

a matter of life or death. As a being of volitional consciousness, he knows that he must know his own value in order to maintain his own life. He knows that he has to be *right*; to be wrong in action means danger to his life; to be wrong in person, to be *evil*, means to be unfit for existence.

"Every act of man's life has to be willed; the mere act of obtaining or eating his food implies that the person he preserves is worthy of being preserved; every pleasure he seeks to enjoy implies that the person who seeks it is worthy of finding enjoyment. He has no choice about his need of self-esteem, his only choice is the standard by which to gauge it. And he makes his fatal error when he switches this gauge protecting his life into the service of his own destruction, when he chooses a standard contradicting existence and sets his self-esteem against reality.

"Every form of causeless self-doubt, every feeling of inferiority and secret unworthiness is, in fact, man's hidden dread of his inability to deal with existence. But the greater his terror, the more fiercely he clings to the murderous doctrines that choke him. No man can survive the moment of pronouncing himself irredeemably evil; should he do it, his next moment is insanity or suicide. To escape it—if he's chosen an irrational standard—he will fake, evade, blank out; he will cheat himself of reality, of existence, of happiness, of mind; and he will ultimately cheat himself of self-esteem by struggling to preserve its illusion rather than to risk discovering its lack. To fear to face an issue is to believe that the worst is true.

"It is not any crime you have committed that infects your soul with permanent guilt, it is none of your failures, errors or flaws, but the *blank-out* by which you attempt to evade them—it is not any sort of Original Sin or unknown prenatal deficiency, but the knowledge and fact of your basic default, of suspending your mind, of refusing to think. Fear and guilt are your chronic emotions, they are real and you do deserve them, but they don't come from the superficial reasons you invent to disguise their cause, not from your 'selfishness,' weakness or ignorance, but from a real and basic threat to your existence; *fear*, because you have abandoned your weapon of survival, *guilt*, because you know you have done it volitionally.

"The *self* you have betrayed is your mind; *self-esteem* is reliance on one's power to think. The ego you seek, that essential 'you' which you cannot express or define, is not your emotions or inarticulate dreams, but your *intellect*, that judge of your supreme tribunal whom you've impeached in order to drift at the mercy of any stray shyster you describe as your 'feeling.' Then you drag yourself through a self-made night, in a desperate quest for a nameless fire, moved by some fading vision of a dawn you had seen and lost.

"Observe the persistence, in mankind's mythologies, of the legend about a paradise that men had once possessed, the city of Atlantis or the Garden of Eden or some kingdom of perfection, always behind us. The root of that legend exists, not in the past of the race, but in the past of every man. You still retain a sense—not as firm as a memory, but diffused like the pain of hopeless longing—that somewhere in the starting years of your childhood, before you had

learned to submit, to absorb the terror of unreason and to doubt the value of your mind, you had known a radiant state of existence, you had known the independence of a rational consciousness facing an open universe. *That* is the paradise which you have lost, which you seek—which is yours for the taking.

“Some of you will never know who is John Galt. But those of you who have known a single moment of love for existence and of pride in being its worthy lover, a moment of looking at this earth and letting your glance be its sanction, have known the state of being a man, and I—I am only the man who knew that that state is not to be betrayed. I am the man who knew what made it possible and who chose consistently to practice and to be what you had practiced and been in that one moment.

“That choice is yours to make. That choice—the dedication to one’s highest potential—is made by accepting the fact that the noblest act you have ever performed is the act of your mind in the process of grasping that two and two make four.

“Whoever you are—you who are alone with my words in this moment, with nothing but your honesty to help you understand—the choice is still open to be a human being, but the price is to start from scratch, to stand naked in the face of reality and, reversing a costly historical error, to declare: ‘I am, therefore I’ll think.’

“Accept the irrevocable fact that your life depends upon your mind. Admit that the whole of your struggle, your doubts, your fakes, your evasions, was a desperate quest for escape from the responsibility of a volitional consciousness—a quest for automatic knowledge, for instinctive action, for intuitive certainty—and while you called it a longing for the state of an angel, what you were seeking was the state of an animal. Accept, as your moral ideal, the task of becoming a man.

“Do not say that you’re afraid to trust your mind because you know so little. Are you safer in surrendering to mystics and discarding the little that you know? Live and act within the limit of your knowledge and keep expanding it to the limit of your life. Redeem your mind from the hockshops of authority. Accept the fact that you are not omniscient, but playing a zombie will not give you omniscience—that your mind is fallible, but becoming mindless will not make you infallible—that an error made on your own is safer than ten truths accepted on faith, because the first leaves you the means to correct it, but the second destroys your capacity to distinguish truth from error. In place of your dream of an omniscient automaton, accept the fact that any knowledge man acquires is acquired by his own will and effort, and that *that* is his distinction in the universe, *that* is his nature, his morality, his glory.

“Discard that unlimited license to evil which consists of claiming that man is imperfect. By what standard do you damn him when you claim it? Accept the fact that in the realm of morality nothing less than perfection will do. But perfection is not to be gauged by mystic commandments to practice the impossible, and your moral stature is not to be gauged by matters not open to your choice. Man has a single basic choice: to think or not, and *that* is the gauge of