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Chapter 1 : Envy up, scorn down how status divides us | Search Results | IUCAT

Compare: envy and scorn divide us Getting beyond compare: how to transform envy and scorn. Subject headings Social classes--United States. Class.

A colleague has released a new e-book. Two of my design heroes are announcing a collaborative project. Am I really falling behind? Is anybody actually keeping score? Did any of these people post any of the updates with the intent of making me feel bad? Some competitor or other had achieved an inspiring degree of success and I was complaining to a mentor about how unachievable it seemed to me. Her warning took me aback: You have no idea what it took for them to get there. She was absolutely right. What do they have that I wish I had? What do I admire about them? What have they done to get where they are today? How does this relate to my own values? When we reflect on these questions, we shift immediately out of comparison mode that whole comparing-our-insides-to-their-outsides and turn inwards, to face the heart of the matter: If you notice yourself admiring people who take creative risks, bring your full attention to the part of you that wants to dare more greatly. If you catch yourself envying the folks in your circles who are at ease with self-promotion, take some time to reflect on how you might share your triumphs in a way that feels totally YOU. You get the idea. The light we see in others can help us see our own " and appreciate it. What qualities in them inspire me? Where do I currently embody these qualities? How might my expression of these qualities differ from theirs? What can I learn from my desire to embody these qualities more fully? Your Twitter feed may never look quite the same.

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Chapter 2 : 1 Paradise Lost in Plain English

Compare: envy and scorn divide us --Signatures of envy and scorn: we know them when we see them --Who cares about comparisons?. Why?: comparison informs -- Why?: comparison protects us -- Why?: comparison helps us fit into our groups -- Getting beyond compare: how to transform envy and scorn.

The HBI store is now closed, but we have loads of BeanBitches that can be donated to your nonprofit for the cost of shipping The herd needs culling I always get such a kick from the look on guys faces when you are in the tool section or near the fishing supplies. Well nothing beats the automotive section - they look at you like, "what are you doing here? When girls go wild, they show their tits. When women go wild, they kill men and drown their kids in a tub. Everything else is a choice with consequences - including breathing. In all seriousness though, what a hideous lust object to mythologize. Its about working hard for what you want, and knowing when to stand up for what you deserve. Its not about demoralizing others; its about self-empowerment. Its not about being arrogant; its about displaying your confidence and intellect as a badge of pride. Its not asserting any inherent superiority or self-entitlement, but recognizing your own self-worth and value. I refuse to talk on the phone and drive. I have heard real drama as it unfolds. Your piddly assed problem does not compare real tragedy. Here is a straw, suck it up and move along. It just makes you an asshole. So spare me the pat on your own back. My brain, my spine, and my guts. Women, regardless of age, should have an intellectual curiosity that goes beyond wondering if their shoes match their purse. Have you considered abortion? Those days are over. Girls, you are not useless. What I do NOT get called is pushover, stupid, sweetheart, dear or doormat. Any idiot can feel pain. Life is full of excuses to feel pain, excuses not to live, excuses, excuses, excuses. Statistically speaking Law Enforcement attracts a certain kind of male personality. And the type of female it attracts? We keep it in the canine family. You cannot make any useful contributions in life unless you do that. I do agree with the shit part, though, and I definitely have my suspicions about that stick. In this business it would just mean more work for you the next day. Perhaps he has a fondness for using santorum as a hair-grooming product. What made you think choosing the path of self-determination was going to be the easy one? This is going to be painful for you. Try to get them working in tandem for a change. So I am heartless. Actually a job is better for me. In my religion, martyrs die. They do what is convenient, then repent. I can and I will, but not because I must or I should! They were conspiratorial and brought all their fuck-ups to the table for everyone to enjoy. Undercover Bitches were competitive: They thought women took against each other because they were jealous. But sexy, confident Johnny has the guts to ask me out; and that really makes all the difference. What matters is how big his balls are. Even cats managed it. That is what feminine socialization wants you to believe! Life without judgment is worthless. Recipe for wasted time: And remember, spines DO bend and move. If you want to amount to anything as a witch, Magrat Garlick, you got to learn three things. And for three solid hours I watched whatever I wanted on TV. You know what that leads to?! And you know what THAT means: I think I threatened him. And I think it threatens a lot of people when you are angry but even more so when you have a good reason for it. One who is more married to a house than to the man she once thought it was all about. Sail out to sea and do new things. You just take it. I was just sure of myself. This is and always has been an unforgivable quality to the unsure. That eye squinting could be a make-shift beer goggle effect. If he squints his eyes, you might, just might, resemble something less ugly than you are. It was acquired in a hostile takeover by Hallmark and Disney, homogenized, and sold off piece by piece. This is subjective clap trap. What abused people suffer from is a lack of self worth. Which is not something you can chant yourself into believing. You earn it by working for it. The value you place on yourself as a human being will be determined by the work you do to become a thinking human being. If you have one, throw it away. A very repulsive creature that is. I like to eat, that makes me a pig. I like to get off, that makes me a slut. I like to be treated with respect, that makes me a man-hating dyke. Trust me, I have no problem being labeled a bitch. Always trying to turn a fuck into an engagement. Maybe you should go and get

