

10_14_26 Talk*

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Rick Hanson: [00:00:00] So I'd like to explore with you how to fill yourself up today with important experiences and psychological nutrients that were unfortunately either missing or kind of a really thin soup when you were younger or even as an adult. And place this, this idea of filling up That which has been missing and I'm going to locate this in fundamental Buddhist practice.

Rick Hanson: [00:00:35] So to begin I want to give a full acknowledgement to Stephen Batchelor a very longtime practitioner and student of both Tibetan Buddhism and Zen Buddhism Koreans and especially and Theravadan, you know early Buddhism and Among Stephen's many contributions has been the notion of reordering the Four Noble Truths You probably know that these are typically presented in the order of the first one is the existence of dukkha. It's a word I'll come back to later. Routinely and mistakenly translated as suffering, perhaps better translated as Tony Sarabiku does as stress. So part of life includes things that are stressful.

Rick Hanson: [00:01:20] Okay, then we have the second noble truth of craving, broadly stated, third noble truth of cessation, the cessation of craving and less suffering. And then the fourth noble truth of the eightfold path. That's the routine sequence. Stephen looked at that and said, you know, let's consider doing this in a different way. And let's make the second noble truth first.

Rick Hanson: [00:01:46] So we begin with the reality that as human animals, we crave. We crave the continuing of pleasure and we crave the ending of pain. We crave them going away when we don't want them, and we crave them coming back when we do. We want those things, and in the wanting, and the intensity, and the contraction around it, we create the second noble truth of painful, difficult suffering.

Rick Hanson: [00:02:24] And then we have the reordering of the fourth noble truth as the third. So even though our craving creates suffering and harms for ourselves and others, there is a path, the eightfold path, that will reduce those cravings and reduce that suffering and harm, leading to the cessation, ultimately, of all trouble in the mind and the highest happiness, which is peace. So you follow the sequence. And I want to make a really important point in passing, which is that the word dukkha can be understood in two ways. There is on the one hand, three characteristics of living. This is not a complete list. There is more than these three as characteristics of existence, but they are fundamental characteristics of existence. I think you'll agree. Impermanence, things keep changing. Most things keep change. We're not so sure about the speed of light, but. Stuff like that.

Rick Hanson: [00:03:24] But anyway, most things keep changing. Certainly our experiences keep changing, then we have interconnectedness, interbeing, such that everything is made of parts that are connected and changing and therefore nothing has absolute self-existence, absolute self causing in the realm of conditional reality. All that is subject to conditional arising, conditioned arising is also subject to passing and thus empty of absolute existence, including, da-da-da, the apparent self, okay? That's... Pretty clearly true, interdependence, interbeing. And then there's this third aspect of existence, which again is not a complete list, the dukkha of sometimes things are painful, pleasures always end one way or another, and it is impossible to hold onto any experience to make it a permanent basis of happiness. This is a fact. After enlightenment. Dukkha in this sense is

still a fact. There is no escape from that kind of, those aspects, these three aspects of reality.

Rick Hanson: [00:04:43] But this kind of dukkha is not inherently suffering. Yeah, sometimes things are unpleasant, yeah, sometimes pleasant things end. That's not inherently suffering. It's when we add craving to impermanence, and craving to interdependence, and craving to this meaning of the word dukkha. That's when we create suffering for ourselves and others. This is a very fundamental understanding. It means that suffering is not inherent in life. It is. False to assert that life is suffering. Direct inspection shows that life is simply life. It includes pleasures, it includes pain. Even the fact that experiences are continually changing does not make them inherently unsatisfactory. Everything that ends in the moment is offset by the next thing that surprises. It's when we add craving.

