

*The Laws
of Human Nature*



Robert Greene

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Contents

Introduction	1
1 Master Your Emotional Self	
<i>The Law of Irrationality</i>	13
The Inner Athena	
Keys to Human Nature	
Step One: Recognize the Biases	
Step Two: Beware the Inflaming Factors	
Step Three: Strategies Toward Bringing Out the Rational Self	
2 Transform Self-love into Empathy	
<i>The Law of Narcissism</i>	42
The Narcissistic Spectrum	
Examples of Narcissistic Types	
3 See Through People's Masks	
<i>The Law of Role-playing</i>	72
The Second Language	
Keys to Human Nature	
Observational Skills	
Decoding Keys	
The Art of Impression Management	
4 Determine the Strength of People's Character	
<i>The Law of Compulsive Behavior</i>	102
The Pattern	
Keys to Human Nature	
Character Signs	
Toxic Types	
The Superior Character	

5	Become an Elusive Object of Desire	
	<i>The Law of Covetousness</i>	131
	The Object of Desire	
	Keys to Human Nature	
	Strategies for Stimulating Desire	
	The Supreme Desire	
6	Elevate Your Perspective	
	<i>The Law of Shortsightedness</i>	150
	Moments of Madness	
	Keys to Human Nature	
	Four Signs of Shortsightedness and Strategies to Overcome Them	
	The Farsighted Human	
7	Soften People’s Resistance by Confirming Their Self-opinion	
	<i>The Law of Defensiveness</i>	172
	The Influence Game	
	Keys to Human Nature	
	Five Strategies for Becoming a Master Persuader	
	The Flexible Mind—Self-strategies	
8	Change Your Circumstances by Changing Your Attitude	
	<i>The Law of Self-sabotage</i>	202
	The Ultimate Freedom	
	Keys to Human Nature	
	The Constricted (Negative) Attitude	
	The Expansive (Positive) Attitude	
9	Confront Your Dark Side	
	<i>The Law of Repression</i>	231
	The Dark Side	
	Keys to Human Nature	
	Deciphering the Shadow: Contradictory Behavior	
	The Integrated Human	

10 Beware the Fragile Ego	
<i>The Law of Envy</i>	261
Fatal Friends	
Keys to Human Nature	
Signs of Envy	
Envier Types	
Envy Triggers	
Beyond Envy	
11 Know Your Limits	
<i>The Law of Grandiosity</i>	291
The Success Delusion	
Keys to Human Nature	
The Grandiose Leader	
Practical Grandiosity	
12 Reconnect to the Masculine or Feminine Within You	
<i>The Law of Gender Rigidity</i>	320
The Authentic Gender	
Keys to Human Nature	
Gender Projection—Types	
The Original Man/Woman	
13 Advance with a Sense of Purpose	
<i>The Law of Aimlessness</i>	356
The Voice	
Keys to Human Nature	
Strategies for Developing a High Sense of Purpose	
The Lure of False Purposes	
14 Resist the Downward Pull of the Group	
<i>The Law of Conformity</i>	391
An Experiment in Human Nature	
Keys to Human Nature	
The Court and Its Courtiers	
The Reality Group	

15 Make Them Want to Follow You	
<i>The Law of Fickleness</i>	438
The Entitlement Curse	
Keys to Human Nature	
Strategies for Establishing Authority	
The Inner Authority	
16 See the Hostility Behind the Friendly Façade	
<i>The Law of Aggression</i>	473
The Sophisticated Aggressor	
Keys to Human Nature	
The Source of Human Aggression	
Passive Aggression—Its Strategies and How to Counter Them	
Controlled Aggression	
17 Seize the Historical Moment	
<i>The Law of Generational Myopia</i>	518
The Rising Tide	
Keys to Human Nature	
The Generational Phenomenon	
Generational Patterns	
Strategies for Exploiting the Spirit of the Times	
The Human Beyond Time and Death	
18 Meditate on Our Common Mortality	
<i>The Law of Death Denial</i>	562
The Bullet in the Side	
Keys to Human Nature	
A Philosophy of Life Through Death	
Acknowledgments	587
Selected Bibliography	589
Index	593

Introduction

If you come across any special trait of meanness or stupidity . . . you must be careful not to let it annoy or distress you, but to look upon it merely as an addition to your knowledge—a new fact to be considered in studying the character of humanity. Your attitude towards it will be that of the mineralogist who stumbles upon a very characteristic specimen of a mineral.

