changes how one uses it.

YOUTH: Does that mean be more positive and have a stronger sense of self-affirmation? Think about everything more positively?

PHILOSOPHER: There is no need to go out of one's way to be positive and affirm oneself. It's not self-affirmation that we are concerned with, but self-acceptance.

YOUTH: Not self-affirmation, but self-acceptance?

PHILOSOPHER: That's right. There is a clear difference. Self-affirmation is making suggestions to oneself, such as 'I can do it' or

24/28
Thought provoking !

All human beings can be happy. But this doesn't mean all are happy.
The desire for recognition holds us back.
But without true freedom will even mere recognition help us be happy ?
If one is truly free , one will no longer crave for recognition.■

25/28
Why do we reject normality & celebrate being exceptional ?
What is so wrong about being average?

Being normal doesn't mean being incapable.Why flaunt one's superiority ?

Also, life is a series of dots, a series of moments called NOW.
We can only live in the here, NOW.

PHILOSOPHER: Think of it this way: Life is a series of moments, which one lives as if one were dancing, right now, around and around each passing instant. And when one happens to survey one's surroundings, one realises, *I guess I've made it this far.* Among those who have danced the dance of the violin, there are people who stay the course and become professional musicians. Among those who have danced the dance of the bar examination, there are people who become lawyers. There are people who have danced the dance of writing, and become authors. Of course, it also happens that people end up in entirely different places. But none of these lives came to an end 'en route'. It is enough if one finds fulfilment in the here and now one is dancing.

YOUTH: It's enough if one can dance in the now?

PHILOSOPHER: Yes. With dance, it is the dancing itself that is the goal, and no one is concerned with arriving somewhere by doing it. Naturally, it may happen that one arrives somewhere as a result of having danced. Since one is dancing, one does not stay in the same place. But there is no destination.

YOUTH: A life without a destination, who ever heard of such a thing? Who would acknowledge such an unsteady life, that bends whichever way the wind blows?

PHILOSOPHER: The kind of life that you speak of, which tries to reach a destination, may be termed a 'kinetic (dynamic) life'. By contrast, the kind of dancing life I am talking about could be called an 'energeial (actual-active-state) life'.

YOUTH: Kinetic? Energeial?

We cannot undo the past ,nor envisage the future . (We like to think we can ■ !)

The only thing we CAN do is earnestly live in the present !!

Yet all we do is regret the lost opportunities & keep planning for the future forgetting to live!

More details
■

SHINE A LIGHT ON THE HERE AND NOW

YOUTH: Look, in your refutation of aetiology, you rejected focusing on the past. You said that the past does not exist, and that it has no meaning. I acknowledge those points. It is true that one cannot change the past. If there is something that can be changed, it is the future. But now, by advocating this energeia way of living, you are refuting planning; that is to say, you are rejecting even changing one's future of one's own volition. So, while you reject looking back, you are rejecting looking forward, too. It's like you're telling me to just walk blindfolded along a pathless path.

PHILOSOPHER: You can see neither behind you, nor in front of you?

YOUTH: That's right, I can't see!

PHILOSOPHER: Isn't that only natural? Where is the problem here?

YOUTH: What? What are you talking about?

PHILOSOPHER: Imagine that you are standing on a theatre stage. If the house lights are on, you'll probably be able to see all the way to the back of the hall. But if you're under a bright spotlight, you won't be able to make out even the front row. That's exactly how it is with our lives. It's because we cast a dim light on our entire lives that we are able to see the past and the future. Or, at least we

Life in general has no meaning.

Good people die soon .Children get killed in war. Natural disasters claim lives of so many.

Then how can life have any meaning in general unless we assign some meaning to it ?■

Each one of us shall have a different interpretation here.

PHILOSOPHER: No matter what moments you are living, or if there are people who dislike you, as long as you do not lose sight of the guiding star of 'I contribute to others', you will not lose your way, and you can do whatever you like. Whether you're disliked or not, you pay it no mind and live free.

YOUTH: If I have the star of contribution to others high in the sky above me, I will always have happiness and comrades by my side.

PHILOSOPHER: Then, let's dance in earnest the moments of the here and now, and live in earnest. Do not look at the past, and do not look at the future. One lives each complete moment like a dance. There is no need to compete with anyone, and one has no use for destinations. As long as you are dancing, you will get somewhere.

YOUTH: A 'somewhere' that no one else knows!

PHILOSOPHER: That is the nature of energeial life. If I look back on my own life up to now, no matter how I try, I will never arrive at a satisfactory explanation as to why I am here and now. Though, at one time, the study of Greek philosophy was my focus, before long I took up the study of Adlerian psychology in tandem with it, and here I am today, deep in conversation with you, my irreplaceable friend. It is the result of having danced the moments—that is the only way to explain it. When you have danced here and now in

We do not lack the ability.
We just lack the courage.
It all comes down to courage.....

Be it accepting our shortcomings , our want for validation , our insecurities , to wanting to be a better person.

IT ALL BOILS DOWN TO COURAGE.
Think about it ! ■

* The End *