**﻿The 4-Hour Workweek, Expanded and Updated: Expanded and Updated, With Over 100 New Pages of Cutting-Edge Content. (Timothy Ferriss)**

*1. "Step III: A is for Automation"*

**﻿The Subtle Art of Not Giving a F\*ck: A Counterintuitive Approach to Living a Good Life (Mark Manson)**

*1. "Our culture today is obsessively focused on unrealistically positive expectations: Be happier. Be healthier. Be the best, better than the rest. Be smarter, faster, richer, sexier, more popular, more productive, more envied, and more admired. Be perfect and amazing and crap out twelve-karat-gold nuggets before breakfast each morning while kissing your selfie-ready spouse and two and a half kids goodbye. Then fly your helicopter to your wonderfully fulfilling job, where you spend your days doing incredibly meaningful work that’s likely to save the planet one day. But when you stop and really think about it, conventional life advice—all the positive and happy self-help stuff we hear all the time—is actually fixating on what you lack. It lasers in on what you perceive your personal shortcomings and failures to already be, and then emphasizes them for you. You learn about the best ways to make money because you feel you don’t have enough money already. You stand in front of the mirror and repeat affirmations saying that you’re beautiful because you feel as though you’re not beautiful already. You follow dating and relationship advice because you feel that you’re unlovable already. You try goofy visualization exercises about being more successful because you feel as though you aren’t successful enough already. Ironically, this fixation on the positive—on what’s better, what’s superior—only serves to remind us over and over again of what we are not, of what we lack, of what we should have been but failed to be. After all, no truly happy person feels the need to stand in front of a mirror and recite that she’s happy. She just is."*

*2. "The key to a good life is not giving a fuck about more; it’s giving a fuck about less, giving a fuck about only what is true and immediate and important."*

*3. "The desire for more positive experience is itself a negative experience. And, paradoxically, the acceptance of one’s negative experience is itself a positive experience."*

*4. "It’s what the philosopher Alan Watts used to refer to as “the backwards law”—the idea that the more you pursue feeling better all the time, the less satisfied you become, as pursuing something only reinforces the fact that you lack it in the first place."*

*5. "What’s interesting about the backwards law is that it’s called “backwards” for a reason: not giving a fuck works in reverse. If pursuing the positive is a negative, then pursuing the negative generates the positive. The pain you pursue in the gym results in better all-around health and energy. The failures in business are what lead to a better understanding of what’s necessary to be successful. Being open with your insecurities paradoxically makes you more confident and charismatic around others. The pain of honest confrontation is what generates the greatest trust and respect in your relationships. Suffering through your fears and anxieties is what allows you to build courage and perseverance."*

*6. "Subtlety #1: Not giving a fuck does not mean being indifferent; it means being comfortable with being different."*

*7. "Subtlety #2: To not give a fuck about adversity, you must first give a fuck about something more important than adversity."*

*8. "Subtlety #3: Whether you realize it or not, you are always choosing what to give a fuck about."*

*9. "One of those realizations was this: that life itself is a form of suffering. The rich suffer because of their riches. The poor suffer because of their poverty. People without a family suffer because they have no family. People with a family suffer because of their family. People who pursue worldly pleasures suffer because of their worldly pleasures. People who abstain from worldly pleasures suffer because of their abstention."*

*10. "share"*

*11. "We suffer for the simple reason that suffering is biologically useful. It is nature’s preferred agent for inspiring change."*