—Arthur Schopenhauer

Throughout the course of our lives, we inevitably have to deal with a variety of individuals who stir up trouble and make our lives difficult and unpleasant. Some of these individuals are leaders or bosses, some are colleagues, and some are friends. They can be aggressive or passive-aggressive, but they are generally masters at playing on our emotions. They often appear charming and refreshingly confident, brimming with ideas and enthusiasm, and we fall under their spell. Only when it is too late do we discover that their confidence is irrational and their ideas ill-conceived. Among colleagues, they can be those who sabotage our work or careers out of secret envy, excited to bring us down. Or they could be colleagues or hires who reveal, to our dismay, that they are completely out for themselves, using us as stepping-stones.

What inevitably happens in these situations is that we are caught off guard, not expecting such behavior. Often these types will hit us with elaborate cover stories to justify their actions, or blame handy scapegoats. They know how to confuse us and draw us into a drama they control. We might protest or become angry, but in the end we feel rather helpless—the damage is done. Then another such type enters our life, and the same story repeats itself.

We often notice a similar sensation of confusion and helplessness when it comes to ourselves and our own behavior. For instance, we suddenly say something that offends our boss or colleague or friend—we are not quite sure where it came from, but we are frustrated to find that some anger and tension from within has leaked out in a way that we regret. Or perhaps we enthusiastically throw our weight into some project or scheme, only to realize it was quite foolish and a terrible waste of time. Or perhaps we fall in love with a person who is

precisely the wrong type for us and we know it, but we cannot help ourselves. What has come over us, we wonder?

In these situations, we catch ourselves falling into self-destructive patterns of behavior that we cannot seem to control. It is as if we harbor a stranger within us, a little demon who operates independently of our willpower and pushes us into doing the wrong things. And this stranger within us is rather weird, or at least weirder than how we imagine ourselves.

What we can say about these two things—people’s ugly actions and our own occasionally surprising behavior—is that we usually have no clue as to what causes them. We might latch onto some simple explanations: “That person is evil, a sociopath” or “Something came over me; I wasn’t myself.” But such pat descriptions do not lead to any understanding or prevent the same patterns from recurring. The truth is that we humans live on the surface, reacting emotionally to what people say and do. We form opinions of others and ourselves that are rather simplified. We settle for the easiest and most convenient story to tell ourselves.

What if, however, we could dive below the surface and see deep within, getting closer to the actual roots of what causes human behavior? What if we could understand why some people turn envious and try to sabotage our work, or why their misplaced confidence causes them to imagine themselves as god-like and infallible? What if we could truly fathom why people suddenly behave irrationally and reveal a much darker side to their character, or why they are always ready to provide a rationalization for their behavior, or why we continually turn to leaders who appeal to the worst in us? What if we could look deep inside and judge people’s character, avoiding the bad hires and personal relationships that cause us so much emotional damage?

If we really understood the roots of human behavior, it would be much harder for the more destructive types to continually get away with their actions. We would not be so easily charmed and misled. We would be able to anticipate their nasty and manipulative maneuvers and see through their cover stories. We would not allow ourselves to get dragged into their dramas, knowing in advance that our interest is what they depend on for their control. We would finally rob them of their power through our ability to look into the depths of their character.

Similarly, with ourselves, what if we could look within and see the source of our more troubling emotions and why they drive our behavior, often against

our own wishes? What if we could understand why we are so compelled to desire what other people have, or to identify so strongly with a group that we feel contempt for those who are on the outside? What if we could find out what causes us to lie about who we are, or to inadvertently push people away?

Being able to understand more clearly that stranger within us would help us to realize that it is not a stranger at all but very much a part of ourselves, and that we are far more mysterious, complex, and interesting than we had imagined. And with that awareness we would be able to break the negative patterns in our lives, stop making excuses for ourselves, and gain better control of what we do and what happens to us.

Having such clarity about ourselves and others could change the course of our lives in so many ways, but first we must clear up a common misconception: we tend to think of our behavior as largely conscious and willed. To imagine that we are not always in control of what we do is a frightening thought, *but in fact it is the reality*. We are subject to forces from deep within us that drive our behavior and that operate below the level of our awareness. We see the results—our thoughts, moods, and actions—but have little conscious access to what actually moves our emotions and compels us to behave in certain ways.

Look at our anger, for instance. We usually identify an individual or a group as the cause of this emotion. But if we were honest and dug down deeper, we would see that what often triggers our anger or frustration has deeper roots. It could be something in our childhood or some particular set of circumstances that triggers the emotion. We can discern distinct patterns if we look—when this or that happens, we get angry. But in the moment that we feel anger, we are not reflective or rational—we merely ride the emotion and point fingers. We could say something similar about a whole slew of emotions that we feel—specific types of events trigger sudden confidence, or insecurity, or anxiety, or attraction to a particular person, or hunger for attention.

