



# The Fallacy of Improvement

Ewen Munro



For quite some time now, I've had this idea to write an essay on improvement; not to write an essay on how to improve one's self or one's life, but to write an essay on the idea of improvement, and whether or not one can actually improve. As far as I'm aware, there are no writings on improvement itself, and I don't know why. It seems to be such a valuable topic to write about because if you don't know whether or not you can actually improve, then how can you ever know whether or not you are improving? It seems so obvious to write about this that I feel that I might as well do it and share it here with you.

This does not mean that I am making a claim on improvement. This is simply a series of realizations that I've come to on the subject up until this given moment in time. You don't have to abide by these realizations. I'll leave it up to you to determine if these realizations are worth taking on or not. You are very welcome to challenge the realizations that are put before you. It is only by asking your own questions that you'll be able to come to your own realizations, develop your own philosophy and grow anyway. It's really the only way in which you can get any value out of anything. Without arriving at your own realizations through your own investigations you run the risk of blindly conforming to someone else's narrow minded ideology, and who knows that catastrophes might come of that. So, you are very welcome to challenge any of the realizations that are put before you. And now that that is out of the way, let's begin.

You'd imagine that the first question you should ask yourself in regards to improving yourself and your life is: How can I improve myself and my life? The only issue with this question though is that the answer is predicated on whether or not you can actually improve yourself and your life. If you can't actually improve anything, then trying to improve yourself and your life is superfluous. Thus, it becomes quite valuable to realize for yourself whether you can actually improve anything or not.

What would seem to be a good starting point to determine whether you can improve anything or not is by looking at the notion of improvement itself. So, what is the notion of improvement? Well, the simple answer would be that it is a notion. The answer does seem oversimplified, but this is also quite telling, because it raises another question that might be overlooked: Can improvement be recognized as anything other than a notion?

To answer this question, what we can do is start by considering a word like *food*. What the word *food* tells us is that the word *food* itself cannot be eaten, you cannot grab hold of the word *food*, you cannot even touch the word *food*, but you can eat, grab hold of and touch what the word *food* represents. What the word *food* represents is considered to be tangible. However, you cannot do the same with the word *improvement*. You cannot grab hold of what the word *improvement* represents because the word *improvement* doesn't represent anything tangible. There's nothing there. This would suggest that improvement can only be recognized as a word, a notion, and by association, infers that improvement isn't actual.

Of course, this is all predicated on how one defines what is actual. If you consider a notion to be actual and, in turn, its meaning to be actual, despite the notion not representing anything tangible, then this would suggest that you consider the notion of improvement to be actual. But since one's definitions can differ from anyone else's definitions, then this would imply that nothing is absolutely defined. And since nothing can be absolutely defined, then how can you know what anything is? How can you even know what improvement is? And how can you know if you can actually improve?

To know anything suggests that what is known is known absolutely, because if what is known isn't known absolutely, then what is it that is really known? To know anything, it is

implied that it must be known absolutely. But for knowledge to transpire there has to be a subject which knows and an object which is being known. This implies a relationship between the subject and the object. Without a subject, who is there to identify the object? And without an object, what is there for the subject to identify? There has to be a relationship between the subject and the object for knowledge to transpire. And because of this relationship between subject and object it is implied that neither the subject nor the object can exist absolutely, as how can there be a relationship between the subject and the object if either the subject or the object existed absolutely? And because knowledge requires this relationship between subject and object to transpire it is reflected that nothing can be known absolutely, since neither the subject nor the object exist absolutely. Therefore, nothing can actually be known. What a contradiction! Knowledge, in a way, is deceitful by nature as it assumes an absolute nature of things but at the same time, reasons that nothing can be absolute. Therefore, how can you know if you can actually improve yourself and your life when you can't actually know anything? How can you even know that improvement exists? How can you know that improvement is actual?

