

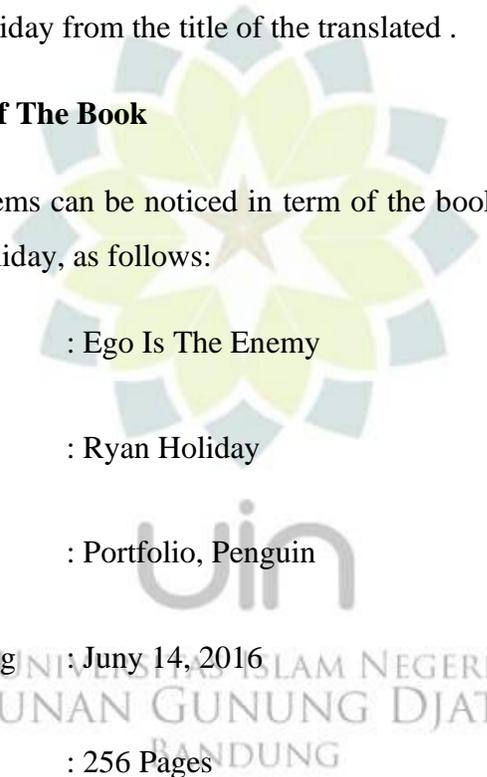
CHAPTER II

THE CONTENT OF THE BOOK

In this chapter, the writer would like to explain the characteristics of the book entitled Ego Is The Enemy by Ryan Holiday. Furthermore, the writer would be explain the synopsis of the book, also would be summarizing each title with an ego perspective by Ryan Holiday from the title of the translated .

2.1 Characteristic of The Book

The following items can be noticed in term of the book characteristic, Ego Is The Enemy by Ryan Holiday, as follows:



Title	: Ego Is The Enemy
Author	: Ryan Holiday
Publisher	: Portfolio, Penguin
Date of publishing	: Juny 14, 2016
Sum of pages	: 256 Pages
Genres	: Non-fiction, Motivational Essays
Translated pages	: 53 PAGES

2.2 Synopsis of The Book

2.2.1 Synopsis of page 1-14

Title : Introduction

Sum of Page : 9

This title tells about:

The first principle is that you must not fool yourself— and you are the easiest person to fool. —Richard Feynman, your worst enemy already lives inside you: your ego. The ego we see most commonly goes by amore casual definition: an unhealthy belief in our own importance. Arrogance. Self-centered ambition. We are, as the poet Lucretius put it a few thousand years ago, the proverbial “sick man ignorant of the cause of his malady.” Especially for successful people who can’t see what ego prevents them from doing because all they can see is what they’ve already done.

The performance artist Marina Abramović puts it directly: “If you start believing in your greatness, it is the death of your creativity.” The ego tells us what we want to hear, when we want to hear it. But it is a short-term fix with a long-term consequence. Sure, ego has worked for some. Many of history’s most famous men and women were notoriously egotistical. But so were many of its greatest failures. Far more of them, in fact. Ego is the enemy every step along this way. In a sense, ego is the enemy of building, of maintaining, and of recovering. When things come fast and easy, this might be fine. But in times of change, of difficulty.

And therefore, the three parts that this book is organized into: Aspire. Success. Failure. The aim of that structure is simple: to help you suppress ego early before bad habits take hold, to replace the temptations of ego with humility and discipline when we experience success, and to cultivate strength and fortitude so that when fate turns against you, you're not wrecked by failure. In short, it will help us be: Humble in our aspirations, Gracious in our success, Resilient in our failures

When we remove ego, we're left with what is real. Some learn humility, Some choose ego.

2.2.2 Synopsis of page 15-22

Title : Aspire

Sum of page : 8

This title tells about:

Here, we are setting out to do something. We have a goal, a calling, a new beginning. Every great journey begins here— yet far too many of us never reach our intended destination. Ego more often than not is the culprit. We build ourselves up with fantastical stories, we pretend we have it all figured out, we let our star burn bright and hot only to fizzle out, and we have no idea why. These are symptoms of ego, for which humility and reality are the cure.