Let us call the collection of these forces that push and pull at us from deep within *human nature*. Human nature stems from the particular wiring of our brains, the configuration of our nervous system, and the way we humans process emotions, all of which developed and emerged over the course of the five million years or so of our evolution as a species. We can ascribe many of the details of our nature to the distinct way we evolved as a social animal to ensure our survival—learning to cooperate with others, coordinating our actions with the group on a high level, creating novel forms of communication

and ways of maintaining group discipline. This early development lives on within us and continues to determine our behavior, even in the modern, sophisticated world we live in.

To take one example, look at the evolution of human emotion. The survival of our earliest ancestors depended on their ability to communicate with one another well before the invention of language. They evolved new and complex emotions—joy, shame, gratitude, jealousy, resentment, et cetera. The signs of these emotions could be read immediately on their faces, communicating their moods quickly and effectively. They became extremely permeable to the emotions of others as a way to bind the group more tightly together—to feel joy or grief as one—or to remain united in the face of danger.

To this day, we humans remain highly susceptible to the moods and emotions of those around us, compelling all kinds of behavior on our part—unconsciously imitating others, wanting what they have, getting swept up in viral feelings of anger or outrage. We imagine we're acting of our own free will, unaware of how deeply our susceptibility to the emotions of others in the group is affecting what we do and how we respond.

We can point to other such forces that emerged from this deep past and that similarly mold our everyday behavior—for instance, our need to continually rank ourselves and measure our self-worth through our status is a trait that is noticeable among all hunter-gatherer cultures, and even among chimpanzees, as are our tribal instincts, which cause us to divide people into insiders or outsiders. We can add to these primitive qualities our need to wear masks to disguise any behavior that is frowned upon by the tribe, leading to the formation of a shadow personality from all the dark desires we have repressed. Our ancestors understood this shadow and its dangerousness, imagining it originated from spirits and demons that needed to be exorcised. We rely on a different myth—“something came over me.”

Once this primal current or force within us reaches the level of consciousness, we have to react to it, and we do so depending on our individual spirit and circumstances, usually explaining it away superficially without really understanding it. Because of the precise way in which we evolved, there are a limited number of these forces of human nature, and they lead to the behavior mentioned above—envy, grandiosity, irrationality, shortsightedness, conformity, aggression, and passive aggression, to name a few. They also lead to empathy and other positive forms of human behavior.

For thousands of years, it has been our fate to largely grope in the shadows

when it comes to understanding ourselves and our own nature. We have labored under so many illusions about the human animal—imagining we descended magically from a divine source, from angels instead of primates. We have found any signs of our primitive nature and our animal roots deeply distressing, something to deny and repress. We have covered up our darker impulses with all kinds of excuses and rationalizations, making it easier for some people to get away with the most unpleasant behavior. But finally we're at a point where we can overcome our resistance to the truth about who we are through the sheer weight of knowledge we have now accumulated about human nature.

We can exploit the vast literature in psychology amassed over the last one hundred years, including detailed studies of childhood and the impact of our early development (Melanie Klein, John Bowlby, Donald Winnicott), as well as works on the roots of narcissism (Heinz Kohut), the shadow sides of our personality (Carl Jung), the roots of our empathy (Simon Baron-Cohen), and the configuration of our emotions (Paul Ekman). We can now cull the many advances in the sciences that can aid us in our self-understanding—studies of the brain (Antonio Damasio, Joseph E. LeDoux), of our unique biological makeup (Edward O. Wilson), of the relationship between the body and the mind (V. S. Ramachandran), of primates (Frans de Waal) and hunter-gatherers (Jared Diamond), of our economic behavior (Daniel Kahneman), and of how we operate in groups (Wilfred Bion, Elliot Aronson).

We can also include in this the works of certain philosophers (Arthur Schopenhauer, Friedrich Nietzsche, José Ortega y Gasset) who have illuminated so many aspects of human nature, as well as the insights of many novelists (George Eliot, Henry James, Ralph Ellison), who are often the most sensitive to the unseen parts of our behavior. And finally, we can include the rapidly expanding library of biographies now available, revealing human nature in depth and in action.

This book is an attempt to gather together this immense storehouse of knowledge and ideas from different branches (see the bibliography for the key sources), to piece together an accurate and instructive guide to human nature, basing itself on the evidence, not on particular viewpoints or moral judgments. It is a brutally realistic appraisal of our species, dissecting who we are so we can operate with more awareness.

