

FEARLESS



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ALMOST NEVER THE
SMART THING.”

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TRULY YOUR OWN.”

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FIRST CHANGE YOURSELF.”

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VIVA LA (CONNECTION) REVOLUTION

Kyeli + Pace

FEAR.LESS

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The very greatest things - great thoughts, discoveries, inventions - have usually been nurtured in hardship, often pondered over in sorrow, and at length established with difficulty.

Samuel Smiles

“The hardest part of it all is just to start.”

A PASSION TO PRODUCE

SETH GODIN

VISIONS OF A BANK TELLER



At the beginning of my career, I was afraid I'd have to get a regular job as a bank teller or in corporate finance and that I'd never recover from that choice. That once I got in, I wouldn't be able to get out. So I spent my first years working really hard and investing enough time and energy to be able to have a blog that now lets me talk about what I want and a book-publishing contract



“ I LISTENED TO ZIG ZIGLAR’S AUDIO TAPES ON MOTIVATION FOR FOUR HOURS A DAY JUST TO MAKE IT THROUGH MY ANXIETY. ”

that allows me to write what I want to write. But it wasn’t easy. I did so many different things to make sure enough money was coming in - packaged books, managed artists, started in sales - because I was so scared of not being able to stick it out another day. When I first started out in sales, I listened to Zig Ziglar’s audio tapes on motivation for four hours a day just to make it through my anxiety. The alternative - giving up - was too frightening. If everything depended on one sales call, and someone hung up on you, that was a scary thing. Society was telling me to stop, everyone was telling me to stop and go the conven-

tional route, and there was nothing I could do but listen to Zig for hours, just to see what it might feel like on the other side.

I RAN AS FAST AS I COULD

When I ran Yoyodyne, I lived with intense fear, because there were 70 people depending on me, and if I screwed up, they went home with nothing. No job, no equity, nothing. I held myself accountable to every single person, because I knew that if something went wrong, I had things to fall



back on. I wasn’t going to be unemployed. It was the promise I made to these people that I focused on. There were an infinite number of things I did because I didn’t want to fail, like waking up at 4 o’clock every morning every day to come into work. Once, I pitched for funding in three cities in three states in six hours. It was insane. You don’t do that unless you’re really afraid. I was afraid that we’d run out of money before the world figured out we were doing something good, so

I worked as hard and ran as fast as I could.

THE BEGINNING IS THE HARDEST

The work is the hard part, the art, the effort that leads to useful creativity, and the hardest part of it all is just to start. The beginning is always the hardest. At first, you’re paralyzed by anxiety, but then it gets easier and easier as you continue. I won’t start a project



unless I'm prepared to see it all the way through.

The challenge is to understand that the thing that is the scariest, the thing that should cause the most anxiety, you've already done - it was deciding whether you were going to do the project at all. Now it's just about completing it. You need to train yourself to be aware and to say, "Wait, is the reason I didn't stay up two more hours to launch this because I'm really that tired? Or is it because

my resistance is kicking in and I'm afraid to start?"

A MORAL OBLIGATION TO BE CLEAR

I've worked so hard to achieve a certain leverage that I fear the work I'm doing isn't worthy of that. When I read my work, I look at it and say, "Is that enough?" The

challenge is always that I could be doing more, that I could be taking more risks, pushing things harder than I am. It's almost a moral obligation I feel, so I think - how dare I write something trivial? Right now, what drives me is the fear that I'm not doing the work. There are plenty of people who have been as fortunate as I have in business who've made the choice not to do anything productive. It's risky to put your reputation on the line every day, but

that's what I do. I'm not doing this to make money. I do it to make a point. I do it because I'm afraid that if I didn't, I'd be wasting the opportunity I have.

It's OK if I'm not popular, and it's fine with me if people say, "I never want to read anything you write again." It doesn't matter if I write something that doesn't resonate with people. I'm not trying to please everyone. I'm just trying to be clear.



OUR FEARS ARE FAKE

Fear is there for a reason. In the old days, there was no time for anxiety because we were so scared all the time - of saber-toothed tigers and malaria and running out of food. Those were legitimate fears that changed our behavior. I couldn't happily sleep out in the jungle in Tanzania, because that's *real* fear.

Today, almost all the fear in our lives is fake. If you're at a computer and you can read this, and if you live in a country where the police don't shoot people randomly, what exactly are you afraid of? You're not going to be struck by lightning. The man isn't going to come and take you away. We invent all these absurd fears, "I won't be employed in a month," "I won't get a good parking space," "I won't get my picture on a plaque next to the cash register." That's not fear, that's anxiety - they're different. Anxiety is a side effect. Anxiety is paralyzing because we believe that hiding will keep the anxiety from getting worse. Doing nothing is almost never the smart thing.

“THE
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A BIAS FOR ACTION

As the amount of real fear in life goes down, we should recognize that although we might still have similar feelings, those are just anxieties that get in the way of us doing what we're supposed to do. "Why bother raising your hand because something bad could happen?" "Why write an op-ed piece for The New York Times because someone might come after you?" If you talk to people who are actually creating worthwhile art, they've figured out how to separate their fear from their anxiety. Winners have a bias



for action, a posture that says, "OK, I'm aware that I'm afraid, but I have to fix this right now, because tomorrow is too late." Then they do it because it has to get done. What I've done, and I got lucky because I was so scared

of not making a living on my own terms, is that I've forced myself to either quit right away or create a passion to produce. That's what continues to keep me moving, although the anxiety went away a while ago.

When I look back to my past anxiety that's now gone, I easily realize how stupid it was.

SETH

Seth Godin is a marketer, author, and blogger with books as "Purple Cow" "Linchpin" and "Tribes."



“I’ve come to think of fear as a school of the spirit.”

LISTEN TO YOUR LIFE

PARKER J. PALMER

Q: YOU’VE HAD A DIVERSE PROFESSIONAL LIFE, AND YOUR PATH WASN’T SET WHEN YOU STARTED YOUR WRITING CAREER. DID YOU HAVE PERIODS OF UNCERTAINTY ON THE SEARCH FOR YOUR VOCATION?

A: I went from getting a Ph.D at Berkeley thinking I would go into academic life, to finding myself becoming a community organizer in Washington, D.C. in the late ‘60s working on social issues. I’ve al-



