Transcript: WHEN YOU ENJOY BEING ALONE - Jordan Peterson (Motivational Speech)

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**[00:00:00]** is stand up straight with your shoulders

**[00:00:02]** back and Rule two is treat yourself like

**[00:00:06]** you're

**[00:00:07]** someone responsible for

**[00:00:10]** helping and number three which is very

**[00:00:12]** tightly associated with number two there

**[00:00:14]** are sort of variations on a theme is

**[00:00:16]** make friends with those people who want

**[00:00:19]** the best for you by the way these last

**[00:00:21]** two rules aren't injunctions designed to

**[00:00:24]** make your life easier they're actually

**[00:00:26]** injunctions designed to make your life

**[00:00:28]** more difficult

**[00:00:30]** kirkgard said at one point that his role

**[00:00:32]** in life given that everything was

**[00:00:34]** proceeding to become easier and easier

**[00:00:37]** in all possible ways that there would

**[00:00:39]** come a time when people would cry out

**[00:00:41]** for difficulty and so that's partly how

**[00:00:44]** he envisioned his role in the world

**[00:00:46]** interestingly enough as a universal

**[00:00:49]** benefactor of mankind who would strive

**[00:00:51]** to do nothing other than to make life

**[00:00:53]** more difficult for everyone right and so

**[00:00:56]** rule 2 and three are like that because

**[00:00:59]** treat yourself as as if you're someone

**[00:01:01]** responsible for helping isn't the same

**[00:01:03]** as be nice to yourself it's not that and

**[00:01:06]** to associate with people who want the

**[00:01:08]** best for you means that they get to

**[00:01:10]** demand the best from you and that's also

**[00:01:13]** not an easy thing rule four is compare

**[00:01:17]** yourself to who you were yesterday and

**[00:01:19]** not to who someone else is today and

**[00:01:21]** that's an injunction about Envy you need

**[00:01:24]** things that are above you because you

**[00:01:26]** need to do something worthwhile with

**[00:01:28]** your life you need something to aim at

**[00:01:30]** at but one of the consequences of that

**[00:01:32]** is that you can become envious of people

**[00:01:34]** that you believe have attained more in a

**[00:01:37]** deserved or undeserved Manner and that

**[00:01:39]** can make you bitter and so it's much

**[00:01:41]** better to compare yourself to yourself

**[00:01:44]** and to use yourself as the target for

**[00:01:46]** improvement and comparison rule five is

**[00:01:49]** don't let your children do anything that

**[00:01:50]** makes you dislike them and the rule of

**[00:01:52]** thumb there is if you dislike them then

**[00:01:55]** other people will and it's a bad idea to

**[00:01:59]** allow your children to act in a way that

**[00:02:01]** makes other children dislike them or

**[00:02:04]** adults dislike them given that they're

**[00:02:06]** going to have to deal with children and

**[00:02:08]** they're going to have to deal with

**[00:02:09]** adults so your primary responsibility as

**[00:02:12]** a parent is to help your child learn how

**[00:02:14]** to behave so that the social World opens

**[00:02:18]** up its arms to them and welcomes them at

**[00:02:21]** every level and you've done your job if

**[00:02:24]** you can manage that and it's not a

**[00:02:25]** simple thing to do rule six is put your

**[00:02:28]** house in perfect order

**[00:02:30]** before you criticize the world and

**[00:02:32]** that's not take no action for others

**[00:02:37]** until you have your act together that

**[00:02:38]** isn't what the rule means it means that

**[00:02:42]** bind your ambition with humility and

**[00:02:45]** work on what's right in front of you

**[00:02:48]** that you will suffer for if you get

**[00:02:50]** wrong before you engage in the large

**[00:02:53]** scale transformation of other

**[00:02:56]** people rule s is do what is Meaningful

**[00:03:00]** and not what is expedient and I would

**[00:03:03]** say in some sense that's the core ethos

**[00:03:06]** of the book not exactly because rule 8

**[00:03:10]** which is tell the truth or at least

**[00:03:11]** don't lie is a necessary conjunction to

**[00:03:15]** that or a necessary additional element

**[00:03:17]** because I don't think that you can

**[00:03:18]** pursue what is Meaningful without

**[00:03:20]** telling the truth and the reason for

**[00:03:22]** that is if you don't tell the truth or

**[00:03:24]** let's say if you lie which is an easier

**[00:03:26]** way to think about it you corrupt the

**[00:03:28]** mechanisms the in instinctual mechanisms

**[00:03:31]** that manifest themselves as meaning and

**[00:03:34]** then you can't trust them and that's a

**[00:03:36]** very bad idea