

Notebook for

The Courage to Be Disliked

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Introduction

Highlight (yellow) - Location 102

PHILOSOPHER: That is not because the world is complicated. It's because you are making the world complicated. YOUTH: I am?

Highlight (yellow) - Location 104

PHILOSOPHER: None of us live in an objective world, but instead in a subjective world that we ourselves have given meaning to. The world you see is different from the one I see, and it's impossible to share your world with anyone else.

Highlight (yellow) - Location 110

PHILOSOPHER: You may know this, but well water stays at pretty much the same temperature all year round, at about sixty 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 sixty 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.

Chapter 2: Why People Can Change

Highlight (yellow) - Location 215

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.

Highlight (yellow) - Location 217

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

Highlight (yellow) - Location 234

This is the difference between etiology (the study of causation) and teleology (the study of the purpose of a given phenomenon, rather than its cause). Everything you have been telling me is based in etiology. As long as we stay in etiology, we will not take a single step forward.

Chapter 3: Trauma Does Not Exist

Highlight (yellow) - Location 244

Yet those who take an etiological stance, including most counselors and psychiatrists, would argue that what you were suffering from stemmed from such-and-such cause in the past, and would then end up just consoling you by saying, "So you see, it's not your fault." The argument concerning so-called traumas is typical of etiology.

Highlight (yellow) - Location 250

In Adlerian psychology, trauma is definitively denied. This was a very new and revolutionary point. Certainly, the Freudian view of trauma is fascinating. Freud's idea is that a person's psychic wounds (traumas)

Highlight (yellow) - Location 253

But Adler, in denial of the trauma argument, states the following: "No experience is in itself a cause of our success or failure. We do not suffer from the shock of our experiences—the so-called trauma—but instead we make out of them whatever suits our purposes. We are not determined by our experiences, but the meaning we give them is self-determining."

Highlight (yellow) - Location 260

We determine our own lives according to the meaning we give to those past experiences.

Highlight (yellow) - Location 260

Your life is not something that someone gives you, but something you choose yourself, and you are the one who decides how you live.

Chapter 4: People Fabricate Anger

Highlight (yellow) - Location 305

The goal of shouting came before anything else. That is to say, by shouting, you wanted to make the waiter submit to you and listen to what you had to say. As a means to do that, you fabricated the emotion of anger.

Highlight (yellow) - Location 310

You could have explained matters without raising your voice, and the waiter would most likely have given you a sincere apology, wiped your jacket with a clean cloth, and taken other appropriate measures. He might have even

arranged for it to be dry-cleaned. And somewhere in your mind, you were anticipating that he might do these things but, even so, you shouted. The procedure of explaining things in normal words felt like too much trouble, and 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.

Chapter 5: How to Live Without Being Controlled by the Past

Highlight (yellow) - Location 338

So people are not controlled either by emotion or the past?

Highlight (yellow) - Location 343

We can't go back to the past in a time machine. We can't turn back the hands of time. If you end up staying in etiology, you will be bound by the past and never be able to find happiness.

Highlight (yellow) - Location 345

That's right! We can't change the past, and that's precisely why life is so hard.

Highlight (yellow) - Location 357

"People are not driven by past causes but move toward goals that they themselves set"—that

Chapter 6: Socrates and Adler

Highlight (yellow) - Location 370

The first step to change is knowing.

Highlight (yellow) - Location 372

Why are you rushing for answers? You should arrive at answers on your own, not rely upon what you get from someone else. Answers from others are nothing more than stopgap measures; they're of no value.

Chapter 7: Are You Okay Just As You Are?

Highlight (yellow) - Location 395

Knowledge just gets piled up as knowledge, until sooner or later it's discarded.

Highlight (yellow) - Location 396

Then let me ask you this. Why do you think you want to be like Y? I guess you just want to be a different person, whether it's Y or someone else. But what is the goal of that?

Highlight (yellow) - Location 399

You think you'd be happier if you were like him. Which means that you are not happy now, right?

Highlight (yellow) - Location 415

“The important thing is not what one is born with but what use one makes of that equipment.”

Chapter 8: Unhappiness Is Something You Choose for Yourself

Highlight (yellow) - Location 436

Without question, there is no shortage of behavior that is evil. But no one, not even the most hardened criminal, becomes involved in crime purely out of a desire to engage in evil acts. Every criminal has an internal justification for getting involved in crime. A dispute over money leads someone to engage in murder, for instance. To the perpetrator, it is something for which there is a justification and which can be restated as an accomplishment of “good.” Of course, this is not good in a moral sense, but good in the sense of being “of benefit to oneself.”

Chapter 9: People Always Choose Not to Change

Highlight (yellow) - Location 458

In Adlerian psychology, we describe personality and disposition with the word “lifestyle.”

Highlight (yellow) - Location 460

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

Highlight (yellow) - Location 463

taken more broadly, it is a word that encompasses the worldview of that person and his or her outlook on life.

Highlight (yellow) - Location 472

In Adlerian psychology, however, lifestyle is thought of as something that you choose for yourself.

Highlight (yellow) - Location 474

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

Highlight (yellow) - Location 490

Maybe you haven't been aware of your lifestyle until now, and maybe you haven't been aware of the concept of lifestyle either. Of course, no one can choose his or her own birth. Being born in this country, in this era, and with these parents are things you did not choose. And all these things have a great deal of influence. You'll probably face disappointment and start looking at other people and feeling, I wish I'd been born in their circumstances. But you can't let it end there. The issue is not the past, but here, in the present. And now you've learned about lifestyle. But what you do with it from here on is your

responsibility. Whether you go on choosing the lifestyle you've had up till now, or you choose a new lifestyle altogether, it's entirely up to you.

Highlight (yellow) - Location 505

Although there are some small inconveniences and limitations, you probably think that the lifestyle you have now is the most practical one, and that it's easier to leave things as they are. If you stay just like this, experience enables you to respond properly to events as they occur, while guessing the results of one's actions. You could say it's like driving your old, familiar car. It might rattle a bit, but one can take that into account and maneuver easily. On the other hand, if one chooses a new lifestyle, no one can predict what might happen to the new self, or have any idea how to deal with events as they arise. It will be hard to see ahead to the future, and life will be filled with anxiety. A more painful and unhappy life might lie ahead. Simply put, people have various complaints about things, but it's easier and more secure to be just the way one is.

Highlight (yellow) - Location 511

One wants to change, but changing is scary?

Highlight (yellow) - Location 512

When we try to change our lifestyles, we put our great courage to the test. There is the anxiety generated by changing, and the disappointment attendant to not changing. I am sure you have selected the latter.

Chapter 10: Your Life Is Decided Here and Now

Highlight (yellow) - Location 520

This is getting confusing. First, you tell me that the world is a simple place. That it seems complicated only because of me, and that my subjective view is making it that way. And also, that life seems complicated just because I make it complicated, all of which is what makes it difficult for me to live happily. Then you say that one should take the stance of teleology, as opposed to Freudian etiology—that one must not search for causes in one's past, and should deny trauma. You say that people act to achieve some goal or other, instead of being creatures who are driven by causes in their past. Right?

Highlight (yellow) - Location 525

Furthermore, as the major premise of teleology, you say that people can change. That people are always selecting their own lifestyles.

Highlight (yellow) - Location 527

So I am unable to change because I myself keep repeatedly making the decision not to change. I don't have enough courage to choose a new lifestyle. In other words, I do not have enough courage to be happy, and that's why I'm unhappy. Have I got anything wrong?

Highlight (yellow) - Location 532

For instance, earlier you said, "If only I could be someone like Y, I'd be happy." As long as you live that way, in the realm of the possibility of "If only such and

such were the case,” you will never be able to change. Because saying “If only I could be like Y” is an excuse to yourself for not changing.

Highlight (yellow) - Location 538

No! It's actually that he wants to leave the possibility of “I can do it if I try” open, by not committing to anything. He doesn't want to expose his work to criticism, and he certainly doesn't want to face the reality that he might produce an inferior piece of writing and face rejection. He wants to live inside that realm of possibilities, where he can say that he could do it if he only had the time, or that he could write if he just had the proper environment, and that he really does have the talent for it. In another five or ten years, he will probably start using other excuses like “I'm not young anymore” or “I've got a family to think about now.”

Highlight (yellow) - Location 544

He should just enter his writing for an award, and if he gets rejected, so be it. If he did, he might grow, or discover that he should pursue something different. Either way, he would be able to move on. That is what changing your current lifestyle is about. He won't get anywhere by not submitting anything.

Highlight (yellow) - Location 547

But maybe his dreams will be shattered.

Highlight (yellow) - Location 553

But if you change your lifestyle—the way of giving meaning to the world and yourself—then both your way of interacting with the world and your behavior will have to change as well. Do not forget this point: One will have to change.

Highlight (yellow) - Location 558

No, you are not being criticized. Rather, as Adler's teleology tells us, “No matter what has occurred in your life up to this point, it should have no bearing at all on how you live from now on.” That you, living in the here and now, are the one who determines your own life.

Chapter 11: Why You Dislike Yourself

Highlight (yellow) - Location 605

It must have been quite a few years ago, but there was a female student who came by. She sat right where you are sitting now, in the same chair. Well, her concern was her fear of blushing. She told me that she was always turning red whenever she was out in public, and that she would do anything to rid herself of this. So I asked her, “Well, if you can cure it, what will you want to do then?” And she said that there was a man she wanted. She secretly had feelings for him but wasn't ready to divulge them. Once her fear of blushing was cured, she'd confess her desire to be with him.

Highlight (yellow) - Location 614

What do you think was the scariest thing to her, the thing she wanted to avoid most of all? It was that the man would reject her, of course. The fact that her

unrequited love would negate everything for her, the very existence and possibility of "I." This aspect is deeply present in adolescent unrequited love. But as long as she has a fear of blushing, she can go on thinking, I can't be with him because I have this fear of blushing. It could end without her ever working up the courage to confess her feelings to him, and she could convince herself that he would reject her anyway. And finally, she can live in the possibility that if only my fear of blushing had gotten better, I could have . . .

Highlight (yellow) - Location 630

Her story certainly isn't unusual. Students preparing for their exams think, If I pass, life will be rosy. Company workers think, If I get transferred, everything will go well. But even when those wishes are fulfilled, in many cases nothing about their situations changes at all.

Highlight (yellow) - Location 633

When a client shows up requesting a cure from fear of blushing, the counselor must not cure the symptoms. Then recovery is likely to be even more difficult. That is the Adlerian psychology way of thinking about this kind of thing.

Highlight (yellow) - Location 637

She didn't have confidence in herself. She was very afraid that things being what they were, he'd reject her even if she did confess to him. And if that happened, she'd lose even more confidence and get hurt. That's why she created the symptom of the fear of blushing. What I can do is to get the person first to accept "myself now," and then regardless of the outcome have the courage to step forward. In Adlerian psychology, this kind of approach is called "encouragement."

Highlight (yellow) - Location 650

Why do you dislike yourself? Why do you focus only on your shortcomings, and why have you decided to not start liking yourself? It's because you are overly afraid of being disliked by other people and getting hurt in your interpersonal relationships.

Highlight (yellow) - Location 654

you are afraid of being negated by other people. You're afraid of being treated disparagingly, being refused, and sustaining deep mental wounds. You think that instead of getting entangled in such situations, it would be better if you just didn't have relations with anyone in the first place. In other words, your goal is to not get hurt in your relationships with other people.

Highlight (yellow) - Location 662

Don't be evasive. Being "the way I am" with all these shortcomings is, for you, a precious virtue. In other words, something that's to your benefit.

Highlight (yellow) - Location 666

Admitting is a good attitude. But don't forget, it's basically impossible to not get hurt in your relations with other people. When you enter into interpersonal relationships, it is inevitable that to a greater or lesser extent you will get hurt,

and you will hurt someone, too. Adler says, "To get rid of one's problems, all one can do is live in the universe all alone." But one can't do such a thing.

Chapter 12: All Problems Are Interpersonal Relationship Problems

Highlight (yellow) - Location 672

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."

Highlight (yellow) - Location 679

As long as there is someone out there somewhere, you will be haunted by loneliness.

Highlight (yellow) - Location 682

"All problems are interpersonal relationship problems."

Highlight (yellow) - Location 694

There is no such thing as worry that is completely defined by the individual; so-called internal worry does not exist. Whatever the worry that may arise, the shadows of other people are always present.