For a generation, parents and teachers have focused on building up everyone's self-esteem. From there, the themes of our gurus and public figures have been almost exclusively aimed at inspiring, encouraging, and assuring us that we can do whatever we set

our minds to. Parents and teachers are usually encouraging the children to have self-esteem and think big by giving a lot of praises. In reality, this makes us weak. This is an unusual view. As Irving Berlin put it, “Talent is only the starting point.” The question is: Will you be able to make the most of it? Or will you be your own worst enemy? Will you snuff out the flame that is just getting going?.

What is rare is not raw talent, skill, or even confidence, but humility, diligence, and self-awareness. We will learn that though we think big, we must act and live small in order to accomplish what we seek. Because we will be action and education focused, and forgo validation and status, our ambition will not be grandiose but iterative— one foot in front of the other, learning and growing and putting in the time. Following Sherman and Isocrates, we understand that ego is our enemy on that journey, so that when we do achieve our success, it will not sink us but make us stronger.

2.2.3 Synopsis of page 23-28

Title : Talk, Talk, Talk

Sum of page : 6

This title tells about:

Those who know do not speak. Those who speak do not know. —LAO TZU. On Talking About What We’re Going To Do, What Things Should or Could Be Like. It’s a temptation that exists for everyone — for talk and hype to replace action. We seek to comfort ourselves externally instead of inwardly.

The book was a best seller, the campaign a failure. Sinclair lost by something like a quarter of a million votes (a margin of more than 10 percentage points); he was utterly decimated in what was probably the first modern election. It's clear what happened: his talk got out ahead of his campaign and the will to bridge the gap collapsed. Most politicians don't write books like that, but they get ahead of themselves just the same. It is easier to talk about writing, to do the exciting things related to art and creativity and literature, than to commit the act itself.

Talk depletes us. Talking and doing fight for the same resources. Research shows that while goal visualization is important, after a certain point our mind begins to confuse it with actual progress. The same goes for verbalization. Even talking aloud to ourselves while we work through difficult problems has been shown to significantly decrease insight and breakthroughs. After spending so much time thinking, explaining, and talking about a task, we start to feel that we've gotten closer to achieving it. Or worse, when things get tough, we feel we can toss the whole project aside because we've given it our best try, although of course we haven't. Silence is Not a Weakness, Silence is strength — particularly early on in any journey. Silence is the respite of the confident and the strong.

A lot of us succumb to this temptation—particularly when we feel overwhelmed or stressed or have a lot of work to do. In our building phase, resistance will be a constant source of discomfort. Talking—listening to ourselves talk performing for an audience—is almost like therapy. I just spent four hours talking about this. Doesn't that count for something? The answer is no. Get Busy Working, The only relationship between work and chatter is that one kills the other.

2.2.4 Synopsis of page 29-35

Title : To Be Or To Do?

Sum of pages : 7

This title tells about:

John Boyd, Strategists and Practitioners in modern warfare, said, “Tiger, one day you will come to a fork in the road,” Boyd said to him. “And you’re going to have to make a decision about which direction you want to go.” Using his hands to illustrate, Boyd marked off these two directions. “If you go that way you can be somebody. You will have to make compromises and you will have to turn your back on your friends. But you will be a member of the club and you will get promoted and you will get good assignments.” Then Boyd paused, to make the alternative clear. “Or,” he said, “you can go that way and you can do something— something for your country and for your Air Force and for yourself. If you decide you want to do something, you may not get promoted and you may not get the good assignments and you certainly will not be a favorite of your superiors. But you won’t have to compromise yourself. You will be true to your friends and to yourself. And your work might make a difference. To be somebody or to do something. In life there is often a roll call. That’s when you will have to make a decision.” And then Boyd concluded with words that would guide that young man and many of his peers for the rest of their lives. “To be or to do? Which way will you go?”. This is what the ego does. It crosses out what matters and replaces it with what doesn’t.