so the fundamental reason

**[00:03:39]** to not lie is because you corrupt your

**[00:03:42]** own perceptions if you lie and when you

**[00:03:44]** corrupt your own perceptions then you

**[00:03:46]** can't rely on yourself and if you can't

**[00:03:48]** rely on yourself then well good luck to

**[00:03:50]** you because what are you going to rely

**[00:03:53]** on in the absence of your own judgment

**[00:03:55]** you've got nothing if you if you lose

**[00:03:57]** that rule 8 is

**[00:04:00]** as I said tell the truth or don't or at

**[00:04:02]** least don't lie rule nine assume that

**[00:04:05]** the person that you're listening to

**[00:04:06]** knows something you don't and that's not

**[00:04:08]** so much a mark of respect for the person

**[00:04:10]** although it is that it's a mark of

**[00:04:12]** recognition of your own unbearable

**[00:04:15]** ignorance one of the things you have to

**[00:04:17]** do in life you have to decide what's

**[00:04:19]** more important what you know or what you

**[00:04:21]** don't know first of all there's a lot of

**[00:04:23]** what you don't know and so if you make

**[00:04:27]** friends with that if you decide that's

**[00:04:28]** important then well that's a good thing

**[00:04:30]** because you're going to be surrounded by

**[00:04:32]** what you don't know your entire life and

**[00:04:34]** so if you're appreciative of that then

**[00:04:36]** that's going to make things go better

**[00:04:38]** for you but the other element of that is

**[00:04:42]** well why should you be appreciative of

**[00:04:44]** what you don't know and the answer to

**[00:04:46]** that is well you shouldn't if your life

**[00:04:47]** is absolutely perfect in every way you

**[00:04:50]** have exactly what you need and want

**[00:04:53]** you've put everything in order around

**[00:04:54]** you then what you know is sufficient but

**[00:04:56]** if you believe that things could still

**[00:04:59]** be put right around you in your own

**[00:05:01]** personal life and with regard to the

**[00:05:03]** effect that you have on other people

**[00:05:05]** then obviously what you don't yet know

**[00:05:07]** is more important than what you do know

**[00:05:09]** and you should be paying attention to

**[00:05:11]** find out what you don't know at every

**[00:05:13]** possible moment and if you're fortunate

**[00:05:15]** when you have a conversation with

**[00:05:16]** someone and you're actually interested

**[00:05:19]** in what they say then even if they're

**[00:05:22]** not very good at communicating even if

**[00:05:23]** they're awkward or even if they display

**[00:05:25]** a certain amount of enmity towards you

**[00:05:27]** there's always the possibility that they

**[00:05:30]** might tell you something you don't know

**[00:05:32]** in which case you can walk away from the

**[00:05:34]** conversation less ignorant and corrupt

**[00:05:37]** than you were when you started the

**[00:05:39]** conversation and if your life isn't

**[00:05:41]** everything that you would like it to be

**[00:05:43]** then being slightly less ignorant and

**[00:05:45]** corrupt is probably a good thing and so

**[00:05:49]** rule 10 is be precise in your speech and

**[00:05:52]** that's that's an observation I would say

**[00:05:55]** that's a variant of a new testament

**[00:05:58]** injunction which is is or maybe a

**[00:06:01]** description of the nature of the world

**[00:06:02]** which is knock and the door will open

**[00:06:05]** and ask and you will receive which is a

**[00:06:07]** very strange Theory let's say but which

**[00:06:12]** I would say is far more in accordance

**[00:06:14]** with what we know about the psychology

**[00:06:16]** of perception let's say than you might

**[00:06:19]** imagine because it is the case that you

**[00:06:23]** don't get what you don't aim at you

**[00:06:26]** might get what you do aim at and your

**[00:06:28]** aim might get better as you aim as well

**[00:06:30]** which is something to

**[00:06:31]** consider if you specify the nature of

**[00:06:35]** the actually if you specify the nature

**[00:06:38]** of the being that you want to bring into

**[00:06:40]** being then you radically increase the

**[00:06:42]** probability that that's what will occur

**[00:06:44]** and of course you all know that because

**[00:06:45]** you regard yourself at least to some

**[00:06:48]** degree as active creative agents right

**[00:06:51]** your fundamental attitude towards

**[00:06:54]** yourself at least in the manner that you

**[00:06:57]** act towards yourself is that you wake up

**[00:06:59]** in the morning and you have a landscape

**[00:07:01]** of possibilities that lay themselves

**[00:07:04]** open to you and you make choices between

**[00:07:07]** those