*12. "And this pain, as much as we hate it, is useful. Pain is what teaches us what to pay attention to when we’re young or careless. It helps show us what’s good for us versus what’s bad for us. It helps us understand and adhere to our own limitations. It teaches us to not fuck around near hot stoves or stick metal objects into electrical sockets. Therefore, it’s not always beneficial to avoid pain and seek pleasure, since pain can, at times, be life-or-death important to our well-being. But pain is not merely physical. As anyone who has had to sit through the first Star Wars prequel can tell you, we humans are capable of experiencing acute psychological pain as well. In fact, research has found that our brains don’t register much difference between physical pain and psychological pain. So when I tell you that my first girlfriend cheating on me and leaving me felt like having an ice pick slowly inserted into the center of my heart, that’s because, well, it hurt so much I might as well have had an ice pick slowly inserted into the center of my heart. Like physical pain, our psychological pain is an indication of something out of equilibrium, some limitation that has been exceeded. And like our physical pain, our psychological pain is not necessarily always bad or even undesirable. In some cases, experiencing emotional or psychological pain can be healthy or necessary. Just like stubbing our toe teaches us to walk into fewer tables, the emotional pain of rejection or failure teaches us how to avoid making the same mistakes in the future. And this is what’s so dangerous about a society that coddles itself more and more from the inevitable discomforts of life: we lose the benefits of experiencing healthy doses of pain, a loss that disconnects us from the reality of the world around us."*

*13. "“The solution to one problem is merely the creation of the next one.”"*

*14. "“Don’t hope for a life without problems,” the panda said. “There’s no such thing. Instead, hope for a life full of good problems.”"*

*15. ""*

*16. "Emotions are part of the equation of our lives, but not the entire equation. Just because something feels good doesn’t mean it is good. Just because something feels bad doesn’t mean it is bad. Emotions are merely signposts, suggestions that our neurobiology gives us, not commandments. Therefore, we shouldn’t always trust our own emotions. In fact, I believe we should make a habit of questioning them."*

*17. "People deny and blame others for their problems for the simple reason that it’s easy and feels good, while solving problems is hard and often feels bad. Forms of blame and denial give us a quick high. They are a way to temporarily escape our problems, and that escape can provide us a quick rush that makes us feel better."*

*18. "Decision-making based on emotional intuition, without the aid of reason to keep it in line, pretty much always sucks. You know who bases their entire lives on their emotions? Three-year-old kids. And dogs. You know what else three-year-olds and dogs do? Shit on the carpet."*

*19. "An obsession and overinvestment in emotion fails us for the simple reason that emotions never last. Whatever makes us happy today will no longer make us happy tomorrow, because our biology always needs something more. A fixation on happiness inevitably amounts to a never-ending pursuit of “something else”—a new house, a new relationship, another child, another pay raise. And despite all of our sweat and strain, we end up feeling eerily similar to how we started: inadequate."*

*20. "A more interesting question, a question that most people never consider, is, “What pain do you want in your life? What are you willing to struggle for?”"*

*21. "A more interesting question, a question that most people never consider, is, “What pain do you want in your life? What are you willing to struggle for?” Because that seems to be a greater determinant of how our lives turn out."*

*22. "Because happiness requires struggle. It grows from problems. Joy doesn’t just sprout out of the ground like daisies and rainbows. Real, serious, lifelong fulfillment and meaning have to be earned through the choosing and managing of our struggles. Whether you suffer from anxiety or loneliness or obsessive-compulsive disorder or a dickhead boss who ruins half of your waking hours every day, the solution lies in the acceptance and active engagement of that negative experience—not the avoidance of it, not the salvation from it."*

*23. "People want a partner, a spouse. But you don’t end up attracting someone amazing without appreciating the emotional turbulence that comes with weathering rejections, building the sexual tension that never gets released, and staring blankly at a phone that never rings. It’s part of the game of love. You can’t win if you don’t play."*

*24. "The true measurement of self-worth is not how a person feels about her positive experiences, but rather how she feels about her negative experiences."*

*25. "This flood of extreme information has conditioned us to believe that exceptionalism is the new normal. And because we’re all quite average most of the time, the deluge of exceptional information drives us to feel pretty damn insecure and desperate, because clearly we are somehow not good enough. So more and more we feel the need to compensate through entitlement and addiction. We cope the only way we know how: either through self-aggrandizing or through other-aggrandizing."*