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a livejournal account and cry about it there. Only the princesses want the assholes. Granted the magazines also speak to ambition and self-worth, but image rules tyrannically over all. I think this term melds over everything. I decided that people who never answered the door when truth knocked on it nay, beat it down were of no interest to me. I wanted and kept my "Judge Judy" friends. Friends who knew shit when they smelled it, even when it came from me, and told me so. I fucked things up with X. Everything happened because SHE willed it to. And no one else will ever be that mysterious, elusive ONE. Depressed sure have made me act like an ass, but it never split my face in two. That was a conscious decision on her part, whether either of you want to admit it or not. I have no sympathy for either of you. What I mean by control is the ability to make a choice. Personal sovereignty means that you choose from what is available in order to be intentional about your life. When you feel in control of your life, you know yourself to be the author of your own actions and know that you always have choices. Get used to it, guys. Or get a cat. Which means that loosely speaking men are really just imperfect versions of women. Brown "I have no patience or time for people who wear their insecurities on their sleeves like badges of honour. I mean brutal reality: I have a navel.

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Chapter 3 : Compare Quotes (47 quotes)

Background on the Stereotype Content Model. Our current ideas about envy and scorn emerged from our recent program of research on universal dimensions of social perception, particularly prejudices (for a review, see Fiske, Cuddy, amp; Glick,).

Why does it seem that people who do wrong prosper and those who try to do good never seem to receive as many blessings financial? But as for me, my feet had almost slipped. I had nearly lost my foothold. For I envied the arrogant when I saw the prosperity of the wicked. They have no struggles; their bodies are healthy and strong. They are free from the burdens common to man; they are not plagued by human ills. Therefore pride is their necklace; they clothe themselves with violence. From their callous hearts comes iniquity the evil conceits of their minds know no limits. They scoff and speak with malice; in their arrogance they threaten oppression. Their mouths lay claim to heaven, and their tongues take possession of the earth". Asaph had a problem that almost caused him to give up the life of devotion to God. If God was a God of goodness who helped the righteous and opposed the wicked, why did worthless people prosper while Asaph suffered want? It seemed to Asaph that the wicked enjoyed lives of ease and plenty, and then died peacefully without suffering. Yet their lives had been characterized by pride, cruelty, greed, trickery, scorn, oppression and boasting. Some of the godly were tempted to follow their example, for it seemed that God did not interfere with the wicked in their comfort. Looking back, Asaph now sees how foolish he has been to doubt God. Although he had acted like an ignorant animal, the everlasting God has not left him. Asaph sees now that in God he has riches and pleasures that are permanent and beyond value. They are far greater than the temporary riches and pleasures of the ungodly. He no longer envied the wicked; he finds his full satisfaction in God. When we are talking about blessings we seem to limit it to material blessing. It is important for us to note what Jesus said in his sermon on the mount The beatitudes. One may be rich in this world with all the wealth all across the world but without the blessing of the Lord. The scriptures say that the blessings of the Lord makes rich and add no sorrow with it. It is important that we should seek first the kingdom of God be poor in the Spirit dead to sins. After that, we are guaranteed that the Kingdom of Heaven is our portion to take. There is no how you look at it, eternity means life everlasting. Life that has no end. Almost everything has an end in this world; it is only eternity that the bible defined as life ever lasting! It is not correct. A child of God who diligently and honestly works will receive the blessings of the Lord. For you yourselves know how you ought to follow our example. On the contrary, we worked night and day, laboring and toiling so that we would not be a burden to any of you. We did this, not because we do not have the right to such help, but in order to make ourselves a model for you to follow. For even when we were with you, we gave you this rule: They are not busy; they are busybodies. Such people we command and urge tin the Lord Jesus Christ to settle down and earn the bread they eat. And as for you, brothers, never tire of doing what is right. If anyone does not obey our instruction in this letter, take special note of him. Do not associate with him in order that he may feel ashamed. Yet do not regard him as an enemy but warn him as a brother. Jesus worked while he was on the face of the earth. It is important to stress that brethren should not indulge in laziness if they want the Lord to prosper them. Some of the unbelievers we compare with ourselves worked so much to earn their living. Although some of them do not get their income from the right source. But frankly quite a good proportion of them are sincerely working. I encourage every Christian man and woman to work to earn their living and expect the blessing of God upon their lives. God is looking for something in our disposal to bless today! Yet you rob me. You are under a curse - the whole nation of you - because you are robbing me. Bring the whole tithe into the storehouse that there may be food in my house. I will prevent pests from devouring your crops, and the vines in your fields will not cast their fruit, says the LORD Almighty. Then all the nations will cal you blessed, for yours will be a delightful land, says the LORD Almighty. The principle of financial prosperity for every child of God is giving. Giving of the tithes and offerings. It has been a sure way through which God has been releasing His blessing upon His children