possibilities and determine in

**[00:07:09]** consequence how the world is going to

**[00:07:11]** manifest itself so you confront a field

**[00:07:13]** of potential that's a good way of

**[00:07:15]** thinking about it and through your

**[00:07:17]** choices you determine which elements of

**[00:07:19]** that potential are going to concretize

**[00:07:22]** themselves into the real world and you

**[00:07:25]** are very unhappy with yourself if you

**[00:07:29]** don't do that properly and you're very

**[00:07:31]** unhappy with other people if they don't

**[00:07:32]** do that properly and you're very unhappy

**[00:07:34]** with other people if they don't treat

**[00:07:36]** you like that's what you're like because

**[00:07:40]** part of what you demand from people

**[00:07:42]** let's say in terms of sheer civility is

**[00:07:45]** that they act towards you as if you're

**[00:07:47]** the Locust of voluntary choice in a

**[00:07:49]** world of potential and you up braid each

**[00:07:52]** other for that as well if you have

**[00:07:53]** children and parents your parents will

**[00:07:56]** say to you if you're fortunate you're

**[00:07:58]** not living up to your potential

**[00:08:00]** which is actually a compliment in a

**[00:08:02]** sense even though it's also a judgment

**[00:08:05]** and the compliment is I know perfectly

**[00:08:08]** well that you could be more than you are

**[00:08:10]** and you'll hang your head if you have

**[00:08:11]** any sense and you'll think like you

**[00:08:13]** think in relationship to your own

**[00:08:14]** conscience that yes I have a lot of

**[00:08:17]** potential that I'm not fully realizing

**[00:08:19]** and that actually constitutes a

**[00:08:21]** transgression against the good and I

**[00:08:23]** don't I don't think I've ever met anyone

**[00:08:25]** who doesn't believe that if you if you

**[00:08:28]** have a reasonable conversation with them

**[00:08:31]** it just seems self-evident I mean maybe

**[00:08:34]** now and then you meet someone who's

**[00:08:35]** narcissistically self-satisfied but then

**[00:08:38]** they're narcissistic and that's not good

**[00:08:40]** that as a as a medium to long-term

**[00:08:42]** strategy that's a catastrophe that ends

**[00:08:44]** in disaster you know it's a shortterm it

**[00:08:47]** protects people but long term it's not

**[00:08:50]** good in the least and of course other

**[00:08:51]** people don't appreciate it as well rule

**[00:08:53]** 11 is don't bother children when they're

**[00:08:56]** skateboarding and that's actually a a

**[00:08:58]** discussion of courage of encouragement

**[00:09:01]** more specifically because I've I've been

**[00:09:03]** trying to understand for example what

**[00:09:05]** role parents play in the lives of their

**[00:09:08]** children and I would say this is a role

**[00:09:10]** that is of fundamental importance as

**[00:09:12]** well as attempting to guide your

**[00:09:15]** children so that they act in a socially

**[00:09:18]** desirable manner so that the world opens

**[00:09:20]** itself up to them you also want to

**[00:09:23]** encourage them which is not the same as

**[00:09:25]** Sheltering them it's not the same at all

**[00:09:28]** and to encourage someone is to say

**[00:09:30]** something like or to act out something

**[00:09:32]** like look kid the world's already

**[00:09:35]** difficult because the world isn't easy

**[00:09:37]** for children any more than it's easy for

**[00:09:38]** adults that the difficulties are they're

**[00:09:40]** not the same they're child-size

**[00:09:42]** difficulties but they're still

**[00:09:44]** difficulties the world is a very hard

**[00:09:46]** place and it's a bitter place in many

**[00:09:50]** ways and it's not only a hard and bitter

**[00:09:52]** place it's also touched with betrayal

**[00:09:54]** and malevolence and that's the

**[00:09:56]** fundamental bottom line but there's some

**[00:09:59]** something in you that is capable of

**[00:10:02]** taking that full on and transcending it

**[00:10:06]** and that's encouragement you say well as

**[00:10:10]** difficult as things

**[00:10:11]** are you're up to the challenge and to

**[00:10:15]** interfere with children when they're

**[00:10:17]** skateboarding for example when they're

**[00:10:19]** doing let's say inadvisably dangerous

**[00:10:22]** things which kids of course do if

**[00:10:24]** they're

**[00:10:25]** skateboarding to interfere with that is

**[00:10:27]** to interfere with

**[00:10:29]** the child's willingness to voluntarily

**[00:10:33]** expose themselves to the risks that they

**[00:10:35]** need to expose themselves to in order to

**[00:10:38]** develop the sort of competence that

**[00:10:40]** allows them to thrive in a world