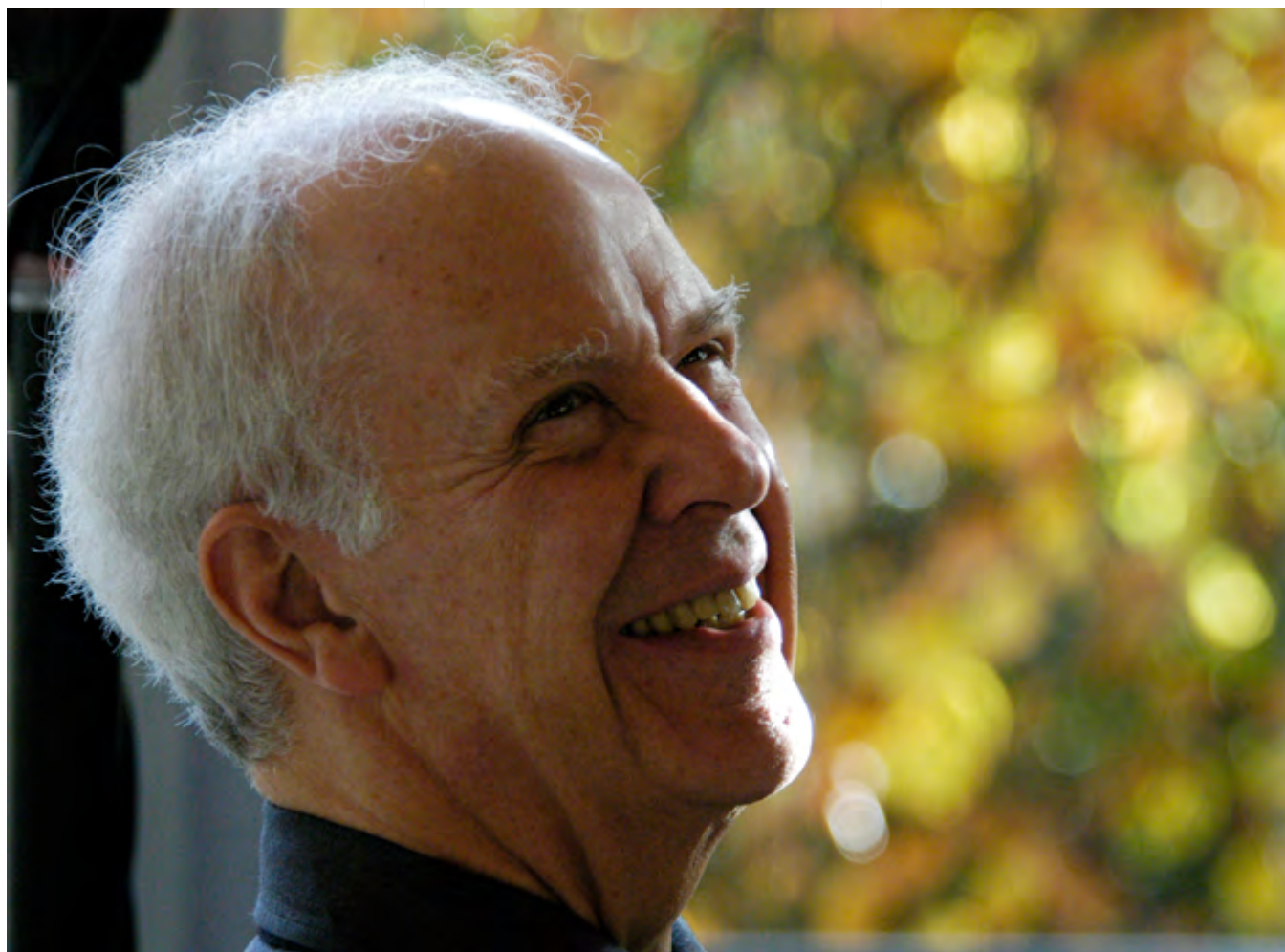
ways seen myself as an activist in education and broadly understood issues of justice. Five years later I moved to a Quaker community of 70 people near Philadelphia where I lived for 11 years doing adult education, and from there transitioned to an independent career as a writer and traveling teacher. It's been an unconventional path, but looking back on it at age 70, I see how it connects, and perhaps how it makes sense. But I felt fear during many passages of my vocational journey. To be specific, it was the fear that came from no one else understanding why I was doing this. At the time, everyone had me slated as a young college president or institutional leader of some sort, but my personal path took me farther outside of institutions. I was married with three small children, and my work didn't make me nearly as much money as conventional jobs would have, so the only answer I've been able to come up with as to what sustained me during those periods of uncertainty and economic anxiety was that I somehow I couldn't *not* do it. It's a strange double negative, I guess, that you couldn't not do something, but it shows that I was not crazy about doing these things - taking

risks and not being understood - yet there was something inside me that just kept saying this your path, this is what you need to do. I had dim apprehensions that if I didn't follow the inner-leading, I'd walk into something a lot tougher than

not being understood or not making money - the loss of my own identity and integrity.

Getting cross-wise with myself is one way I end up saying it. I think of all the risks we take in life, the

biggest is to get cross-wise with our own truths and our own deepest callings. I also had a practical thought about the money issue, which I know is a big one for a lot of young people who feel called to an unconventional vocation or ca-



reer track. As I said, I had three young children, and from time to time people would say to me, "Don't you think you should get a job that earns good money in order to provide those children with a college education?" I wrestled with that because I have always tried to be responsible. My parents were a great model of that and gave me help along the way. What I finally came to understand was that if I worked in my twenties, thirties and forties simply to support my vision of what my children's future ought to be, by the time they got to be 18 and

decided to do something different, I would be angry and bitter for spending all those years defying my own truth for the sake of something my children now didn't want to do. I thought, that's not a good way to live, and the most important thing I can model for my children is vocational integrity, being true to your own guidance rather than an easy path. So I found a variety of ways to reason through that, but the fear was certainly there the whole time.

Q: DURING THOSE TIMES, DID YOU GET PANGS FROM

YOUR SOUL THAT DIDN'T TELL YOU ANYTHING DIRECTLY, BUT THAT TOLD YOU A THOUSAND DIFFERENT THINGS AT ONCE? SOMETIMES IT'S HARD TO MAKE OUT EXACTLY WHAT IT'S TRYING TO TELL YOU.

A: Yes. It can be said that I followed a fair number of those thousand different things. But looking back, that there was some consistent thread running through all that. It's hard to name what that was, but I think, for example, that one of the closest callings to my heart

is to be a teacher. I learned over time that you didn't have to be in a conventional classroom to be a teacher. The five years I spent as a community organizer in D.C., I was a teacher. At Pendle Hill, an adult study center and living/learning community, I was the dean of studies, so I was an administrative leader, but I was also a teacher. When you listen carefully enough to yourself, there are red threads of continuity that connect what look like tremendous disparities on the surface.

In my own life two things have



been vital to separating truth from falsity. One is: solitude. I don't mean staring out the window for five minutes. I mean getting yourself into a place where for a day, or weekend, you're alone. You're maybe walking, or journaling, trying to sort things out not by busting your head, but by letting yourself quiet down.

Q: IT CAN BE FRIGHTENING TO BE QUIET FOR A LITTLE WHILE...

A: If a person is serious about wanting to sort this stuff out, then he simply must do it. But you're absolutely right: We don't do these things. In fact, we do the opposite, don't we? We busy ourselves with non-essentials, we distract ourselves with overwork or radio or TV or the computer in order to keep our minds off what is really troubling us. One of the biggest fears people have is simply going inside. They fear what they'll find if they take that inner journey. But when you want to understand yourself and your impulses better, you just have to have to spend some quality time with yourself.

Q: I FEAR WHAT I'M NOT GOING TO FIND.

A: That's right. We are gold mines inside, but there's other stuff too. There's a wonderful poem by William Stafford about Indians and the gold mine. It's called "Deciding". Let me just take a minute to read it to you. I think it is a beautiful, beautiful poem.

DECIDING

*One mine the Indians worked
had gold so good they left it there
for God to keep.*

*At night sometimes you think your
way that far, that deep, or almost.*

*You hold all things or not, de-
pending not on greed but whether
they suit what life begins to mean.*

*Like those workers you study what
moves, what stays. You bow, and
then like them, you know-
What's God, what's world, what's
gold.*

The final line means that death is sorted out by thinking deep. I

think those are wonderful images for what's inside of us.

The second thing is a trustworthy community of people. That doesn't mean a big group, it could mean two or three folks who understand their job is not to advise you about what to do, but to listen deeply to what you say and ask you honest, open questions about it. Under the questions of other people, you start to be able to hear more clearly the truth in you. We obviously have both true and false voices inside ourselves and the art of asking honest, open questions - I wrote about this in "The Hidden Wholeness" - is a demanding one. "Have you thought about seeing a therapist?" is not an open question - that's really a recommendation in disguise. But if a friend says X makes me angry, and you ask simple questions like: "What do you mean by 'angry'?" Under what circumstances do you get angry? What do you do when you're angry?" These are open questions because you can't possibly ask them under the impression you already know the answer. These allow your friends to explore what they're

learning in their own solitude. So I think there are practical ways to sort that out. I think the problem a lot of us have when we try to read ourselves is that we sit alone and recycle it within our own heads, and then get terminally confused, and are more likely to come out with the wrong discernment that way. It's an experiential learning that simply requires you to keep coming back to these questions about your life and reading your own responses to situations and trying to figure out how accurate

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they are. I like to use a phrase: How life-giving are your thoughts and choices? I increasingly think that there are so many of these inner choices we make in life about what to trust and what to rely on, that the most basic question we could be asking is: Is this a life-giving choice I'm making or not?