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including me. If you can practice this principle today, poverty will be far away from you forever. I remember a testimony from a brother in his church. The pastor made announcement that there was an urgent need for members to make. There was this brother who had some money in his wardrobe. The Lord told him to contribute the money since the money was not part of his working capital. Fire cut up with the entire money in the wardrobe without destroying any other thing but that money. The brother obeyed; crying and asking God for forgiveness. Do you see that? For we brought nothing into this world, and we can take nothing out of it. But if we have food and clothing, we will be content with that. Be in right relationship with your God today. Accept Jesus Christ as your Lord and personal Savior and you shall be saved! It is difficult to accumulate wealth and follow God at the same time. There have been, and still are, wealthy people who are living for God and use their wealth for the good of others. Such men are very rare because the effect of wealth is usually to corrupt the owner of it. Greed and self indulgence are frequent outcomes. That is why Jesus said that we could not serve two masters. We can either serve God, or we can serve mammon material wealth , but not both. Ye cannot serve God and mammon. It is not impossible for a rich man to enter heaven but it is extremely difficult. Mainly because being rich brings many more temptations than being poor. At night the main gates were shut against invaders etc. Anyone arriving from a journey late and wanting access to the city would be admitted through this little side door. It was big enough to admit a man, but anyone trying to get a camel through it was faced with a feat of camel engineering beyond the ability of most. The rich getting into heaven was likened by Jesus to getting a camel through this small door. Something His audience were all familiar with. Many who are poor yearn to be rich for the ability it would give them to yield to desires to drive a flash car, live in a mansion, not worry about bills, not have to work, indulge themselves with drink, women or men and song. There we have it. Thou shalt not covet. The love of money is covetousness and is the root of all evil. That is a damning statement, no wonder this human condition is abhorred by God. Please understand that the Kingdom of God is not of this world, neither is the reward of the Christian in this world, but the next. In this world we can not expect to fare any better than Jesus, our Master, did. He said as much: We have not been promised a smooth ride, just a safe arrival if we endure to the end. In this world we will know tribulation, not comfort and the life of luxury. We must through much tribulation enter the Kingdom of God, however, that tribulation tests and proves us, teaches us patience and to wait upon the Lord, teaches us dependence upon the Lord through trust and prayer. It is a refining process. This ministry receives on a daily basis prayer requests from people suffering tribulation of one sort or another. Many think because things are not going smoothly for them that they are being punished by God or alternatively, attacked by the devil. Whilst both of these things are possible, there is only cause to rejoice in either case. If God is chastising you, He is doing it because He loves you and wants to bring you into the Kingdom. And you will have deserved it If the devil is attacking, it means you have come to his attention as someone who can damage his cause.

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Chapter 4 : Project MUSE - Envy Up, Scorn Down

Envy up, scorn down [electronic resource]: how status divides us / Susan T. Fiske. Format E-Book Getting beyond compare: how to transform envy and scorn.

