

**Do something  
important with  
your life!**



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I started to pay very careful attention to what I was saying. I don't know if that happened voluntarily or involuntarily.

But *I could feel a sort of split developing in my psyche*, and I've actually had students tell me the same thing that has happened to them after they listened to some of the material that I'd been describing to all of you.

But split into two, and *one part was the, let's say, the old me* that was talking a lot and that liked to argue and that liked ideas.



And there was *another part that was watching that part*, just with its eyes open, and neutrally judging, and the part that was neutrally judging was watching the part that was talking and going: "That isn't your idea". "You don't really believe that", "You don't really know what you're talking about". "That isn't true".

And I thought that's really interesting. So now and that was happening to like 95% of what I was saying.

Then I didn't really know what to do. I thought okay, this is strange. So *maybe I've fragmented and that's just not a good thing at all*. I mean, it wasn't like I was hearing voices or anything like that. I mean, it wasn't like that.



It was... well, people have multiple parts. So then, I had this weird conundrum is like well *which of those two things are me*.

Is it the part that's listening and saying: "No, that's rubbish, that's a lie". "That's..." "You're doing that to impress people", "You're just trying to win the argument"... you know?

Was that me or was the part that was going about my normal verbal business me? And I didn't know *but I decided I would go with the critic*.

And then *what I tried to do*, what I learned to do — was to *stop saying things that made me weak*.



I'm still trying to do that because I'm always feeling when I talk, whether or not the words that I'm saying are either making me align or making me come apart.

And I think the alignment, I really do think the alignment, *I think alignment is the right way of conceptualizing it* because I think *if you say things that are as true as you can say them, let's say.*

Then, they come out of the depths inside of you, because we don't know where thoughts come from. We don't know how far down into your substructure the thoughts emerge.



*We don't know what processes of physiological alignment are necessary for you to speak from the core of your being.*

We don't understand any of that, we don't even conceptualize that, but I believe that you can feel that.

I learned some of that from reading Carl Rogers by the way, who's a great clinician because he talked about mental health in part as a coherence between the spiritual, or the or the abstract, and the physical that the two things were aligned and there's a lot of idea of alignment in psychoanalytic and clinical thinking.



But anyway, I decided that I would start practicing not saying things that would make me weak.

*And what happened was that I had to stop saying almost everything that I was saying, I would say 95% of it. It's a hell of a shock to wake up and realize that, you're mostly deadwood!*

**It's a shock!** You know and you might think: "Well, do you really want all of that to burn off?" But there's nothing left, *but a little husk 5% of you.* It's like, well, *if that 5% is solid then, maybe that's exactly what you want to have happened.*



Well, so I told you that story is an elaboration of this line: *"And God saw that the wickedness of man was great in the Earth and that every imagination of the thoughts of his heart was only evil continually."*

Its a question worth asking: **"Just exactly what are your motives?"**

Well, you know, maybe they're purer than mine were and it's certainly possible *I don't think that I'm naturally a particularly good person.* I think I have to work at it very very hard, and I don't necessarily think that everyone is like that.

But *some people are worse than that, and everyone's like that to some degree.*

So it's worth thinking about. Just how much trouble are you trying to cause?





You know and the other thing you might think about is that, if you're not doing something important with your life, by your own definition — because that's the game that we're playing — you get to define the terms, at least, initially.

*Maybe you're prone to cause trouble just because you don't have anything better to do. Because at least, trouble is more interesting than boring!*

You know that's something you learn if you read Dostoyevsky. Dostoyevsky knew that extraordinarily well, and so, *if you're not doing something if you're not pushing yourself to the limits of your capacity, then you have plenty of leftover willpower, energy, and resources to devote to causing interesting trouble.*



Also, I would say this is also an archetypal scenario: *God saw that the wickedness of man was great in the earth and that every imagination of the thoughts of his heart was only evil continually.*

**That's something to meditate on.**

*And it's not self-destructive because what it is is an attempt to, it's like the diagnosis of an illness. It's like if that does happen to be the case for you or to some degree, maybe it's only 10% of you or something or maybe it's 90%.*



Well then, coming to terms of that is excellent because *then maybe you can stop doing it, and what would be the downside to that?*

*You'd have to give up your resentment, obviously, and your hatred and all of that, and that's really annoying because those emotions are very, they're easy to engage in, and they're engaging, and they have this feeling of self-righteousness with them. That goes along with them.*

But you're not doing this in order to put yourself down, **you're doing this in order to separate the wheat from the chaff and to leave everything that you don't have to be behind.**



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