Also, sometimes it's helpful to actually sit down with someone we really admire and ask the simple question: How do you do this? And see what you can learn and ask them, "Would you be willing to spend some time asking me questions to help me learn to do it?" It's the kind of leadership we have, not only on the national level, but in the workplace, in the family, in the civic community, that makes a big difference in whether the collectivism suggests a fearful mentality or mutual encouragement and support. I always think of Abraham Lincoln in this regard. As the Civil War began to break out, he appealed to the "better angels" of our nature, and throughout the Civil War he held very strong to

the position that God was not on either side here; God wept about the whole thing. Leadership like that can help heal what would otherwise be an impossible situ-



ation. It's also interesting that Lincoln, incidentally, had a profound struggle with depression his entire adult life, and had to integrate within himself the shadow and the light, and thus was better able to

hold those forces in the nation together as a whole.

I do think fear is endemic, and that there is no cure for any psy-

chological or spiritual human pathology that is more powerful than people sitting together and learning that they are not in this alone. The amazing thing is that you don't have to come up with

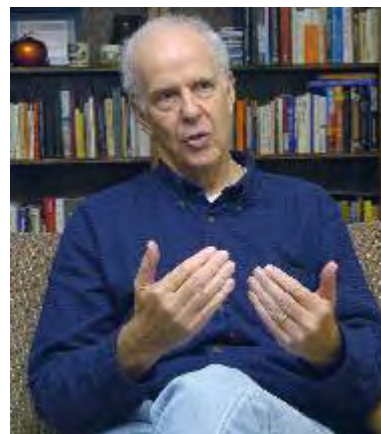
a definitive answer for how to solve the problem, all you have to do is let each other know that you're not alone. That in itself is some mysterious and magical kind of solution. People find empowerment in that. I've had so many people thank me for going public with this thing called depression that so many people treat as shameful and try to hide. When you ask someone how they are, they're supposed to say, "I'm fine." We're not supposed to say we're afraid or we're depressed. When you're in a place where you can say those things and hear that other people know exactly what you're talking about, there's a deep reassurance that comes from knowing that you're not alone. I think that one of the hardest things about life is the double-whammy carrying these discouraging feelings with us and also feeling that we're alone with them.

Q: HOW DO YOU SEPARATE THE DEEPER THREADS OF CONTINUITY RUNNING IN YOUR LIFE FROM WHAT

YOU THINK IS “GOOD” FOR YOURSELF?

A: I have a favorite definition of vocation that is simple but needs thought to be understood. It comes from Frederick Buechner, who wrote that “Vocation is the place where your deep gladness meets the world’s deep need.” So I believe that, sure, there are surface desires. I’d like, for example, a BMW or an expensive house to live in. We all have grandiose desires that relate to money. But the thing we most want is to live a life that is truly ours, and that fulfills our true nature and utilizes our true gifts. When we do that, we find the gladness that Buechner is talking about. In his definition, gladness comes not necessarily from what makes you giddy all the time, but is soul-satisfying in that you’re happy inhabiting your own skin. One dramatic but true way to put it is that most people, when they’re drawing their last breath and reflecting on their life, don’t ask “Did I make enough money? Did I get famous enough? Did I drive a nice enough car?” I think they ask, “Did I show up as myself in the time given to me? Did I live fully and to my best poten-

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tial?” I think the other questions fade away, and fear gets transformed.

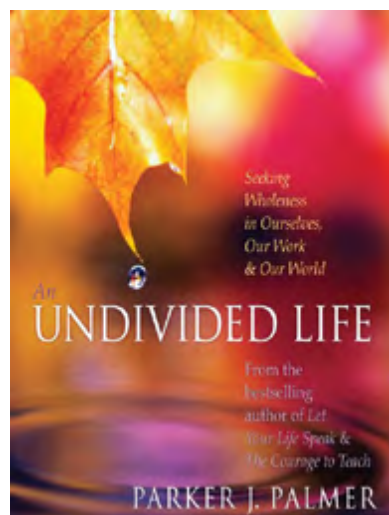
One of the things I’ve done in my life is study the great social movements that have changed the world: the civil rights movement in this country, the apartheid movement in South Africa, the women’s movement around the world and liberation in Latin America and Eastern Europe. All of these were sparked by people who took courageous action. I call them the Rosa Parks people. They made the Rosa Parks decision. In doing so they helped trigger a vast process of change. I’ve often asked the question: How do these people overcome the fear of being crushed when they take

their rightful seat at the front of the bus? That kind of punishment is what keeps many of us from living our best. I’ve discovered that these people transform this question of fear after coming to a deep realization that no punishment anyone can lay upon you can possibly be greater than the kind of punishment you lay upon yourself by conspiring in your own diminishment. That’s exactly what we do when we disobey those deep instincts. That’s what leads to people dying with a sense that they blew it. Not because they didn’t have the BMW, but because they didn’t live into their own truth.

Q: IN LET YOUR LIFE SPEAK YOU SAY THAT AT TIMES, ASPIRING TO LIVE UP TO SIMILAR VALUES IN A “HERO” ACTUALLY MAKES IT HARDER TO LIVE. I SOMETIMES THINK OF SOMEONE I ADMIRE AND ASK MYSELF IF THERE’S A PART OF MY CHARACTER THAT CAN BE DEVELOPED IN A SIMILAR WAY.

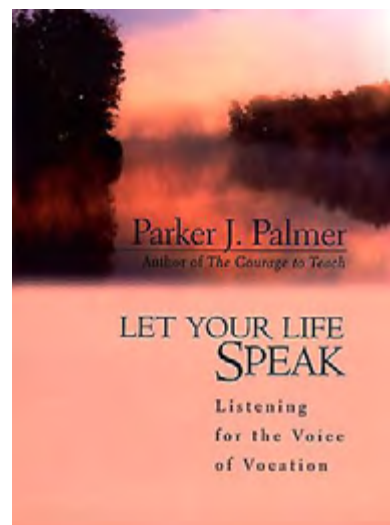
A: When I was young, I did what a lot of younger people do. I

had heroes and I wanted to be like them. I think when you're young, there's a certain place for that, if you choose. It's like putting on a mask. If you choose a good mask, it helps you grow into something maybe a little better than what's around you. But ultimately, the whole purpose of personal growth is to be able to shed any mask and appear in the world with your own face. The effort to emulate heroes can often lead us far astray from our own truth and perhaps produce some grotesque results. I've heard preachers who try to preach like Martin Luther King Jr. and it doesn't work. He had a gift for



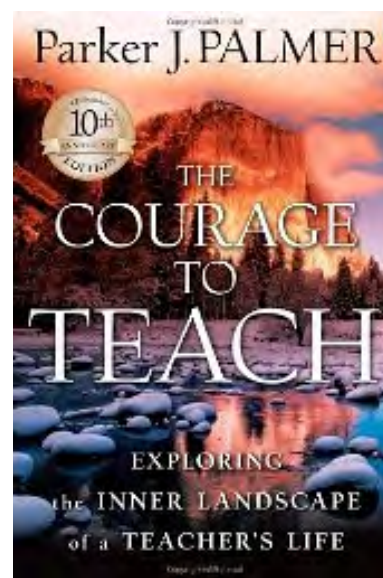
that that they don't have. One of my favorite teaching stories is a Hasidic tale in which the disciple Zushia, comes to the great Rabbi and asks: "Rabbi, Rabbi, before I die, how can I become more like Moses?" The Rabbi replies, "Ah, Zushia, when you die and go to heaven they will not ask you why you were not more like Moses, they will ask you why you were not more like Zushia." I just love that story.