Consider *The Laws of Human Nature* a kind of codebook for deciphering people's behavior—ordinary, strange, destructive, the full gamut. Each chapter deals with a particular aspect or law of human nature. We can call them laws in

that under the influence of these elemental forces, we humans tend to react in relatively predictable ways. Each chapter has the story of some iconic individual or individuals who illustrate the law (negatively or positively), along with ideas and strategies on how to deal with yourself and others under the influence of this law. Each chapter ends with a section on how to transform this basic human force into something more positive and productive, so that we are no longer passive slaves to human nature but actively transforming it.

You might be tempted to imagine that this knowledge is a bit old-fashioned. After all, you might argue, we are now so sophisticated and technologically advanced, so progressive and enlightened; we have moved well beyond our primitive roots; we are in the process of rewriting our nature. But the truth is in fact the opposite—we have never been more in the thrall of human nature and its destructive potential than now. And by ignoring this fact, we are playing with fire.

Look at how the permeability of our emotions has only been heightened through social media, where viral effects are continually sweeping through us and where the most manipulative leaders are able to exploit and control us. Look at the aggression that is now openly displayed in the virtual world, where it is so much easier to play out our shadow sides without repercussions. Notice how our propensities to compare ourselves with others, to feel envy, and to seek status through attention have only become intensified with our ability to communicate so quickly with so many people. And finally, look at our tribal tendencies and how they have now found the perfect medium to operate in—we can find a group to identify with, reinforce our tribal opinions in a virtual echo chamber, and demonize any outsiders, leading to mob intimidation. The potential for mayhem stemming from the primitive side of our nature has only increased.

It is simple: Human nature is stronger than any individual, than any institution or technological invention. It ends up shaping what we create to reflect itself and its primitive roots. It moves us around like pawns.

Ignore the laws at your own peril. Refusing to come to terms with human nature simply means that you are dooming yourself to patterns beyond your control and to feelings of confusion and helplessness.

THE LAWS OF HUMAN NATURE IS DESIGNED TO IMMERSE YOU IN ALL ASPECTS OF human behavior and illuminate its root causes. If you let it guide you, it will

radically alter how you perceive people and your entire approach to dealing with them. It will also radically change how you see yourself. It will accomplish these shifts in perspective in the following ways:

First, the Laws will work to transform you into a calmer and more strategic observer of people, helping to free you from all the emotional drama that needlessly drains you.

Being around people stirs up our anxieties and insecurities as to how others perceive us. Once we feel such emotions, it becomes very hard to observe people as we are drawn into our own feelings, evaluating what people say and do in *personal* terms—do they like me or dislike me? The Laws will help you avoid falling into this trap by revealing that people are generally dealing with emotions and issues that have deep roots. They're experiencing some desires and disappointments that predate you by years and decades. You cross their path at a particular moment and become the convenient target of their anger or frustration. They're projecting onto you certain qualities they want to see. In most cases, they're not relating to you as an individual.

This should not upset you but liberate you. The book will teach you to stop taking personally their insinuating comments, shows of coldness, or moments of irritation. The more you grasp this, the easier it will be to react not with your emotions but rather with the desire to understand where their behavior might come from. You will feel much calmer in the process. And as this takes root in you, you will be less prone to moralize and judge people; instead you will accept them and their flaws as part of human nature. People will like you all the more as they sense this tolerant attitude in you.

Second, the Laws will make you a master interpreter of the cues that people continually emit, giving you a much greater ability to judge their character.

Normally, if we pay attention to people's behavior, we are in a rush to fit their actions into categories and to hurry to conclusions, so we settle for the judgment that suits our own preconceptions. Or we accept their self-serving explanations. The Laws will rid you of this habit by making it clear how easy it is to misread people and how deceptive first impressions can be. You will slow yourself down, mistrust your initial judgment, and instead train yourself to *analyze* what you see.

You will think in terms of opposites—when people overtly display some trait, such as confidence or hypermasculinity, they are most often concealing the contrary reality. You will realize that people are continually playing to the public, making a show of being progressive and saintly only to better disguise their shadow. You will see the signs of this shadow leaking out in everyday life.

If people take an action that seems out of character, you will take note: what often appears out of character is actually more of their true character. If people are essentially lazy or foolish, they leave clues to this in the smallest of details that you can pick up well before their behavior harms you. The ability to gauge people's true worth, their degree of loyalty and conscientiousness, is one of the most important skills you can possess, helping you avoid the bad hires, partnerships, and relationships that can make your life miserable.

Third, the Laws will empower you to take on and outthink the toxic types who inevitably cross your path and who tend to cause long-term emotional damage.

Aggressive, envious, and manipulative people don't usually announce themselves as such. They have learned to appear charming in initial encounters, to use flattery and other means of disarming us. When they surprise us with their ugly behavior, we feel betrayed, angry, and helpless. They create constant pressure, knowing that in doing so they overwhelm our minds with their presence, making it doubly hard to think straight or strategize.