2.2.5 Synopsis of page 36-43

Title : Become A Student

Sum of page : 9

This title tells about:

The pretense of knowledge is our most dangerous vice, because it prevents us from getting any better. Studious self-assessment is the antidote. The mixed martial arts pioneer and multi-title champion Frank Shamrock has a system he trains fighters in that he calls plus, minus, and equal. Each fighter, to become great, he said, needs to have someone better that they can learn from, someone lesser who they can teach, and someone equal that they can challenge themselves against.

The purpose of Shamrock's formula is simple: to get real and continuous feedback about what they know and what they don't know from every angle. It purges out the ego that puffs us up, the fear that makes us doubt ourselves, and any laziness that might make us want to coast. As Shamrock observed, "False ideas about yourself destroy you. For me, I always stay a student. That's what martial arts are about, and you have to use that humility as a tool. You put yourself beneath someone you trust." This begins by accepting that others know more than you and that you can benefit from their knowledge, and then seeking them out and knocking down the illusions you have about yourself. Why? To become great and to stay great, they must all know what came before, what is going on now, and what comes next. They must internalize the fundamentals of their domain and what surrounds them, without ossifying or becoming stuck in time. They must be always learning. We must all become our own teachers, tutors, and critics.

A true student is like a sponge. Absorbing what goes on around him, filtering it, latching on to what he can hold. A student is self-critical and self-motivated, always trying to improve his understanding so that he can move on to the next topic, the next challenge. A real student is also his own teacher and his own critic. There is no room for ego there. The art of taking feedback is such a crucial skill in life, particularly harsh and critical feedback. We not only need to take this harsh feedback, but actively solicit it, labor to seek out the negative precisely when our friends and family and brain are telling us that we're doing great. The ego avoids such feedback at all costs, however. It's why the old proverb says, "When student is ready, the teacher appears."

2.2.6 Synopsis of page 44-50

Title : Don't Be Passionate

Sum of page : 7

This title tells about:

Passion— it's all about passion. Find your passion. Live passionately. Inspire the world with your passion. People go to Burning Man to find passion, to be around passion, to rekindle their passion. Same goes for TED and the now enormous SXSW and a thousand other events, retreats, and summits, all fueled by what they claim to be life's most important force. Here's what those same people haven't told you: your passion may be the very thing holding you back from power or influence or accomplishment. Because just as often, we fail with— no, because of— passion.

Early on in her ascendant political career, a visitor once spoke of Eleanor Roosevelt's "passionate interest" in a piece of social legislation. The person had meant it as a compliment. But Eleanor's response is illustrative. "Yes," she did support the cause, she said. "But I hardly think the word 'passionate' applies to me." As a genteel, accomplished, and patient woman born while the embers of the quiet Victorian virtues were still warm, Roosevelt was above passion. She had purpose. She had direction. She wasn't driven by passion, but by reason.

A young basketball player named Lewis Alcindor Jr., who won three national championships with John Wooden at UCLA, used one word to describe the style of his famous coach: "dispassionate." As in not passionate. Wooden wasn't about rah-rah speeches or inspiration. He saw those extra emotions as a burden. Instead, his philosophy was about being in control and doing your job and never being "passion's slave." The player who learned that lesson from Wooden would later change his name to one you remember better: Kareem Abdul-Jabbar.

Passion typically masks a weakness. Its breathlessness and impetuosity and franticness are poor substitutes for discipline, for mastery, for strength and purpose and perseverance. You need to be able to spot this in others and in yourself, because while the origins of passion may be earnest and good, its effects are comical and then monstrous. How can someone be busy and not accomplish anything? Well, that's the passion paradox. If the definition of insanity is trying the same thing over and over and expecting different results, then passion is a form of mental retardation—deliberately blunting our most critical cognitive functions. The waste is often appalling in

retrospect; the best years of our life burned out like a pair of spinning tires against the asphalt.