Chapter 13: Feelings of Inferiority Are Subjective Assumptions

Highlight (yellow) - Location 720

In Adler's native German, the word is Minderwertigkeitsgefühl, which means a feeling (Gefühl) of having less (minder) worth (Wert). So "feeling of inferiority" has to do with one's value judgment of oneself.

Highlight (yellow) - Location 730

Thank you. I am 61 inches tall. Adler was apparently around the same height. There was a time—until I was right around your age, actually—when I was concerned about my height. I was sure that things would be different if I were of average height, eight or even just four inches taller. As if a more enjoyable life were waiting for me. I talked to a friend about it when I was having these feelings, and he said it was "a bunch of nonsense" and simply dismissed it.

Highlight (yellow) - Location 734

And then he said, "What would you do if you got taller? You know, you've got a gift for getting people to relax." With a man who's big and strong, it's true, it does seem he can end up intimidating people just because of his size. With someone small like me, on the other hand, people let go of their wariness. So it made me realize that having a small build was a desirable thing both to me and

to those around me. In other words, there was a transformation of values. I'm not worried about my height anymore.

Highlight (yellow) - Location 739

Wait until I am finished. The important thing here is that my height of 61 inches wasn't inferior.

Highlight (yellow) - Location 741

It was not, in fact, lacking in or lesser than something. Sure, my 61 inches is less than the average height, and an objectively measured number. At first glance, one might think it inferior. But the issue is really what sort of meaning I attribute

Highlight (yellow) - Location 744

My feelings about my height were all subjective feelings of inferiority, which arose entirely through my comparing myself to others. That is to say, in my interpersonal relationships. 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.

Highlight (yellow) - Location 750

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.

Highlight (yellow) - Location 755

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?

Highlight (yellow) - Location 763

In other words, value is something that's based on a social context. The value given to a one-dollar bill is not an objectively attributed value, though that might be a commonsense approach. If one considers its actual cost as printed material, the value is nowhere near a dollar. If I were the only person in this world and no one else existed, I'd probably be putting those one-dollar bills in my fireplace in wintertime. Maybe I'd be using them to blow my nose. Following exactly the same logic, there should have been no reason at all for me to worry about my height.

Chapter 14: An Inferiority Complex Is an Excuse

Highlight (yellow) - Location 776

Adler recognizes that feelings of inferiority are something everyone has. There's nothing bad about feelings of inferiority themselves.

Highlight (yellow) - Location 779

It's probably necessary to understand this in a certain order. First of all, people enter this world as helpless beings. And people have the universal desire to escape from that helpless state. Adler called this the "pursuit of superiority."

Highlight (yellow) - Location 790

Adler is saying that the pursuit of superiority and the feeling of inferiority are not diseases but stimulants to normal, healthy striving and growth. If it is not used in the wrong way, the feeling of inferiority, too, can promote striving and growth.

Highlight (yellow) - Location 793

That's right. One tries to get rid of one's feeling of inferiority and keep moving forward. One's never satisfied with one's present situation—even if it's just a single step, one wants to make progress. One wants to be happier. There is absolutely nothing wrong with the state of this kind of feeling of inferiority. There are, however, people who lose the courage to take a single step forward, who cannot accept the fact that the situation can be changed by making realistic efforts. People who, before even doing anything, simply give up and say things like "I'm not good enough anyway" or "Even if I tried, I wouldn't stand a chance."

Highlight (yellow) - Location 802

A complex? That's what the feeling of inferiority is, isn't it?

Highlight (yellow) - Location 803

Be careful. The way the word "complex" is used today, it seems to have the same meaning as "feeling of inferiority." You hear people saying, "I've got a complex about my eyelids," or "He's got a complex about his education," that sort of thing. This is an utter misuse of the term. At base, "complex" refers to an abnormal mental state made up of a complicated group of emotions and ideas, and has nothing to do with the feeling of inferiority. For instance, there's Freud's Oedipus complex, which is used in the context of discussing the abnormal attraction of the child to the opposite-sex parent.

Highlight (yellow) - Location 809

For the same reason, then, it's crucial to not mix up "feeling of inferiority" and "inferiority complex," and to think about them as clearly separate.

Highlight (yellow) - Location 811

There is nothing particularly wrong with the feeling of inferiority itself. You understand this point now, right? As Adler says, the feeling of inferiority can be a trigger for striving and growth. For instance, if one had a feeling of inferiority with regard to one's education, and resolved to oneself, I'm not well educated, so I'll just have to try harder than anyone else, that would be a desirable direction. The inferiority complex, on the other hand, refers to a condition of having begun to use one's feeling of inferiority as a kind of excuse. So one thinks to oneself, I'm not well educated, so I can't succeed, or I'm not good-

looking, so I can't get married. When someone is insisting on the logic of "A is the situation, so B cannot be done" in such a way in everyday life, that is not something that fits in the feeling of inferiority category. It is an inferiority complex.

Highlight (yellow) - Location 822

What you are calling a causal relationship is something that Adler explains as "apparent cause and effect." That is to say, you convince yourself that there is some serious causal relationship where there is none whatsoever. The other day, someone told me, "The reason I can't get married easily is that my parents got divorced when I was a child." From the viewpoint of Freudian etiology (the attributing of causes), the parents' divorce was a great trauma, which connects in a clear causal relationship with one's views on marriage. Adler, however, with his stance of teleology (the attributing of purpose), rejects such arguments as "apparent cause and effect."

Highlight (yellow) - Location 829

The real issue is how one confronts that reality. If what you are thinking is, I'm not well educated, so I can't succeed, then instead of I can't succeed, you should think, I don't want to succeed.

Highlight (yellow) - Location 832

It's simply that it's scary to take even one step forward; also, that you don't want to make realistic efforts. You don't want to change so much that you'd be willing to sacrifice the pleasures you enjoy now—for instance, the time you spend playing and engaged in hobbies. In other words, you're not equipped with the courage to change your lifestyle. It's easier with things just as they are now, even if you have some complaints or limitations.

Chapter 15: Braggarts Have Feelings of Inferiority

Highlight (yellow) - Location 843

Yes. As Adler points out, no one is capable of putting up with having feelings of inferiority for a long period of time. Feelings of inferiority are something that everyone has, but staying in that condition is too heavy to endure forever.

Highlight (yellow) - Location 859

One is suffering from strong feelings of inferiority, and, on top of that, one doesn't have the courage to compensate through healthy modes of striving and growth. That being said, one can't tolerate the inferiority complex of thinking, A is the situation, so B cannot be done. One can't accept "one's incapable self." At that point, the person thinks of trying to compensate in some other fashion and looks for an easier way out.

Highlight (yellow) - Location 870

In each case, it isn't that the "I" is actually superior or special. It is only that one is making the "I" look superior by linking it to authority. In short, it's a fabricated feeling of superiority.

Highlight (yellow) - Location 872

And at the base of that, there is an intense feeling of inferiority?

Highlight (yellow) - Location 880

There's the kind of person who likes to boast about his achievements. Someone who clings to his past glory and is always recounting memories of the time when his light shone brightest. Maybe you know some people like this. All such people can be said to have superiority complexes.

Highlight (yellow) - Location 885

"The one who boasts does so only out of a feeling of inferiority."

Highlight (yellow) - Location 887

That's right. If one really has confidence in oneself, one doesn't feel the need to boast. It's because one's feeling of inferiority is strong that one boasts. One feels the need to flaunt one's superiority all the more. There's the fear that if one doesn't do that, not a single person will accept one "the way I am." This is a full-blown superiority complex.

Highlight (yellow) - Location 892

Yes, they are clearly connected. Now, there is one last example I'd like to give, a complex example that deals with boasting. It is a pattern leading to a particular feeling of superiority that manifests due to the feeling of inferiority itself becoming intensified. Concretely speaking, it's bragging about one's own misfortune.

Highlight (yellow) - Location 899

Such people try to make themselves "special" by way of their experience of misfortune, and with the single fact of their misfortune try to place themselves above others. Take the fact that I am short, for instance. Let's say that kind-hearted people come up to me and say, "It's nothing to worry about," or "Such things have nothing to do with human values." Now, if I were to reject them and say, "You think you know what short people go through, huh?" no one would say a thing to me anymore. I'm sure that everyone around me would start treating me just as if I were a boil about to burst and would handle me very carefully—or, I should say, circumspectly.

Highlight (yellow) - Location 905

By doing that, my position becomes superior to other people's, and I can become special. Quite a few people try to be "special" by adopting this kind of attitude when they are sick or injured, or suffering the mental anguish of heartbreak.

Highlight (yellow) - Location 908

Yes. They use their misfortune to their advantage and try to control the other party with it. By declaring how unfortunate they are and how much they have suffered, they are trying to worry the people around them (their family and friends, for example), and to restrict their speech and behavior, and control them. The people I was talking about at the very beginning, who shut

themselves up in their rooms, frequently indulge in feelings of superiority and use misfortune to their advantage.

Highlight (yellow) - Location 912

“In our culture weakness can be quite strong and powerful.”

Highlight (yellow) - Location 914

“In fact, if we were to ask ourselves who is the strongest person in our culture, the logical answer would be, the baby. The baby rules and cannot be dominated.”

Highlight (yellow) - Location 917

Of course, the words of the person who has been hurt—“You don’t understand how I feel”—are likely to contain a certain degree of truth. Completely understanding the feelings of the person who is suffering is something that no one is capable of. But as long as one continues to use one’s misfortune to one’s advantage in order to be “special,” one will always need that misfortune.

Chapter 16: Life Is Not a Competition

Highlight (yellow) - Location 935

The pursuit of superiority is the mind-set of taking a single step forward on one’s own feet, not the mind-set of competition of the sort that necessitates aiming to be greater than other people.

Highlight (yellow) - Location 941

A healthy feeling of inferiority is not something that comes from comparing oneself to others; it comes from one’s comparison with one’s ideal self.

Highlight (yellow) - Location 946

That’s right. Everyone is different. Don’t mix up that difference with good and bad, and superior and inferior. Whatever differences we may have, we are all equal.

Highlight (yellow) - Location 960

No, we do not. It does not matter if one is trying to walk in front of others or walk behind them. It is as if we are moving through a flat space that has no vertical axis. We do not walk in order to compete with someone. It is in trying to progress past who one is now that there is value.

Highlight (yellow) - Location 966

No. I withdrew from places that are preoccupied with winning and losing. When one is trying to be oneself, competition will inevitably get in the way.

Chapter 17: You’re the Only One Worrying About Your Appearance

Highlight (yellow) - Location 977

It is connected with the subject of competition. Please remember that. If there is competition at the core of a person's interpersonal relationships, he will not be able to escape interpersonal relationship problems or escape misfortune.

Highlight (yellow) - Location 980

Because at the end of a competition, there are winners and losers.

Highlight (yellow) - Location 987

When one is conscious of competition and victory and defeat, it is inevitable that feelings of inferiority will arise. Because one is constantly comparing oneself to others and thinking, I beat that person or I lost to that person. The inferiority complex and the superiority complex are extensions of that. Now, what kind of being do you think the other person is to you, at that point?

Highlight (yellow) - Location 991

No, not a mere rival. Before you know it, you start to see each and every person, everyone in the whole world, as your enemy.

Highlight (yellow) - Location 996

This is what is so terrifying about competition. Even if you're not a loser, even if you're someone who keeps on winning, if you are someone who has placed himself in competition, you will never have a moment's peace. You don't want to be a loser. And you always have to keep on winning if you don't want to be a loser. You can't trust other people. The reason so many people don't really feel happy while they're building up their success in the eyes of society is that they are living in competition. Because to them, the world is a perilous place that is overflowing with enemies.

Highlight (yellow) - Location 1001

But do other people actually look at you so much? Are they really watching you around the clock and lying in wait for the perfect moment to attack? It seems rather unlikely. A young friend of mine, when he was a teenager, used to spend a lot of time in front of the mirror arranging his hair. And once, when he was doing that, his grandmother said, "You're the only one who's worried how you look." He says that it got a bit easier for him to deal with life after that.

Highlight (yellow) - Location 1025

Earlier, didn't you say, "I can't celebrate other people's happiness with all my heart"? You think of interpersonal relationships as competition; you perceive other people's happiness as "my defeat," and that is why you can't celebrate it. However, once one is released from the schema of competition, the need to triumph over someone disappears. One is also released from the fear that says, Maybe I will lose. And one becomes able to celebrate other people's happiness with all one's heart. One may become able to contribute actively to other people's happiness. The person who always has the will to help another in times of need—that is someone who may properly be called your comrade.