Rick Hanson: [00:05:41] I think the central focus of early Buddhism, that's when create trouble for ourselves and others. And Stephen's reformulation of the ordering of the noble truths really highlights this point. So in this context, then, how do we crave less? Why do we crave? What up? Who thought of that, anyway? Whose plan is this? It's Mother Nature's plan for her little critters to crave in order to pass on genes that pass on jeans and live to see the sunrise. The basis for craving is something is missing or something is wrong. There's a deficit or a disturbance in the meeting of important needs. That's why a squirrel craves its nuts and it... Wants to get into its little safe place. That's why humans pile up possessions. That's we chase various pleasures. It's because underneath it all, we feel like something's missing and we're trying to fill that hole.

Rick Hanson: [00:06:51] Or underneath it, all there's a sense of disturbance and we trying to settle it down. Deficit and disturbance, something missing, something wrong. Fundamental basis. For the craving that creates suffering and harm. It follows then that it's really smart in very practical ways to pay attention to the deficits and the disturbances in your life. And I want to focus here on deficits, that which is missing. Now, sometimes we get caught up in thinking, oh, I got to get this, I gotta get that. And we don't really need it. Nothing's really missing, but we believe it so. All right. But I want to talk here about what happens when primary, important psychological experiences are missing while we grow up, and are particularly in need of them, and even as adults.

Rick Hanson: [00:07:58] To speak briefly to Tammy's question that came in a moment ago, the evolutionary basis for craving is that it mobilizes drive. It motivates and mobilizes humans, monkeys, you know, rats, lizards, and primitive, very primitive animals with a nervous system to keep trying, to keep driving, even if they suffer along the way. Think about it that back in the Serengeti Plains or back in Jurassic Park, primates that were super chill. Hey, I feel already full. It's all groovy. They starved to death. They didn't keep looking for food, right? Or, oh, I'm all mellow, one with everything. It feels so good here. Chomp! They got eaten. You know, the animals that survived and passed on their genes and were their great, great, great, Great. Grandchildren today were the ones that were really cranky and driven and anxious and irritated and demanding and insistent The ones who craved a lot were the one who passed on their genes and here we are today So what do we do about it?

Rick Hanson: [00:09:10] So I want to talk here about just standard child development neuropsychology and when Every human is young, and this applies as well in many ways to non-human infants, certainly mammalian and primate infants. When we're young, we have a lot of needs. We have a lotta needs. And we depend upon our caregivers to meet

those needs. And the sense of those needs can increase or decrease depending on our own temperament, our health needs, and previous life experiences. Lots of painful experiences of not receiving the attention and care and pain relief and comfort and cuddling and warmth that we need actually makes us needier for those things and more vulnerable and sensitive when we don't get them. I want to tell a little story from my dissertation, which involved offering alternatives to toddlers around problematic wants. Not the steak knives, how about the cool spoons? So I went into 20 different homes. They ended up with a videotape of my interactions with their toddler, 20 mothers, 10 little boys, 10 little girls, and I followed them around for a while, just free observation. And then we did a ginger snap cookie making episode, which is full of opportunities for there to be a conflict between the wants of the parent and the wants the toddler. And I filmed it all and then I coded it really carefully, staying up late at night, getting up early in the morning, and I finally got a PhD, okay.

Rick Hanson: [00:10:58] So there were several little episodes that stayed with me in really haunting ways. If you're vulnerable here, you might want to kind of take a step back from the story I'm gonna tell and the two stories were really striking in that there was no overt abuse. There was no nothing physical happened. Definitely nothing sexualized and yet I know what happened in this little episode that lasted maybe 20 seconds really landed. Especially if an episode like that landed happened again and again and you might reflect on how your parents and your caregivers responded to your own wants. You know, my mother was an extremely loving, decent, motivated, large hearted person and she grew up in a culture in the Great Depression in America. She grew up in a culture in which it was just standard that children don't know what they want. And even if they do know what they want, who cares what they want, compared to the wants of adults? And she wasn't mean about that. That's just how she grew up.