One might sneer at the realization that you can't actually know anything by maintaining that you can still know things. But again, if you can't know anything absolutely, then what is it that you really know? And even if you could answer this well, how can you know that your answer is correct? Just because you prefer the idea that you can know things doesn't mean that you can actually know anything. And besides, since there has to be a relationship between subject and object in order for knowledge to transpire, how can you know that you aren't just simply projecting what you want to see onto the object and passing that off as knowledge? What if you're just projecting your values onto the object and calling what you've projected onto the object as what you know? How can you even know that that is not what you're doing?

Some might argue against all this is by highlighting that I haven't proved that improvement isn't actual, that I haven't proved that improvement doesn't exist, and that all I've done is highlighted that we can't know if it is actual. But by revealing that you cannot know what improvement is, that you cannot know what actual is, that you cannot know whether or not you are improving, that you cannot know anything, even who you are, invalidates the claim that you can improve yourself and your life. That's enough to refute the idea that you can improve yourself and your life, because if you can't know anything, then how can you argue that you can improve yourself and your life? And yes, because it has been highlighted that we cannot actually know anything, it is then inferred that no one can possibly prove that improvement isn't actual. But this argument doesn't obstruct the realization that we can never know if improvement is actual. It doesn't impede it. It doesn't hinder it in any way. It doesn't change a thing. The realization that we can never know if improvement is actual still holds up.

There is also the argument that because we cannot know anything, then this must mean that we cannot know if there is even a relationship between subject and object, as well as not even know what the subject is and what the object is. But again, this doesn't obstruct the realization that we can never know if improvement is actual. This argument is predicated on the realization that we cannot know anything, and seeing as the realization highlights that we cannot know anything, then wouldn't this suggest that we still cannot know if improvement is actual? Really, all this argument does is honor the realization that we cannot know anything, including if improvement is actual.

Even if you were to blatantly disregard the realization that we cannot actually know anything, including if improvement is actual, and were to play into the notion of improvement, would the claim that we can improve ourselves and our lives still stand? The notion of improvement suggests that things can become better. However, if you were to take any given choice and had an infinite amount of time to weigh the advantages and disadvantages from all the possible decisions that come from that choice, you'll eventually realize that there are an

infinite number of advantages and an infinite number of disadvantages that come out of every possible decision. This implies that there are an equal number of advantages and disadvantages that come out of any given decision, and since that is what's reflected, how can anything possibly improve when the outcome to any given decision has an equal number of advantages and disadvantages?

There are some who might question this, wondering how this could be possible. Well, firstly, we could start by considering the use of infinite time. Since we are bound by time it does make it difficult to comprehend all this. The limitation of time that we have in making a decision does influence the decisions we make, as it encourages us to make a decision before the time we believe we have to make the decision is up. Without this limitation, we might ponder forever over any given choice. What incentive do you have to make any decision when you have an infinite amount of time to make that decision? But it is also because of this limitation that we might deceive ourselves into believing that the advantages can exceed the disadvantages, or vice versa, when making any decision. Because we are encouraged to make a decision before the time we believe we have to make the decision is up, we might assume that a particular possibility is better or worse than another possibility, even though we can never possibly realize the outcome to any possibility we didn't decide on. But just because you believe that the advantages can exceed the disadvantages, or vice versa, doesn't mean that it can, as it has been highlighted that if you were to have an infinite amount of time to make any decision, you would come up with an infinite number of advantages and an infinite number of disadvantages and, in turn, an equal number of advantages and disadvantages.

It could be argued that it is because of the limitation of time that improvement exists. Seeing as there is this limitation of time that we cannot shake off, then this could suggest that the result of any given decision can have a greater number of advantages as disadvantages, or vice versa, and therefore, implying that things can improve. But even though we are limited by time, it doesn't mean that there aren't an infinite number of advantages and an infinite number of disadvantages that come out of any given decision. You might just not be recognizing some of the advantages and some of the disadvantages that occurred as a result of any decision you made. And the obvious reason why you're not able to recognize them is because you don't have an infinite amount of time to dissect any decision you made, nor to dissect any choice you are currently facing. Just because you don't recognize all of the advantages and disadvantages that happened as a result of any decision that you made doesn't mean that they didn't happen. You're just not recognizing all of them. Yes, we are limited by time, but that doesn't mean that there aren't an infinite number of advantages and an infinite number of disadvantages that come out of any given decision.