Q: IN LET YOUR LIFE SPEAK YOU TALK ABOUT YOUR DEPRESSION AND THE FEARFUL PERIODS OF TIME IN YOUR LIFE. REMEMBERING



THOSE TIMES, CAN YOU RECALL WHAT HELPED YOU MOVE THROUGH IT, TANGIBLY OR INTANGIBLY?

A: It's a wonderful question. In *Let Your Life Speak* I write about a number of those times because I had many of them. I think fear has been a constant in my life. I'm not quite sure why, because I am at the same time, paradoxically, fairly confident with a decent sense of self-worth and self-esteem. I don't think you can be a public person the way an author is without having some of that or else you'll fall apart.



“ I’VE COME TO THINK OF FEAR AS A SCHOOL OF THE SPIRIT.”

I've come to think of fear as a school of the spirit, an interesting way to think about the hard things in life. Keats said that the world is "a vale of soul-making." He meant that our hard experiences in the world help shape our souls. We have opportunity after opportunity in life to listen to the soul and form it more fully in our lives. For me, maybe the two ends of my continuum of fear would be my long journey to discern my true vocation and my experiences with clinical depression. I don't think I ultimately got to understanding my true vocation until I was in my fifties, so when people in their twenties and thirties sit

“ I WAS LEARNING ABOUT THE SITUATION THAT HAD TRIGGERED THE DEPRESSION. ”

down with me and say, “I’m so frustrated I haven’t figured it out yet,” my response is “Well, welcome to the human race.” I’m still working on it in certain respects. The other area, clinical depression, has been a deeper and darker source of fear in my life. I wrote about it in a chapter called “All the Way Down” in *Let Your Life Speak*. I always make it clear that there are different kinds of depressions. Some are genetic or related to brain chemistry, and medication is important in those cases and perhaps other cases too. So I’m not an anti-medication person. But there are varieties on the other end from the genetic kind, what I call situational depressions. These are where you have gotten into a tight place in life even when you’ve been following your calling or living fully and something happens, and you lose your grip on living in a

creative or live-giving way. You start sinking into the darkness. Three times in my life I’ve dealt with months of that devastating darkness. I really, really couldn’t see a reason for living. What’s interesting about depression is that it is a fearful place to be, but because your feelings are so dead, you don’t feel the kind of fear you would feel if you tried to fight a bull or fly a fighter jet without any training. There’s a numbness that in itself is terrifying.

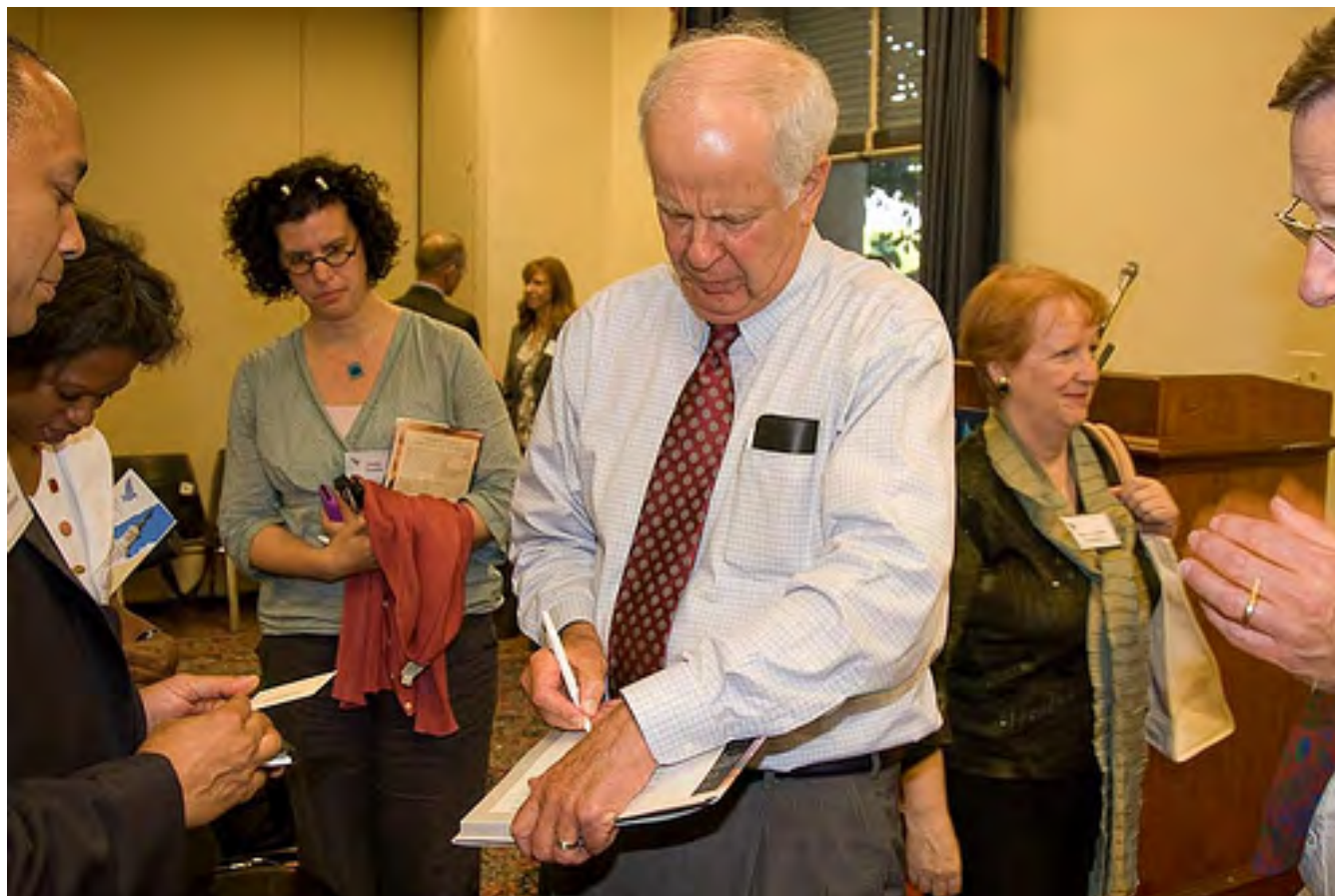
A simpler example of that is when someone comes to you when you’re depressed and says “Oh, why don’t you get outside? It’s such a beautiful day. Feel the sunshine, get some fresh air, enjoy the flowers.” You see that it’s a beautiful day, but you cannot feel one ounce of that in your body or mind or heart. It becomes even more depressing to realize how

totally disconnected you are from the world. You can barely get out of bed. No matter how good you are at your work, it’s like Sisyphus pushing a rock up a hill. When I felt this way, I just couldn’t do my work. Just getting up in the morning and accomplishing one bike ride was all I could manage. So it’s a fearful state of being but not in the conventional sense. Depression is sometimes accompanied by out-of-control anxiety like shaking and not being able to focus, but it’s not necessarily a feeling of fear.

When I’m asked, “How do you get through that?” I think the only respectful answer is: I don’t know. Some people will give glib answers to the question - you have to have faith, or pray, etc., but none of that had any meaning for me at all when I was depressed. I understand why people commit suicide when they’re depressed.

