Transcript: WORK HARD IN SILENCE - Jordan Peterson (Best Motivational Speech)

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**[00:00:00]** what does my average daily schedule

**[00:00:02]** consist of oh that's fairly

**[00:00:03]** straightforward I get up around

**[00:00:05]** somewhere between 6:00 and 8 and then I

**[00:00:08]** work till 10 as as hard as I can flat

**[00:00:11]** out every single day so and I've been

**[00:00:14]** doing that for with very little

**[00:00:17]** variation although it's been much more

**[00:00:18]** extreme in the last year for like since

**[00:00:20]** 1985 like I work probably well I work I

**[00:00:24]** would say 14 hours a day at least 14

**[00:00:28]** hours a day and so that's about 100

**[00:00:30]** hours a week and uh the time that I

**[00:00:33]** don't do that I spend with friends and

**[00:00:36]** but mostly with my family and so um yeah

**[00:00:39]** and I work as efficiently as I possibly

**[00:00:42]** can I'm always trying to do everything I

**[00:00:44]** can as fast as I possibly can and I'm

**[00:00:47]** accustomed to that because like I said

**[00:00:48]** I've been doing it for I've been doing

**[00:00:50]** it for 30 years so that's my daily

**[00:00:53]** schedule and and I don't know even what

**[00:00:55]** I would do if I didn't do that um I I

**[00:00:58]** have this Cottage that I go to although

**[00:00:59]** I generally spend time writing up there

**[00:01:01]** and I go swimming with my wife and we go

**[00:01:03]** canoeing and and I can take a break in

**[00:01:06]** that way but most of the time if I take

**[00:01:09]** a break even up at the cottage generally

**[00:01:11]** what I do is like carpentry and fix the

**[00:01:13]** place up and I don't like to be

**[00:01:15]** unoccupied I have to be occupied doing

**[00:01:17]** something

**[00:01:19]** productive all the time because

**[00:01:21]** otherwise I'm not pleased with myself

**[00:01:23]** and so and you know I decided a long

**[00:01:25]** time ago that I was going to try to live

**[00:01:26]** a hyper efficient and Hyper productive

**[00:01:28]** life and so it's been a challenge I it's

**[00:01:30]** an enjoyable thing for me to some degree

**[00:01:32]** because I'm very interested in trying to

**[00:01:34]** figure out how much I can possibly do in

**[00:01:36]** the shortest period of time all the

**[00:01:40]** time it's it's unbelievable the degree

**[00:01:43]** to which our sanity depends on a

**[00:01:45]** functioning sociological structure and

**[00:01:47]** and here's why well first of all you

**[00:01:50]** kind of need to know what to do every

**[00:01:52]** day you have to have a routine because

**[00:01:54]** you're an animal you know and you know

**[00:01:55]** if you have a dog or a cat dogs are a

**[00:01:58]** really good example of this dogs like

**[00:01:59]** routin

**[00:02:00]** they like to be walked the number of

**[00:02:01]** times a day that they're supposed to be

**[00:02:03]** walked and they get quite sick very

**[00:02:05]** rapidly if you don't if you don't

**[00:02:08]** routinize their their days children are

**[00:02:10]** exactly the same way now you can overdo

**[00:02:12]** it right but still you know you need to

**[00:02:14]** know approximately when you should get

**[00:02:16]** up should be approximately the same

**[00:02:18]** every day you need to know approximately

**[00:02:20]** you're going when you're going to eat

**[00:02:21]** you need to know what you're going to

**[00:02:23]** eat you need to know who you're going to

**[00:02:24]** eat with you need to know where to buy

**[00:02:26]** your food it's like 80% of your life 70%

**[00:02:29]** of your life something like that

**[00:02:31]** consists of those things that you do

**[00:02:34]** every single day that you repeat well so

**[00:02:36]** you need structure you need

**[00:02:38]** predictability and you need more of it

**[00:02:39]** than you think just to keep you sane now

**[00:02:43]** if you're lucky and and maybe a bit odd

**[00:02:46]** you can deviate 5% from the norm or 10%

**[00:02:50]** from the norm or something like that

**[00:02:52]** carefully and cautiously as long as the

**[00:02:54]** rest of you is all well ordered in a

**[00:02:56]** normative manner you might be able to

**[00:02:58]** get away with that and you might be able

**[00:02:59]** to sustain across time and people might

**[00:03:01]** be able to tolerate you if you do it or

**[00:03:03]** maybe you'll get really lucky and you

**[00:03:05]** happen to be creative but reasonably

**[00:03:06]** well put together and people will

**[00:03:08]** actually be happy that there's something

**[00:03:10]** idiosyncratic and unique about you but

**[00:03:12]** even under those circumstances