Another argument that could be put forward is that because we cannot know anything, as has been highlighted, then we cannot know what an advantage is, we cannot know what a disadvantage is and we cannot know that there are an infinite number of advantages and an infinite number of disadvantages that come out of any decision. However, the obvious issue with this argument is that by this same token we cannot know what improvement is. Seeing as the ones who are putting forward this argument are accepting that we cannot know anything, then that would imply that they are also accepting that they cannot know what improvement is. And since they are the ones who are more than likely claiming that improvement is possible, then they are simply admitting that they're wrong. You can't argue that we cannot know anything and then claim that there are certain things we can know and other things we can't know. You can't pick and choose what you want to suit your argument. That's just not honest. If you're going to accept that we cannot actually know anything, then there should be a commitment to this realization, otherwise, how are you accepting the realization?

There are some who might still object to this by claiming that even after completely dissecting a decision they've made that they still recognized more advantages than

disadvantages, or vice versa. However, there might be one of a number of reasons for why this has happened. One, they just might not have dissected far enough to realize that there are an infinite number of advantages and an infinite number of disadvantages that had come out of the decision that they believed they had completely dissected. But what also could be going on here is that they might not simply be seeing some of the advantages or disadvantages that came out of the decision because their biases are in the way of seeing them. Simply put, their biases are preventing them from seeing what is. They don't see that there were an infinite number of advantages and an infinite number of disadvantages that had come out of the decision because they want a greater number of advantages than disadvantages so that in their mind they believe they have gained something from the decision that they made. But just because you want something to be a particular way doesn't mean that it is that way. You wanting something to be a particular way is just you wanting that thing to be a particular way. It might not be how it is.

What we might also like to take into account here is that because of our biases we have the tendency to have preferences. We are simply inclined to prefer certain things over other things. However, even though we have our preferences, that doesn't mean that what we prefer is better than what we don't prefer. For instance, you might prefer to spend time with one person over another, but that doesn't mean that the person you prefer to spend time with is a better person. They are simply the person you would prefer to spend time with. Even though we have our preferences, that doesn't mean that improvement exists.

With our preferences in mind, another element of improvement that we might not have considered yet is the relation of improvement to the individual who believes that something has improved. When something happens to you that you believe was better for you, there has to be a relationship between you and the event that you believe was better for you. Otherwise, how can you recognize the improvement? But even though you believe what happened to you was better for you, it doesn't necessarily mean it was better for other people. For example, you might prefer to earn your dream job, but this would also infer that the other candidates who are vying for the position are going to miss out, and is that better? We could say that if you were to get your dream job that it would be better for you because you got your dream job, but would it be better for the other candidates who didn't get the job? It'd be difficult to acknowledge that it would have been. This highlights how what we think of as better can only happen in relation to a particular individual, or a particular set of individuals, and never for everyone. And because there are always some who are disadvantaged from any one event, how can anything be better? It is conceited to think so.

The only way you can possibly get around this conundrum would be to find an outcome that is better for everyone, but the only way in which you can do that is by taking into account the myriad of factors that make up life, come up with some absolute perfect outcome for all and maintain that state for the rest of time. The immediate issue with this is that this attempt to create some absolute perfect outcome for all does not honor the flow of all things. Things don't stay the same. At the very least, a thing flows from a beginning, to a middle, to an end. A thing is never the same as it once was. Things don't stay the same. And to assume that you can create some perfect outcome that can be carried on for the rest of time goes against the grain of life and, in turn, puts you in opposition to life. Is it then better to pit yourself against life in order to try to achieve some elusive outcome that cannot be preserved?