What I don’t understand is why some people come through it and thrive on the other side, and have richer, better lives, and others don’t. For me, I just tried to put one foot in front of the other. I kept a little journal where I tried to record my accomplishments. A full day of accomplishment might have been: I got out of bed before 10 o’clock, ate two meals rather than one and took a 20-minute bike ride this afternoon. That would be it: a whole day of accomplishments. But I found that just by recording those things, I became aware as the weeks went by that I would eat three meals and maybe get out of bed at nine and go out for a longer bike ride, or two bike rides. This progress became encouraging to me. Obviously, I talked to a therapist for a period of time and took medications - I did the sensible things. As I began to convalesce from situational depres-

“ WE FIND OURSELVES WONDERING IF LIFE IS SURVIVABLE. ”



sions, I started to do some deep and difficult learning about myself and my relation to the world. In other words, I was learning about the situation that had triggered the depression. I was challenged then to make changes in my life - some of those were vocational changes, either in the work I was

doing or the way I was doing it. What I find interesting about my life is that I've learned more significant and numerous things from failure than success. The truth is that I have had a fair number of successes in the sense that my books have sold well, I've won awards for teaching, and I've

been given grants and things that the world counts as success, and I'm glad for that. I don't sneeze at that, and I feel like I worked hard for it. But when something like that happens, I don't learn anything. I just congratulate myself and think, at some level, that I don't have much to learn because I did this

well. It's embarrassing to admit that, but I think that's how the ego works when you succeed. When I mess up on a piece of writing and I get hammered for it, or my students in a class are bored, or a deeper darkness comes, that's when I really have to and do learn. I don't wish that upon anybody, but since it comes to almost everybody anyway, then we should talk with each other about how to learn from things like fear and failure.

Q: I LIKE TO LOOK AT IT LIKE LIFE IS SCHOOL, THAT SOMETIMES THE EXPERIENCES WE HAVE COME TO TEACH US SOMETHING - THOUGH SOMEHOW, I DON'T LEARN UNLESS MY LESSONS COME DURING HARD TIMES.

A: I have immense respect for that. Like I said, I feel my deepest and truest role is that of teacher, and you can't separate that from learner. Teaching is just another form of learning, because you learn so much better when you have to have another person understand it.

Q: HOW DO YOU RECONCILE THE CONTINUUM BETWEEN DIFFICULT PERIODS OF TIME AND THE POINT AT WHICH YOU BEGIN TO TRANSITION TO A BETTER PLACE?

A: I think it's a question a lot of people ask themselves. Here's a metaphor that has proven helpful to me (and again, I have no idea if these things ever work for anyone else, but I do know it's valuable to share them with each other because they might). I've come to think of life not as a problem in management which is the typical American idea, but as a process like farming or gardening. The control or management model is this: We make our lives, we make our mark, our careers, we make our reputations, we make money, we make love. Americans feel like they can make anything they want. It's fascinating to listen for that word and realize how often we use it as if we were actually making these things, when in truth we're not and we can't. It's hugely arrogant and self-delusional. Now, what's interesting about farming or gardening is on one hand it does require some skill-

ful means and real knowledge. A good farmer or gardener knows a lot of good stuff you don't: different plants and climactic zones and seasons, the way they interact, what kind of soil chemistry they need for this crop, how much water it requires versus how much

raise a crop, and there it is standing in the field, ready for harvest, and here comes a hailstorm that wipes it out. There's nothing you could have done. There was no skill that could have avoided that catastrophe. Now you're in a place where you have to assure

“ I’VE COME TO THINK OF LIFE NOT AS A PROBLEM IN MANAGEMENT WHICH IS THE TYPICAL AMERICAN IDEA, BUT AS A PROCESS LIKE FARMING OR GARDENING. ”

water will kill it, etc. It's not about going with the flow, right? They have to need to keep educating themselves about that. But at the same time, there's a tremendous amount that's outside of their control, for example, the weather. You can work very hard with all your knowledge and skills to

yourself that what you did was worth doing as an end of itself. It was a learning process and now your faith is being tested because you have to decide, if you can repeat the process knowing that another hailstorm might come. Farming and gardening have to do with the ability to hold together

your soul, skill and knowledge on one hand, and on the other hand being vulnerable to and ultimately trusting of processes that you can't control. That's a powerful image for me. I've come to think of my discouragements, and to some extent, my depressions, as weather. We have this weather that moves through us that we have to understand changes. Maybe disaster will strike again next year but at that point maybe we'll have confidence knowing that since we survived the hailstorm once, we can do it again. That's how I handle this complex mix of stuff - a new metaphor over this control-management metaphor that's so instinctive to Westerners. If you look at the stories or teachings from the leaders of the great spiritual traditions, that's what they were doing. They were offering people metaphors that work in life.

Because my beliefs about these things have evolved so slowly, through so much life experience and just from trying to pay attention, it's hard to name a transition from one state to the other. But I think that this image of life as gardening and emotions as weather

is a metaphor that's helped me frame a lot of experience I've had is a good candidate. I've been working with the gardening image for probably 20 years, and I've found it helpful in liberating myself

from a more mechanical attitude on life, laden with ego traps. I think some of us live intense lives and sometimes we find ourselves wondering if life is survivable. I guess a recent learning for me is

that life is survivable. I would even put that more positively by saying life is a huge gift. It comes with all the stuff we've talked about, like fear, but there's something about accepting the gift that's been giv-

en that allows you to live it fully and make it not only survivable, but wonderful as well.

PARKER

Parker J. Palmer is a writer, speaker and activist who focuses on education, community, leadership, spirituality and social change. He is founder and Senior Partner Emeritus of the **Center for Courage & Renewal**, which offers long-term retreat programs for people in the serving professions. Palmer holds a Ph.D. in sociology from the University of California at Berkeley, thirteen honorary doctorates, two Distinguished Achievement Awards from the National Educational Press Association, and is the author of ten **award-winning books**, selling over two million copies: *Healing the Heart of Democracy*, *The Heart of Higher Education* (with Arthur Zajonc), *The Courage to Teach*, *A Hidden Wholeness*, *Let Your Life Speak*, *The Active Life*, *To Know As We Are Known*, *The Company of Strangers*, and *On the Brink of Everything: Grace, Gravity and Getting Old*. Palmer has been named one of 30 “most influential senior leaders” in higher education and one of ten key “agenda-setters” of the past decade.





FIRST DESCENTS

Our STORY

In 2001, ten young adults took to the rivers of Colorado in whitewater kayaks. For seven days, they learned the basics of the sport, eventually conquering Class III rapids before the week's end. They were there to prove themselves and to prove a point: cancer, no matter how aggressive, dormant, advanced or invasive would never be stronger than they were. Nine years later, the program has grown to accommodate over 225 participants in four states through 15 week-long programs with a goal of serving 1,000 participants per year by 2015.

Our MISSION

First Descents, is committed to curing young adults of the emotional effects of cancer and empowering them to regain control of their lives by experiencing whitewater kayaking and other challenging adventure sports in a safe, fun and supportive environment.

First Descents is an experience that every young adult cancer patient and survivor should have the opportunity to participate in. I truly believe that FD enriches lives. It certainly has mine. It's a cliché, but FD has really changed my life.

-Zach, 2009

FirstDescents.org



“To live each day as it could be our last, is the extreme understanding of what makes one fearless.”

BEYOND SUFFERING

ROBERT A.F. THURMAN

THE ROOT OF FEAR

W

e don't want to totally avoid fear, because it is a healthy attempt to avoid suffering, which everyone has. In the Buddhist classification of the 51 negative mental functions, they never list fear as a bad one. It's only when fear becomes free-flowing paranoia and obsessive anxiety that it's destructive and paralyzes you. When a truck is bearing down at you and you look up to see it, fear will make you jump further than you could normally jump,



“ WE DON'T WANT TO TOTALLY AVOID FEAR, BECAUSE IT IS A HEALTHY ATTEMPT TO AVOID SUFFERING. ”

an adrenaline surge. But if you become paralyzed by fear, like a deer in the headlights, then it cripples you. So fear is not totally negative.