Highlight (yellow) - Location 1031

Now we come to the important part. When you are able to truly feel that “people are my comrades,” your way of looking at the world will change utterly. No longer will you think of the world as a perilous place, or be plagued by needless doubts; the world will appear before you as a safe and pleasant place. And your interpersonal relationship problems will decrease dramatically.

Chapter 18: From Power Struggle to Revenge

Highlight (yellow) - Location 1048

If one were to treat the past as something that does not exist, that would be the same as negating the entire life one has led. Are you suggesting I choose such an irresponsible life?

Highlight (yellow) - Location 1056

There is a difference between personal anger (personal grudge) and indignation with regard to society’s contradictions and injustices (righteous indignation).

Highlight (yellow) - Location 1057

Personal anger soon cools. Righteous indignation, on the other hand, lasts for a long time. Anger as an expression of a personal grudge is nothing but a tool for making others submit to you.

Highlight (yellow) - Location 1064

Even if you are not directly abusive, when you feel genuinely angry due to another person’s words or behavior, please consider that the person is challenging you to a power struggle.

Highlight (yellow) - Location 1067

For instance, a child will tease an adult with various pranks and misbehaviors. In many cases, this is done with the goal of getting attention and will cease just before the adult gets genuinely angry. However, if the child does not stop before the adult gets genuinely angry, then his goal is actually to get in a fight.

Highlight (yellow) - Location 1070

He wants to win. He wants to prove his power by winning.

Highlight (yellow) - Location 1100

Yes. And once the interpersonal relationship reaches the revenge stage, it is almost impossible for either party to find a solution. To prevent this from happening, when one is challenged to a power struggle, one must never allow oneself to be taken in.

Chapter 19: Admitting Fault Is Not Defeat

Highlight (yellow) - Location 1103

All right, then what should you do when you’re subjected to personal attacks right to your face? Do you just grin and bear it?

Highlight (yellow) - Location 1104

No, the idea that you are “bearing it” is proof that you are still stuck in the power struggle. When you are challenged to a fight, and you sense that it is a power struggle, step down from the conflict as soon as possible. Do not answer his action with a reaction. That is the only thing we can do.

Highlight (yellow) - Location 1115

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.

Highlight (yellow) - Location 1122

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

Highlight (yellow) - Location 1125

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

Highlight (yellow) - Location 1127

I am right. That is to say, the other party is wrong. At that point, the focus of the discussion shifts from “the rightness of the assertions” to “the state of the interpersonal relationship.” In other words, the conviction that “I am right” leads to the assumption that “this person is wrong,” and finally it becomes a contest and you are thinking, I have to win. It's a power struggle through and through.

Highlight (yellow) - Location 1136

Because of one's mind-set of not wanting to lose, one is unable to admit one's mistake, the result being that one ends up choosing the wrong path. Admitting mistakes, conveying words of apology, and stepping down from power struggles—none of these things is defeat. The pursuit of superiority is not something that is carried out through competition with other people.

Highlight (yellow) - Location 1140

Yes. It clouds your judgment, and all you can see is imminent victory or defeat. Then you turn down the wrong path. It's only when we take away the lenses of competition and winning and losing that we can begin to correct and change ourselves.

Chapter 20: Overcoming the Tasks That Face You in Life

Highlight (yellow) - Location 1155

First, there are two objectives for behavior: to be self-reliant and to live in harmony with society. Then, the two objectives for the psychology that supports

these behaviors are the consciousness that I have the ability and the consciousness that people are my comrades.

Highlight (yellow) - Location 1169

Adler made three categories of the interpersonal relationships that arise out of these processes. He referred to them as “tasks of work,” “tasks of friendship,” and “tasks of love,” and all together as “life tasks.”

Highlight (yellow) - Location 1172

No, please think of this solely in terms of interpersonal relationships. That is, the distance and depth in one’s interpersonal relationships. Adler sometimes used the expression “three social ties” to emphasize the point.

Highlight (yellow) - Location 1184

However, considered from the viewpoint of distance and depth, interpersonal relationships of work may be said to have the lowest hurdles. Interpersonal relationships of work have the easy-to-understand common objective of obtaining good results, so people can cooperate even if they don’t always get along, and to some extent they have no choice but to cooperate. And as long as a relationship is formed solely on the basis of work, it will go back to being a relationship with an outsider when working hours are over or one changes jobs.

Chapter 21: Red String and Rigid Chains

Highlight (yellow) - Location 1201

This is a friend relationship in a broader sense, away from work, as there is none of the compulsion of the workplace. It is a relationship that is difficult to initiate or deepen.

Highlight (yellow) - Location 1216

A lot of people think that the more friends you have the better, but I’m not so sure about that. There’s no value at all in the number of friends or acquaintances you have. And this is a subject that connects with the task of love, but what we should be thinking about is the distance and depth of the relationship.

Highlight (yellow) - Location 1228

Think of it as divided into two stages: one, what are known as love relationships; and two, relationships with family, in particular parent-child relationships.

Highlight (yellow) - Location 1234

But Adler does not accept restricting one’s partner. If the person seems to be happy, one can frankly celebrate that condition. That is love. Relationships in which people restrict each other eventually fall apart.

Highlight (yellow) - Location 1238

No, I am not affirming someone having an affair. Think about it this way: The kind of relationship that feels somehow oppressive and strained when the two people are together cannot be called love, even if there is passion. When one can think, Whenever I am with this person, I can behave very freely, one can really feel love. One can be in a calm and quite natural state, without having feelings of inferiority or being beset with the need to flaunt one's superiority. That is what real love is like. Restriction, on the other hand, is a manifestation of the mind-set of attempting to control one's partner, and also an idea founded on a sense of distrust. Being in the same space with someone who distrusts you isn't a natural situation that one can put up with, is it? As Adler says, "If two people want to live together on good terms, they must treat each other as equal personalities."

Highlight (yellow) - Location 1245

However, in love relationships and marital relationships, there is the option of separating.

Highlight (yellow) - Location 1247

If romantic love is a relationship connected by red string, then the relationship between parents and children is bound in rigid chains. And a pair of small scissors is all you have. This is the difficulty of the parent-child relationship.

Highlight (yellow) - Location 1250

What I can say at this stage is: You must not run away. No matter how distressful the relationship, you must not avoid or put off dealing with it. Even if in the end you're going to cut it with scissors, first you have to face it. The worst thing to do is to just stand still with the situation as it is. It is fundamentally impossible for a person to live life completely alone, and it is only in social contexts that the person becomes an "individual." That is why in Adlerian psychology, self-reliance as an individual and cooperation within society are put forth as overarching objectives. Then, how can one achieve these objectives? On this point, Adler speaks of surmounting the three tasks of work, friendship, and love, the tasks of the interpersonal relationships that a living person has no choice but to confront.

Chapter 22: Don't Fall for the "Life-Lie"

Highlight (yellow) - Location 1269

No, you are wrong. It's easy to see if you think back on the example of separating from a person whom one has been in 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.

Highlight (yellow) - Location 1279

So I am making up flaws in other people just so that I can avoid my life tasks, and further more, so I can avoid interpersonal relationships? And I am running

away by thinking of other people as my enemies?

Highlight (yellow) - Location 1281

That's right. Adler called the state of coming up with all manner of pretexts in order to avoid the life tasks the "life-lie."

Highlight (yellow) - Location 1296

You must not use the power of anger to look away. This is a very important point. Adler never discusses the life tasks or life-lies in terms of good and evil. It is not morals or good and evil that we should be discussing, but the issue of courage.

Highlight (yellow) - Location 1299

Yes. Even if you are avoiding your life tasks and clinging to your life-lies, it isn't because you are steeped in evil. It is not an issue to be condemned from a moralistic standpoint. It is only an issue of courage.

Chapter 23: From the Psychology of Possession to the Psychology of Practice

Highlight (yellow) - Location 1303

I will add to that by saying that Adlerian psychology is not a "psychology of possession" but a "psychology of use."

Highlight (yellow) - Location 1308

Adlerian psychology is a psychology of courage, and at the same time it is a psychology of use . . .

Highlight (yellow) - Location 1314

Maybe what you are saying is right. Actually, I'm sure it is, and courage really is what I am lacking. I can accept the life-lie as well. I am scared of interacting with people. I don't want to get hurt in interpersonal relationships, and I want to put off my life tasks. That's why I have all these excuses ready. Yes, it's exactly as you say. But isn't what you are talking about a kind of spiritualism? All you're really saying is, "You've lost your courage, you've got to pluck up your courage." It's no different from the silly instructor who thinks he's giving you advice when he comes up and slaps you on the shoulder and says, "Cheer up." Even though the reason I'm not doing well is because I can't just cheer up!

Chapter 24: Deny the Desire for Recognition

Highlight (yellow) - Location 1340

came across at the library, a line from a novel by Dostoevsky: "Money is coined freedom."

Highlight (yellow) - Location 1342

see. Certainly, if one were to speak in a very general sense of the true nature of that which is brought about by money, one might say that is freedom. It is an

astute observation, to be sure. But you wouldn't go so far as to say that "freedom therefore is money," would you?

Highlight (yellow) - Location 1373

I'm now working as a librarian at a university library. My parents wanted me to take on my father's printing plant, like my brother did. Because of this, ever since I started my current job, our relationship has been somewhat strained. If they weren't my parents, and instead were enemy-like presences in my life, I probably wouldn't have minded at all. Because no matter how much they might have tried to interfere, I could always just ignore them. But as I've said, parents to me are not enemies. Whether or not they are comrades is another matter, but, at the very least, they are not what I would call enemies. It's a relationship that is much too close to be able to just ignore their intentions.

Highlight (yellow) - Location 1383

Come on, let's stop the roundabout leading questions. I'm sure you know what I'm referring to. It's the so-called desire for recognition. It's interpersonal relationship problems in a nutshell. We human beings live in constant need of recognition from others. It is precisely because the other person is not an abhorrent enemy that one wants recognition from him, isn't it? So yes, that's right; I wanted to be recognized by my parents.

Highlight (yellow) - Location 1387

Adlerian psychology denies the need to seek recognition from others.

Chapter 25: Do Not Live to Satisfy the Expectations of Others

Highlight (yellow) - Location 1392

Being recognized by others is certainly something to be happy about. But it would be wrong to say that being recognized 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?

Highlight (yellow) - Location 1395

It's simple. It's through being recognized 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 judgment. It's because I could never get recognition from my parents that I have lived a life tainted by feelings of inferiority.

Highlight (yellow) - Location 1399

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? YOUTH: Picking up litter is for everyone. If I'm rolling up my sleeves and getting it done, but I don't get a word of thanks? I guess I'd probably lose my motivation.

Highlight (yellow) - Location 1405

This is the danger of the desire for recognition. Why is it that people seek recognition from others? In many cases, it is due to the influence of reward-and-punishment education.

Highlight (yellow) - Location 1408

If one takes appropriate action, one receives praise. If one takes inappropriate action, one receives punishment. Adler was very critical of education by reward and punishment. It leads to mistaken lifestyles in which people think, If no one is going to praise me, I won't take appropriate action and If no one is going to punish me, I'll engage in inappropriate actions, too. You already have the goal of wanting to be praised when you start picking up litter. And if you aren't praised by anyone, you'll either be indignant or decide that you'll never do such a thing again. Clearly, there's something wrong with this situation.

Highlight (yellow) - Location 1416

You are not living to satisfy other people's expectations, and neither am I. It is not necessary to satisfy other people's expectations.

Highlight (yellow) - Location 1419

In the teachings of Judaism, one finds a view that goes something like this: If you are not living your life for yourself, then who is going to live it for you? You are living only your own life. When it comes to who you are living it for, of course it's you. And then, if you are not living your life for yourself, who could there be to live it instead of you? Ultimately, we live thinking about "I." There is no reason that we must not think that way.

Highlight (yellow) - Location 1427

Wishing so hard to be recognized will lead to a life of following expectations held by other people who want you to be "this kind of person." In other words, you throw away who you really are and live other people's lives. And please remember this: If you are not living to satisfy other people's expectations, it follows that other people are not living to satisfy your expectations. Someone might not act the way you want him to, but it doesn't do to get angry. That's only natural.