The other issue with this is that even if you were to somehow achieve the paragon, what would you then do? Everything is perfect, so then what? After a while you'll become bored and that'll be a problem. Is that better? No matter what you do, you'll continue to encounter problems. Problems cannot be avoided, and thus, highlights the hypocrisy in making such an attempt. This hypocrisy is also ironically a problem by the way. Hence, if you ever believe that the result of a decision that you made was an improvement, then you are simply unaware of

the negative impact your decision has made. You might even be unaware of how your decision has negatively impacted you.

Going along with the realization that what we think of as better can only happen in relation to someone, but never collectively, what this realization also tells us is that improvement is quite singular in nature. Obviously, since improvement cannot occur in totality, then it is implied that it can only occur singularly. However, the reflection behind this is not just about your actions negatively affecting other people, but also how any area in your life that you believe to have improved can only be perceived as improved in relation to that one area of your life. Improvement cannot be regarded in relation to all of the areas of your life. Any development in any area of your life will have an infinite amount of positive influences and an infinite amount of negative influences on all the areas of your life. For example, say you are trying to become healthier. You start to train more, get stronger, fitter, and so on, and by doing so, you become healthier. This all might seem better to you, as you're becoming healthier, but this doesn't take into account all the other areas of your life. It doesn't take into account how becoming healthier will impact your family, your friends, your work, hobbies, passions, and so on. And it might be easy to assume that becoming healthier will only have a positive impact on all the other areas of your life, but this might not be the case. One way in which becoming healthier could negatively impact certain areas of your life is by the time that you're giving up in becoming healthier, time that could be spent with your family, or with your friends, or work, or on creating your dream lifestyle, or doing anything else that you might find to be even more valuable than becoming healthier. It doesn't account for the sacrifices that you will have to make in becoming healthier. And is that better when you take everything into account? It depends on who you ask. But even in highlighting how it depends on who you ask, it is inferred that no one answer is better for all. And again, if it's not better for all, if some will become disadvantaged, then how can you argue that it is better? This all doesn't mean that becoming healthier isn't healthier for you, but how can you claim that improving a single area of your life is better for you when improving that area of your life will have a negative impact on other areas of your life? Those who believe that things can improve are simply narrow minded.

The obvious rebuttal to this is that you could just find a way to balance your life so that you can improve all aspects of your life: your family life, friendships, health, passions, work, etc. But the issue with balancing out your life is apparent. In balancing out your life so that you can attempt to improve all aspects of your life, it suggests that it will become much more difficult for you to become a master of any one area of your life, as you're not able to allocate the same amount of time and focus to one of the many aspects of your life you'd like to improve as opposed to someone who fully dedicates themselves to only one thing. Therefore, is it better to balance out your life if it makes it that much more difficult to master any one area of your life? It depends on who you ask. But again, since it always depends on who you ask, then it is implied that no one answer is better for all. And if no answer is better for all, if some will become disadvantaged, then again, how can you profess that it is better?

What we should also examine, that we hinted at before, is how we project our values onto all things and then interpret our projections based on our values. Consider the sun. The sun does not call itself *the sun*. We call it *the sun*. We are the ones who are projecting an identity onto this thing that we call *the sun*. If we didn't project our values onto all things, then what we call *the sun* wouldn't be called *the sun*. What further emphasizes this realization is how the sun, this one thing that shines above all of us, has many different words to represent it across various languages. How could this one thing in the sky that we all recognize have different words to represent it if none of us projected an identity onto it? It is therefore implied that we project our values onto all things and then interpret our projections based on our values.

In regards to improvement, this realization could be easily overlooked because on the surface it might seem to have nothing to do with improvement. But what this realization also



tells us, by flipping the realization on its head, is that what we interpret is not what is actually there, what we interpret is our projections. In other words, what we are seeing is not what is there. What we are seeing is the way in which we are seeing what we are seeing. Because of this, we can deduce that improvement is not actually there, as it is those who believe that improvement is there that are just projecting the notion of improvement onto particular things that they deem to be improved. And with this in mind, how can improvement be real? This seems to be an especially valid question considering that improvement can only be recognized as a notion in the mind. There is nothing tangible that is represented by the word *improvement*, unlike the word *moon*, or the word *flower*, or the word *mountain*. Therefore, how can improvement be recognized as anything other than a notion in the mind? And thus, how can improvement be real? How can improvement exist? How can improvement be actual?