mostly

**[00:03:14]** what you want is to have a routine

**[00:03:17]** that's disciplined it's predictable and

**[00:03:19]** bloody well stick to it you're going to

**[00:03:21]** be way healthier and happier and serer

**[00:03:24]** if you do that and then the other thing

**[00:03:26]** that you need because this is one of the

**[00:03:28]** things the psychoanalyst got wrong I

**[00:03:30]** think is that they overestimated the

**[00:03:32]** degree to which sanity was a consequence

**[00:03:35]** of internal of being properly structured

**[00:03:38]** internally you know because from the

**[00:03:40]** psychoanalytic point of view you're sort

**[00:03:42]** of an ego and that ego is inside you and

**[00:03:44]** of course it rests on an unconscious

**[00:03:46]** structure but the purpose of psycho

**[00:03:48]** analysis is to sort out that unconscious

**[00:03:50]** structure and the ego on top of it and

**[00:03:52]** to make you a fully functioning and

**[00:03:54]** autonomous individual but there's a

**[00:03:57]** problem with that because

**[00:04:00]** the reason that you're sane as a fully

**[00:04:03]** functional and autonomous human being

**[00:04:05]** isn't because you've organized your

**[00:04:07]** psyche even though that's important the

**[00:04:09]** reason that you're sane if you're a if

**[00:04:12]** you have a well organized unconscious

**[00:04:14]** and ego is because other people can

**[00:04:16]** tolerate having you around for

**[00:04:18]** reasonably extensive periods of time and

**[00:04:20]** will cuff you across the back of the

**[00:04:22]** head every time you do something so

**[00:04:23]** stupid that people will dislike you

**[00:04:25]** permanently if you continue and so what

**[00:04:28]** people are doing to each other other all

**[00:04:30]** the time just nonstop is broadcasting

**[00:04:34]** sanity signals back and forth right it's

**[00:04:36]** like you smile at people if they're well

**[00:04:39]** if they're not not only behaving

**[00:04:40]** properly but behaving in a way that you

**[00:04:42]** would like to see them continue to

**[00:04:44]** behave you frown at them if they're not

**[00:04:46]** you ignore them if they're not you shun

**[00:04:48]** them you you roll your eyes at them you

**[00:04:50]** manifest a disgust face you don't listen

**[00:04:52]** to them you interrupt them you won't

**[00:04:54]** cooperate with them you won't compete

**[00:04:55]** with them it's like you're blasting

**[00:04:57]** signals at other people about how to

**[00:04:59]** regulate their Behavior so frequently

**[00:05:02]** well it just makes up all of your social

**[00:05:04]** interaction that's why we face each

**[00:05:06]** other and we have emotional displays on

**[00:05:08]** our face and we're looking at each

**[00:05:09]** other's eyes and we know exactly we know

**[00:05:12]** as much as we can about what's going on

**[00:05:13]** with each other given that we don't have

**[00:05:15]** immediate access to the contents of

**[00:05:17]** their Consciousness and so partly what

**[00:05:19]** you're doing with your routine is

**[00:05:21]** establishing yourself as a credible

**[00:05:24]** reliable trustworthy potentially

**[00:05:26]** interesting human being who isn't going

**[00:05:28]** to do anything to erratic at any moment

**[00:05:31]** and everyone else is around there

**[00:05:33]** capping you into shape making sure that

**[00:05:34]** that's exactly what you are and that's

**[00:05:37]** how you stay sane and so what happens to

**[00:05:38]** people too if they don't have a routine

**[00:05:41]** and they get isolated is they start to

**[00:05:42]** drift and they drift badly because the

**[00:05:45]** world is too complicated for you to keep

**[00:05:48]** it organized all by yourself you just

**[00:05:51]** cannot do it so a lot of our so we

**[00:05:54]** Outsource the problem of sanity and it's

**[00:05:57]** very intelligent that we Outsource the

**[00:05:59]** problem of sanity

**[00:06:00]** because sanity is an impossibly complex

**[00:06:03]** problem and so the way that we manage

**[00:06:06]** the incredibly complex problem is we

**[00:06:08]** have a very large number of brains

**[00:06:11]** working simultaneously on the problem

**[00:06:13]** all the

**[00:06:16]** time and that efficiency thing is really

**[00:06:19]** fun if you guys who are listening are

**[00:06:20]** out for a challenge like one of the

**[00:06:22]** things that you can I think this

**[00:06:24]** heightens the meaning in your life is to

**[00:06:25]** try to do difficult things right aim

**[00:06:28]** high don't Aim so damn High you can't

**[00:06:31]** manage it and make sure you break down

**[00:06:33]** your aims into reasonably