Highlight (yellow) - Location 1453

YOUTH: So I should be selfish? PHILOSOPHER: Do not behave without regard for others. To understand this, it is necessary to understand the idea in Adlerian psychology known as "separation of tasks."

Chapter 26: How to Separate Tasks

Highlight (yellow) - Location 1470

All right, I will talk about this from the basic stance of Adlerian psychology. When one is confronted with the task of studying, for instance, in Adlerian psychology we consider it from the perspective of “Whose task is this?”

Highlight (yellow) - Location 1477

Studying is the child’s task. A parent’s handling of that by commanding the child to study is, in effect, an act of intruding on another person’s task. One is unlikely to avert a collision in this way. We need to think with the perspective of “Whose task is this?” and continually separate one’s own tasks from other people’s tasks.

Highlight (yellow) - Location 1483

In general, all interpersonal relationship troubles are caused by intruding on other people’s tasks, or having one’s own tasks intruded on. Carrying out the separation of tasks is enough to change one’s interpersonal relationships dramatically.

Highlight (yellow) - Location 1488

There is a simple way to tell whose task it is. Think, Who ultimately is going to receive the result brought about by the choice that is made? When the child has made the choice of not studying, ultimately, the result of that decision—not being able to keep up in class or to get into the preferred school, for instance—does not have to be received by the parents. Clearly, it is the child who has to receive it. In other words, studying is the child’s task.

Highlight (yellow) - Location 1499

One has to pay attention. Adlerian psychology does not recommend the noninterference approach. Noninterference is the attitude of not knowing, and not even being interested in knowing what the child is doing. Instead, it is by knowing what the child is doing that one protects him. If it’s studying that is the issue, one tells the child that that is his task, and one lets him know that one is ready to assist him whenever he has the urge to study. But one must not intrude on the child’s task. When no requests are being made, it does not do to meddle in things.

Highlight (yellow) - Location 1510

Naturally, one gives all the assistance one possibly can. But beyond that, one doesn’t intrude. Remember the old saying, “You can lead a horse to water, but you can’t make him drink.” Please think of counseling and all other assistance provided to other people in Adlerian psychology as having that kind of stance. Forcing change while ignoring the person’s intentions will only lead to an intense reaction.

Highlight (yellow) - Location 1514

You are the only one who can change yourself.

Chapter 27: Discard Other People’s Tasks

Highlight (yellow) - Location 1523

First, I myself would think, This is the child's task. I would try not to intervene in his shut-in situation, and I would refrain from focusing too much attention on it. Then I would send a message to him to the effect that I am ready to assist him whenever he is in need. In that way, the child, having sensed a change in his parent, will have no choice but to make it his own task to think about what he should do. He'll probably come and ask for assistance, and he'll probably try to work some things out on his own.

Highlight (yellow) - Location 1534

Though the child is one's own, he or she is not living to satisfy one's expectations as a parent.

Highlight (yellow) - Location 1536

PHILOSOPHER: Actually, with families there is less distance, so it's all the more necessary to consciously separate the tasks. YOUTH: That doesn't make sense. On the one hand, you're talking about love, and on the other, you're denying it. If you draw the line between yourself and other people that way, you won't be able to believe in anyone anymore! PHILOSOPHER: Look, the act of believing is also the separation of tasks. You believe in your partner; that is your task. But how that person acts with regard to your expectations and trust is other people's tasks. When you push your wishes without having drawn that line, before you know it you're engaging in stalker-like intervention. Suppose your partner did not act as you had wished. Would you still be able to believe in that person? Would you still be able to love that person? The task of love that Adler speaks of is composed of such questions.

Highlight (yellow) - Location 1546

If you are leading a life of worry and suffering—which stems from interpersonal relationships—learn the boundary of “From here on, that is not my task.” And discard other people's tasks. That is the first step toward lightening the load and making life simpler.

Chapter 28: How to Rid Yourself of Interpersonal Relationship Problems

Highlight (yellow) - Location 1557

YOUTH: Now wait a minute. Are you saying that it doesn't matter how sad I make my parents feel? PHILOSOPHER: That's right. It doesn't matter. YOUTH: You've got to be joking! Could there be such a thing as a philosophy that recommends unfilial behavior? PHILOSOPHER: All you can do with regard to your own life is choose the best path that you believe in. On the other hand, what kind of judgment do other people pass on that choice? That is the task of other people, and is not a matter you can do anything about.

Highlight (yellow) - Location 1564

That is what separating is. You are worried about other people looking at you. You are worried about being judged by other people. That is why you are

constantly craving recognition from others. Now, why are you worried about other people looking at you, anyway? Adlerian psychology has an easy answer. You haven't done the separation of tasks yet. You assume that even things that should be other people's tasks are your own. Remember the words of the grandmother: "You're the only one who's worried how you look." Her remark drives right to the heart of the separation of tasks. What other people think when they see your face—that is the task of other people and is not something you have any control over.

Highlight (yellow) - Location 1593

We are all suffering in interpersonal relationships. It might be the relationship with one's parents or one's elder brother, and it might be the interpersonal relationships at one's workplace. Now, last time, you were saying that you wanted some specific steps. This is what I propose. First, one should ask, "Whose task is this?" Then do the separation of tasks. Calmly delineate up to what point one's own tasks go, and from what point they become another person's tasks. And do not intervene in other people's tasks, or allow even a single person to intervene in one's own tasks. This is a specific and revolutionary viewpoint that is unique to Adlerian psychology and contains the potential to utterly change one's interpersonal relationship problems.

Chapter 29: Cut the Gordian Knot

Highlight (yellow) - Location 1607

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.

Highlight (yellow) - Location 1620

Then, it is said that he declared, "Destiny is not something brought about by legend, but by clearing away with one's own sword." He had no use for the power of legend and would forge his destiny with his sword. As you know, he then proceeded to become the great conqueror of all the territories of what is now the Middle East and western Asia. This is the famous anecdote known as the Gordian knot. And so, such intricate knots—the bonds in our interpersonal relationships—are not to be unraveled by conventional methods but must be severed by some completely new approach. Whenever I explain the separation of tasks, I always remember the Gordian knot.

Highlight (yellow) - Location 1628

The separation of tasks you speak of completely ignores human emotion! How could one possibly build good interpersonal relationships with that?

Highlight (yellow) - Location 1630

One can build them. The separation of tasks is not the objective for interpersonal relationships. Rather, it is the gateway.

Highlight (yellow) - Location 1632

For instance, when reading a book, if one brings one's face too close to it, one cannot see anything. In the same way, forming good interpersonal relationships requires a certain degree of distance. When the distance gets too small and people become stuck together, it becomes impossible to even speak to each other. But the distance must not be too great, either. Parents who scold their children too much become mentally very distant. When this happens, the child can no longer even consult the parents, and the parents can no longer give the proper assistance. One should be ready to lend a hand when needed but not encroach on the person's territory. It is important to maintain this kind of moderate distance.

Highlight (yellow) - Location 1637

Is distance necessary even in the kind of relationship that parents and children have?

Highlight (yellow) - Location 1638

PHILOSOPHER: Of course. Earlier you said that the separation of tasks is something that treads on the other person's goodwill. That is a notion that is tied to reward. It's the idea that when another person does something for you, you have to do something in return—even if that person does not want anything. Rather than responding to the goodwill, it is just being tied to reward. No matter what sort of appeal the other person might make, you are the only one who decides what you should do. YOUTH: Reward is at the root of what I am calling "ties"? PHILOSOPHER: Yes. When reward is at the base of an interpersonal relationship, there's a feeling that wells up in one that says, "I gave this much, so you should give me that much back." This is a notion that is quite different from separation of tasks, of course. We must not seek reward, and we must not be tied to it.

Highlight (yellow) - Location 1650

"Children who have not been taught to confront challenges will try to avoid all challenges."

Highlight (yellow) - Location 1661

But there was no flesh and blood in it. It gave off no sense of one's warmth as a person. Could anyone accept such a philosophy?

Chapter 30: Desire for Recognition Makes You Unfree**Highlight (yellow) - Location 1675**

Sure, maybe I do! It's like this: It's not so difficult to judge what others expect of one, or what kind of role is being demanded of one. Living as one likes, on the other hand, is extremely difficult. What does one want? What does one want to become, and what kind of life does one want to lead? One doesn't always get such a concrete idea of things. It would be a grave mistake to think that everyone has clear-cut dreams and objectives. Don't you know that?

Highlight (yellow) - Location 1679

Maybe it is easier to live in such a way as to satisfy other people's expectations. Because one is entrusting one's own life to them. For example, one runs along the tracks that one's parents have laid out. Even if there are a lot of things one might object to, one will not lose one's way as long as one stays on those rails. But if one is deciding one's path oneself, it's only natural that one will get lost at times. One comes up against the wall of "how one should live."

Highlight (yellow) - Location 1690

You are using the term "desire for recognition," but what you are really saying is that you don't want to be disliked by anyone. YOUTH: Who does? There's no one anywhere who'd go so far as to actually want to be disliked.

Highlight (yellow) - Location 1702

Separating one's tasks is not an egocentric thing. Intervening in other people's tasks is essentially an egocentric way of thinking, however. Parents force their children to study; they meddle in their life and marriage choices. That is nothing other than an egocentric way of thinking.

Highlight (yellow) - Location 1709

An adult, who has chosen an unfree way to live, on seeing a young person living freely here and now in this moment, criticizes the youth as being hedonistic. Of course, this is a life-lie that comes out so that the adult can accept his own unfree life. An adult who has chosen real freedom himself will not make such comments and will instead cheer on the will to be free.

Chapter 31: What Real Freedom Is

Highlight (yellow) - Location 1724

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." YOUTH: Inclination?

PHILOSOPHER: Yes, it is one's instinctive desires, one's impulsive desires. Now, if one were to say that living like a stone tumbling downhill and allowing such inclinations or desires or impulses to take one wherever they will is "freedom," one would be incorrect. To live in such a way is only to be a slave to one's desires and impulses. Real freedom is an attitude akin to pushing up one's tumbling self from below.

Highlight (yellow) - Location 1730

stone is powerless. Once it has begun to roll downhill, it will continue to roll until released from the natural laws of gravity and inertia. But we are not stones. We are beings who are capable of resisting inclination. We can stop our tumbling selves and climb uphill. The desire for recognition is probably a natural desire. So are you going to keep rolling downhill in order to receive recognition from others? Are you going to wear yourself down like a rolling stone, until everything is smoothed away? When all that is left is a little round ball, would that be "the real I"? It cannot be.

Highlight (yellow) - Location 1740

In short, that “freedom is being disliked by other people.”

Highlight (yellow) - Location 1755

What I am saying is, don't be afraid of being disliked.

Highlight (yellow) - Location 1760

One neither prepares to be self-righteous nor becomes defiant. One just separates tasks. There may be a person who does not think well of you, but that is not your task. And again, thinking things like He should like me or I've done all this, so it's strange that he doesn't like me, is the reward-oriented way of thinking of having intervened in another person's tasks. One moves forward without fearing the possibility of being disliked. One does not live as if one were rolling downhill, but instead climbs the slope that lies ahead. That is freedom for a human being. Suppose that I had two choices in front of me—a life in which all people like me, and a life in which there are people who dislike me—and I was told to choose one. I would choose the latter without a second thought. Before being concerned with what others think of me, I want to follow through with my own being. That is to say, I want to live in freedom.

Highlight (yellow) - Location 1770

Yes, that's right. Not wanting to be disliked is probably my task, but whether or not so-and-so dislikes me is the other person's task. Even if there is a person who doesn't think well of me, I cannot intervene in that. To borrow from the proverb I mentioned earlier, naturally one would make the effort to lead someone to water, but whether he drinks or not is that person's task.

Chapter 32: You Hold the Cards to Interpersonal Relationships

Highlight (yellow) - Location 1800

One can think from the viewpoint that it is an interpersonal relationship card. As long as I use etiology to think, It is because he hit me that I have a bad relationship with my father, it would be a matter that was impossible for me to do anything about. But if I can think, I brought out the memory of being hit because I don't want my relationship with my father to get better, then I will be holding the card to repair relations. Because if I can just change the goal, that fixes everything.