they

**[00:10:43]** cannot be sheltered

**[00:10:45]** from and so to interfere with children

**[00:10:47]** when they're taking necessary risks is

**[00:10:51]** not love or empathy but cowardice on the

**[00:10:54]** part of parents and it's deeply damaging

**[00:10:56]** to children and I can tell you as a

**[00:10:58]** clinical psychologist just I've never

**[00:11:00]** had a client come to my office in all

**[00:11:03]** the hundreds of encounters I've had with

**[00:11:05]** people in my office I've never had a

**[00:11:07]** client say my parents made me too

**[00:11:10]** independent that hasn't happened once

**[00:11:14]** right now my parents made me too

**[00:11:16]** dependent or I conspired with my parents

**[00:11:20]** to perpetuate my dependence that

**[00:11:23]** happened all the time so there's a rule

**[00:11:27]** of thumb which I think is a good one

**[00:11:29]** which I believe is often applied in

**[00:11:30]** nursing homes by people who work in

**[00:11:32]** nursing homes which is of course a very

**[00:11:34]** difficult job and the rule is do not do

**[00:11:37]** anything for anyone they can do for

**[00:11:39]** themselves and the reason for that is

**[00:11:41]** that it's a form of

**[00:11:43]** theft rule 12 is pet aat when you

**[00:11:47]** encounter one on the street and it's a

**[00:11:50]** oddly enough a meditation on

**[00:11:53]** fragility it's a discussion of what you

**[00:11:56]** do when you don't know what to do and

**[00:11:58]** that's really when things have gone

**[00:12:00]** badly for you when you face a terrible

**[00:12:02]** tragedy in your own personal life or in

**[00:12:05]** your familial life or perhaps even in

**[00:12:07]** the life of your community when things

**[00:12:08]** come crowding in at you too quickly in

**[00:12:11]** the case of a death in the family or a

**[00:12:13]** terrible illness or the collapse of a

**[00:12:14]** dream or any of the things that can flip

**[00:12:17]** your world upside down is how do you

**[00:12:19]** cope with that and that chapter

**[00:12:23]** contains discussion of the necessity of

**[00:12:26]** narrowing your time frame you know

**[00:12:28]** because sometimes the right way to look

**[00:12:30]** at the world is across years and

**[00:12:32]** sometimes it's across months and when

**[00:12:35]** things are more out of control perhaps

**[00:12:36]** it's across days and when things are

**[00:12:39]** really when you're really up against the

**[00:12:41]** wall it's across hours or even minutes

# Full Text (without timestamps)

is stand up straight with your shoulders back and Rule two is treat yourself like you're someone responsible for helping and number three which is very tightly associated with number two there are sort of variations on a theme is make friends with those people who want the best for you by the way these last two rules aren't injunctions designed to make your life easier they're actually injunctions designed to make your life more difficult kirkgard said at one point that his role in life given that everything was proceeding to become easier and easier in all possible ways that there would come a time when people would cry out for difficulty and so that's partly how he envisioned his role in the world interestingly enough as a universal benefactor of mankind who would strive to do nothing other than to make life more difficult for everyone right and so rule 2 and three are like that because treat yourself as as if you're someone responsible for helping isn't the same as be nice to yourself it's not that and to associate with people who want the best for you means that they get to demand the best from you and that's also not an easy thing rule four is compare yourself to who you were yesterday and not to who someone else is today and that's an injunction about Envy you need things that are above you because you need to do something worthwhile with your life you need something to aim at at but one of the consequences of that is that you can become envious of people that you believe have attained more in a deserved or undeserved Manner and that can make you bitter and so it's much better to compare yourself to yourself and to use yourself as the target for improvement and comparison rule five is don't let your children do anything that makes you dislike them and the rule of thumb there is if you dislike them then other people will and it's a bad idea to allow your children to act in a way that makes other children dislike them or adults dislike them given that they're going to have to deal with children and they're going to have to deal with adults so your primary responsibility as a parent is to help your child learn how to behave so that the social World opens up its arms to them and welcomes them at every level