*26. "The ticket to emotional health, like that to physical health, comes from eating your veggies—that is, accepting the bland and mundane truths of life: truths such as “Your actions actually don’t matter that much in the grand scheme of things” and “The vast majority of your life will be boring and not noteworthy, and that’s okay.” This vegetable course will taste bad at first. Very bad. You will avoid accepting it. But once ingested, your body will wake up feeling more potent and more alive. After all, that constant pressure to be something amazing, to be the next big thing, will be lifted off your back. The stress and anxiety of always feeling inadequate and constantly needing to prove yourself will dissipate. And the knowledge and acceptance of your own mundane existence will actually free you to accomplish what you truly wish to accomplish, without judgment or lofty expectations. You will have a growing appreciation for life’s basic experiences: the pleasures of simple friendship, creating something, helping a person in need, reading a good book, laughing with someone you care about. Sounds boring, doesn’t it? That’s because these things are ordinary. But maybe they’re ordinary for a reason: because they are what actually matters."*

*27. "If suffering is inevitable, if our problems in life are unavoidable, then the question we should be asking is not “How do I stop suffering?” but “Why am I suffering—for what purpose?”"*

*28. "Take a moment and think of something that’s really bugging you. Now ask yourself why it bugs you. Chances are the answer will involve a failure of some sort. Then take that failure and ask why it seems “true” to you. What if that failure wasn’t really a failure? What if you’ve been looking at it the wrong way? A recent example from my own life: “It bugs me that my brother doesn’t return my texts or emails.” Why? “Because it feels like he doesn’t give a shit about me.” Why does this seem true? “Because if he wanted to have a relationship with me, he would take ten seconds out of his day to interact with me.” Why does his lack of relationship with you feel like a failure? “Because we’re brothers; we’re supposed to have a good relationship!” Two things are operating here: a value that I hold dear, and a metric that I use to assess progress toward that value. My value: brothers are supposed to have a good relationship with one another. My metric: being in contact by phone or email—this is how I measure my success as a brother. By holding on to this metric, I make myself feel like a failure, which occasionally ruins my Saturday mornings."*

*29. "other—don’t have close relationships, and that’s fine. It is hard"*

*30. "Much of the advice out there operates at a shallow level of simply trying to make people feel good in the short term, while the real long-term problems never get solved. People’s perceptions and feelings may change, but the underlying values, and the metrics by which those values are assessed, stay the same. This is not real progress. This is just another way to achieve more highs. Honest self-questioning is difficult. It requires asking yourself simple questions that are uncomfortable to answer. In fact, in my experience, the more uncomfortable the answer, the more likely it is to be true. Take a moment and think of something that’s really bugging you. Now ask yourself why it bugs you. Chances are the answer will involve a failure of some sort. Then take that failure and ask why it seems “true” to you. What if that failure wasn’t really a failure? What if you’ve been looking at it the wrong way? A recent example from my own life: “It bugs me that my brother doesn’t return my texts or emails.” Why? “Because it feels like he doesn’t give a shit about me.” Why does this seem true? “Because if he wanted to have a relationship with me, he would take ten seconds out of his day to interact with me.” Why does his lack of relationship with you feel like a failure? “Because we’re brothers; we’re supposed to have a good relationship!” Two things are operating here: a value that I hold dear, and a metric that I use to assess progress toward that value. My value: brothers are supposed to have a good relationship with one another. My metric: being in contact by phone or email—this is how I measure my success as a brother. By holding on to this metric, I make myself feel like a failure, which occasionally ruins my Saturday mornings. We could dig even deeper, by repeating the process: Why are brothers supposed to have a good relationship? “Because they’re family, and family are supposed to be close!” Why does that seem true? “Because your family is supposed to matter to you more than anyone else!” Why does that seem true? “Because being close with your family is ‘normal’ and ‘healthy,’ and I don’t have that.” In this exchange I’m clear about my underlying value—having a good relationship with my brother—but I’m still struggling with my metric. I’ve given it another name, “closeness,” but the metric hasn’t really changed: I’m still judging myself as a brother based on frequency of contact—and comparing myself, using that metric, against other people I know. Everyone else (or so it seems) has a close relationship with their family members, and I don’t. So obviously there must be something wrong with me. But what if I’m choosing a poor metric for myself and my life? What else could be true that I’m not considering? Well, perhaps I don’t need to be close to my brother to have that good relationship that I value. Perhaps there just needs to be some mutual respect (which there is). Or maybe mutual trust is what to look for (and it’s there). Perhaps these metrics would be better assessments of brotherhood than how many text messages he and I exchange. This clearly makes sense; it feels true for me. But it still fucking hurts that my brother and I aren’t close. And there’s no positive way to spin it. There’s no secret way to glorify myself through this knowledge. Sometimes brothers—even brothers who love each other—don’t have close relationships, and that’s fine. It is hard to accept at first, but that’s fine. What is objectively true about your situation is not as important as how you come to see the situation, how you choose to measure it and value it. Problems may be inevitable, but the meaning of each problem is not. We get to control what our problems mean based on how we choose to think about them, the standard by which we choose to measure them."*