Highlight (yellow) - Location 1807

Then it's the separation of tasks. It's true that my father and I had a complicated relationship. He was a stubborn person, and I could never imagine his feelings being able to change easily. Moreover, there was a strong possibility that he had even forgotten ever raising his hands against me. However, at the time of making my resolution to repair relations, it did not matter to me what sort of lifestyle my father had, or what he thought of me, or the kind of attitude he might adopt in response to my approach—such things didn't matter at all. Even if there were no intention to repair relations on his side, I would not mind in the

least. The issue was whether or not I would resolve to do it, and I was always holding the interpersonal relationship cards.

Highlight (yellow) - Location 1817

I did not change in order to change my father. That is an erroneous notion of trying to manipulate another person. Even if I change, it is only “I” who changes. I do not know what will happen to the other person as a result, and that is not an aspect I can take part in. This too is the separation of tasks. Of course, there are times when, in tandem with my change—not due to my change—the other person changes too. In many cases, that person will have no choice but to change. But that is not the goal, and it is certainly possible that the other person will not change. In any case, changing one’s own speech and conduct as a way of manipulating other people is clearly a mistaken way of thinking.

Chapter 33: Individual Psychology and Holism

Highlight (yellow) - Location 1881

Look, if you take Adlerian psychology to its logical conclusion, it’s basically saying, “I am I, and you are you,” and leading people toward isolation. It’s saying, “I won’t interfere with you, so don’t interfere with me either, and we’ll both go on living however we please.” Please tell me straightforwardly what your awareness is of that point.

Highlight (yellow) - Location 1887

This is something I believe I went over last time—that forming good interpersonal relationships requires a certain degree of distance. At the same time, people who get too close end up not even being able to speak to each other, so it is not good to get too far apart, either. Please do not think of the separation of tasks as something that is meant to keep other people away; instead, see it as a way of thinking with which to unravel the threads of the complex entanglement of one’s interpersonal relations.

Chapter 34: The Goal of Interpersonal Relationships Is a Feeling of Community

Highlight (yellow) - Location 1907

It was the time before last, I believe, that I brought up the matter of how one sees others, that is, as enemies or as comrades. Now, take that a step deeper. If other people are our comrades, and we live surrounded by them, we should be able to find in that life our own place of “refuge.” Moreover, in doing so, we should begin to have the desire to share with our comrades, to contribute to the community. This sense of others as comrades, this awareness of “having one’s own refuge,” is called “community feeling.”

Highlight (yellow) - Location 1918

In other words, he is espousing that community is not merely one of the preexisting frameworks that the word might bring to mind but is also inclusive of literally everything—the entire universe, from the past to the future.

Highlight (yellow) - Location 1927

As I have been saying all along, Adlerian psychology has the view that all problems are interpersonal relationship problems. Interpersonal relations are the source of unhappiness. And the opposite can be said, too—interpersonal relations are the source of happiness.

Highlight (yellow) - Location 1930

Furthermore, community feeling is the most important index for considering a state of interpersonal relations that is happy.

Highlight (yellow) - Location 1939

You make the switch from attachment to self (self-interest) to concern for others (social interest).

Chapter 35: Why Am I Only Interested In Myself?**Highlight (yellow) - Location 1955**

PHILOSOPHER: Consider the reality of the desire for recognition. How much do others pay attention to you, and what is their judgment of you? That is to say, how much do they satisfy your desire? People who are obsessed with such a desire for recognition will seem to be looking at other people, while they are actually looking only at themselves. They lack concern for others and are concerned solely with the “I.” Simply put, they are self-centered. YOUTH: So would you say that people like me, who fear being judged by others, are self-centered, too? Even though I try so hard to be mindful of others and adjust myself to them? PHILOSOPHER: Yes. In the sense that you are concerned solely with the “I,” you are self-centered. You want to be thought well of by others, and that is why you worry about the way they look at you. That is not concern for others. It is nothing but attachment to self. YOUTH: But . . . PHILOSOPHER: This is something I spoke of last time. The fact that there are people who do not think well of you is proof that you are living in freedom. You might have a sense of something about this that seems self-centered. But I think you have understood this from today’s discussion: A way of living in which one is constantly troubled by how one is seen by others is a self-centered lifestyle in which one’s sole concern is with the “I.” YOUTH: Well, now, that is an astounding statement! PHILOSOPHER: Not just you, but all people who are attached to the “I” are self-centered. And that is precisely why it is necessary to make the switch from “attachment to self” to “concern for others.”

Highlight (yellow) - Location 1971

But think about it like this: If my life were a feature-length movie, the protagonist would certainly be this “I,” wouldn’t it? Is pointing the camera at the protagonist really such a reprehensible thing?

Chapter 36: You Are Not the Center of the World**Highlight (yellow) - Location 1974**

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."

Highlight (yellow) - Location 1979

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 center 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.

Highlight (yellow) - Location 1982

PHILOSOPHER: People who have concern only for themselves think that they are at the center 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. YOUTH: Just like a prince or a princess. PHILOSOPHER: Yes, exactly. They make a leap from being "life's protagonist" to becoming "the world's protagonist." For this reason, whenever they come into contact with another person, all they can think is, What will this person give me? However—and this is something that does not hold true for princes and princesses—this expectation is not going to be satisfied on every occasion. Because other people are not living to satisfy your expectations.

Highlight (yellow) - Location 2009

Now we will go back to where we started. All of us are searching for the sense of belonging, that "it's okay to be here." In Adlerian psychology, however, a sense of belonging is something that one can attain only by making an active commitment to the community of one's own accord, and not simply by being here.

Highlight (yellow) - Location 2013

One faces one's life tasks. In other words, one takes steps forward on one's own, without avoiding the tasks of the interpersonal relations of work, friendship, and love. If you are "the center of the world," you will have no thoughts whatsoever regarding commitment to the community; because everyone else is "someone who will do something for me," and there is no need for you to do things yourself. But you are not the center of the world, and neither am I. One has to stand on one's own two feet, and take one's own steps forward with the tasks of interpersonal relations. One needs to think not, What will this person give me? but rather, What can I give to this person? That is commitment to the community.

Chapter 37: Listen to the Voice of a Larger Community

Highlight (yellow) - Location 2076

Once you know how big the world is, you will see that all the hardship you went through in school was a storm in a teacup.

Highlight (yellow) - Location 2084

When we run into difficulties in our interpersonal relations, or when we can no longer see a way out, what we should consider first and foremost is the principle that says, "Listen to the voice of the larger community."

Highlight (yellow) - Location 2095

Living in fear of one's relationships falling apart is an unfree way to live, in which one is living for other people.

Highlight (yellow) - Location 2097

Yes, of course. Do not cling to the small community right in front of you. There will always be more "you and I," and more "everyone," and larger communities that exist.

Chapter 38: Do Not Rebuke or Praise

Highlight (yellow) - Location 2103

But how can one build interpersonal relations with this separation of tasks and arrive in the end at the community feeling that "it's okay to be here"? How does Adlerian psychology advise us to overcome the life tasks of work, friendship, and love? It seems like you're just trying to confuse me with abstract words, without going into any concrete explanation.

Highlight (yellow) - Location 2106

How does carrying out the separating of tasks connect with good relations? That is to say, how does it connect with building the kind of relations in which we cooperate and act in harmony with each other? Which brings us to the concept of "horizontal relationship."

Highlight (yellow) - Location 2110

Whether the circumstances are, for example, those of child-rearing, or of training junior staff in the workplace, generally speaking there are two approaches that are considered: one is the method of raising by rebuke, and the other is the method of raising by praise.

Highlight (yellow) - Location 2122

In Adlerian psychology, we take the stance that in child-rearing, and in all other forms of communication with other people, one must not praise.

Highlight (yellow) - Location 2124

Physical punishment is out of the question, of course, and rebuking is not accepted, either. One must not praise, and one must not rebuke. That is the standpoint of Adlerian psychology.

Highlight (yellow) - Location 2130

What's unpleasant is the feeling that from the words "Good job!" one is being talked down to.

Highlight (yellow) - Location 2131

Exactly. In the act of praise, there is the aspect of it being "the passing of judgment by a person of ability on a person of no ability." A mother praises her child who has helped her prepare dinner, saying, "You're such a good helper!" But when her husband does the same things, you can be sure she won't be telling him, "You're such a good helper!"

Highlight (yellow) - Location 2135

In other words, the mother who praises the child by saying things like "You're such a good helper!" or "Good job!" or "Well, aren't you something!" is unconsciously creating a hierarchical relationship and seeing the child as beneath her. The example of animal training that you just gave is also emblematic of the hierarchical relationship—the vertical relationship—that is behind the praising. When one person praises another, the goal is "to manipulate someone who has less ability than you." It is not done out of gratitude or respect. YOUTH: So you're saying that one praises in order to manipulate? PHILOSOPHER: That's right. Whether we praise or rebuke others, the only difference is one of the carrot or the stick, and the background goal is manipulation. The reason Adlerian psychology is highly critical of reward-and-punishment education is that its intention is to manipulate children.

Highlight (yellow) - Location 2146

When your boss praises you, it feels good. That's how it is for everyone. This has nothing to do with reason—it's just instinctual emotion!

Highlight (yellow) - Location 2147

One wishes to be praised by someone. Or conversely, one decides to give praise to someone. This is proof that one is seeing all interpersonal relationships as "vertical relationships." This holds true for you, too: It is because you are living in vertical relationships that you want to be praised. Adlerian psychology refutes all manner of vertical relationships and proposes that all interpersonal relationships be horizontal relationships. In a sense, this point may be regarded as the fundamental principle of Adlerian psychology.

Highlight (yellow) - Location 2152

"equal but not the same"?

Highlight (yellow) - Location 2153

Yes. Equal, that is to say, horizontal. For example, there are men who verbally abuse their wives, who do all the housework, with such remarks as "You're not bringing in any money, so I don't want to hear it" or "It's thanks to me that there's food on the table." And I'm sure you've heard this one before: "You have everything you need, so what are you complaining about?" It's perfectly shameful. Such statements of economic superiority or the like have no connection whatsoever to human worth. A company employee and a full-time

housewife simply have different workplaces and roles, and are truly “equal but not the same.”

Highlight (yellow) - Location 2158

They are probably afraid that women will grow wise to their situation and start earning more than men do, and that women will start asserting themselves. They see all interpersonal relations as vertical relationships, and they are afraid of being seen by women as beneath them. That is to say, they have intense, hidden feelings of inferiority.

Highlight (yellow) - Location 2163

If one can build horizontal relationships that are “equal but not the same” for all people, there will no longer be any room for inferiority complexes to emerge.

Highlight (yellow) - Location 2165

Hmm. Maybe I do have an awareness of manipulation somewhere in my psyche when I go about praising other people. Laying on the flattery to get in good favor with my boss—that’s definitely manipulation, isn’t it? And it’s the other way around, too. I’ve been manipulated by being praised by others. Funny, I guess that’s just the sort of person I am!

Chapter 39: The Encouragement Approach

Highlight (yellow) - Location 2177

If one can build horizontal relationships, will that intervention disappear?
PHILOSOPHER: Yes, it will.

Highlight (yellow) - Location 2183

YOUTH: What is the difference between intervention and assistance?
PHILOSOPHER: Think back to our discussion of the separation of tasks, to the subject of a child’s schoolwork. As I stated then, this is a task that the child has to resolve himself, not something that parents or teachers can do for him. So intervention is this kind of intruding on other people’s tasks and directing them by saying things like “You have to study” or “Get into that university.” Whereas assistance, on the other hand, presupposes the separation of tasks, and also horizontal relationships. Having understood that studying is the child’s task, one considers what one can do for him. Concretely speaking, instead of commanding from above that the child must study, one acts on him in such a way that he can gain the confidence to take care of his own studies and face his tasks on his own. YOUTH: And that action isn’t forced? PHILOSOPHER: No, it’s not. Without forcing, and with the tasks always kept separate, one assists the child to resolve them by his own efforts. It’s the approach of “You can lead a horse to water, but you can’t make him drink.” He is the one who has to face his tasks, and he is the one who makes the resolution. YOUTH: So you neither praise nor rebuke? PHILOSOPHER: That’s right, one neither praises nor rebukes. This kind of assistance, which is based on horizontal relationships, is referred to in Adlerian psychology as “encouragement.”