The Laws will teach you how to identify these types in advance, which is your greatest defense against them. Either you will steer clear of them or, foreseeing their manipulative actions, you will not be blindsided and thus will be better able to maintain your emotional balance. You will learn to mentally cut them down to size and focus on the glaring weaknesses and insecurities behind all of their bluster. You will not fall for their myth, and this will neutralize the intimidation they depend on. You will scoff at their cover stories and elaborate explanations for their selfish behavior. Your ability to stay calm will infuriate them and often push them into overreaching or making a mistake.

Instead of being weighed down by these encounters, you might even come to appreciate them as a chance to hone your skills of self-mastery and toughen yourself up. Outsmarting just one of these types will give you a great deal of confidence that you can handle the worst in human nature.

Fourth, the Laws will teach you the true levers for motivating and influencing people, making your path in life that much easier.

Normally, when we meet resistance to our ideas or plans, we cannot help trying to directly change people's minds by arguing, lecturing, or cajoling them, all of which makes them more defensive. The Laws will teach you that people are naturally stubborn and resistant to influence. You must begin any attempt by lowering their resistance and never inadvertently feeding their defensive tendencies. You will train yourself to discern their insecurities and

never inadvertently stir them up. You will think in terms of *their* self-interest and the self-opinion they need validated.

Understanding the permeability of emotions, you will learn that the most effective means of influence is to alter your moods and attitude. People are responding to your energy and demeanor even more than to your words. You will get rid of any defensiveness on your part. Instead, feeling relaxed and genuinely interested in the other person will have a positive and hypnotic effect. You will learn that as a leader your best means of moving people in your direction lies in setting the right tone through your attitude, empathy, and work ethic.

Fifth, the Laws will make you realize how deeply the forces of human nature operate within you, giving you the power to alter your own negative patterns.

Our natural response to reading or hearing about the darker qualities in human nature is to exclude ourselves. It is always the other person who is narcissistic, irrational, envious, grandiose, aggressive, or passive-aggressive. We almost always see ourselves as having the best intentions. If we go astray, it is the fault of circumstances or people forcing us to react negatively. The Laws will make you stop once and for all this self-deluding process. We are all cut from the same cloth, and we all share the same tendencies. The sooner you realize this, the greater your power will be in overcoming these potential negative traits within you. You will examine your own motives, look at your own shadow, and become aware of your own passive-aggressive tendencies. This will make it that much easier to spot such traits in others.

You will also become humbler, realizing you're not superior to others in the way you had imagined. This will not make you feel guilty or weighed down by your self-awareness, but quite the opposite. You will accept yourself as a complete individual, embracing both the good and the bad, dropping your falsified self-image as a saint. You will feel relieved of your hypocrisies and free to be more yourself. People will be drawn to this quality in you.

Sixth, the Laws will transform you into a more empathetic individual, creating deeper and more satisfying bonds with the people around you.

We humans are born with a tremendous potential for understanding people on a level that is not merely intellectual. It is a power developed by our earliest ancestors, in which they learned how to intuit the moods and feelings of others by placing themselves in their perspective.

The Laws will instruct you in how to bring out this latent power to the

highest degree possible. You will learn to slowly cut off your incessant interior monologue and listen more closely. You will train yourself to assume the other's viewpoint as best you can. You will use your imagination and experiences to help you feel how they might feel. If they are describing something painful, you have your own painful moments to draw upon as analogues. You will not be simply intuitive, but rather you will analyze the information you glean in this empathic fashion, gaining insights. You will continually cycle between empathy and analysis, always updating what you observe and increasing your ability to see the world through their eyes. You will notice a physical sensation of connection between you and the other that will emerge from this practice.

You will need a degree of humility in this process. You can never know exactly what people are thinking and can easily make mistakes, and so you must not rush to judgments but keep yourself open to learning more. People are more complex than you imagine. Your goal is to simply see their point of view better. As you go through this process, it becomes like a muscle that gets stronger the more you exercise it.

Cultivating such empathy will have innumerable benefits. We are all self-absorbed, locked in our own worlds. It is a therapeutic and liberating experience to be drawn outside ourselves and into the world of another. It is what attracts us to film and any form of fiction, entering the minds and perspectives of people so different from ourselves. Through this practice your whole way of thinking will shift. You are training yourself to let go of preconceptions, to be alive in the moment, and to continually adapt your ideas about people. You will find such fluidity affecting how you attack problems in general—you will find yourself entertaining other possibilities, taking alternative perspectives. This is the essence of creative thinking.

Finally, the Laws will alter how you see your own potential, making you aware of a higher, ideal self within you that you will want to bring out.