Adam and Eve in the morning go forth to their labours, which Eve proposes to divide in several places, each labouring apart: Adam consents not, alleging the danger, lest that enemy, of whom they were warned, should attempt her found alone: Eve, loth to be thought not circumspect or firm enough, urges her going apart, the rather desirous to make trial of her strength; Adam at last yields: The Serpent finds her alone; his subtle approach, first gazing, then speaking; with much flattery extolling Eve above all other creatures. Eve, wondering to hear the Serpent speak, asks how he attained human speech, and such understanding, not till now; the Serpent answers, that by tasting of a certain tree in the garden he attained both speech and reason, till then void of both: Eve requires him to bring her to that tree, and finds it to be the tree of knowledge forbidden: The Serpent, now grown bolder, with many wiles and arguments, induces her at length to eat; she, pleased with the taste, deliberates a while whether to impart to Adam or not; at last brings him of the fruit; relates what persuaded her to eat thereof: Adam, at first amazed, but perceiving her lost, resolves, through vehemence of love, to perish with her: The effects thereof in them both; they seek to cover their nakedness; then fall to variance and accusation of one another. I now must change Those notes to tragic; foul distrust, and breach Disloyal on the part of Man, revolt, And disobedience: By night he fled, and at midnight returned From compassing the earth; cautious of day, Since Uriel, regent of the sun, descried 60 His entrance, and forewarned the Cherubim That kept their watch; thence full of anguish driven, The space of seven continued nights he rode With darkness; thrice the equinoctial line He circled; four times crossed the car of night From pole to pole, traversing each colure; On the eighth returned; and, on the coast averse From entrance or Cherubic watch, by stealth Found unsuspected way. There was a place, Now not, though sin, not time, first wrought the change, 70 Where Tigris, at the foot of Paradise, Into a gulf shot under ground, till part Rose up a fountain by the tree of life: Thus the orb he roamed With narrow search; and with inspection deep Considered every creature, which of all Most opportune might serve his wiles; and found The Serpent subtlest beast of all the field. Him after long debate, irresolute Of thoughts revolved, his final sentence chose Fit vessel, fittest imp of fraud, in whom To enter, and his dark suggestions hide 90 From sharpest sight: Thus he resolved, but first from inward grief His bursting passion into plaints thus poured. O Earth, how like to Heaven, if not preferred More justly, seat worthier of Gods, as built With second thoughts, reforming what was old! For what God, after better, worse would build? Terrestrial Heaven, danced round by other Heavens That shine, yet bear their bright officious lamps, Light above light, for thee alone, as seems, In thee concentrating all their precious beams Of sacred influence! As God in Heaven Is center, yet extends to all; so thou, Centring, receivest from all those orbs: With what delight could I have walked thee round, If I could joy in aught, sweet interchange Of hill, and valley, rivers, woods, and plains, Now land, now sea and shores with forest crowned, Rocks, dens, and caves! But I in none of these Find place or refuge; and the more I see Pleasures about me, so much more I feel Torment within me, as from the hateful siege Of contraries: For only in destroying I find ease To my relentless thoughts; and, him destroyed, Or won to what may work his utter loss, For whom all this was made, all this will soon Follow, as to him linked in weal or woe; In woe then; that destruction wide may range: To me shall be the glory sole among The infernal Powers, in one day to have marred What he, Almighty styled, six nights and days Continued making; and who knows how long Before had been contriving? He, to be avenged, And to repair his numbers thus impaired, Whether such virtue spent of old now failed More Angels to create, if they at least Are his created, or, to spite us more, Determined to advance into our room A creature formed of earth, and him endow, Exalted from so base original, With heavenly spoils, our spoils: What he decreed, He effected; Man he made, and for him built Magnificent this world, and earth his seat, Him lord pronounced; and, O indignity! Subjected to his service angel-wings, And flaming ministers to watch and tend Their earthly