But this second, more irrational fear, the root of that is usually the fear of death that's buried in people's consciousness, which they think is the fear of something else. In our culture, we have a severe denial and avoidance of death, as if somehow if we didn't think about it, it wouldn't happen. Every culture has that to some degree, but we have it to an inordinate degree, so it's very important for us to become more aware of death. To live each day and each moment as it could be our last, is the extreme understanding of that which makes one very fearless.

The more one is aware of the impermanence of things, the more vital it is in the moment that one is living. It's very important to confront those deep fears and realize that death is not the thing that one should be afraid of, it is how one is living that one should be afraid of. If one is living meanly, or angrily, painfully and so on, that's much more frightening. The healthy fear in there gives one energy to avoid living in that way. When we look at our fears and make sure that we're afraid of the right things and not the wrong things, we become more calm, and fear becomes useful.

People who reject life after death and who have a strong denial of that possibility, have the conviction that they'll be exterminated -



that they'll be nothing and fall into oblivion. Of course if you look at it at a deeper level, it really goes back to people's fear of suffering and pain. It's a rational fear. None of us want that. People who have this "nothingness" conviction think of themselves as scientific, but really it's an irrational fear. Refusing to believe in the continuity of life after death, they become afraid of the bad existences out there. But believing in life after death is valuable because it forces people or gives them an incentive to live in a beautiful manner - to be gener-

ous and kind and careful about not harming anything or anyone as much as you can while you live.

SEPARATENESS

The illusion of having an absolute separate self is the core illusion that the Buddha identified as a psychologist, not as a religious person. Buddhist psychology has taught people how to heal from that disorder for thousands

of years. This feeling of a separate self makes you afraid because if you're separate from and unfamiliar with the entire universe, struggling with its vastness will wear you down.

You're going to be very frightened the more separate you feel from the universe. The only way to conquer that sense of separation is to investigate it deeply. It doesn't help much for you to intellectually state, "I'm one with the universe." What you have to do is look critically at what gives you the basis of believing that you're this absolutely separate self. Investigate inside yourself and see if you can find this absolute separate

self that you think you are. When you experience not being able to find a solid core in yourself, you then begin to change your thinking, "Well, maybe that's just an idea I have and it isn't really the

reality of who I am. Maybe who I am is totally interconnected with everything." It takes time to do that, and you have to gradually erode this feeling of the absolute



separatist that people are conditioned to have. Then you begin to feel less alienated from the universe and much more at ease with the world. You're still afraid of some things coming at you,

but you're no longer afraid of the entire universe, so to speak, and everything violating your sense of absolute separateness. You're more relaxed actually and you're

only careful of what is clearly harmful.

Buddhism is often misunderstood as teaching "You don't exist." That solution is absolutely wrong. A

Buddhist never teaches that. That is, in fact, another type of bad image people start to apply to themselves. We do exist, just not as an absolutely separate entity.

And when you consider the Buddhist perspective, this acceptance does not mean, "I accept that I don't exist," but an understanding of the relation of yourself to the universe. The deepest insight that a Buddhist has is the realization of the relativity of the self. That realization is the root of compassion, and leads one to fearlessness.

A person who feels separate from and in battle mode against the universe is doomed to lose. If one was some completely distinct thing in the infinite vast universe then an antagonistic

relationship with it could only end in defeat. Connecting and allying yourself with the universe is the only way out.

Our culture, especially people

who live in their head all the time, has a severe problem with being disconnected from life, as evidenced by how destructive it is to the environment. That disconnection is reinforced by the idea that ultimately you'll be disconnected anyway and you'll just cease to exist no matter how you live and how you behave. From the Buddhist point of view, believing in continuity after death is not a non-rational mystical faith, it's actually a sensible scientific attitude.

THE POWER OF BUDDHISM

Buddhism is evolving nicely in the West because it's been here for only a couple of centuries; therefore it hasn't become warped into a belief system. Rather, people are adopting it as a useful therapy, discipline, and scientific method of internal self-investigation that reaches people wherever they are. It's great because of its relevance in the West to philosophy and psychology, to politics and ethics, rather than in its promotion of itself as a religion. I follow the Dalai Lama in

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his view that religions have deep roots in psychology and philosophy, so the great offering today is the psychological wisdom and learning of how to cultivate compassion, how to change your behavior, and how to help other religions understand each other. What will help to change this behavior is the recovery of the inner sciences from the eastern traditions in India and China, where Buddhism played a major role. The birthright of us, of all living

beings, is to find a condition beyond suffering and a way of being in the world without suffering through enlightenment. As difficult and long of an evolutionary project it might be, it's nevertheless our birthright. The unique need of the planet is that we really need these ancient inner sciences to go along with our powerful outer sciences, to help us in this moment of crisis and uncer-

tainty, when we're on the brink of destroying life on earth really. There's an urgency to Buddhism spreading now that is unique in seeing the human being as an integral inner being and not some kind of mechanism.

AVOID MONDAY HEART ATTACKS

Personally, on a practical level, I try to sleep between eight and

“ I FORE- WARN MYSELF ABOUT GETTING CARRIED AWAY TOO MUCH ”

ten hours a night. You can barely function if you are sleep-deprived. In this country we somehow manage to start watching television in the afternoon and ride it late into the night. We tend to do this because of electricity. We don't go to sleep with the sun, which is healthier and a better concept. Then I try to meditate in the morning and in the evening, on the deeper things in life - in the morning, I focus on compassion and doing my work positively with a good motivation. I forewarn myself about getting carried away

too much. Then in the evening I focus more on the wisdom, envisioning a positive world, and hopefully some deep spiritual insights. I'm always working on the thought experiment of proving that I am not a distinct being from the universe. This relaxes the feeling of inner rigidity. I always try to work on that whenever I can.

I have to admit that I'm often very busy and I write a lot. However, I'm very lucky in that my profession, as an academic teacher of Buddhist studies and as a book

writer, teaching about Buddhism to people through writing, I get to think about it a lot myself. In a way, I can be practicing spiritual insight while doing my professional work. That's a real privilege. There isn't a large split between what I love to do and what I have to do. I try to unify those as much as possible.

In psychology, there are health studies about the health dangers for people who are too hyperactive or too busy and so on. What they've discovered is that the real



danger is not necessarily being busy and energetic, which can be healthy. The real danger is being energetic and active in doing work that you don't really like to do, which you're only doing to get money or fame, but you feel unhappy doing it. The process of

actually doing it is strenuous and unpleasant. That's perilous and you're likely to have that stroke or heart attack on Monday morning. Monday heart attacks tend to afflict people who are too active in an unpleasant activity. They experience a sort of shock com-

ing back to work after taking the weekend off. My thinking is, unify your work with your avocation. Or, as Joseph Campbell famously said, "Follow your bliss."

ROBERT

Robert A.F. Thurman is the Jey Tsong Khapa Professor of Indo-Tibetan Buddhist Studies in the Department of Religion at Columbia University, and co-founder and President of **Tibet House U.S.** He writes and lectures frequently on Buddhism, Asian history, and critical philosophy. A personal friend of the Dalai Lama for over 40 years, his latest book is *Why The Dalai Lama Matters: His Act of Truth as the Solution for China, Tibet, and the World*.





VIVA LA (CONNECTION) REVOLUTION

KYELI + PACE

**AN INTERVIEW WITH KYELI AND PACE,
WORLD CHANGERS ON THE MOVE.**

“THERE’S NO
POINT IN TRYING
TO MAKE A DIFFERENCE
UNLESS YOU’VE GOT
YOUR OWN SHIT
TOGETHER.”

WHAT ARE THE CONNECTION REVOLUTION AND YOUR BUSINESS BASED ON?