At this point, you might be wondering what is the value in any of this. What is to be gained from learning any of this? Obviously, it is implied that nothing can actually be gained from this, because to suggest that something can be gained would imply that it can improve. However, because we project our values onto all things and then interpret our projects based on our values, something we can take from this, in regards to improvement, is that how you feel about learning all this depends entirely on how you look at it, and not what is actually there. You can look at this and think to yourself that it's miserable, that it's sad that nothing can improve, that we can't improve, that life can't improve, or you can look at this and be in awe of all that you've learned from this, or you can look at this and be angry at the realization that nothing can improve, that we can't improve, that life can't improve, or you can look at this in a myriad of other ways and arrive at various realizations that might make you feel slightly differently. It's up to you. How you feel about anything depends on how you look at it. Consider the glass half-full. When you look at the glass as half-full, you tend to feel good. When you look at the glass as half-empty, you tend to feel sad. When you look at the glass as both half-full and half-empty, you tend to feel balanced. But how you perceive the glass doesn't actually change what's in the glass. How you perceive the glass does not actually make the glass better, or worse, or balanced. It's just how you perceive the glass. How you feel about anything depends on how you look at it.

Some might laugh at this, believing that what this means is that so long as we just look at the positives it'll all be rainbows and sunshine, even when we're facing dire circumstances. But again, this all depends on how you look at it. You could look at this as a cheap trick that we can use to delude ourselves into feeling good, or you could look at this as a lesson we can use to enable ourselves to grow our fulfillment. For instance, if you were ever feeling down, then you could come out of your misery by adjusting how you look at the given situation, so you can begin to feel optimistic in an honest way, which'll then enable you to take the necessary steps to alter your circumstances and, in turn, allow you to grow your fulfillment. The clue here is the use of this lesson in an honest way. If you are just using this realization as a way to pretend that you're happy, when you're not, then you will be deluding yourself into thinking that you are happy, whilst feeling miserable. And even though you are telling yourself that you are happy, what you are projecting is that you are not happy and in conflict with yourself, and this will only come back to hurt you. However, if you are using this lesson in an honest way, where you're genuinely recognizing how you feel and accepting it, you enable yourself to change your circumstances and, in turn, allow yourself to grow your fulfillment.

So then, what are some ways in which we can look at the absence of improvement in a positive and honest way? Well, one of the considerations that you might have overlooked is the reason why you would want to improve. It could be deduced that the only reason why you would want something to improve is because you believe that that thing is flawed, including yourself. But since improvement isn't actual, then what does that say about a thing's flaws? It would imply that the thing's flaws are also not actual. Nothing is actually flawed, including

you. There is nothing wrong with you at all.

Of course, the conflict here is that we have no choice but to play into the drama of life. For the actor to be the actor, they must play a character. Without a character, the actor is not an actor. We must play into the drama of life. We have no other option here. But it is just pretend, playing, acting. It's not real. You are going to play into the drama of life. Even if you were to live in isolation somewhere, you'll still be a part of the drama. You'll just be playing a character who prefers solitude over being with other people. You can't not participate in the drama of life.

And it is because we must play into the drama of life that we might be led to pretend that we are flawed and that we must improve, even though it is just pretend. You might pretend that this is all wrong, that life is serious and that we should take it seriously. But those who take life seriously, who believe that life is serious, have just become so absorbed in the drama of life that they believe it is real and that it must be taken seriously, when it is not serious. Life is not serious. Life just is. It simply is. Life is also not trivial. Life is neither serious nor trivial. Life is not any concept. Life just is. Those who believe that life is serious just believe that life is serious because they believe that life is serious. They have become so absorbed by their own thoughts, so self-absorbed and take themselves so seriously that they might not even realize that they are prisoners of their own minds. They're slaves to themselves. And yes, thoughts do have their place, but to be attached to your thoughts will only lead to greater suffering.