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charge: Of these the vigilance I dread; and, to elude, thus wrapt in mist Of midnight vapour glide obscure, and pry In every bush and brake, where hap may find The serpent sleeping; in whose mazy folds To hide me, and the dark intent I bring. But what will not ambition and revenge Descend to? Who aspires, must down as low As high he soared; obnoxious, first or last, To basest things. Revenge, at first though sweet, Bitter ere long, back on itself recoils: Let it; I reckon not, so it light well aimed, Since higher I fall short, on him who next Provokes my envy, this new favourite Of Heaven, this man of clay, son of despite, Whom, us the more to spite, his Maker raised From dust: Spite then with spite is best repaid. So saying, through each thicket dank or dry, Like a black mist low-creeping, he held on His midnight-search, where soonest he might find The serpent; him fast-sleeping soon he found In labyrinth of many a round self-rolled, His head the midst, well stored with subtle wiles: Not yet in horrid shade or dismal den, Nor nocent yet; but, on the grassy herb, Fearless unfeared he slept: Adam, well may we labour still to dress This garden, still to tend plant, herb, and flower, Our pleasant task enjoined; but, till more hands Aid us, the work under our labour grows, Luxurious by restraint; what we by day Lop overgrown, or prune, or prop, or bind, One night or two with wanton growth derides Tending to wild. Thou therefore now advise, Or bear what to my mind first thoughts present: Let us divide our labours; thou, where choice Leads thee, or where most needs, whether to wind The woodbine round this arbour, or direct The clasping ivy where to climb; while I, In yonder spring of roses intermixed With myrtle, find what to redress till noon: To whom mild answer Adam thus returned. Sole Eve, associate sole, to me beyond Compare above all living creatures dear! Well hast thou motioned, well thy thoughts employed, How we might best fulfil the work which here God hath assigned us; nor of me shalt pass Unpraised: Yet not so strictly hath our Lord imposed Labour, as to debar us when we need Refreshment, whether food, or talk between, Food of the mind, or this sweet intercourse Of looks and smiles; for smiles from reason flow, To brute denied, and are of love the food; Love, not the lowest end of human life. For not to irksome toil, but to delight, He made us, and delight to reason joined. These paths and bowers doubt not but our joint hands Will keep from wilderness with ease, as wide As we need walk, till younger hands ere long Assist us; But, if much converse perhaps Thee satiate, to short absence I could yield: For solitude sometimes is best society, And short retirement urges sweet return. The wife, where danger or dishonour lurks, Safest and seemliest by her husband stays, Who guards her, or with her the worst endures. To whom the virgin majesty of Eve, As one who loves, and some unkindness meets, With sweet austere composure thus replied. That such an enemy we have, who seeks Our ruin, both by thee informed I learn, And from the parting Angel over-heard, As in a shady nook I stood behind, Just then returned at shut of evening flowers. But, that thou shouldst my firmness therefore doubt To God or thee, because we have a foe May tempt it, I expected not to hear. His violence thou fearest not, being such As we, not capable of death or pain, Can either not receive, or can repel. His fraud is then thy fear; which plain infers Thy equal fear, that my firm faith and love Can by his fraud be shaken or seduced; Thoughts, which how found they harbour in thy breast, Adam, mis-thought of her to thee so dear? To whom with healing words Adam replied. For such thou art; from sin and blame entire: Not diffident of thee do I dissuade Thy absence from my sight, but to avoid The attempt itself, intended by our foe. For he who tempts, though in vain, at least asperses The tempted with dishonour foul; supposed Not incorruptible of faith, not proof Against temptation: Thou thyself with scorn And anger wouldst resent the offered wrong, Though ineffectual found: I, from the influence of thy looks, receive Access in every virtue; in thy sight More wise, more watchful, stronger, if need were Of outward strength; while shame, thou looking on, Shame to be overcome or over-reached, Would utmost vigour raise, and raised unite. Why shouldst not thou like sense within thee feel When I am present, and thy trial choose With me, best witness of thy virtue tried? So spake domestic Adam in his care And matrimonial love; but Eve, who thought Less attributed to her faith sincere, Thus her reply with accent sweet renewed. If this be our condition, thus to dwell In narrow circuit straitened by a foe, Subtle or violent, we not endued Single with like defense, wherever met; How are we happy, still in fear of harm? But harm precedes not sin: And what is faith, love, virtue, unassayed Alone, without exterior help sustained? Let us not then suspect our happy state Left so imperfect by the Maker wise, As not secure to