P: We do personal development for funky people. Our goal is no less than to change the world, but there's no point in going out there and trying to make a difference unless you've got your own shit together in the first place. That's step one of our master plan and the focus of the current phase of our business. One of the main ways that we do this is with an e-course called *52 Weeks to Awesome* that helps people...become awesome.

K: It actually helps you become *more* awesome, because we think everybody starts off at a pretty good place.

P: Right. We're not the gatekeepers of awesomeness by any means. We've got a writing workshop to teach aspiring writers the skills they need to change people's minds by writing. That's the way we think the world's going to be changed, not by politics or violence, but by spreading revolutionary ideas. Everything revolves

around that. We want to spread revolutionary ideas and teach and empower others to spread their own revolutionary ideas. We don't claim that our way is the only right way, but we want to give people the skills they need to start their own mini-revolutions.

K: We originally started out as communication coaches because we spent a huge amount of our time talking about our relationship and ourselves and doing self/relationship work. We put together a workshop for a local convention on communication, and everyone loved it. We started teaching that course online and built our business around it and wrote a book called *The Usual Error* about it.

P: We finally decided to write the book after we took a few hundred stumbles over the issue!

K: We started there, but we had a dissonance between what we were doing and what our hearts were telling us to do, so we started really thinking about expanding our vision. Our friend Naomi helped us realize that we needed a bigger, grander vision than just

helping with communication and relationships.

P: In essence, we were feeding our hearts, but we needed to feed our souls too.

I'M SIMILAR - I NEED ALIGNMENT BETWEEN WHAT I DO FOR MY SELF/SOUL AND WHAT I DO FOR MONEY. BUT IT CAN BE SCARY FIGURING OUT EXACTLY HOW TO DO THAT!

P: Oh yeah, definitely. I think that we have a different attitude toward fear from the typical entrepreneur. Most other entrepreneurs or fear-facers that you talk to have a very hardcore attitude. They say, "Kick fear's ass!" or "Break its knees and beat it to the ground!" or "Face your fear and conquer it," which, when you get right down to it, are pretty similar. But we don't do that. We value our comfort very highly so we take a slow, gentle path toward fixing the world, rather than the "Let's grab this bull by the horns and finish this as quickly as we can and burn out in a blaze of glory" approach. The hardcore path might work for other people, but it is not

for us. We value our family time a lot and we're not really those work hard, play hard kind of people.

K: We work soft, play soft.

P: We are too soft and squishy so when we feel fear, we listen to it, and we try to find a way that we can have the comfort that we need. I skipped ahead from fear to comfort but there's a gap there. Some part of me says, "Oh my gosh. Everything's going to be horrible." What I do is I honor that part of me by responding, "It's going to be okay. I will find a way for all the parts of me to get what I need." I'm not going to kick that fearful inner child in the knees and break her down. I'm going to comfort her and say, "It's going to be all right. We can take the day off. We can push the deadline back a bit. We can have a nice easy time and then we can relax together and do fun things." As for the part of me that says, "We need to do grand things," well, we can make a plan that makes all parts of me happy. We can develop a reasonable schedule that isn't too tight. We can negotiate for a little wiggle room and make sure that we accomplish all

of our goals by working smarter rather than harder.

A LOT OF US SKIP OVER THAT GAP YOU FELT COMPELLED TO EXPLAIN. I SKIP IT INTERNALLY MUCH OF THE TIME, WHICH LEAVES



A HUGE OPENING FOR FEAR TO ENTER. THE GAP IS REALLY WHERE WE LIVE OUR LIVES, NOT AT EITHER EXTREME OF TOTAL FEAR OR COMFORT. IT'S THE GRAY AREAS THAT MATTER MOST, AND THE TRANSITIONS WHERE WE MAKE

PROGRESS. I LOVE THAT YOU ALSO MENTIONED THE GRAND AMBITIONS OF YOURSELF, WHICH OFTEN-TIMES WE FORGET ABOUT IN THE CLAUSTROPHOBIA OF FEAR.

P: Yes, in the spiritual tradition that we've learned a lot of things from, Feri, we talk about the triple soul. The triple soul has three parts: the primal self, which is like your id or your base instincts. The talking self is the bit that has reason and words. The higher self is the part of ourselves that is divine.

So, we want to align all three of those facets of ourselves in order to be the kind of people we want to be. The primal self is where fear originates and the higher self is where that sense of alignment and calling comes from.

K: Where your grand purpose comes from, your connection to spirit.

P: The talking self is where the other two meet, so you can make plans and schedules and deadlines, etc. So the way that we arrange our lives so that we can meet the needs of all three parts of ourselves is such that the higher self can accomplish its grand plans and goals, but with enough wiggle room and downtime to nourish the primal self.

PLANS ARE CRITICAL, AND IN THE LARGER SCHEME, WE ALL HAVE PLANS FOR HOW WE WANT TO STRUCTURE OUR LIVES. WHAT WAS YOUR INITIAL PLAN? DID YOU SET OUT TO BE PARTNERS IN BUSINESS AND LIFE, AND TO RUN THE BUSINESS YOU CURRENTLY DO?

P: We actually have two polar opposite stories. I attained textbook success - had a high-pay-

“THE WAY THAT WE ARRANGE OUR LIVES IS SO THAT WE CAN MEET THE NEEDS OF ALL THREE PARTS OF OURSELVES.”

ing job doing what I ostensibly loved. I went to college and got

a normal job and made tons of money and then I gave it all up.

K: And I've had kind of a gypsy life. I moved all around and was really poor, had a child very young and dropped out of high school with no formal education whatsoever. So, we really were very opposite.

P: And then somehow, we came to the same place.

SOMETIMES WE LIVE IN THE TALKING ZONE AND GET MIRED IN STRUCTURING AND SCHEDULING, SO THAT EVEN WHEN WE'RE CREATING, WE'RE IN SURVIVAL MODE. I LOVED WHEN YOU WROTE, "IT'S HARD TO CHANGE THE WORLD WHEN YOU'VE GOT SO MUCH CRAP IN THE WAY." WHERE DID THAT COME FROM?

K: For me, "It's hard to change the world when you're just trying to survive" is so powerful and fundamental. We, as a culture, as a society, tend to be really really hard on ourselves, all the time, and when we're going through any kind of spiritual or personal

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or business crisis we get even harder on ourselves. "Oh, I need to just suck it up," or "Oh, I really have to work today," or whatever. But you can't change the world, and I don't mean the whole world but even just your own world, if you're in crisis mode. You just can't. You can't function if your basic survival needs aren't met. So a lot of times people say, "Well, I'm not doing any world-changing work," but if they look at what's happening in their lives, they see they couldn't possibly be doing that. Maybe they don't have a job, so their bills aren't being met, or maybe their parents are really sick and they're really stressed out about it. Maybe there's something else going on, a personal inner storm.

That's where the connection revolution starts: how to make your own personal world better and more stable so with your personal life secure, you can then step up and start making changes in relationships and in your community. I lived a lot of my life in that state of epic crisis, where I couldn't do even the simplest of self-work because my life sucked really hard and it was crazy all of the time. It

wasn't until I started learning the stuff that we teach now, that I improved my own life and then was able to start helping other people.

WHAT WAS THE SELF-CARE WORK YOU DID WHICH HELPED YOU START HEALING YOURSELF?

K: I accepted self-care as a basic need only about five years ago. Prior to that, I was in a bad relationship and my partner at the time was emotionally and mentally abusive. I spent a lot of time being manipulated and unable to think about myself because I was too busy thinking about my partner. It was a long relationship and I was young when I got into it, and I grew up learning to focus on this person instead of on myself, so it didn't even cross my mind to take care of myself.

My perspective started to shift when I had a miscarriage and lost a baby I was really attached to about six years ago. I realized then that I could no longer take care of my son if I didn't take care of myself first. If I was sick, and all I could do was lay around, clearly I could not be a mother to

“ MAKE
YOUR OWN
PERSONAL
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AND MORE
STABLE. ”



my son. Or a good partner, even in the perfect healthy relationship. Or anything for that matter. Because if I'm not okay then I can't interact with anyone in an okay way.