Rick Hanson: [00:12:19] So Here we go, two quick stories. Story number one is a little boy and a mom. I'm following them around. And the little boy, 15 month old, barely can walk, raises his arms like this and starts making the sounds if you've been around toddlers. Ah, you know, rising tone, arms rising, pick me up. And the mom seemed like a pleasant person. Just stood there staring at him. She didn't say something like, oh sweetie I can't pick you up right now, or oh sweetie my back is killing me I can't pick you, up I'm so sorry, or anything. Or kneel down on the floor and get next to him and let him crawl into her lap and cuddle there. Maybe picking him up just wasn't an option for her. Nothing. She just went inert. She just looked at him.

Rick Hanson: [00:13:21] Which, much research has shown, is one of the most unnerving things that can happen. There's a lot of research on what's called the still face experiment, in which you'll take toddlers, you'll put them in a high chair, you will park a parent, let's say, in front of them, and you'll ask the parent to just maintain a poker face, no matter what the child does. Nothing mean, nothing loud, no yelling, nothing. Just nothing. Going inert. Cheers. Poker face. You know, five, 10 seconds go by, the toddler starts getting animated, tries to get a rise out of the parent. 20, 30 seconds go, the toddler's getting increasingly upset. 40, 50 seconds have gone by, the toddler is completely broken down and distraught, and they've got to stop the experiment. Even if they disagree with what they say or don't want to give us what we want, at least they've received the communication. But when the other person is acting as if They don't even hear you. Or even if they hear you, just passes through because it does not matter. That's profoundly devastating to an adult and very, very, very devastating to little kids.

Rick Hanson: [00:14:36] So she just stayed there. And he got louder and louder and loud. Ah, ah, ah! And increasingly, increasingly upset. And finally, he was so upset that, if I recall, She walked out of the room, I think. And he followed after her. So that's an episode. Probably 30 seconds in the life of that child. And yet, you know, if it happened once, especially with a stranger in the room with a camera recording it all, you got to figure it was happening a lot in the life of that kid. What's the impact of that? All right? And you might think to yourself about, in your own life, was there good enough responsiveness? Was there good enough emotional availability for you? Did your parents come when you cried? Were you alive enough in their minds? Enoughness. Not perfect attunement necessary, not perfect empathy, not perfect responsiveness, but given your own nature and the you have? You know, was there enough for you? Or did you feel left out of the field of their attention?

Rick Hanson: [00:15:51] Maybe because they had to deal with other things. Maybe you had a sibling with special needs. Maybe they were dealing with poverty. Maybe they themselves were ill or depressed. Maybe they're in the middle of issues with their partner. Maybe they didn't even have a partner. So they had a ton of stuff to do, just to kind of keep the household running. Whatever the reasons might have been, bottom line. Was your need fulfilled? Was your normal, healthy, biologically-rooted human need fulfilled?" If it was, great. That's what ought to happen. Good enough fulfillment of your needs. Enoughness. And if that's the case, then, there is a repeated internalization of that. Empty place inside, being filled. There's a momentary lack of... Of need being met, and then that lack is filled, again and again, and again and again. So that builds up an emotionally rich collection of implicit somatic memories in the body that we can take with us into life and we can draw upon when things are challenging. That's how it ought to go.

Rick Hanson: [00:17:18] And with that sense of the need being met, which is followed by, you know, good feelings, calming, reassurance, sense of worth, I matter, I exist for you, you are loyal to me, I'm worthy of your care, you know. Along with that, those feelings coming up, there is a sense of the world as relatively reliable, not always perfect, but relatively reliable and trustworthy. On the other hand... If there's a significant dearth or lack of those important experiences of supplies coming to you that can be internalized, then we grow up with, the way I would put it, as a kind of metaphorical hole in the heart. And with that hole in heart, there's a lot of our activity around the edges. One way people manage that hole in their heart is they get stoic and denial about it. They do to themselves the same kind of dismissiveness of needs that happened to them from the outside. That's one approach, including a kind of inner numbing. Other people around that hole can become somewhat frantic, anxious, demanding, agitated, and wanting, wanting, wanting, claiming, and complaining, claiming and complaining to fill that hole. Both of them are... Strategies learned related to that historic deficit in terms of their child development. And very often people who seem all really cool and no big deal and yada-da underneath it all, they're very affected by that lack.