*31. "Much of the advice out there operates at a shallow level of simply trying to make people feel good in the short term, while the real long-term problems never get solved. People’s perceptions and feelings may change, but the underlying values, and the metrics by which those values are assessed, stay the same. This is not real progress. This is just another way to achieve more highs. Honest self-questioning is difficult. It requires asking yourself simple questions that are uncomfortable to answer. In fact, in my experience, the more uncomfortable the answer, the more likely it is to be true. Take a moment and think of something that’s really bugging you. Now ask yourself why it bugs you. Chances are the answer will involve a failure of some sort. Then take that failure and ask why it seems “true” to you. What if that failure wasn’t really a failure? What if you’ve been looking at it the wrong way? A recent example from my own life: “It bugs me that my brother doesn’t return my texts or emails.” Why? “Because it feels like he doesn’t give a shit about me.” Why does this seem true? “Because if he wanted to have a relationship with me, he would take ten seconds out of his day to interact with me.” Why does his lack of relationship with you feel like a failure? “Because we’re brothers; we’re supposed to have a good relationship!” Two things are operating here: a value that I hold dear, and a metric that I use to assess progress toward that value. My value: brothers are supposed to have a good relationship with one another. My metric: being in contact by phone or email—this is how I measure my success as a brother. By holding on to this metric, I make myself feel like a failure, which occasionally ruins my Saturday mornings. We could dig even deeper, by repeating the process: Why are brothers supposed to have a good relationship? “Because they’re family, and family are supposed to be close!” Why does that seem true? “Because your family is supposed to matter to you more than anyone else!” Why does that seem true? “Because being close with your family is ‘normal’ and ‘healthy,’ and I don’t have that.” In this exchange I’m clear about my underlying value—having a good relationship with my brother—but I’m still struggling with my metric. I’ve given it another name, “closeness,” but the metric hasn’t really changed: I’m still judging myself as a brother based on frequency of contact—and comparing myself, using that metric, against other people I know. Everyone else (or so it seems) has a close relationship with their family members, and I don’t. So obviously there must be something wrong with me. But what if I’m choosing a poor metric for myself and my life? What else could be true that I’m not considering? Well, perhaps I don’t need to be close to my brother to have that good relationship that I value. Perhaps there just needs to be some mutual respect (which there is). Or maybe mutual trust is what to look for (and it’s there). Perhaps these metrics would be better assessments of brotherhood than how many text messages he and I exchange. This clearly makes sense; it feels true for me. But it still fucking hurts that my brother and I aren’t close. And there’s no positive way to spin it. There’s no secret way to glorify myself through this knowledge. Sometimes brothers—even brothers who love each other—don’t have close relationships, and that’s fine. It is hard to accept at first, but that’s fine. What is objectively true about your situation is not as important as how you come to see the situation, how you choose to measure it and value it. Problems may be inevitable, but the meaning of each problem is not. We get to control what our problems mean based on how we choose to think about them, the standard by which we choose to measure them."*

*32. "Our values determine the metrics by which we measure ourselves and everyone else. Onoda’s value of loyalty to the Japanese empire is what sustained him on Lubang for almost thirty years. But this same value is also what made him miserable upon his return to Japan. Mustaine’s metric of being better than Metallica likely helped him launch an incredibly successful music career. But that same metric later tortured him in spite of his success."*

*33. "If you want to change how you see your problems, you have to change what you value and/or how you measure failure/success."*