attainable

**[00:06:35]** subg goals but you want to aim high and

**[00:06:37]** then you want to see how hyper efficient

**[00:06:39]** you can get that's a great thing to do

**[00:06:41]** in your early 20s is to see okay like

**[00:06:44]** discipline yourself you think okay how

**[00:06:46]** much work can I do if I load myself

**[00:06:48]** right to the maximum how far do I how

**[00:06:51]** far can I work how hard can I work until

**[00:06:53]** I exhaust myself and then you back off

**[00:06:56]** obviously because the optimal amount of

**[00:06:58]** working productive engagement let's say

**[00:07:01]** is that which is sustainable across

**[00:07:03]** decades so you have to you have to learn

**[00:07:05]** that but you don't learn that without

**[00:07:07]** stretching yourself to your limits to

**[00:07:08]** begin with and you know if your life

**[00:07:10]** isn't everything it could be and if

**[00:07:12]** you're suffering from an excess of

**[00:07:13]** meaninglessness well it means you're not

**[00:07:15]** oriented in the world of Chaos and Order

**[00:07:17]** properly it's like you could learn to

**[00:07:19]** discipline yourself look figure out what

**[00:07:22]** figure out what it is that you need to

**[00:07:23]** do and that you want to do and then see

**[00:07:25]** how efficient you can get because one of

**[00:07:27]** the things that's quite fun is to figure

**[00:07:29]** out if you have a task I always tell my

**[00:07:31]** graduate students this if they're doing

**[00:07:32]** an experiment too if you have a task

**[00:07:35]** that you have to do it's really

**[00:07:36]** interesting to spend a few minutes

**[00:07:39]** sometimes hours depending on how long

**[00:07:40]** the task is see if you can figure out

**[00:07:42]** how to do it from from five to 10 times

**[00:07:45]** faster it means you'll have to rearrange

**[00:07:47]** the way you think about it but you can

**[00:07:48]** often do it and that's how extremely

**[00:07:50]** productive people get so hyper efficient

**[00:08:04]** Pinocchio was transformed into a victim

**[00:08:06]** and he's offered this he's offered this

**[00:08:09]** identity and he takes it now it's partly

**[00:08:12]** because he's deceived and manipulated

**[00:08:14]** but it's also partly because the fox

**[00:08:16]** offers him the abandonment of

**[00:08:19]** responsibility as payment for as payment

**[00:08:23]** for adopting the victim identity so this

**[00:08:26]** is where his own lack of morality let

**[00:08:29]** say because this is all about

**[00:08:30]** Pinocchio's development as a character

**[00:08:33]** plays a role in his

**[00:08:35]** demise

**[00:08:36]** so if I'm a victim then everyone else

**[00:08:39]** owes me something and I don't have to

**[00:08:41]** take any responsibility and so one of

**[00:08:43]** the things I've wondered here's

**[00:08:45]** something to think

**[00:08:46]** about it might be that the sense of

**[00:08:49]** meaning that life can provide to you is

**[00:08:51]** proportionate to the amount of

**[00:08:52]** responsibility you decide to take on

**[00:08:55]** that that'd be very strange if it was

**[00:08:57]** the case you know because responsibility

**[00:08:58]** of course is a kind of weight obviously

**[00:09:01]** and it's difficult to take on

**[00:09:02]** responsibility but if any positive

**[00:09:06]** emotion that you feel and your control

**[00:09:08]** of anxiety and the control over pain is

**[00:09:12]** dependent on the activation of these

**[00:09:14]** systems that watch you move towards a

**[00:09:16]** desired goal then the more complete and

**[00:09:19]** weighty the goal is the more kick

**[00:09:22]** there's going to be in the observation

**[00:09:24]** that you're moving towards it and you

**[00:09:26]** know you kind of already know this

**[00:09:28]** because you'll you'll have observed in

**[00:09:30]** your own life that when you're engaged

**[00:09:31]** in something that you believe

**[00:09:34]** in that the time passes properly you

**[00:09:38]** know you can see this even if you're

**[00:09:40]** maybe you're reading a paper and it's

**[00:09:42]** actually related in some intelligible

**[00:09:44]** manner to something that you want to

**[00:09:46]** learn so even though it's difficult you

**[00:09:49]** get engaged in it you can remember it

**[00:09:50]** better you can process it better and you

**[00:09:53]** don't you're not so likely to fall

**[00:09:54]** asleep and you're not so likely to want

**[00:09:56]** to find distractions all of that you can

**[00:09:58]** get into it

**[00:10:00]** and it would be very interesting if that

**[00:10:02]** was proportionate to the degree of

**[00:10:03]** responsibility that you're willing