Highlight (yellow) - Location 2197

PHILOSOPHER: When one is not following through with one's tasks, it is not because one is without ability. Adlerian psychology tells us that the issue here is not one of ability but simply that "one has lost the courage to face one's tasks." And if that is the case, the thing to do before anything else is to recover that lost courage. YOUTH: But we're just going around in circles! That's basically the same as giving praise. When one is praised by another person, one becomes truly aware of one's ability and regains one's courage. Please do not be stubborn about this point—just acknowledge the necessity of giving praise. PHILOSOPHER: No, I will not acknowledge that. YOUTH: Why not? PHILOSOPHER: The reason is clear. Being praised is what leads people to form the belief that they have no ability.

Highlight (yellow) - Location 2209

PHILOSOPHER: You are wrong. Even if you do derive joy from being praised, it is the same as being dependent on vertical relationships and acknowledging that you have no ability. Because giving praise is a judgment that is passed by a person of ability onto a person without ability. YOUTH: I just cannot agree with that. PHILOSOPHER: When receiving praise becomes one's goal, one is choosing a way of living that is in line with another person's system of values. Looking at your life until now, aren't you tired of trying to live up to your parents' expectations?

Chapter 40: How to Feel You Have Value

Highlight (yellow) - Location 2219

PHILOSOPHER: Think about a time when you've had help in your work—not from a child but from a partner who is your equal—and you will probably see the answer right away. When a friend helps you clean your home, what do you say to him? YOUTH: I say, "Thank you." PHILOSOPHER: Right. You convey words of gratitude, saying thank you to this partner who has helped you with your work. You might express straightforward delight: "I'm glad." Or you could convey your thanks by saying, "That was a big help." This is an approach to encouragement that is based on horizontal relationships.

Highlight (yellow) - Location 2225

PHILOSOPHER: Yes. The most important thing is to not judge other people. "Judgment" is a word that comes out of vertical relationships. If one is building horizontal relationships, there will be words of more straightforward gratitude and respect and joy. YOUTH: Hmm, your point that judgment is created by vertical relationships certainly seems to be true. But what about this? Could the words "thank you" actually have such a great power as to be able to bring back courage? After all, I think I'd prefer to be praised, even if the words I hear are ones that come from vertical relationships.

Highlight (yellow) - Location 2230

PHILOSOPHER: Being praised essentially means that one is receiving judgment from another person as "good." And the measure of what is good or bad about that act is that person's yardstick. If receiving praise is what one is after, one will have no choice but to adapt to that person's yardstick and put the

brakes on one's own freedom. "Thank you," on the other hand, rather than being judgment, is a clear expression of gratitude. When one hears words of gratitude, one knows that one has made a contribution to another person.

YOUTH: So even if you're judged as "good" by another person, you don't feel that you've made a contribution? PHILOSOPHER: That's right. This is a point that will connect to our subsequent discussion as well—in Adlerian psychology, a great deal of emphasis is given to "contribution."

Highlight (yellow) - Location 2238

PHILOSOPHER: Well, what does a person have to do to get courage? In Adler's view, "It is only when a person is able to feel that he has worth that he can possess courage."

Highlight (yellow) - Location 2245

PHILOSOPHER: It's quite simple. It is when one is able to feel "I am beneficial to the community" that one can have a true sense of one's worth. This is the answer that would be offered in Adlerian psychology.

Highlight (yellow) - Location 2248

PHILOSOPHER: That one can act on the community, that is to say, on other people, and that one can feel "I am of use to someone." Instead of feeling judged by another person as "good," being able to feel, by way of one's own subjective viewpoint, that "I can make contributions to other people." It is at that point that, at last, we can have a true sense of our own worth. Everything we have been discussing about community feeling and encouragement connects here.

Highlight (yellow) - Location 2253

It is about having concern for others, building horizontal relationships, and taking the approach of encouragement. All these things connect to the deep life awareness of "I am of use to someone," and in turn, to your courage to live.

Highlight (yellow) - Location 2256

To be of use to someone. That is what my life is worth living for . . . ?

Chapter 41: Exist in the Present

Highlight (yellow) - Location 2279

PHILOSOPHER: At this point, you are looking at another person on the level of his acts. In other words, that that person "did something." So from that point of view, it might seem that bedridden old people are only a nuisance and are of no use to anyone. So let's look at other people not on the "level of acts" but on the "level of being." Without judging whether or not other people did something, one rejoices in their being there, in their very existence, and one calls out to them with words of gratitude.

Highlight (yellow) - Location 2315

With regard to this issue of community feeling, there was a person who asked Adler a similar question. Adler's reply was the following: "Someone has to start.

Other people might not be cooperative, but that is not connected to you. My advice is this: you should start. With no regard to whether others are cooperative or not.” My advice is exactly the same.

Chapter 42: People Cannot Make Proper Use of Self

Highlight (yellow) - Location 2346

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.”

Highlight (yellow) - Location 2364

PHILOSOPHER: Suppose that as a result of following your boss’s instructions, your work ends in failure. Whose responsibility is it then? YOUTH: Well, that’d be my boss’s responsibility. Because I was just following orders, and he was the one who decided on them. PHILOSOPHER: None of the responsibility is yours? YOUTH: No, it isn’t. It’s the responsibility of the boss who gave the orders. This is what’s known as organizational accountability.

Highlight (yellow) - Location 2369

PHILOSOPHER: You are wrong. That is a life-lie. There is space for you to refuse, and there should also be space to propose a better way of doing things. You are just thinking there is no space to refuse so that you can avoid the conflict of the associated interpersonal relations and avoid responsibility—and you are being dependent on vertical relationships.

Highlight (yellow) - Location 2373

PHILOSOPHER: Really? You are building a horizontal relationship with me right now. You are asserting yourself very well. Instead of thinking about this or that difficulty, you can just start here.

Chapter 43: Excessive Self-Consciousness Stifles the Self

Highlight (yellow) - Location 2429

I don’t have confidence in myself, and that’s why I am excessively self-conscious.

Highlight (yellow) - Location 2435

I’m sure it’ll be the same as always: Have courage. But you know, such words are of no use to me. Because this isn’t just a matter of courage.

Chapter 44: Not Self-Affirmation—Self-Acceptance

Highlight (yellow) - Location 2452

Anyone can behave like a king when they're alone. So this is an issue that should be considered in the context of interpersonal relations. Because it isn't that you don't have an innocent self—it is only that you can't do such things in front of others. YOUTH: Well, what should I do then? 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."

Highlight (yellow) - Location 2465

It's not self-affirmation that we are concerned with, but self-acceptance.

Highlight (yellow) - Location 2467

PHILOSOPHER: That's right. There is a clear difference. Self-affirmation is making suggestions to oneself, such as "I can do it" or "I am strong," even when something is simply beyond one's ability. It is a notion that can bring about a superiority complex, and may even be termed a way of living in which one lies to oneself. With self-acceptance, on the other hand, if one cannot do something, one is simply accepting "one's incapable self" as is and moving forward so that one can do whatever one can. It is not a way of lying to oneself. To put it more simply, say you've got a score of 60 percent, but you tell yourself, I just happened to get unlucky this time around, and the real me is 100 percent. That is self-affirmation. By contrast, if one accepts oneself as one is, as 60 percent, and thinks to oneself, How should I go about getting closer to 100 percent?—that is self-acceptance.

Highlight (yellow) - Location 2475

PHILOSOPHER: Of course not. No one is perfect. Do you recall what I said when I was explaining the pursuit of superiority? That all people are in this condition of wanting to improve? Put the other way around, there is no such thing as a 100 percent person. This is something we should actively acknowledge.

Highlight (yellow) - Location 2484

PHILOSOPHER: That's right. Accept what is irreplaceable. Accept "this me" just as it is. And have the courage to change what one can change. That is self-acceptance.

Chapter 45: The Difference Between Trust and Confidence

Highlight (yellow) - Location 2508

PHILOSOPHER: By contrast, from the standpoint of Adlerian psychology, the basis of interpersonal relations is founded not on trust but on confidence. YOUTH: And "confidence" in this case is . . . ? PHILOSOPHER: It is doing without any set conditions whatsoever when believing in others. Even if one does not have sufficient objective grounds for trusting someone, one believes.

One believes unconditionally without concerning oneself with such things as security. That is confidence.

Highlight (yellow) - Location 2514

PHILOSOPHER: Of course, if one believes in others without setting any conditions whatsoever, there will be times when one gets taken advantage of. Just like the guarantor of a debt, there are times when one may suffer damages. The attitude of continuing to believe in someone even in such instances is what we call confidence. YOUTH: Only a naïve dimwit would do such a thing! I guess you hold with the doctrine of innate human goodness, while I hold with the doctrine of innate human evilness. Believe unconditionally in complete strangers, and you'll just get used and abused. PHILOSOPHER: And there are also times when someone deceives you, and you get used that way. But look at it from the standpoint of someone who has been taken advantage of. There are people who will continue to believe in you unconditionally even if you are the one who has taken advantage of them. People who will have confidence in you no matter how they are treated. Would you be able to betray such a person again and again? YOUTH: Um, no. Well, it would be . . . PHILOSOPHER: I am sure it would be quite difficult for you to do such a thing. YOUTH: After all that, are you saying one has to appeal to the emotions? To keep on holding the faith, like a saint, and act on the conscience of the other person? You're telling me that morals don't matter to Adler, but isn't that exactly what we're talking about here? PHILOSOPHER: No, it is not. What would you say is the opposite of confidence? YOUTH:

Highlight (yellow) - Location 2528

PHILOSOPHER: It is doubt. Suppose you have placed "doubt" at the foundation of your interpersonal relations. That you live your life doubting other people—doubting your friends and even your family and those you love. What sort of relationship could possibly arise from that? The other person will detect the doubt in your eyes in an instant. He or she will have an instinctive understanding that "this person does not have confidence in me." Do you think one would be able to build some kind of positive relationship from that point? It is precisely because we lay a foundation of unconditional confidence that it is possible for us to build a deep relationship.

Highlight (yellow) - Location 2534

PHILOSOPHER: The way to understand Adlerian psychology is simple. Right now, you are thinking, If I were to have confidence in someone unconditionally, I would just get taken advantage of. However, you are not the one who decides whether or not to take advantage. That is the other person's task. All you need to do is think, What should I do? If you are telling yourself, I'll give it to him if he isn't going to take advantage of me, it is just a relationship of trust that is based on security or conditions.

Highlight (yellow) - Location 2547

YOUTH: Then what if I've placed unconditional confidence in a friend in order to make our relationship better? I've jumped through all sorts of hoops for this friend, gladly satisfied any requests for money, and been unstinting with my time

and efforts in his regard. But even in such cases, there are times when one is taken advantage of. For example, if one were horribly taken advantage of by a person one has believed in completely, wouldn't that experience lead one to a lifestyle with an "other people are my enemies" outlook? PHILOSOPHER: It seems that you have not yet gained an understanding of the goal of confidence. Suppose, for example, that you are in a love relationship, but you are having doubts about your partner and you think to yourself, I'll bet she's cheating on me. And you start making desperate efforts in search of evidence to prove that. What do you think would happen as a result? YOUTH: Well, I guess that would depend on the situation. PHILOSOPHER: No, in every instance, you would find an abundance of evidence that she has been cheating on you. YOUTH: Wait? Why is that? PHILOSOPHER: Your partner's casual remarks, her tone when talking to someone on the phone, the times when you can't reach her . . . As long as you are looking with doubt in your eyes, everything around you will appear to be evidence that she is cheating on you. Even if she is not.

Highlight (yellow) - Location 2564

PHILOSOPHER: If it is a shallow relationship, when it falls apart the pain will be slight. And the joy that relationship brings each day will also be slight. It is precisely because one can gain the courage to enter into deeper relationships by having confidence in others that the joy of one's interpersonal relations can grow, and one's joy in life can grow, too.

Highlight (yellow) - Location 2569

PHILOSOPHER: It comes from self-acceptance. If one can simply accept oneself as one is, and ascertain what one can do and what one cannot, one becomes able to understand that "taking advantage" is the other person's task, and getting to the core of "confidence in others" becomes less difficult.

Highlight (yellow) - Location 2574

PHILOSOPHER: When one is sad, one should be sad to one's heart's content. It is precisely when one tries to escape the pain and sadness that one gets stuck and ceases to be able to build deep relationships with anyone. Think about it this way. We can believe. And we can doubt. But we are aspiring to see others as our comrades. To believe or to doubt—the choice should be clear.