*34. "               Pleasure is a false god. Research shows that people who focus their energy on superficial pleasures end up more anxious, more emotionally unstable, and more depressed. Pleasure is the most superficial form of life satisfaction and therefore the easiest to obtain and the easiest to lose.                And yet, pleasure is what’s marketed to us, twenty-four/seven. It’s what we fixate on. It’s what we use to numb and distract ourselves. But pleasure, while necessary in life (in certain doses), isn’t, by itself, sufficient.                Pleasure is not the cause of happiness; rather, it is the effect. If you get the other stuff right (the other values and metrics), then pleasure will naturally occur as a by-product."*

*35. "Shitty Values There are a handful of common values that create really poor problems for people—problems that can hardly be solved. So let’s go over some of them quickly: 1.   Pleasure. Pleasure is great, but it’s a horrible value to prioritize your life around. Ask any drug addict how his pursuit of pleasure turned out. Ask an adulterer who shattered her family and lost her children whether pleasure ultimately made her happy. Ask a man who almost ate himself to death how pleasure helped him solve his problems.                Pleasure is a false god. Research shows that people who focus their energy on superficial pleasures end up more anxious, more emotionally unstable, and more depressed. Pleasure is the most superficial form of life satisfaction and therefore the easiest to obtain and the easiest to lose.                And yet, pleasure is what’s marketed to us, twenty-four/seven. It’s what we fixate on. It’s what we use to numb and distract ourselves. But pleasure, while necessary in life (in certain doses), isn’t, by itself, sufficient.                Pleasure is not the cause of happiness; rather, it is the effect. If you get the other stuff right (the other values and metrics), then pleasure will naturally occur as a by-product."*

*36. "2.   Material Success. Many people measure their self-worth based on how much money they make or what kind of car they drive or whether their front lawn is greener and prettier than the next-door neighbor’s.                Research shows that once one is able to provide for basic physical needs (food, shelter, and so on), the correlation between happiness and worldly success quickly approaches zero. So if you’re starving and living on the street in the middle of India, an extra ten thousand dollars a year would affect your happiness a lot. But if you’re sitting pretty in the middle class in a developed country, an extra ten thousand dollars per year won’t affect anything much—meaning that you’re killing yourself working overtime and weekends for basically nothing.                The other issue with overvaluing material success is the danger of prioritizing it over other values, such as honesty, nonviolence, and compassion. When people measure themselves not by their behavior, but by the status symbols they’re able to collect, then not only are they shallow, but they’re probably assholes as well."*

*37. "3.   Always Being Right.Our brains are inefficient machines. We consistently make poor assumptions, misjudge probabilities, misremember facts, give in to cognitive biases, and make decisions based on our emotional whims. As humans, we’re wrong pretty much constantly, so if your metric for life success is to be right—well, you’re going to have a difficult time rationalizing all of the bullshit to yourself. The fact is, people who base their self-worth on being right about everything prevent themselves from learning from their mistakes. They lack the ability to take on new perspectives and empathize with others. They close themselves off to new and important information. It’s far more helpful to assume that you’re ignorant and don’t know a whole lot. This keeps you unattached to superstitious or poorly informed beliefs and promotes a constant state of learning and growth."*