We can say that we humans have two contrary selves within us—a lower and a higher. The lower tends to be stronger. Its impulses pull us down into emotional reactions and defensive postures, making us feel self-righteous and superior to others. It makes us grab for immediate pleasures and distractions, always taking the path of least resistance. It induces us to adopt what other people are thinking, losing ourselves in the group.

We feel the impulses of the higher self when we are drawn out of ourselves, wanting to connect more deeply with others, to absorb our minds in our work, to think instead of react, to follow our own path in life, and to discover what

makes us unique. The lower is the more animal and reactive side of our nature, and one that we easily slip into. The higher is the more truly human side of our nature, the side that makes us thoughtful and self-aware. Because the higher impulse is weaker, connecting to it requires effort and insight.

Bringing out this ideal self within us is what we all really want, because it is only in developing this side of ourselves that we humans feel truly fulfilled. The book will help you accomplish this by making you aware of the potentially positive and active elements contained within each law.

Knowing our propensity for irrationality, you will learn to become aware of how your emotions color your thinking (chapter 1), giving you the ability to subtract them and become truly rational. Knowing how our attitude in life effects what happens to us, and how naturally our minds tend to close up out of fear (chapter 8), you will learn how to forge an attitude that is expansive and fearless. Knowing you have the propensity to compare yourself with others (chapter 10), you will use this as a spur to excel in society through your superior work, to admire those who achieve great things, and to be inspired by their example to emulate them. You will work this magic on each of the primal qualities, using your expanded knowledge of human nature to resist the strong downward pull of your lower nature.

Think of the book in the following way: you are about to become an apprentice in human nature. You will be developing some skills—how to observe and measure the character of your fellow humans and see into your own depths. You will work on bringing out your higher self. And through practice you will emerge a master of the art, able to thwart the worst that other people can throw at you and to mold yourself into a more rational, self-aware, and productive individual.

Man will only become better when you make him see what he is like.

—Anton Chekhov

Master Your Emotional Self



The Law of Irrationality

*Y*ou like to imagine yourself in control of your fate, consciously planning the course of your life as best you can. But you are largely unaware of how deeply your emotions dominate you. They make you veer toward ideas that soothe your ego. They make you look for evidence that confirms what you already want to believe. They make you see what you want to see, depending on your mood, and this disconnect from reality is the source of the bad decisions and negative patterns that haunt your life. Rationality is the ability to counteract these emotional effects, to think instead of react, to open your mind to what is really happening, as opposed to what you are feeling. It does not come naturally; it is a power we must cultivate, but in doing so we realize our greatest potential.

The Inner Athena

One day toward the end of the year 432 BC, the citizens of Athens received some very disturbing news: representatives from the city-state of Sparta had arrived in town and presented to the Athenian governing council new terms of peace. If Athens did not agree to these terms, then Sparta would declare war. Sparta was Athens's archenemy and in many ways its polar opposite. Athens led a league of democratic states in the region, while Sparta led a confederation of oligarchies, known as the Peloponnesians. Athens depended on its navy and on its wealth—it was the preeminent commercial power in the Mediterranean. Sparta depended on its army. It was a total military state. Up until then, the two powers had largely avoided a direct war because the consequences could be devastating—not only could the defeated side lose its influence in the region,

but its whole way of life could be put in jeopardy—certainly for Athens its democracy and its wealth. Now, however, war seemed inevitable and a sense of impending doom quickly settled on the city.

A few days later, the Athenian Assembly met on the Pnyx Hill overlooking the Acropolis to debate the Spartan ultimatum and decide what to do. The Assembly was open to all male citizens, and on that day close to ten thousand of them crowded on the hill to participate in the debate. The hawks among them were in a state of great agitation—Athens should seize the initiative and attack Sparta first, they said. Others reminded them that in a land battle the Spartan forces were nearly unbeatable. Attacking Sparta in this way would play straight into their hands. The doves were all in favor of accepting the peace terms, but as many pointed out, that would only show fear and embolden the Spartans. It would only give them more time to enlarge their army. Back and forth went the debate, with emotions getting heated, people shouting, and no satisfactory solution in sight.

Then toward the end of the afternoon, the crowd suddenly grew quiet as a familiar figure stepped forward to address the Assembly. This was Pericles, the elder statesman of Athenian politics, now over sixty years old. Pericles was beloved, and his opinion would matter more than anyone's, but despite the Athenians' respect for him, they found him a very peculiar leader—more of a philosopher than a politician. To those old enough to remember the start of his career, it was truly surprising how powerful and successful he had become. He did nothing the usual way.