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single or combined. Frail is our happiness, if this be so, And Eden were no Eden, thus exposed. To whom thus Adam fervently replied. O Woman, best are all things as the will Of God ordained them: His creating hand Nothing imperfect or deficient left Of all that he created, much less Man, Or aught that might his happy state secure, Secure from outward force; within himself The danger lies, yet lies within his power: Against his will he can receive no harm. Not then mistrust, but tender love, enjoins, That I should mind thee oft; and mind thou me. Firm we subsist, yet possible to swerve; Since Reason not impossibly may meet Some specious object by the foe suborned, And fall into deception unaware, Not keeping strictest watch, as she was warned. Seek not temptation then, which to avoid Were better, and most likely if from me Thou sever not: Trial will come unsought. Wouldst thou approve thy constancy, approve First thy obedience; the other who can know, Not seeing thee attempted, who attest? But, if thou think, trial unsought may find Us both securer than thus warned thou seemest, Go; for thy stay, not free, absents thee more; Go in thy native innocence, rely On what thou hast of virtue; summon all! For God towards thee hath done his part, do thine. So spake the patriarch of mankind; but Eve Persisted; yet submiss, though last, replied. With thy permission then, and thus forewarned Chiefly by what thy own last reasoning words Touched only; that our trial, when least sought, May find us both perhaps far less prepared, The willinger I go, nor much expect A foe so proud will first the weaker seek; So bent, the more shall shame him his repulse. Her long with ardent look his eye pursued Delighted, but desiring more her stay. O much deceived, much failing, hapless Eve, Of thy presumed return! Thou never from that hour in Paradise Foundst either sweet repast, or sound repose; Such ambush, hid among sweet flowers and shades, Waited with hellish rancour imminent To intercept thy way, or send thee back Despoiled of innocence, of faith, of bliss! For now, and since first break of dawn, the Fiend, Mere serpent in appearance, forth was come; And on his quest, where likeliest he might find The only two of mankind, but in them The whole included race, his purposed prey. In bower and field he sought, where any tuft Of grove or garden-plot more pleasant lay, Their tendance, or plantation for delight; By fountain or by shady rivulet He sought them both, but wished his hap might find Eve separate; he wished, but not with hope Of what so seldom chanced; when to his wish, Beyond his hope, Eve separate he spies, Veiled in a cloud of fragrance, where she stood, Half spied, so thick the roses blushing round About her glowed, oft stooping to support Each flower of slender stalk, whose head, though gay Carnation, purple, azure, or specked with gold, Hung drooping unsustained; them she upstays Gently with myrtle band, mindless the while Herself, though fairest unsupported flower, From her best prop so far, and storm so nigh. Nearer he drew, and many a walk traversed Of stateliest covert, cedar, pine, or palm; Then voluble and bold, now hid, now seen, Among thick-woven arborets, and flowers Imbordered on each bank, the hand of Eve: Much he the place admired, the person more. Such pleasure took the Serpent to behold This flowery plat, the sweet recess of Eve Thus early, thus alone: Her heavenly form Angelic, but more soft, and feminine, Her graceful innocence, her every air Of gesture, or least action, overawed His malice, and with rapine sweet bereaved His fierceness of the fierce intent it brought: That space the Evil-one abstracted stood From his own evil, and for the time remained Stupidly good; of enmity disarmed, Of guile, of hate, of envy, of revenge: But the hot Hell that always in him burns, Though in mid Heaven, soon ended his delight, And tortures him now more, the more he sees Of pleasure, not for him ordained: Thoughts, whither have ye led me! Then, let me not let pass Occasion which now smiles; behold alone The woman, opportune to all attempts, Her husband, for I view far round, not nigh, Whose higher intellectual more I shun, And strength, of courage haughty, and of limb Heroic built, though of terrestrial mould; Foe not formidable! She fair, divinely fair, fit love for Gods! Not terrible, though terrour be in love And beauty, not approached by stronger hate, Hate stronger, under show of love well feigned; The way which to her ruin now I tend. So spake the enemy of mankind, enclosed In serpent, inmate bad! With tract oblique At first, as one who sought access, but feared To interrupt, side-long he works his way. So varied he, and of his tortuous train Curled many a wanton wreath in sight of Eve, To lure her eye; she, busied, heard the sound Of rustling leaves, but minded not, as used To such disport before her through the field, From every beast; more duteous at her call, Than at Circean call the herd disguised. He, bolder now, uncalled before her stood, But as in gaze admiring: His gentle dumb expression

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turned at length The eye of Eve to mark his play; he, glad Of her attention gained , with serpent-tongue
Organic, or impulse of vocal air, His fraudulent temptation thus began. Wonder not, sovran Mistress, if
perhaps Thou canst, who art sole wonder! Fairest resemblance of thy Maker fair, Thee all things living gaze
on, all things thine By gift, and thy celestial beauty adore With ravishment beheld! So glozed the Tempter, and
his proem tuned:

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Chapter 5 : Paradise Lost, Book IX

Keywords: envy, scorn, status, power, social comparison Americans like to think that we are beyond social class, that only Europeans make class distinctions, as a rem-

Others keep it to themselves and let it fester. Both are equally damaging. My first recollection of jealousy goes back to elementary school. I wanted red-headed Paula Daniels to be my best friend and only my friend. If she played with anyone else or had a play date with someone, I was so hurt. When she moved away and Michelle Miller moved in, it started all over. I battled this little problem for 20 years. It caused a lot of stress and repelled the people I desired to be in a relationship. Even though I no longer am jealous in relationships, envy sneaks in other ways that surprises me. Jealousy can look a million different ways and take on numerous shapes. Here are common examples where some may experience envy: The woman who is beautiful and in fantastic shape. She also has perfect nails, kids and husband. The mom who is creative and has amazing children. The family who has more resources. The couple who appears to have a terrific and loving marriage. They cannot get enough of each other and are so engaged in conversation you hate to interrupt them. The common thread in the above examples is comparison. Jealousy is the problem but comparison is the catalyst. Here are the steps: Recognize what jealousy looks like. Just like happiness, sadness, etc. Take note of envy when it raises its ugly head. Not wanting the best for that person is also an easy sign. Even after jealousy is recognized, it can be difficult to know how or even want to do something different. The difficulty with jealousy is we usually are looking for someone to discount or blame to make ourselves look or feel better. This is also known as insecurity. Develop a plan to crush the nastiness that comes with jealousy. An acquaintance shares pictures on social media of her fourth beach trip this year. I look at my current situation and hers and compare. That develops into jealousy. At this point, once envy is recognized as the culprit, steps are taken to reconcile. The first thing to do is ask God to show how He sees her. Understanding the value and worth someone has is critical in overcoming envy. Next, recognize the value and identity that God has given me. Become secure in my current situation. I know this is accomplished when I am truly happy for the person I was comparing myself to. Be aware, once you begin this process you may be surprised all the little places that jealousy hides. Also, this may take time. In my own situation, I found I was dealing with jealousy sporadically with my friends, family, acquaintances. Jealousy is an ugly vining weed and once it takes root it creeps in to all areas of our lives. One other side note. If you are the one causing jealousy for others and you are aware, do not let that affect your identity or change your life but be sensitive. Our value and relevance do not depend on what we are or are not or how we compare to the rest of the world. We are loved beyond compare by the One who created us. This is what gives our life credence.