What humans require in our ascent is purpose and realism. Purpose, you could say, is like passion with boundaries. Realism is detachment and perspective. “Great passions are maladies without hope,” as Goethe once said. Passion is form over function. Purpose is function, function, function. Leave passion for the amateurs. Make it about what you feel you must do and say, not what you care about and wish to be. “Forget about likes and dislikes (passion). They are of no consequence. Just do what must be done. This may not be happiness, but it is greatness.” — George Bernard Shaw.

2.2.7 Synopsis of page 51-58

Title : Follow The Canvas Strategy

Sum of page : 8

This title tells about:

The famous epigrammatist Martial fulfilled this role for many years, serving for a time under the patron Mela, a wealthy businessman and brother of the Stoic philosopher and political adviser Seneca. Born without a rich family, Martial also served under another businessman named Petilius. As a young writer, he spent most of his day traveling from the home of one rich patron to another, providing services, paying his respects, and receiving small token payments and favors in return. Here’s the problem: like most of us with our internships and entry-level positions (or later on, publishers or bosses or clients), Martial absolutely hated every minute of it. He seemed to believe that this system somehow made him a slave. Aspiring to live

like some country squire, like the patrons he serviced, Martial wanted money and an estate that was all his own. There, he dreamed, he could finally produce his works in peace and independence. As a result, his writing often drags with a hatred and bitterness about Rome's upper crust, from which he believed he was cruelly shunted aside.

For all his impotent rage, what Martial couldn't see was that it was his unique position as an outsider to society that gave him such fascinating insight into Roman culture that it survives to this day. Instead of being pained by such a system, what if he'd been able to come to terms with it? What if— gasp— he could have appreciated the opportunities it offered? Nope. It seemed to eat him up inside instead. It's a common attitude that transcends generations and societies. The angry, unappreciated genius is forced to do stuff she doesn't like, for people she doesn't respect, as she makes her way in the world. How dare they force me to grovel like this!, The injustice!, The waste!.

We see it in recent lawsuits in which interns sue their employers for pay. We see kids more willing to live at home with their parents than to submit to something they're "overqualified" to work for. We see it in an inability to meet anyone else on their terms, an unwillingness to take a step back in order to potentially take several steps forward. I will not let them get one over on me. I'd rather we both have nothing instead. It's worth taking a look at the supposed indignities of "serving" someone else. Because in reality, not only is the apprentice model responsible for some of the greatest art in the history of the world— everyone from Michelangelo to Leonardo da Vinci to Benjamin Franklin has been forced to navigate such a system— but if you're going to be the big deal you think you are going to be, isn't this a rather trivial temporary imposition? When

someone gets his first job or joins a new organization, he's often given this advice: Make other people look good and you will do well. Keep your head down, they say, and serve your boss. Naturally, this is not what the kid who was chosen over all the other kids for the position wants to hear. It's not what a Harvard grad expects— after all, they got that degree precisely to avoid this supposed indignity.

Let's flip it around so it doesn't seem so demeaning: It's not about kissing ass. It's not about making someone look good. It's about providing the support so that others can be good. The better wording for the advice is this: Find canvases for other people to paint on. Be an antebulo. Clear the path for the people above you and you will eventually create a path for yourself. When you are just starting out, we can be sure of a few fundamental realities: 1) You're not nearly as good or as important as you think you are; 2) You have an attitude that needs to be readjusted; 3) Most of what you think you know or most of what you learned in books or in school is out of date or wrong. There's one fabulous way to work all that out of your system: attach yourself to people and organizations who are already successful and subsume your identity into theirs and move both forward simultaneously. It's certainly more glamorous to pursue your own glory— though hardly as effective. Obeisance is the way forward. That's the other effect of this attitude: it reduces your ego at a critical time in your career, letting you absorb everything you can without the obstructions that block others' vision and progress.

Belichick's father, himself an assistant football coach for Navy, taught him a critical lesson in football politics: that if he wanted to give his coach feedback or question a decision, he needed to do it in private and self-effacingly so as not to offend his superior. He learned

how to be a rising star without threatening or alienating anyone. In other words, he had mastered the canvas strategy. Greatness comes from humble beginnings; it comes from grunt work. It means you're the least important person in the room— until you change that with results.

