

Building our Lives: The Blueprint Lies Within

We all may ask ourselves many questions, some serious, some less important, in our lifetime. But at some point along the way, we all will take a step back and look at the way we are living our lives, and wonder if we are living them correctly. Unfortunately, there is no solid blueprint for the way to live our lives. Each person is different, feeling different emotions and reacting to different stimuli than the person next to them. Many people search for the true answer on how to live our lives, as if there are secret instructions out there waiting to be found. But the truth is we as a species are given a gift not many other creatures can claim to have: the ability to choose to live as we want, not as we were necessarily designed to. Even so, people look outside of themselves for the answers on how to live, which begs me to ask the question: what is wrong with just living as we are now, built from scratch through our choices and memories?

Annie Dillard's essay entitled "Living Like Weasels" is an exploration into the way human beings might live, clearly stating that "We could live any way we want" (Dillard 211). Dillard's encounter with an ordinary weasel helped her receive insight into the difference between the way human beings live their lives and the way wild animals go about theirs. As a nature writer, Dillard shows us that we can learn a lot about the true way to live by observing nature's other creations. While we think and debate and calculate each and every move, these creatures just simply act. The thing that keeps human beings from living the purest life possible, like an animal such as the weasel, is the same thing that separates us from all wild animals: our minds. Human beings are creatures of caution, creatures of undeniable fear, never fully living our lives because we are too caught up with avoiding risks. A weasel, on the

Comment: Even as the writer starts with a general introduction, he makes a claim here that is related to Dillard's essay.

Comment: The student asks what seems like a rhetorical question but it is one he will answer in the rest of his essay. It is also a question that forces the reader to think about a key term from the text—"choices."

Comment: Student summarizes Dillard's essay by explaining the ideas of the essay in fresh words.

other hand, is a creature of action and instinct, a creature which lives its life the way it was created to, not questioning his motives, simply striking when the time to strike is right. As Dillard states, “the weasel lives in necessity and we live in choice, hating necessity and dying at the last ignobly in its talons” (Dillard 210).

It is important to note and appreciate the uniqueness of the ideas Dillard presents in this essay because in some ways they are very true. For instance, it is true that humans live lives of caution, with a certain fear that has been built up continually through the years. We are forced to agree with Dillard’s idea that we as humans “might learn something of mindlessness, something of the purity of living in the physical senses and the dignity of living without bias or motive” (Dillard 210). To live freely we need to live our lives with less hesitation, instead of intentionally choosing to not live to the fullest in fear of the consequences of our actions. However, Dillard suggests that we should forsake our ability of thought and choice all together. The human mind is the tool that has allowed a creature with no natural weapons to become the unquestioned dominant species on this plant planet, and though it curbs the spontaneity of our lives, it is not something to be simply thrown away for a chance to live completely “free of bias or motive” (Dillard 210). We are a moral, conscious species, complete with emotions and a firm conscience, and it is the power of our minds that allows us to exist as we do now: with the ability to both think and feel at the same time. It grants us the ability to choose and have choice, to be guided not only by feelings and emotions but also by morals and an understanding of consequence. As such, a human being with the ability to live like a weasel has given up the very thing that makes him human.

Comment: Up until this point the student has introduced Dillard’s essay and summarized some of its ideas. In the section that follows, he continues to think critically about Dillard’s ideas and argument.

Comment: This is a strong statement that captures the student’s appreciation of Dillard’s suggestion to live freely but also the ability to recognize why most people cannot live this way. This is a good example of critical thinking.

Comment: Again, the student acknowledges the importance of conscious thought.

Comment: While the student does not include a personal experience in the essay, this section gives us a sense of his personal view of life. Also note how he introduces the term “morals” here to point out the significance of the consequences of our actions. The point is that not only do we need to act but we also need to be aware of the result of our actions.

Comment: Student rejects Dillard’s ideas but only after explaining why it is important to reject them.