So it took a massive physical and emotional crisis to show me that without self-care, I was just completely lost all the time. I think that happens to a lot of people. Once we're lying on the bottom, we realize we can't do anything for anyone but us. I remember talking to my mom not long after I miscarried, thinking how can I even get up in the morning to make sure my five-year-old son has breakfast? I can't even get out of bed to feed him. Because we un-schooled him, he was always home, so it wasn't like I could send him to kindergarten and then nap all morning. We started discussing ways that I could take care of him without sacrificing my own demanding physical needs. So I grew to see self-care as vital.

P: We're trying to teach this to people so that they don't have to learn the hard way.

K: So they don't have to be sitting

on the rock bottom of this deep, dark well.

DO YOU THINK WE ALL NEED TO EXPERIENCE ROCK BOTTOM BEFORE THERE'S INSIGHT ONTO THE NEED FOR SELF-CARE? I WONDER IF WE HAVE TO GET THAT FAR IN ORDER TO RECOGNIZE OUR NEED TO HELP OURSELVES.

P: You have hit rock bottom. You already have and if you think you haven't, then you're either far more enlightened than 99% of the population, or you're just not listening to your heart. In this society we are taught that we have to live a certain way or be a certain way. We are taught that the way to relax is to sit in front of a TV and numb yourself so you can't hear that there is something more. But there is. This is a society of the talking self and we are so ingrained in that, we've lost touch with two-thirds of ourselves and don't even know it.

We weren't meant to live us a cut-off automaton that sits in a cubicle 9 to 5 and does what it's told. Even if your personal life hasn't

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had enough drama to send you into, “Whoa, I need to change something,” if you listen closely enough, there will be something that the faint stirrings of your long neglected soul are telling you. We want to fan those flames and help bring that to life. That’s where the oomph comes in. A common response is, “Well, what’s your problem? You have a successful life. Everything is fine. Your basic

needs are met. Why aren’t you happy?” The very people that start asking themselves those kinds of questions are who we want to inspire. Everyone accepts this paradigm they’re entrenched in. “Oh, well that’s just the way things are.” The reason that we’re the connection revolution and not just some arbitrary other revolution is because we don’t believe there’s a way things are and we’ll question that and we’ll say, “What if we could make things be a different way?”

WHAT IS IT ABOUT OUR CULTURE THAT SAYS IT’S OKAY TO WORK OURSELVES TO THE BONE, BUT THEN THROW AROUND WORDS LIKE BALANCE AND BURN-OUT? HOW DO YOU MANAGE YOUR “WORKING LIFESTYLE” WITH HAVING TIME TO NURTURE YOURSELF?

P: Well, Ishita, to answer your question I must first explain the nature of the universe.

YES, PLEASE. ENLIGHTEN US.

P: Do I know what a desk is?



More abstractly, do I know what a job is? I know what a job is because I look around me and I see other people that have jobs. Other people tell me and I see what they do and I read about jobs and I learn about jobs.

K: Particularly when we’re growing up, we hear jobs and we learn

about jobs because our parents have jobs.

P: Once a change happens, it doesn’t need anything to sustain itself. Unlike a desk, which has to be made out of wood or metal or something, a job, which is just a concept, only needs to be perpetuated by people that say

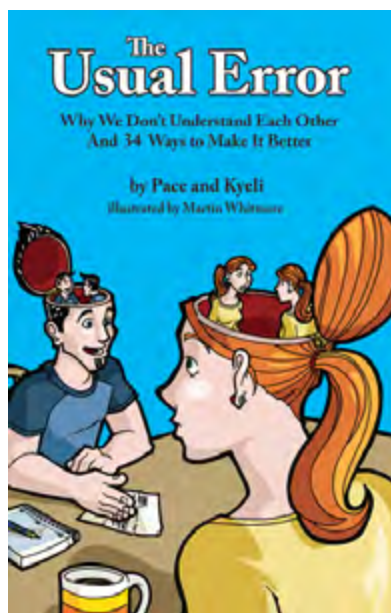
it exists. You can come up with just about any crazy idea and if enough people buy into it, then it seems reasonable. But it's kind of like a mass hallucination.

K: Like school. School didn't originally happen - kids were apprentices at 10 or 11 and they went and apprenticed at something and then grew up and became adults. It's only because we're used to keeping our kids in school that we do. It was just the way it was. Then at some point we thought, "Huh, if we put these kids in an institution all day long..."

P: They'll make better factory workers.

K: That is literally why schools happened. The first person who said, "I'm not sending my kid to school," was a freak because that wasn't how it was done, right? When I decided not to send my kid to school, my mom freaked out. She was really not okay with it. "Well you dropped out of high school, you can't teach your kid anything." Then as he got a little older and she noticed that he was well-adjusted and not a shut-in

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with no social skills, she started to change her perspective. She said to me that she wished she had known about home schooling when I was little, because she would have kept me at home.

P: That's the power of a paradigm. And the job culture is another paradigm that everyone buys into. It sustains itself when people work forty hours a week, fifty hours a week, sixty hours a week, eighty hours a week. It's not going to end until someone starts a revolution and says, "Let's get with it!"

P: We work twenty hours a week each and we're doing just fine. We're making a good amount of money and helping a lot of people and making the world a better place.

WORLD-CHANGING IN 20 HOURS. THAT'S YOUR NEW EBOOK.

K: It is on our list of things to do.

SO HOW DO YOU KNOW WHEN YOU GO FROM ONE POINT TO ANOTHER, WHEN YOU START UNRAVELING

AND MOVING INTO A NEW PARADIGM? LET'S RELATE THIS TO FEELING PARTICULARLY STUCK.

K: The first thing you do is probably sit around and be sad a lot. Most of us go, "Well, shit." That's certainly what I did. You can't go back. It's like waking up. Once you're awake, you can't forget the things that you've seen and learned even if you want to, and it stirs something in you.

For me, this point was when I went to work for a friend who owned a local temp agency for independent contractors. She helped me get a job as a VA for a local guy and I was working my own hours, mostly from my own house and I thought, "OK. I hate my job and my boss, but I can't get another day job." I was really stuck.

A very good thing to do, and I did this a lot, is to read. Find books or blogs that talk about being stuck. If I notice that I'm in a bad mood or feel crappy I start reading books about depression and about moods. Start experimenting.

P: Talk about it with people.

K: Start trying things. Maybe you don't like working in one way, but maybe you would like to work from home in your pajamas or maybe you want to take three years off and travel the world. We can't figure it out unless we just try things. Write things down. Keep a log. Figure out what you do ev-

eryday and how it makes you feel. One thing I found really helpful for me, advice from *The Sound of Paper* by Julia Cameron, is to read children's books when you want to learn about something new. I studied child psychology for four years and reading a children's book is fantastic. They're written as basic as can be and teach valuable information in

chunks a child (and adult) can retain. As children we learn to retain things in various ways, but as adults we narrow them down. I remember things visually, but Pace can listen to somebody talk for an hour and remember what they said, but I won't be able to recall anything.

P: If you never try something dif-

ferent, then negativity will just repeat itself. You'll keep feeling the same things over and over again, until your behavior changes.

BIO: KYELI + PACE

Kyeli and **Pace** help spiritual world-changers live meaningful lives and co-authors of [a book](#) on communication for interpersonal relationships. Pace is a coach and co-host of *The Dervish and the Mermaid*, a podcast about living wholeheartedly, pathfinding, feminism & activism for sensitive people. Kyeli is an indie photographer and writer.

If you want to be happy, put your effort into controlling the sail, not the wind.

Anonymous