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Comparison compels people, even as it stresses, depresses, and divides us. Comparison is only natural, but the collateral damage reveals envy upward and scorn downward, and these emotions.

What in me is dark Illumin, what is low raise and support; That to the highth of this great Argument I may assert Eternal Providence, And justifie the wayes of God to men. Inspire me with this knowledge. You are the heavenly spirit who inspired Moses in his teachings. I want you to teach me, Holy Spirit, because you value goodness more than fancy churches. You were there at the Beginning. You sat like a dove with your wings spread over the dark emptiness and made it come to life. They seemed so happy. He had given them the whole world, except for one little thing. Who made them do this awful thing? His envy and thirst for revenge made him go trick Eve the way he did. His pride had got him thrown out of Heaven with all his followers. They supported him in his ambition to glorify himself - even to the point of waging war against God. But he was doomed to fail. After a terrible war, God threw him into Hell for daring to fight him. Nine times the Space that measures Day and Night To mortal men, he with his horrid crew Lay vanquisht, rowling in the fiery Gulfe Confounded though immortal: O how unlike the place from whence they fell! If he Whom mutual league, United thoughts and counsels, equal hope And hazard in the Glorious Enterprize, Joynd with me once, now misery hath joynd In equal ruin: But soon he grew angry, thinking about all the lost pleasures and the unending pain. He looked around and saw a lot of suffering. But he only felt stubborn pride and hatefulness. As far as he could see there were flames, but they burned dark instead of bright, and they only revealed sorrow and hopelessness. These fires would never go out and the torture would never end. This is the place Justice made for those who rebel against God. This is where he saw all his defeated followers. And there, wallowing in the flames right next to him, was his top assistant. Later we would know him as Beelzebub. His leader, who they called Satan, finally spoke. Is this really you? Your brightness that outshined everyone is gone. Look at how far we fell! It turns out he was much stronger than us after all, but how could we know that? What though the field be lost? All is not lost; the unconquerable Will, And study of revenge, immortal hate, And courage never to submit or yield: And what is else not to be overcome? That Glory never shall his wrath or might Extort from me. So what if we lost some ground? And if I still have all that, what did he win? Am I supposed to kneel and beg for mercy from him who I just gave some serious worry about the safety of his empire? That would be worse shame than the defeat we just had. Whether we do it by outright battle or some more devious way, we can fight our enemy forever--that tyrant in Heaven who sits there now, gloating over his victory. Satan said these words forcefully though he was in pain and despair. Now, too late, I see only too well the sad outcome of our plan--the loss of Heaven, and all our comrades left in such sad shape. Our minds and spirits are indestructible, and soon our strength will return, although our glory and joy are gone forever. Now I think our Conqueror must really be almighty. How else could he defeat an army like ours? But what if he left us alive just to make us suffer? Or maybe he wants to make us his slaves to do whatever strange things he thinks up for us to do in this dark pit. What can it then avail though yet we feel Strength undiminishd, or eternal being To undergo eternal punishment? If then his Providence Out of our evil seek to bring forth good, Our labour must be to pervert that end, And out of good still to find means of evil; Which oft times may succeed, so as perhaps Shall grieve him, if I fail not, and disturb His inmost counsels from thir destined aim. Seest thou yon dreary Plain, forlorn and wilde, The seat of desolation, voyd of light, Save what the glimmering of these livid flames Casts pale and dreadful? Thither let us tend From off the tossing of these fiery waves, There rest, if any rest can harbour there, And reassembling our afflicted Powers, Consult how we may henceforth most offend Our Enemy, our own loss how repair, How overcome this dire Calamity, What reinforcement we may gain from Hope, If not what resolution from despare. But look around--the enemy forces have gone back to Heaven, and the storm that surrounded us is calm now. See that dark barren plain over there? As Satan spoke to his companion only his head and blazing eyes were up above the flames. The rest of his body was stretched