*38. "4.   Staying Positive. Then there are those who measure their lives by the ability to be positive about, well, pretty much everything. Lost your job? Great! That’s an opportunity to explore your passions. Husband cheated on you with your sister? Well, at least you’re learning what you really mean to the people around you. Child dying of throat cancer? At least you don’t have to pay for college anymore! While there is something to be said for “staying on the sunny side of life,” the truth is, sometimes life sucks, and the healthiest thing you can do is admit it. Denying negative emotions leads to experiencing deeper and more prolonged negative emotions and to emotional dysfunction. Constant positivity is a form of avoidance, not a valid solution to life’s problems—problems which, by the way, if you’re choosing the right values and metrics, should be invigorating you and motivating you. It’s simple, really: things go wrong, people upset us, accidents happen. These things make us feel like shit. And that’s fine. Negative emotions are a necessary component of emotional health. To deny that negativity is to perpetuate problems rather than solve them. The trick with negative emotions is to 1) express them in a socially acceptable and healthy manner and 2) express them in a way that aligns with your values. Simple example: A value of mine is nonviolence. Therefore, when I get mad at somebody, I express that anger, but I also make a point of not punching them in the face. Radical idea, I know. But the anger is not the problem. Anger is natural. Anger is a part of life. Anger is arguably quite healthy in many situations. (Remember, emotions are just feedback.) See, it’s the punching people in the face that’s the problem. Not the anger. The anger is merely the messenger for my fist in your face. Don’t blame the messenger. Blame my fist (or your face). When we force ourselves to stay positive at all times, we deny the existence of our life’s problems. And when we deny our problems, we rob ourselves of the chance to solve them and generate happiness. Problems add a sense of meaning and importance to our life. Thus to duck our problems is to lead a meaningless (even if supposedly pleasant) existence. In the long run, completing a marathon makes us happier than eating a chocolate cake. Raising a child makes us happier than beating a video game. Starting a small business with friends while struggling to make ends meet makes us happier than buying a new computer. These activities are stressful, arduous, and often unpleasant. They also require withstanding problem after problem. Yet they are some of the most meaningful moments and joyous things we’ll ever do. They involve pain, struggle, even anger and despair—yet once they’re accomplished, we look back and get all misty-eyed telling our grandkids about them. As Freud once said, “One day, in retrospect, the years of struggle will strike you as the most beautiful.” This is why these values—pleasure, material success, always being right, staying positive—are poor ideals for a person’s life. Some of the greatest moments of one’s life are not pleasant, not successful, not known, and not positive. The point is to nail down some good values and metrics, and pleasure and success will naturally emerge as a result. These things are side effects of good values. By themselves, they are empty highs."*

*39. "When we have poor values—that is, poor standards we set for ourselves and others—we are essentially giving fucks about the things that don’t matter, things that in fact make our life worse. But when we choose better values, we are able to divert our fucks to something better—toward things that matter, things that improve the state of our well-being and that generate happiness, pleasure, and success as side effects."*

*40. "When we feel that we’re choosing our problems, we feel empowered. When we feel that our problems are being forced upon us against our will, we feel victimized and miserable."*

*41. "There is a simple realization from which all personal improvement and growth emerges. This is the realization that we, individually, are responsible for everything in our lives, no matter the external circumstances."*

*42. "There is a simple realization from which all personal improvement and growth emerges. This is the realization that we, individually, are responsible for everything in our lives, no matter the external circumstances. We don’t always control what happens to us. But we always control how we interpret what happens to us, as well as how we respond."*

*43. "There’s a difference between blaming someone else for your situation and that person’s actually being responsible for your situation. Nobody else is ever responsible for your situation but you. Many people may be to blame for your unhappiness, but nobody is ever responsible for your unhappiness but you. This is because you always get to choose how you see things, how you react to things, how you value things. You always get to choose the metric by which to measure your experiences."*

*44. "And you know what? My ex leaving me, while one of the most painful experiences I’ve ever had, was also one of the most important and influential experiences of my life. I credit it with inspiring a significant amount of personal growth. I learned more from that single problem than dozens of my successes combined."*

*45. "We all love to take responsibility for success and happiness. Hell, we often fight over who gets to be responsible for success and happiness. But taking responsibility for our problems is far more important, because that’s where the real learning comes from. That’s where the real-life improvement comes from. To simply blame others is only to hurt yourself."*

*46. "The beauty of poker is that while luck is always involved, luck doesn’t dictate the long-term results of the game. A person can get dealt terrible cards and beat someone who was dealt great cards. Sure, the person who gets dealt great cards has a higher likelihood of winning the hand, but ultimately the winner is determined by—yup, you guessed it—the choices each player makes throughout play. I see life in the same terms. We all get dealt cards. Some of us get better cards than others. And while it’s easy to get hung up on our cards, and feel we got screwed over, the real game lies in the choices we make with those cards, the risks we decide to take, and the consequences we choose to live with. People who consistently make the best choices in the situations they’re given are the ones who eventually come out ahead in poker, just as in life. And it’s not necessarily the people with the best cards."*

*47. "find it much easier (and more profitable) to find something mildly"*

*48. "devour us from the inside out. And it’s even more insidious"*