Here, the first true flaw of Dillard's essay comes to light. While it is possible to understand and even respect Dillard's observations, it should be noted that without thought and choice she would have never been able to construct these notions in the first **place**. Dillard protests, "I tell you I've been in that weasel's brain for sixty seconds, and he was in mine" (Dillard 210). One cannot cast oneself into the mind of another creature without the intricacy of human thought, and one would not be able to choose to live as said creature does without the power of human choice. In essence, Dillard would not have had the ability to judge the life of another creature if she were to live like a weasel. Weasels do not make judgments; they simply act and react on the basis of instinct. The "mindlessness" that Dillard speaks of would prevent her from having the option to choose her own reactions. Whereas the conscious- thinking Dillard has the ability to see this creature and take the time to stop and examine its life, the "mindless" Dillard would only have the limited options to attack or run away. This is the major fault in the logic of Dillard's essay, as it would be impossible for her to choose to examine and compare the lives of humans and weasels without the capacity for **choice**.

Dillard also examines a weasel's short memory in a positive light and seems to believe that a happier life could be achieved if only we were simple-minded enough to live our lives with absolutely no regret. She claims, "I suspect that for me the way is like the weasel's: open to time and death painlessly, noticing everything, remembering nothing, choosing the given with a fierce and pointed will" (Dillard 210). In theory, this does sound like a positive value. To be able to live freely without a hint of remembrance as to the results of our choices would be an

Comment: Student dismantles Dillard's entire premise by telling us how the very act of writing the essay negates her argument. He has not only interpreted the essay but figured out how its premise is logically flawed.

Comment: Once again the student demonstrates why the logic of Dillard's argument falls short when applied to her own writing.

interesting life, one may even say a care-free life. But at the same time, would we not be denying our responsibility as humans to learn from the mistakes of the past as to not replicate them in the future? Human beings' ability to remember is almost as important as our ability to choose, because remembering things from the past is the only way we can truly learn from them. History is taught throughout our educational system for a very good reason: so that the generations of the future do not make the mistakes of the past. A human being who chooses to live like a weasel gives up something that once made him very human: the ability to learn from his mistakes to further better himself.

Ultimately, without the ability to choose or recall the past, mankind would be able to more readily take risks without regard for consequences. Dillard views the weasel's reaction to necessity as an unwavering willingness to take such carefree risks and chances. She states that "it would be well, and proper, and obedient, and pure, to grasp your one necessity and not let it go, to dangle from it limp wherever it takes you" (Dillard 211). Would it then be productive for us to make a wrong choice and be forced to live in it forever, when we as a people have the power to change, to remedy wrongs we've made in our lives? What Dillard appears to be recommending is that humans not take many risks, but who is to say that the ability to avoid or escape risks is necessarily a flaw with mankind?

If we had been like the weasel, never wanting, never needing, always "choosing the given with a fierce and pointed will" (Dillard 210), our world would be a completely different place. The United States of America might not exist at this very moment if we had just taken what was given to us, and unwaveringly accepted a life as a colony of Great Britain. But as Cole clearly puts it, "A risk that you assume by actually

Comment: This question represents excellent critical thinking. The student acknowledges that theoretically "remembering nothing" may have some merits but then ponders on the larger socio-political problem it presents.

Comment: The student brings two ideas together very smoothly here.

Comment: The writer sums up his argument while once again reminding us of the problem with Dillard's ideas.

Comment: This is another thoughtful question that makes the reader think along with the writer.

doing something seems far more risky than a risk you take by not doing something, even though the risk of doing nothing may be greater” (Cole 145). As a unified body of people, we were able to go against that which was expected of us, evaluate the risk in doing so, and move forward with our revolution. The American people used the power of choice, and risk assessment, to make a permanent change in their lives; they used the remembrance of Britain’s unjust deeds to fuel their passion for **victory**. We as a people chose. We remembered. We distinguished between right and wrong. These are things that a weasel can never do, because a weasel does not have a say in its own life, it only has its instincts and nothing more.

Humans are so unique in the fact that they can dictate the course of their own lives, but many people still choose to search around for the true way to live. What they do not realize is that they have to look no further than themselves. Our power, our weapon, is our ability to have thought and choice, to remember, and to make our own decisions based on our concepts of right and wrong, good and bad. These are the only tools we will ever need to construct the perfect life for ourselves from the ground up. And though it may seem like a nice notion to live a life free of regret, it is our responsibility as creatures and the appointed caretakers of this planet to utilize what was given to us and live our lives as we were meant to, not the life of any other wild **animal**.

Comment: The student makes a historical reference here that serves as strong evidence for his own argument.

Comment: This final paragraph sums up the writer’s perspective in a thoughtful and mature way. It moves away from Dillard’s argument and establishes the notion of human responsibility, an idea highly worth thinking about.