and you've done your job if you can manage that and it's not a simple thing to do rule six is put your house in perfect order before you criticize the world and that's not take no action for others until you have your act together that isn't what the rule means it means that bind your ambition with humility and work on what's right in front of you that you will suffer for if you get wrong before you engage in the large scale transformation of other people rule s is do what is Meaningful and not what is expedient and I would say in some sense that's the core ethos of the book not exactly because rule 8 which is tell the truth or at least don't lie is a necessary conjunction to that or a necessary additional element because I don't think that you can pursue what is Meaningful without telling the truth and the reason for that is if you don't tell the truth or let's say if you lie which is an easier way to think about it you corrupt the mechanisms the in instinctual mechanisms that manifest themselves as meaning and then you can't trust them and that's a very bad idea so the fundamental reason to not lie is because you corrupt your own perceptions if you lie and when you corrupt your own perceptions then you can't rely on yourself and if you can't rely on yourself then well good luck to you because what are you going to rely on in the absence of your own judgment you've got nothing if you if you lose that rule 8 is as I said tell the truth or don't or at least don't lie rule nine assume that the person that you're listening to knows something you don't and that's not so much a mark of respect for the person although it is that it's a mark of recognition of your own unbearable ignorance one of the things you have to do in life you have to decide what's more important what you know or what you don't know first of all there's a lot of what you don't know and so if you make friends with that if you decide that's important then well that's a good thing because you're going to be surrounded by what you don't know your entire life and so if you're appreciative of that then that's going to make things go better for you but the other element of that is well why should you be appreciative of what you don't know and the answer to that is well you shouldn't if your life is absolutely perfect in every way you have exactly what you need and want you've put everything in order around you then what you know is sufficient but if you believe that things could still be put right around you in your own personal life and with regard to the effect that you have on other people then obviously what you don't yet know is more important than what you do know and you should be paying attention to find out what you don't know at every possible moment and if you're fortunate when you have a conversation with someone and you're actually interested in what they say then even if they're not very good at communicating even if they're awkward or even if they display a certain amount of enmity towards you there's always the possibility that they might tell you something you don't know in which case you can walk away from the conversation less ignorant and corrupt than you were when you started the conversation and if your life isn't everything that you would like it to be then being slightly less ignorant and corrupt is probably a good thing and so rule 10 is be precise in your speech and that's that's an observation I would say that's a variant of a new testament injunction which is is or maybe a description of the nature of the world which is knock and the door will open and ask and you will receive which is a very strange Theory let's say but which I would say is far more in accordance with what we know about the psychology of perception let's say than you might imagine because it is the case that you don't get what you don't aim at you might get what you do aim at and your aim might get better as you aim as well which is something to consider if you specify the nature of the actually if you specify the nature of the being that you want to bring into being then you radically increase the probability that that's what will occur and of course you all know that because you regard yourself at least to some degree as active creative agents right your fundamental attitude towards yourself at least in the manner that you act towards yourself is that you wake up in the morning and you have a landscape of possibilities that lay themselves open to you and you make choices between those possibilities and determine in consequence how the world is going to manifest itself so you confront a field of potential that's a good way of thinking about it and through your choices you determine which elements of that potential are going to concretize themselves into the real world and you are very unhappy with yourself if you don't do that properly and