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out on the lake of fire like a big whale--the kind that sailors, they say, sometimes mistake for an island and spend the night anchored by its side. Such resting found the sole Of unblest feet. God left him free to commit his many crimes and pile more damnation on himself while he tried to harm others. So Satan got up, and the flames rolled back leaving a big open space where he had been lying. Then he spread his wings and flew up into the polluted air and landed on dry land--if you could call it land, since it was as hot as fire. The smoke and the stink and the color of the hill was like an erupted volcano. This land was meant for people who were not blessed. They were both proud to have gotten out of the lake by their own power, or so they believed. Be it so, since he Who now is Sovran can dispose and bid What shall be right: Farewel happy Fields Where Joy for ever dwells: Hail horrors, hail Infernal world, and thou profoundest Hell Receive thy new Possessor: What matter where, if I be still the same, And what I should be, all but less then he Whom Thunder hath made greater? Here we may reign secure, and in my choyce To reign is worth ambition though in Hell: Or in this abject posture have ye sworn To adore the Conquerour? They heard, and were abasht, and up they sprung Upon the wing, as when men wont to watch On duty, sleeping found by whom they dread, Rouse and bestir themselves ere well awake. Nor did they not perceave the evil plight In which they were, or the fierce pains not feel; Yet to thir Generals Voyce they soon obeyd Innumerable. He also against the house of God was bold: Belial came last, then whom a Spirit more lewd Fell not from Heaven, or more gross to love Vice for it self: And now his heart Distends with pride, and hardning in his strength Glories: Thrice he assayd, and thrice in spight of scorn, Tears such as Angels weep, burst forth: Thither, if but to pry, shall be perhaps Our first eruption, thither or elsewhere: But these thoughts Full Counsel must mature: Peace is despaird, For who can think Submission? Let none admire That riches grow in Hell; that soyle may best Deserve the precious bane. But far within And in thir own dimensions like themselves The great Seraphic Lords and Cherubim In close recess and secret conclave sat A thousand Demy-Gods on golden seats, Frequent and full. After short silence then And summons read, the great consult began. Now available in paperback:

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Chapter 7 : Jealousy + Envy - And How To Make It Stop. - Her View From Home

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Additional Information In lieu of an abstract, here is a brief excerpt of the content: Comparison Helps Us Fit into Our Groups Man is by nature a social animal; and an unsocial person who is unsocial naturally. We prefer to be included: As chapter 3 noted, we have good adaptive reasons to be with others: Exclusion literally pains us, so to avoid being shunned, we aim to fit in with our own ingroups. Comparison between groups can be especially vicious, so envy and scorn between groups can be correspondingly brutal, as examples in this chapter will show. As group members, our first loyalty lies with our own group because we need it so much. We may want to be individually distinctive, but not at the price of sacrificing membership in at least one worthwhile group that will have us, so we go along to get along. We will even distort the evidence before our eyes, objective perceptual judgments, to fit in with a group. For example, binge-eating spreads through sororities: Their nominations, the nominations of their nominees, and so on down the line, created networks of health influences. Perhaps it is not surprising that as your best friend gains weight, you feel permission to add a few pounds yourself. Other people in our network form the most relevant comparisons, which set standards for our health habits. Though social scientists believe that we are indeed fundamentally social beings, they are not totally sure how this network of contagion happens. Social support by family does not explain the spread of conformity because networks extend well beyond family. Merely observing your fat neighbor on his riding mower or your skinny neighbor out running does not explain social contagion, because neighbors do not necessarily make neighbors fat. Now imagine a chain of triangles. The series of weak ties extends beyond tight social groups to strings of acquaintances, creating a sense of what is normal see figure 6. Network norms guide health habits such as smoking, drinking, weight-watching, food preferences, and cancer screening. Health networks probably also radiate stress, mood, self-esteem, and self-efficacy, Source: Networks influence even fraternity membership arguably a health hazard but also a support system: You are not currently authenticated. View freely available titles:

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Comparison between groups can be especially vicious, so envy and scorn between groups can be correspondingly brutal, as examples in this chapter will show. As group members, our first loyalty lies with our own group because we need it so much.

Chapter 9 : Paradise Lost: The Poem

Transform comparison into celebration. Admiration and envy are responses that point us toward what we value most. And when we become aware of what we value, we are much better positioned to create a life that's richly satisfying.