to

**[00:10:05]** shoulder and I I think you can make a

**[00:10:06]** strong case for that I've also often

**[00:10:09]** wondered imagine you could offer people

**[00:10:11]** a choice here's the choice you could say

**[00:10:15]** well your life isn't meaningful the

**[00:10:17]** nihilists have got it right there's no

**[00:10:19]** meaning in your life and because of that

**[00:10:21]** there's no reason for you to accept any

**[00:10:23]** responsibility so you can live a

**[00:10:26]** responsibility free life and maybe one

**[00:10:28]** of impuls of pleasure seeking but a

**[00:10:30]** responsibility free life but the price

**[00:10:32]** you pay is that it doesn't get to be

**[00:10:34]** meaningful or you could say to someone

**[00:10:36]** no we're going to do the opposite we're

**[00:10:38]** going to say you can live a meaningful

**[00:10:39]** life but it's only going to be as

**[00:10:42]** meaningful as the amount of

**[00:10:43]** responsibility that you're willing to

**[00:10:45]** bear and then you might say well what

**[00:10:47]** would people choose because everybody

**[00:10:50]** also always makes noises about wanting

**[00:10:52]** to have a meaningful life but if the

**[00:10:54]** price you pay for that is the adoption

**[00:10:56]** of responsibility then it's not so

**[00:10:57]** obvious that people would choose meaning

**[00:10:59]** over you know over pointless

**[00:11:04]** Pursuits if they had to if the benefit

**[00:11:07]** they got for choosing the pointless

**[00:11:08]** Pursuits was that they really didn't

**[00:11:09]** have to care about anything they ever

**[00:11:12]** did right there's no responsibility and

**[00:11:14]** that's really what pinio has offered and

**[00:11:16]** that's what The Coachman offers him and

**[00:11:17]** that's interesting

**[00:11:20]** because you know so far it's been The

**[00:11:22]** Fox and the cat and they're kind of two-

**[00:11:24]** bit hoods and so the pathological

**[00:11:27]** pathway that they offer Pinocchio is not

**[00:11:29]** the worst of the pathological Pathways

**[00:11:32]** but here at least as far as the

**[00:11:34]** imagination the collective imagination

**[00:11:36]** that created this movie is concerned is

**[00:11:37]** this is where you get to the most

**[00:11:39]** pathological form of let's call it

**[00:11:42]** Temptation and that's the temptation to

**[00:11:44]** engage

**[00:11:45]** in to abandon responsibility and to

**[00:11:48]** engage in impulsive pleasure

**[00:11:52]** seeking short-term pleasure seeking

# Full Text (without timestamps)

what does my average daily schedule consist of oh that's fairly straightforward I get up around somewhere between 6:00 and 8 and then I work till 10 as as hard as I can flat out every single day so and I've been doing that for with very little variation although it's been much more extreme in the last year for like since 1985 like I work probably well I work I would say 14 hours a day at least 14 hours a day and so that's about 100 hours a week and uh the time that I don't do that I spend with friends and but mostly with my family and so um yeah and I work as efficiently as I possibly can I'm always trying to do everything I can as fast as I possibly can and I'm accustomed to that because like I said I've been doing it for I've been doing it for 30 years so that's my daily schedule and and I don't know even what I would do if I didn't do that um I I have this Cottage that I go to although I generally spend time writing up there and I go swimming with my wife and we go canoeing and and I can take a break in that way but most of the time if I take a break even up at the cottage generally what I do is like carpentry and fix the place up and I don't like to be unoccupied I have to be occupied doing something productive all the time because otherwise I'm not pleased with myself and so and you know I decided a long time ago that I was going to try to live a hyper efficient and Hyper productive life and so it's been a challenge I it's an enjoyable thing for me to some degree because I'm very interested in trying to figure out how much I can possibly do in the shortest period of time all the time it's it's unbelievable the degree to which our sanity depends on a functioning sociological structure and and here's why well first of all you kind of need to know what to do every day you have to have a routine because you're an animal you know and you know if you have a dog or a cat dogs are a really good example of this dogs like routin they like to be walked the number of times a day that they're supposed to be walked and they get quite sick very rapidly if you don't if you don't routinize their their days children are exactly the same way now you can overdo it right but still you know you