Chapter 46: The Essence of Work Is a Contribution to the Common Good

Highlight (yellow) - Location 2580

First, one accepts one's irreplaceable "this me" just as it is. That is self-acceptance. Then, one places unconditional confidence in other people. That is confidence in others. You can accept yourself, and you can have confidence in others. So what are other people to you now?

Highlight (yellow) - Location 2587

In other words, you're saying that to feel "it's okay to be here," one has to see others as comrades. And that to see others as comrades, one needs both self-

acceptance and confidence in others.

Highlight (yellow) - Location 2599

Contribution to others does not connote self-sacrifice. Adler goes so far as to warn that those who sacrifice their own lives for others are people who have conformed to society too much. And please do not forget: We are truly aware of our own worth only when we feel that our existence and behavior are beneficial to the community, that is to say, when one feels "I am of use to someone." Do you remember this? In other words, contribution to others, rather than being about getting rid of the "I" and being of service to someone, is actually something one does in order to be truly aware of the worth of the "I."

Highlight (yellow) - Location 2611

The most easily understood contribution to others is probably work. To be in society and join the workforce. Or to do the work of taking care of one's household. Labor is not a means of earning money. It is through labor that one makes contributions to others and commits to one's community, and that one truly feels "I am of use to someone" and even comes to accept one's existential worth.

Highlight (yellow) - Location 2615

Making money is a major factor too, of course. It is something akin to that Dostoevsky quote you happened upon: "Money is coined freedom." But there are people who have so much money that they could never use it all. And many of these people are continually busy with their work. Why do they work? Are they driven by boundless greed? No. They work so they are able to contribute to others, and also to confirm their sense of belonging, their feeling that "it's okay to be here." Wealthy people who, on having amassed a great fortune, focus their energies on charitable activities, are doing so in order to attain a sense of their own worth and confirm for themselves that "it's okay to be here."

Highlight (yellow) - Location 2623

Self-acceptance: accepting one's irreplaceable "this me" just as it is. Confidence in others: to place unconditional confidence at the base of one's interpersonal relations rather than seeding doubt. The young man found these two concepts sufficiently convincing. Contribution to others, however, was something he could not quite grasp. If that contribution is supposed to be "for other people," then it would have to be one of bitter self-sacrifice. On the other hand, if that contribution is actually "for oneself," then it's the height of hypocrisy. This point has to be made utterly clear.

Chapter 47: Young People Walk Ahead of Adults

Highlight (yellow) - Location 2641

Now, how come I have a feeling of contribution in that setting? I have it because I am able to think of the members of my family as comrades. If I cannot do that, inevitably there will be thoughts running through my head like, Why am I the only one doing this? and Why won't anyone give me a hand? Contribution that is carried out while one is seeing other people as enemies may indeed lead to

hypocrisy. But if other people are one's comrades, that should never happen, regardless of the contributions one makes. You have been fixating on the word "hypocrisy" because you do not understand community feeling yet.

Chapter 48: Workaholism Is a Life-Lie

Highlight (yellow) - Location 2681

But there is something one must not get wrong at this juncture: the fact that, in every instance, it is "that person" who attacks you who has the problem, and it is certainly not the case that everyone is bad. People with neurotic lifestyles tend to sprinkle their speech with such words as "everyone" and "always" and "everything." "Everyone hates me," they will say, or "It's always me who takes a loss," or "Everything is wrong." If you think you might be in the habit of using such generalizing statements, you should be careful.

Highlight (yellow) - Location 2688

In the teachings of Judaism, one finds the following anecdote: "If there are ten people, one will be someone who criticizes you no matter what you do. This person will come to dislike you, and you will not learn to like him either. Then, there will be two others who accept everything about you and whom you accept too, and you will become close friends with them. The remaining seven people will be neither of these types." Now, do you focus on the one person who dislikes you? Do you pay more attention to the two who love you? Or would you focus on the crowd, the other seven? A person who is lacking in harmony of life will see only the one person he dislikes and will make a judgment of the world from that.

Highlight (yellow) - Location 2697

Why is stammering hard to deal with? The view in Adlerian psychology is that people who suffer from stammering are concerned only about their own way of speaking, and they have feelings of inferiority and see their lives as unbearably hard. And they become too self-conscious as a result and start tripping over their words more and more. YOUTH: They are concerned only about their own way of speaking?

Highlight (yellow) - Location 2706

I have a reading group that meets on a regular basis, and one of the participants has a stammer. It comes out sometimes when it's his turn to read. But not a single person there is the sort who would laugh at him for that. Everyone just sits quietly and waits in a quite natural way for the next words to come out. I am sure this is not a phenomenon that is isolated to my reading group. When one's interpersonal relations do not go well, it cannot be blamed on a stammer or a fear of blushing or anything of the sort. Even though the problem is really that one has not attained self-acceptance or confidence in others, or contribution to others, for that matter, one is focusing on only one tiny part of things that simply should not matter and from that trying to form judgments with regard to the entire world. This is a misguided lifestyle that is lacking in harmony of life.

Highlight (yellow) - Location 2719

People who suffer from stammering are looking at only a part of things but judging the whole. With workaholics, the focus is solely on one specific aspect of life. They probably try to justify that by saying, "It's busy at work, so I don't have enough time to think about my family." But this is a life-lie. They are simply trying to avoid their other responsibilities by using work as an excuse. One ought to concern oneself with everything, from household chores and child-rearing to one's friendships and hobbies and so on. Adler does not recognize ways of living in which certain aspects are unusually dominant.

Highlight (yellow) - Location 2731

Such a father has probably been able to recognize his own worth only on the level of acts. He works all those hours, brings in enough money to support a family, and is recognized by society—and, on that basis, he views himself as having greater worth than the other members of his family. For each and every one of us, however, there comes a time when one can no longer serve as the provider. When one gets older and reaches retirement age, for example, one may have no choice but to live off one's pension or support from one's children. Even when one is young, injury or poor health can lead to being unable work any longer. On such occasions, those who can accept themselves only on the level of acts are severely damaged.

Highlight (yellow) - Location 2741

Does one accept oneself on the level of acts, or on the level of being? This is truly a question that relates to the courage to be happy.

Chapter 49: You Can Be Happy Now

Highlight (yellow) - Location 2745

You say that all problems are interpersonal relationship problems. And then you turn that around and say that our happiness is to be found in our interpersonal relations, too. But I still find these aspects hard to accept. Is what human beings call happiness merely something within our good interpersonal relations? That is to say, do our lives exist for such minuscule repose and joy?

Highlight (yellow) - Location 2763

For a human being, the greatest unhappiness is not being able to like oneself. Adler came up with an extremely simple answer to address this reality. Namely, that the feeling of "I am beneficial to the community" or "I am of use to someone" is the only thing that can give one a true awareness that one has worth.

Highlight (yellow) - Location 2769

You are not the one who decides if your contributions are of use. That is the task of other people, and is not an issue in which you can intervene. In principle, there is not even any way you can know whether you have really made a contribution. That is to say, when we are engaging in this contribution to others, the contribution does not have to be a visible one—all we need is the

subjective sense that “I am of use to someone,” or in other words, a feeling of contribution.

Highlight (yellow) - Location 2774

Do you see it now? In a word, happiness is the feeling of contribution. That is the definition of happiness.

Highlight (yellow) - Location 2780

All human beings can be happy. But it must be understood that this does not mean all human beings are happy. Whether it is on the level of acts or on the level of being, one needs to feel that one is of use to someone. That is to say, one needs a feeling of contribution.

Highlight (yellow) - Location 2782

So you are saying that the reason I am not happy is that I don't have a feeling of contribution?

Highlight (yellow) - Location 2788

PHILOSOPHER: But I am sure that the reason people seek recognition is clear to you now. People want to like themselves. They want to feel that they have worth. In order to feel that, they want a feeling of contribution that tells them “I am of use to someone.” And they seek recognition from others as an easy means for gaining that feeling of contribution. YOUTH: You are saying that desire for recognition is a means for gaining a feeling of contribution?

Highlight (yellow) - Location 2796

PHILOSOPHER: You are forgetting an important issue. If one's means for gaining a feeling of contribution turns out to be “being recognized by others,” in the long run, one will have no choice but to walk through life in accordance with other people's wishes. There is no freedom in a feeling of contribution that is gained through the desire for recognition. We are beings who choose freedom while aspiring to happiness.

Highlight (yellow) - Location 2800

PHILOSOPHER: Yes. Freedom as an institution may differ depending on the country, the times, or the culture. But freedom in our interpersonal relations is universal.

Highlight (yellow) - Location 2810

The philosopher's points could be summed up as follows: People can be truly aware of their worth only when they are able to feel “I am of use to someone.” However, it doesn't matter if the contribution one makes at such a time is without any visible form. It is enough to have the subjective sense of being of use to someone, that is to say, a feeling of contribution. And then the philosopher arrives at the following conclusion: Happiness is the feeling of contribution. There certainly seemed to be aspects of the truth there. But is that really all that happiness is? Not if it's the happiness I'm searching for!

Chapter 50: Two Paths Traveled by Those Wanting to Be “Special Beings”

Highlight (yellow) - Location 2825

YOUTH: I still don't really know what I am looking for or what I'll want to do in the future. But I know that I've got to do something. There's no way I'm going to spend the rest of my days working in a university library. When I find a dream that I can devote my life to, and I attain self-realization, that's when I'll experience true happiness. My father was someone who buried himself in his work from day to night, and I have no idea if that was happiness to him or not. To my eyes, at least, he seemed forever busy and never happy. That is not the kind of life I want to lead. PHILOSOPHER: All right. If you think about this point using children who engage in problem behavior as an example, it might be easier to grasp. YOUTH: Problem behavior? PHILOSOPHER: That's right. First of all, we human beings have a universal desire that is referred to as “pursuit of superiority.” Do you recall our discussion of this? YOUTH: Yes. Simply put, it's a term that indicates “hoping to improve” and “pursuing an ideal state.” PHILOSOPHER: There are many children who, in their early stages, try to be especially good. In particular, they obey their parents, comport themselves in a socially acceptable manner, apply themselves assiduously to their studies and in sports, and excel in extracurricular activities as well. In this way, they try to get their parents to acknowledge them. However, when being especially good does not work out—their studies or sports don't go well, for example—they do an about-face and try to be especially bad. YOUTH: Why do they do that?

Highlight (yellow) - Location 2839

PHILOSOPHER: Whether they are trying to be especially good, or trying to be especially bad, the goal is the same: to attract the attention of other people, get out of the “normal” condition and become a “special being.” That is their only goal.

Highlight (yellow) - Location 2848

YOUTH: So children who commit delinquent acts are engaging in the pursuit of easy superiority, too?

Chapter 51: The Courage to Be Normal

Highlight (yellow) - Location 2876

PHILOSOPHER: You are probably rejecting normality because you equate being normal with being incapable. Being normal is not being incapable. One does not need to flaunt one's superiority. YOUTH: Fine, I acknowledge the danger of aiming to be special. But does one really need to make the deliberate choice to be normal? If I pass my time in this world in an utterly humdrum way, if I lead a pointless life without leaving any record or memory of my existence whatsoever, am I to just be satisfied with my lot, because that's the sort of human being I am? You've got to be joking. I'd abandon such a life in a second!

Highlight (yellow) - Location 2881

PHILOSOPHER: You want to be special, no matter what? YOUTH: No! Look, accepting what you call “normal” would lead to me having to affirm my idle self! It would just be saying, “This is all I am capable of and that’s fine.” I refuse to accept such an idle way of life. Do you think that Napoleon or Alexander the Great or Einstein or Martin Luther King accepted “normal”? And how about Socrates and Plato? Not a chance! More than likely, they all lived their lives while carrying the torch of a great ideal or objective. Another Napoleon could never emerge with your line of reasoning. You are trying to rid the world of geniuses! PHILOSOPHER: So what you are saying is that one needs lofty goals in life.

Chapter 52: Life Is a Series of Moments

Highlight (yellow) - Location 2894

PHILOSOPHER: All right. When you speak of lofty goals, I am guessing that you have an image of something like a mountain climber aiming for the top. YOUTH: Yes, that’s right. People, myself included, aim for the top of the mountain. PHILOSOPHER: But if life were climbing a mountain in order to reach the top, then the greater part of life would end up being “en route.” That is to say, one’s “real life” would begin with one’s trek on the mountainside, and the distance one has traveled up until that point would be a “tentative life” led by a “tentative me.”