you're very unhappy with other people if they don't do that properly and you're very unhappy with other people if they don't treat you like that's what you're like because part of what you demand from people let's say in terms of sheer civility is that they act towards you as if you're the Locust of voluntary choice in a world of potential and you up braid each other for that as well if you have children and parents your parents will say to you if you're fortunate you're not living up to your potential which is actually a compliment in a sense even though it's also a judgment and the compliment is I know perfectly well that you could be more than you are and you'll hang your head if you have any sense and you'll think like you think in relationship to your own conscience that yes I have a lot of potential that I'm not fully realizing and that actually constitutes a transgression against the good and I don't I don't think I've ever met anyone who doesn't believe that if you if you have a reasonable conversation with them it just seems self-evident I mean maybe now and then you meet someone who's narcissistically self-satisfied but then they're narcissistic and that's not good that as a as a medium to long-term strategy that's a catastrophe that ends in disaster you know it's a shortterm it protects people but long term it's not good in the least and of course other people don't appreciate it as well rule 11 is don't bother children when they're skateboarding and that's actually a a discussion of courage of encouragement more specifically because I've I've been trying to understand for example what role parents play in the lives of their children and I would say this is a role that is of fundamental importance as well as attempting to guide your children so that they act in a socially desirable manner so that the world opens itself up to them you also want to encourage them which is not the same as Sheltering them it's not the same at all and to encourage someone is to say something like or to act out something like look kid the world's already difficult because the world isn't easy for children any more than it's easy for adults that the difficulties are they're not the same they're child-size difficulties but they're still difficulties the world is a very hard place and it's a bitter place in many ways and it's not only a hard and bitter place it's also touched with betrayal and malevolence and that's the fundamental bottom line but there's some something in you that is capable of taking that full on and transcending it and that's encouragement you say well as difficult as things are you're up to the challenge and to interfere with children when they're skateboarding for example when they're doing let's say inadvisably dangerous things which kids of course do if they're skateboarding to interfere with that is to interfere with the child's willingness to voluntarily expose themselves to the risks that they need to expose themselves to in order to develop the sort of competence that allows them to thrive in a world they cannot be sheltered from and so to interfere with children when they're taking necessary risks is not love or empathy but cowardice on the part of parents and it's deeply damaging to children and I can tell you as a clinical psychologist just I've never had a client come to my office in all the hundreds of encounters I've had with people in my office I've never had a client say my parents made me too independent that hasn't happened once right now my parents made me too dependent or I conspired with my parents to perpetuate my dependence that happened all the time so there's a rule of thumb which I think is a good one which I believe is often applied in nursing homes by people who work in nursing homes which is of course a very difficult job and the rule is do not do anything for anyone they can do for themselves and the reason for that is that it's a form of theft rule 12 is pet aat when you encounter one on the street and it's a oddly enough a meditation on fragility it's a discussion of what you do when you don't know what to do and that's really when things have gone badly for you when you face a terrible tragedy in your own personal life or in your familial life or perhaps even in the life of your community when things come crowding in at you too quickly in the case of a death in the family or a terrible illness or the collapse of a dream or any of the things that can flip your world upside down is how do you cope with that and that chapter contains discussion of the necessity of narrowing your time frame you know because sometimes the right way to look at the world is across years and sometimes it's across months and when things are more out of control perhaps it's across days and when things are really when you're really up against the wall it's across hours or even minutes