need to know approximately when you should get up should be approximately the same every day you need to know approximately you're going when you're going to eat you need to know what you're going to eat you need to know who you're going to eat with you need to know where to buy your food it's like 80% of your life 70% of your life something like that consists of those things that you do every single day that you repeat well so you need structure you need predictability and you need more of it than you think just to keep you sane now if you're lucky and and maybe a bit odd you can deviate 5% from the norm or 10% from the norm or something like that carefully and cautiously as long as the rest of you is all well ordered in a normative manner you might be able to get away with that and you might be able to sustain across time and people might be able to tolerate you if you do it or maybe you'll get really lucky and you happen to be creative but reasonably well put together and people will actually be happy that there's something idiosyncratic and unique about you but even under those circumstances mostly what you want is to have a routine that's disciplined it's predictable and bloody well stick to it you're going to be way healthier and happier and serer if you do that and then the other thing that you need because this is one of the things the psychoanalyst got wrong I think is that they overestimated the degree to which sanity was a consequence of internal of being properly structured internally you know because from the psychoanalytic point of view you're sort of an ego and that ego is inside you and of course it rests on an unconscious structure but the purpose of psycho analysis is to sort out that unconscious structure and the ego on top of it and to make you a fully functioning and autonomous individual but there's a problem with that because the reason that you're sane as a fully functional and autonomous human being isn't because you've organized your psyche even though that's important the reason that you're sane if you're a if you have a well organized unconscious and ego is because other people can tolerate having you around for reasonably extensive periods of time and will cuff you across the back of the head every time you do something so stupid that people will dislike you permanently if you continue and so what people are doing to each other other all the time just nonstop is broadcasting sanity signals back and forth right it's like you smile at people if they're well if they're not not only behaving properly but behaving in a way that you would like to see them continue to behave you frown at them if they're not you ignore them if they're not you shun them you you roll your eyes at them you manifest a disgust face you don't listen to them you interrupt them you won't cooperate with them you won't compete with them it's like you're blasting signals at other people about how to regulate their Behavior so frequently well it just makes up all of your social interaction that's why we face each other and we have emotional displays on our face and we're looking at each other's eyes and we know exactly we know as much as we can about what's going on with each other given that we don't have immediate access to the contents of their Consciousness and so partly what you're doing with your routine is establishing yourself as a credible reliable trustworthy potentially interesting human being who isn't going to do anything to erratic at any moment and everyone else is around there capping you into shape making sure that that's exactly what you are and that's how you stay sane and so what happens to people too if they don't have a routine and they get isolated is they start to drift and they drift badly because the world is too complicated for you to keep it organized all by yourself you just cannot do it so a lot of our so we Outsource the problem of sanity and it's very intelligent that we Outsource the problem of sanity because sanity is an impossibly complex problem and so the way that we manage the incredibly complex problem is we have a very large number of brains working simultaneously on the problem all the time and that efficiency thing is really fun if you guys who are listening are out for a challenge like one of the things that you can I think this heightens the meaning in your life is to try to do difficult things right aim high don't Aim so damn High you can't manage it and make sure you break down your aims into reasonably attainable subg goals but you want to aim high and then you want to see how hyper efficient you can get that's a great thing to do in your early 20s is to see okay like discipline yourself you think okay how much work can I do if I load myself right to the maximum how far do I how far can I work how hard can I work until I exhaust myself and then you