Through realizing the drama of life, and that improvement and flaws are not actual, it becomes easier to let go of our attachments to thoughts and, in turn, put an end to the afflictions we put on ourselves. You might think that putting an end to self-induced suffering would be an improvement, but this still depends on how one looks at it. Since there are people who pity those who suffer, there is a possibility that there are some people who like to suffer because they enjoy the sympathy and the attention they receive from those who pity them. This is not to say that everyone who suffers loves to suffer. There's no need to catastrophize this realization. And this is also not to say that if you are suffering that you are one of the ones who fancies it. This realization is not a personal attack on you. This realization is simply a lesson for all who are open to learning from it. Letting go of your attachments to thoughts does free you from your self-induced suffering, but freeing yourself of your self-induced suffering does not mean that your life has improved.

However, just because freeing yourself of your self-induced suffering does not mean that your life will improve, it also does not mean that you shouldn't mend yourself. You are allowed to let go of your attachments to thoughts and end your self-induced suffering. You are even allowed to grow your fulfillment. You are allowed to learn, to grow, to love, to share your gifts, to create the life you'd like to live. You are allowed to do all of this. And you don't even need anyone's permission to do it. You can just do it.

What also has not been addressed yet is the journey that improvement implies. For a thing to improve, it is inferred that it has to travel from one place to a better place. Without this expedition, how can a thing improve? But to suggest that life can improve, that life can go from one place to a better place doesn't make sense. Where can life go? The place that life would have to travel to in order for improvement to happen has to be a part of life. Otherwise, how can you recognize the place that life is travelling to as being alive? This would imply that life is already total and isn't going anywhere. And since life is already complete, how can life improve?

The main thread of this essay thus far has been about how improvement is not actual, but we haven't addressed the downside of improvement. You might wonder what downside there is to improvement, as the notion of improvement, as it is defined, is about something becoming better. This definition would suggest that there can't be any downside to improvement. However, what could very easily be missed is how quite a lot, if not all, of the



destruction we create is not created in the name of evil, but is created in the name of improvement. Consider war. Wars don't start in the name of evil, but in the name of some virtue, whether that virtue be peace, freedom, equality, or any other virtue. Wars start because someone intends to improve things, not because someone thinks they are evil. No one is causing conflict because they believe they are evil. They believe they know what's best and are forcing the rest of the world to conform to their values, despite the destruction that they're causing. Evil does not emerge from people who consider themselves as evil. Evil emerges from those who believe they know what's best. This is not only the basis of evil, but also reflects the hypocrisy in anyone believing that they know what's best and can improve things. It could therefore be argued that the notion of improvement could mislead people into causing destruction in the name of some virtue that they believe will improve things.

Even at this stage, you might still be adamant that you have to be able to improve things. But why do you still believe that things can improve, especially after all that has been realized? You might answer that things must be able to improve in order to have a better life. In other words, you are still determined to believe that life can improve because you want a better life. The question here though is: Better life to whom? You could look up to someone who you deem to be more successful than you and think that their life is better, but by that same token, you could look to someone who you deem to be less successful than you and think that their life is worse than yours, and might even begin to feel grateful for the life that you are currently living and, in turn, let go of this attachment to the thought of living a better life. The realization here is that it is all relative. It all depends on how you look at things. Again, how you feel about anything depends on how you look at it.

With this in mind, what could also be realized is that whenever you judge or praise anyone, you are only devaluing yourself. It seems obvious as to why judging someone would devalue you, since judging anyone makes you look bad in the eyes of others, but it might not seem so obvious as to why praising someone would devalue you. And this is because praising someone devalues you in a different way. When you praise anyone, when you glorify them, what you are essentially telling yourself is that you cannot be like them, that you are not worthy, and are, in turn, limiting your potential and thus, devaluing yourself. Judging or praising anyone only devalues you. You might again try to argue that to not judge or praise anyone would be better than judging or praising anyone, but this all still depends on who you ask, as it is all relative.