In the earliest years of their democracy, before Pericles had appeared on the scene, the Athenians had preferred a certain personality type in their leaders—men who could give an inspiring, persuasive speech and had a flair for drama. On the battlefield these men were risk takers; they often pushed for military campaigns that they could lead, giving them a chance to gain glory and attention. They advanced their careers by representing some faction in the Assembly—landowners, soldiers, aristocrats—and doing everything they could to further its interests. This led to highly divisive politics. Leaders would rise and fall in cycles of a few years, but the Athenians were fine with this; they mistrusted anyone who lasted long in power.

Then Pericles entered public life around 463 BC, and Athenian politics would never be the same. His first move was the most unusual of all. Although he came from an illustrious aristocratic family, he allied himself with the growing lower and middle classes of the city—farmers, oarsmen in the navy, the

craftsmen who were the pride of Athens. He worked to increase their voice in the Assembly and give them greater power in the democracy. This was not some small faction he now led but the majority of Athenian citizens. It would seem impossible to control such a large, unruly mob of men, with their varied interests, but he was so fervent in increasing their power that he slowly gained their trust and backing.

As his influence grew, he started to assert himself in the Assembly and alter its policies. He argued against expanding Athens's democratic empire. He feared the Athenians would overreach and lose control. He worked to consolidate the empire and strengthen existing alliances. When it came to war and to serving as a general, he strove to limit campaigns and to win through maneuvers, with minimal loss of lives. To many this seemed unheroic, but as these policies took effect, the city entered a period of unprecedented prosperity. There were no more needless wars to drain the coffers, and the empire was functioning more smoothly than ever.

What Pericles did with the growing surplus of money startled and amazed the citizenry: instead of using it to buy political favors, he initiated a massive public building project in Athens. He commissioned temples, theaters, and concert halls, putting all of the Athenian craftsmen to work. Everywhere one looked, the city was becoming more sublimely beautiful. He favored a form of architecture that reflected his personal aesthetics—ordered, highly geometric, monumental yet soothing to the eye. His greatest commission was that of the Parthenon, with its enormous forty-foot statue of Athena. Athena was the guiding spirit of Athens, the goddess of wisdom and practical intelligence. She represented all of the values Pericles wanted to promote. Singlehandedly Pericles had transformed the look and spirit of Athens, and it entered a golden age in all of the arts and sciences.

What was perhaps the strangest quality of Pericles was his speaking style—restrained and dignified. He did not go in for the usual flights of rhetoric. Instead, he worked to convince an audience through airtight arguments. This would make people listen closely, as they followed the interesting course of his logic. The style was compelling and calming.

Unlike any of the other leaders, Pericles remained in power year after year, decade after decade, putting his total stamp on the city in his quiet, unobtrusive way. He had his enemies. This was inevitable. He had stayed in power so long that many accused him of being a secret dictator. He was suspected of being an atheist, a man who scoffed at all traditions. That would explain why

he was so peculiar. But nobody could argue against the results of his leadership.

And so now, as he began to address the Assembly that afternoon, his opinion on war with Sparta would carry the most weight, and a hush came over the crowd as they anxiously waited to hear his argument.

“Athenians,” he began, “my views are the same as ever: I am against making any concessions to the Peloponnesians, even though I am aware that the enthusiastic state of mind in which people are persuaded to enter upon a war is not retained when it comes to action, and that people’s minds are altered by the course of events.” Differences between Athens and Sparta were supposed to be settled through neutral arbitrators, he reminded them. It would set a dangerous precedent if they gave in to the Spartans’ unilateral demands. Where would it end? Yes, a direct land battle with Sparta would be suicide. What he proposed instead was a completely novel form of warfare—limited and defensive.

He would bring within the walls of Athens all those living in the area. Let the Spartans come and try to lure us into fighting, he said; let them lay waste to our lands. We will not take the bait; we will not fight them on land. With our access to the sea we will keep the city supplied. We will use our navy to raid their coastal towns. As time goes on, they will grow frustrated by the lack of battle. Having to feed and supply their standing army, they will run out of money. Their allies will bicker among themselves. The war party within Sparta will be discredited and a real lasting peace will be agreed upon, all with minimal expenditure of lives and money on our part.

“I could give you many other reasons,” he concluded, “why you should feel confident in ultimate victory, if only you will make up your minds not to add to the empire while the war is in progress, and not to go out of your way to involve yourselves in new perils. What I fear is not the enemy’s strategy but our own mistakes.” The novelty of what he was proposing aroused great debate. Neither hawks nor doves were satisfied with his plan, but in the end, his reputation for wisdom carried the day and his strategy was approved. Several months later the fateful war began.