back off obviously because the optimal amount of working productive engagement let's say is that which is sustainable across decades so you have to you have to learn that but you don't learn that without stretching yourself to your limits to begin with and you know if your life isn't everything it could be and if you're suffering from an excess of meaninglessness well it means you're not oriented in the world of Chaos and Order properly it's like you could learn to discipline yourself look figure out what figure out what it is that you need to do and that you want to do and then see how efficient you can get because one of the things that's quite fun is to figure out if you have a task I always tell my graduate students this if they're doing an experiment too if you have a task that you have to do it's really interesting to spend a few minutes sometimes hours depending on how long the task is see if you can figure out how to do it from from five to 10 times faster it means you'll have to rearrange the way you think about it but you can often do it and that's how extremely productive people get so hyper efficient Pinocchio was transformed into a victim and he's offered this he's offered this identity and he takes it now it's partly because he's deceived and manipulated but it's also partly because the fox offers him the abandonment of responsibility as payment for as payment for adopting the victim identity so this is where his own lack of morality let say because this is all about Pinocchio's development as a character plays a role in his demise so if I'm a victim then everyone else owes me something and I don't have to take any responsibility and so one of the things I've wondered here's something to think about it might be that the sense of meaning that life can provide to you is proportionate to the amount of responsibility you decide to take on that that'd be very strange if it was the case you know because responsibility of course is a kind of weight obviously and it's difficult to take on responsibility but if any positive emotion that you feel and your control of anxiety and the control over pain is dependent on the activation of these systems that watch you move towards a desired goal then the more complete and weighty the goal is the more kick there's going to be in the observation that you're moving towards it and you know you kind of already know this because you'll you'll have observed in your own life that when you're engaged in something that you believe in that the time passes properly you know you can see this even if you're maybe you're reading a paper and it's actually related in some intelligible manner to something that you want to learn so even though it's difficult you get engaged in it you can remember it better you can process it better and you don't you're not so likely to fall asleep and you're not so likely to want to find distractions all of that you can get into it and it would be very interesting if that was proportionate to the degree of responsibility that you're willing to shoulder and I I think you can make a strong case for that I've also often wondered imagine you could offer people a choice here's the choice you could say well your life isn't meaningful the nihilists have got it right there's no meaning in your life and because of that there's no reason for you to accept any responsibility so you can live a responsibility free life and maybe one of impuls of pleasure seeking but a responsibility free life but the price you pay is that it doesn't get to be meaningful or you could say to someone no we're going to do the opposite we're going to say you can live a meaningful life but it's only going to be as meaningful as the amount of responsibility that you're willing to bear and then you might say well what would people choose because everybody also always makes noises about wanting to have a meaningful life but if the price you pay for that is the adoption of responsibility then it's not so obvious that people would choose meaning over you know over pointless Pursuits if they had to if the benefit they got for choosing the pointless Pursuits was that they really didn't have to care about anything they ever did right there's no responsibility and that's really what pinio has offered and that's what The Coachman offers him and that's interesting because you know so far it's been The Fox and the cat and they're kind of two- bit hoods and so the pathological pathway that they offer Pinocchio is not the worst of the pathological Pathways but here at least as far as the imagination the collective imagination that created this movie is concerned is this is where you get to the most pathological form of let's call it Temptation and that's the temptation to engage in to abandon responsibility and to engage in impulsive pleasure seeking short-term pleasure seeking