Highlight (yellow) - Location 2901

PHILOSOPHER: Now, suppose you didn’t make it to the mountaintop, what would that mean for your life? With accidents and diseases and the like, people don’t always make it all the way, and mountain climbing itself is fraught with pitfalls and often ends in failure. So one’s life would be interrupted “en route,” with just this “tentative me” leading a “tentative life.” What kind of life would that be? YOUTH: That’s . . . Well, that’d be a case of getting one’s just deserts. So I didn’t have the ability, or I didn’t have the physical strength to climb a mountain, or I wasn’t lucky, or I lacked the skill—that’s all! Yes, that is a reality I am prepared to accept.

Highlight (yellow) - Location 2907

People who think of life as being like climbing a mountain are treating their own existences as lines. As if there is a line that started the instant one came into this world, and that continues in all manner of curves of varying sizes until it arrives at the summit, and then at long last reaches its terminus, which is death. This conception, which treats life as a kind of story, is an idea that links with Freudian etiology (the attributing of causes), and is a way of thinking that makes the greater part of life into something that is “en route.”

Highlight (yellow) - Location 2912

PHILOSOPHER: Do not treat it as a line. Think of life as a series of dots. If you look through a magnifying glass at a solid line drawn with chalk, you will discover that what you thought was a line is actually a series of small dots. Seemingly linear existence is actually a series of dots; in other words, life is a series of moments. YOUTH: A series of moments?

Highlight (yellow) - Location 2916

Yes. It is a series of moments called “now.” We can live only in the here and now. Our lives exist only in moments. Adults who do not know this attempt to impose “linear” lives onto young people. Their thinking is that staying on the conventional tracks—good university, big company, stable household—is a happy life. But life is not made up of lines or anything like that.

Highlight (yellow) - Location 2920

PHILOSOPHER: If life were a line, then life planning would be possible. But our lives are only a series of dots. A well-planned life is not something to be treated as necessary or unnecessary, as it is impossible.

Chapter 53: Live Like You're Dancing**Highlight (yellow) - Location 2934**

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 realizes, 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 fulfillment in the here and now one is dancing.

Highlight (yellow) - Location 2940

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.

Highlight (yellow) - Location 2944

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.”

Highlight (yellow) - Location 2947

PHILOSOPHER: Let's refer to Aristotle's explanation. Ordinary motion—which is referred to as kinesis—has a starting point and an end point. The movement from the starting point to the end point is optimal if it is carried out as efficiently and as quickly as possible. If one can take an express train, there is no need to ride the local one that makes every stop. YOUTH: In other words, if one's destination is to become a lawyer, it's best to get there as quickly and as efficiently as one can. PHILOSOPHER: Yes. And the road one takes to get to that destination is, in the sense that one's goal has not yet been reached, incomplete. This is kinetic life.

Highlight (yellow) - Location 2954

PHILOSOPHER: That's right. Energeia, on the other hand, is a kind of movement in which what is "now forming" is what "has been formed." YOUTH: What is "now forming" is what "has been formed"? PHILOSOPHER: One might also think of it as movement in which the process itself is treated as the outcome. Dance is like that, and so is a journey.

Highlight (yellow) - Location 2959

PHILOSOPHER: What kind of goal is the act of going on a journey? Suppose you are going on a journey to Egypt. Would you try to arrive at the Great Pyramid of Giza as efficiently and quickly as possible, and then head straight back home by the shortest route? One would not call that a "journey." You should be on a journey the moment you step outside your home, and all the moments on the way to your destination should be a journey. Of course, there might be circumstances that prevent you from making it to the pyramid, but that does not mean you didn't go on a journey. This is "energeial life."

Highlight (yellow) - Location 2965

PHILOSOPHER: If the goal of climbing a mountain were to get to the top, that would be a kinetic act. To take it to the extreme, it wouldn't matter if you went to the mountaintop in a helicopter, stayed there for five minutes or so, and then headed back in the helicopter again. Of course, if you didn't make it to the mountaintop, that would mean the mountain-climbing expedition was a failure. However, if the goal is mountain climbing itself, and not just getting to the top, one could say it is energeial. In this case, in the end it doesn't matter whether one makes it to the mountaintop or not.

Chapter 54: Shine a Light on the Here and Now

Highlight (yellow) - Location 2986

PHILOSOPHER: Yes. We should live more earnestly only here and now. The fact that you think you can see the past, or predict the future, is proof that rather than living earnestly here and now, you are living in a dim twilight. Life is a series of moments, and neither the past nor the future exists. You are trying to give yourself a way out by focusing on the past and the future. What happened in the past has nothing whatsoever to do with your here and now, and what the future may hold is not a matter to think about here and now. If you are living earnestly here and now, you will not be concerned with such things.

Highlight (yellow) - Location 2998

YOUTH: If you put it that way, the lifestyle that Adler is advocating is a kind of story, too. PHILOSOPHER: Lifestyle is about here and now, and is something that one can change of one's own volition. The life of the past that looks like a straight line appears that way to you only as a result of your making ceaseless resolutions to not change. The life that lies ahead of you is a completely blank page, and there are no tracks that have been laid for you to follow. There is no story there. YOUTH: But that's just living for the moment. Or worse, a vicious hedonism! PHILOSOPHER: No. To shine a spotlight on here and now is to go about doing what one can do now, earnestly and conscientiously.

Chapter 55: The Greatest Life-Lie

Highlight (yellow) - Location 3006

PHILOSOPHER: For example, one wants to get into a university but makes no attempt to study. This an attitude of not living earnestly here and now. Of course, maybe the entrance examination is still far off. Maybe one is not sure what needs to be studied or how thoroughly, and one finds it troublesome. However, it is enough to do it little by little—every day one can work out some mathematical formulas, one can memorize some words. In short, one can dance the dance. By doing so, one is sure to have a sense of “this is what I did today”; this is what today, this single day, was for. Clearly, today is not for an entrance examination in the distant future. And the same thing would hold true for your father, too—he was likely dancing earnestly the dance of his everyday work. He lived earnestly here and now, without having a grand objective or the need to achieve that objective. And, if that was the case, it would seem that your father’s life was a happy one.

Highlight (yellow) - Location 3017

PHILOSOPHER: And the same may be said with regard to your own life. You set objectives for the distant future, and think of now as your preparatory period. You think, I really want to do this, and I’ll do it when the time comes. This is a way of living that postpones life. As long as we postpone life, we can never go anywhere and will pass our days only one after the next in dull monotony, because we think of here and now as just a preparatory period, as a time for patience. But a “here and now” in which one is studying for an entrance examination in the distant future, for example, is the real thing.

Highlight (yellow) - Location 3022

I can certainly accept living earnestly here and now, and not setting up some fabricated line. But I don’t have any dreams or objectives in my life. I don’t know what dance to do. My here and now is nothing but utterly useless moments.

Highlight (yellow) - Location 3024

PHILOSOPHER: Not having objectives or the like is fine. Living earnestly here and now is itself a dance. One must not get too serious. Please do not confuse being earnest with being too serious. YOUTH: Be earnest but not too serious. PHILOSOPHER: That’s right. Life is always simple, not something that one needs to get too serious about. If one is living each moment earnestly, there is no need to get too serious.

Highlight (yellow) - Location 3030

PHILOSOPHER: If your life, or mine, for that matter, were to come to an end here and now, it would not do to refer to either of them as unhappy. The life that ends at the age of twenty and the life that ends at ninety are both complete lives, and lives of happiness.

Highlight (yellow) - Location 3036

PHILOSOPHER: The greatest life-lie of all is to not live here and now. It is to look at the past and the future, cast a dim light on one’s entire life, and believe

that one has been able to see something. Until now, you have turned away from the here and now and shone a light only on invented pasts and futures. You have told a great lie to your life, to these irreplaceable moments.

Highlight (yellow) - Location 3043

PHILOSOPHER: Since neither the past nor the future exists, let's talk about now. It's not yesterday or tomorrow that decides it. It's here and now.

Chapter 56: Give Meaning to Seemingly Meaningless Life

Highlight (yellow) - Location 3050

YOUTH: When life is taken as a series of moments, as existing only here and now, what meaning could it possibly have? For what was I born, and for what am I enduring this life of hardship until I reach my last gasp? The point of it all is beyond me. PHILOSOPHER: What is the meaning of life? What are people living for? When someone posed these questions to Adler, this was his answer: "Life in general has no meaning." YOUTH: Life is meaningless?

PHILOSOPHER: The world in which we live is constantly beset by all manner of horrendous events, and we exist with the ravages of war and natural disasters all around us. When confronted by the fact of children dying in the turmoil of war, there is no way one can go on about the meaning of life. In other words, there is no meaning in using generalizations to talk about life. But being confronted by such incomprehensible tragedies without taking any action is tantamount to affirming them. Regardless of the circumstances, we must take some form of action. We must stand up to Kant's "inclination." YOUTH: Yes! PHILOSOPHER: Now, suppose one experiences a major natural disaster, and one's response is to look back at the past in an etiological manner and say, "What could have caused such a thing to happen?" How meaningful would that be? An experience of hardship should be an opportunity to look ahead and think, What can I do from now on?

Highlight (yellow) - Location 3063

PHILOSOPHER: And Adler, having stated that "life in general has no meaning," then continues, "Whatever meaning life has must be assigned to it by the individual." YOUTH: Assigned to it by the individual? What does that mean? PHILOSOPHER: During the war, my grandfather was firebombed, and his face was severely burned. In every way, it was a horrendous and inhumane event. It would certainly have been within the realm of possibility for him to choose a lifestyle with the perspective of "the world is a horrible place" or "people are my enemies." However, when my grandfather rode the train on visits to the hospital, there were always other passengers who would give up their seats for him. This is something I heard about through my mother, so I do not know how he actually felt. But this is what I believe: My grandfather chose a lifestyle with the perspective of "People are my comrades, and the world is a wonderful place." That is exactly what Adler is pointing to when he says whatever meaning life has must be assigned to it by the individual. So life in general has no meaning

whatsoever. But you can assign meaning to that life. And you are the only one who can assign meaning to your life.

Highlight (yellow) - Location 3074

PHILOSOPHER: You are lost in your life. Why are you lost? You are lost because you are trying to choose freedom, that is to say, a path on which you are not afraid of being disliked by others and you are not living others' lives—a path that is yours alone. YOUTH: That's right! I want to choose happiness, and choose freedom! PHILOSOPHER: When one attempts to choose freedom, it is only natural that one may lose one's way. At this juncture, Adlerian psychology holds up a "guiding star" as a grand compass pointing to a life of freedom. YOUTH: A guiding star? PHILOSOPHER: Just like the traveler who relies on the North Star, in our lives we need a guiding star. That is the Adlerian psychology way of thinking. It is an expansive ideal that says, as long as we do not lose sight of this compass and keep on moving in this direction, there is happiness. YOUTH: Where is that star? PHILOSOPHER: It is contribution to others.

Highlight (yellow) - Location 3087

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!

Highlight (yellow) - Location 3098

PHILOSOPHER: Yes, please believe. Through my many years living with Adler's thought, there is something I have noticed. YOUTH: And that is? PHILOSOPHER: It is that the power of one person is great, or, rather, "my power is immeasurably great." YOUTH: What do you mean? PHILOSOPHER: Well, in other words, if "I" change, the world will change. This means that the world can be changed only by me and no one else will change it for me. The world that has appeared to me since learning of Adlerian psychology is not the world I once knew. YOUTH: If I change, the world will change. No one else will change the world for me . . . PHILOSOPHER: It is similar to the shock experienced by someone who, after many years of being nearsighted, puts on glasses for the first time. Previously indistinct outlines of the world become well defined, and even the colors are more vivid. Furthermore, it is not only a part of one's visual field that becomes clear but also the entire visible world. I can only imagine how happy you will be if you have a similar experience.

Highlight (yellow) - Location 3113

PHILOSOPHER: One more time, I give you the words of Adler: "Someone has to start. Other people might not be cooperative, but that is not connected to you. My advice is this: You should start. With no regard to whether others are cooperative or not." YOUTH: I cannot tell yet if it is I who have changed, or if it is the world that I can see from that vantage point that has changed. But there

is one thing I can say with conviction: Here and now is shining brightly! Yes, it is so bright that I can see almost nothing of tomorrow.