In the beginning, all did not proceed as Pericles had envisioned. The Spartans and their allies did not grow frustrated as the war dragged on, but only bolder. The Athenians were the ones to become discouraged, seeing their lands destroyed without retaliation. But Pericles believed his plan could not fail as long as the Athenians remained patient. Then, in the second year of the war, an unexpected disaster upended everything: a powerful plague entered the city;

with so many people packed within the walls it spread quickly, killing over one third of the citizenry and decimating the ranks of the army. Pericles himself caught the disease, and as he lay dying he witnessed the ultimate nightmare: all that he had done for Athens over so many decades seemed to unravel at once, the people descending into group delirium until it was every man for himself. If he had survived, he almost certainly would have found a way to calm the Athenians down and broker an acceptable peace with Sparta, or adjust his defensive strategy, but now it was too late.

Strangely enough, the Athenians did not mourn for their leader. They blamed him for the plague and railed at the ineffectiveness of his strategy. They were not in a mood anymore for patience or restraint. He had outlived his time, and his ideas were now seen as the tired reactions of an old man. Their love of Pericles had turned to hate. With him no longer there, the factions returned with a vengeance. The war party became popular. The party fed off the people's growing bitterness toward the Spartans, who had used the plague to advance their positions. The hawks promised they would regain the initiative and crush the Spartans with an offensive strategy. For many Athenians, such words came as a great relief, a release of pent-up emotions.

As the city slowly recovered from the plague, the Athenians managed to gain the upper hand, and the Spartans sued for peace. Wanting to completely defeat their enemy, the Athenians pressed their advantage, only to find the Spartans recover and turn the tables. Back and forth it went, year after year. The violence and bitterness on both sides increased. At one point Athens attacked the island of Melos, a Spartan ally, and when the Melians surrendered, the Athenians voted to kill all of their men and sell the women and children into slavery. Nothing remotely like this had ever happened under Pericles.

Then, after so many years of a war without end, in 415 BC several Athenian leaders had an interesting idea about how to deliver the fatal blow. The city-state of Syracuse was the rising power on the island of Sicily. Syracuse was a critical ally of the Spartans, supplying them with much-needed resources. If the Athenians, with their great navy, could launch an expedition and take control of Syracuse, they would gain two advantages: it would add to their empire, and it would deprive Sparta of the resources it needed to continue the war. The Assembly voted to send sixty ships with an appropriate-sized army on board to accomplish this goal.

One of the commanders assigned to this expedition, Nicias, had great doubts as to the wisdom of this plan. He feared the Athenians were underestimating the

strength of Syracuse. He laid out all of the possible negative scenarios; only a much larger expedition could ensure victory. He wanted to squelch the plan, but his argument had the opposite effect. If a larger expedition was necessary, then that was what they would send—one hundred ships and double the number of soldiers. The Athenians smelled victory in this strategy and nothing would deter them.

In the ensuing days, Athenians of all ages could be seen in the streets drawing maps of Sicily, dreaming of the riches that would pour into Athens and the final humiliation of the Spartans. The day of the launching of the ships turned into a great holiday and the most awe-inspiring spectacle they had ever seen—an enormous armada filling the harbor as far as the eye could see, the ships beautifully decorated, the soldiers, glistening in their armor, crowding the decks. It was a dazzling display of the wealth and power of Athens.

As the months went by, the Athenians desperately sought news of the expedition. At one point, through the sheer size of the force, it seemed that Athens had gained the advantage and had laid siege to Syracuse. But at the last moment, reinforcements arrived from Sparta, and now the Athenians were on the defensive. Nicias sent off a letter to the Assembly describing this negative turn of events. He recommended either giving up and returning to Athens, or the sending of reinforcements right away. Unwilling to believe in the possibility of defeat, the Athenians voted to send reinforcements—a second armada of ships almost as large as the first. In the months after this, the Athenians' anxiety reached new heights—for now the stakes had been doubled and Athens could not afford to lose.

One day a barber in Athens's port town of Piraeus heard a rumor from a customer that the Athenian expedition, every ship and almost every man, had been wiped out in battle. The rumor quickly spread to Athens. It was hard to believe, but slowly panic set in. A week later the rumor was confirmed and Athens seemed doomed, drained of money, ships, and men.

Miraculously, the Athenians managed to hold on. But over the next few years, severely imbalanced by the losses in Sicily, they staggered from one reeling blow to another, until finally in 405 BC Athens suffered its final loss and was forced to agree to the harsh terms of peace imposed by Sparta. Their years of glory, their great democratic empire, the Periclean golden age were now and forever over. The man who had curbed their most dangerous emotions—aggression, greed, hubris, selfishness—had been gone from the scene for too long, his wisdom long forgotten.