If you're still dead set on believing that things can improve, another possibility for why you are reluctant to change your views can be found in how we project our values onto all things. A different way in which you can look at this process is by viewing this process as you simply interacting with yourself. Since this process involves us projecting our values onto all things and then interpreting our projections based on our values, it could be interpreted that all you are really doing is interacting with yourself. You might believe that you are interacting with what you believe to be external, but when you interact with what you believe to be external, it is your beliefs that you are interacting with, not what is actually external. The so-called external is simply you pushed out. And your disinclination to alter your belief that things can improve could be because you believe that you have to improve, and that you believe that you are flawed. But again, just because you believe something doesn't mean it is true. It is just what you believe. You cannot actually improve, but you are not actually flawed. There is really nothing wrong with you at all. You just are. Yes, you're not perfect, but you're not imperfect either. You simply are. In the same way as life just is, you just are.

Another consideration that we might like to take into account is that this incessant need to improve anything, including yourself, could be taken as the very reason for why you can't improve it. The notion of improvement is so elusive that even if you were to achieve something, you might still be thinking that the thing needs to improve, because the need to improve the

thing is still there with you. And by constantly having this need, this reason to improve the thing you desperately want to improve, you could very well be what it is that is preventing it from flourishing. You are simply getting in your own way. And of course, you're probably wondering how do you get out of your own way. But don't you see the dilemma here? You wanting to get out of your own way is the same as you wanting to improve things. It's the same obstruction that you put on yourself. So, what do you do? You've arrived at this dilemma where you want to improve yourself and your life, but by trying to improve yourself and your life, you are just getting in your own way. And you can't do anything about this dilemma because in trying to do something about the dilemma, you are trying to improve yourself and your life and, in turn, are just getting in your own way. This implies that this dilemma cannot be evaded. It can't be held on to, but it also can't be let go of. This dilemma cannot end. It's bound to you forever. So, what do you do? What can you do? Well, allow me to pose the question to you: What can you do?

What we might also like to examine here is the difference between improvement and growth. Consider a tree. A tree grows, but does it think to itself that it needs to improve? Does it berate itself for not being better? No. A tree just grows. And why should you be any different? You might think that I am implying that it is better to grow than not to grow. But again, it depends on who you ask. Some can't be bothered to grow. They just don't have enough incentives to make the effort. And there are others who don't want to grow for different reasons. Not everyone thinks of growth as better. But this attitude of assuming that things can improve, in a way, reflects one of the larger differences between improvement and growth. Those who believe that things can improve typically seek improvement because they aren't fulfilled now, whereas, those who just grow, who work on themselves to become who they'd like to be, to become who they are, typically do feel fulfilled in the now. Those who grow tend to be fulfilled now whilst also having a specific vision to strive towards. It's having both fulfillment in the now and a dream to work towards that generally makes them different to those who believe that things can improve, who feel that they are inadequate and are not happy in the present moment. And why not work on having both fulfillment right now and a dream to strive towards? Why not learn all you can learn? Why not develop the skills to become who you'd like to be? Why not create the life you'd like to live? Why not follow your bliss? Why not be fulfilled right now? Why not grow? Why not grow now?

I'd like to finally highlight that while the previous paragraph does kind of suggest that you should grow, I am not saying that you should. I am not interested in telling you how you should live your life. I am not interested in telling anyone how they should live their life. There is nothing to be gained from this. Again, these are just realizations that I have come to. They aren't claims. And you aren't obligated to do anything that might come across as a suggestion. What you do is up to you. Your life is your life. And now, with all this in mind, let me leave you with one final question for you to ask yourself: What is it that you genuinely want to do with your life? Have a good rest of your day.

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