Rick Hanson: [00:19:07] So another story here. This one was while making ginger up cookies. Wonderful fodder for science marches on. I did show in this study, carefully done. That offering alternatives when there's a collision of wants reduces negative affect and increases cooperation on the part of the child. It would seem kind of intuitively obvious, but I am the world's leading expert on offering alternatives to toddlers when they're problematic needs or wants, problematic wants, anyway. So this is a kid who was just very delightful sitting in his high chair, these are both boys in my stories, sitting in this high chair. You know, mom is focused. She was very focused. She wanted to make these cookies. She was kind of dutiful and task-oriented, probably a little compulsive in her

behavior, but you know, just the kind of person you want to hire for your company. Very dutiful and conscientious. She was going to make this cookies, follow the recipe, which they were supposed to make together. And so she gets going on it. It's a little bit like, as it were, she's facing in this direction, big bowl in front of her. The boy is exuberantly waving his arm around with the wooden spoon in it. And she needs the spoon. So she kind of glances in his direction and plucks the spoon from his hand. Because she's now going to stir the bowl of ginger snap batter. And he looks at her for a moment like, Huh? HUH?! Ah, starts pointing at the spoon. He wants the spoon, no big deal.

Rick Hanson: [00:20:40] Now maybe he can't really have the spoon maybe she could offer an alternative here, here on, this one, use this spoon, I'm gonna use this one. Okay, whatever. I'll give you the spoon in a minute, honey. You know, some kind of responsiveness indicating both that you're gonna get the spoon but much more deeply indicating you matter to me, you exist in my mind. Your needs have standing, help is on the way. That's much more important and deep. So the seconds tick by. I'm actually getting kind of uncomfortable. I'm thinking, give them the damn spoon. You No, she so then what happens she's stirring away. She's measuring in the you know, the cinnamon powder or whatever She's stirring like and then finally he's getting louder and louder more and more agitated. He's slamming in his chair She looks at him And says oh, oh You want the spoon? And he he then relaxes his face softens You know like she gets it. She knows I want the Spoon and then She turns back to the bowl and keeps stirring with the spoon, doesn't give it to him, and he just collapses in his chair. It's the worst thing to see. Anger is more adaptive than collapse.

Rick Hanson: [00:22:18] Okay, and so that might have been a one-off moment We are sturdy creatures Lots of one-offs moments can be handled but a recurring pattern in which there is a fundamental need That's not mad really makes a difference. It really lands on us Who knows? What was behind it all? I'm just kind of reporting what I saw and the impact on Actually, what seemed like quite an active and self-reliant little kid, boom, 20 seconds, 30 seconds can really have a big impact. So how does this relate to us today? Well... When we carry into our adulthood, the impacts of the emotional residues of unmet needs, for love, for safety, for support, we carry that into the present, that underlying sense of something missing drives craving. Or we just simply carry with us a kind of ache in the heart.

Rick Hanson: [00:23:28] For myself, I grew up with loving, decent parents and an intact family situation. Of lower middle class upbringing. And I was raised by two parents who were really wonderful, but in their culture delivering empathy was not a particular priority in terms of how they were raised and how they understood to be parents. And then I was very young going through school and kind of shy and so I felt like an outsider, sort of invisible. And that led to many experiences of just feeling left out. The normal sustenance psychologically of what are called social supplies were for me a very thin soup. I wasn't abused, I wasn't particularly bullied, but life was a lot like breathing through a straw. And so then I landed in college and I felt that I had this enormous hole in my heart, roughly the size of a construction project or a skyscraper.

Rick Hanson: [00:24:28] And then I stumbled on this method that I'd like to talk with you about. And related both neurologically and dharmically to your own practice, which is I began to neither dismiss that longing in me nor get demanding about it. Those are the two common patterns of reaction to important psychological supplies being missing as we grow up, whether it's from parents or peers or other sources. Rather than being dismissive or demanding, I just simply began looking for opportunities to experience authentically,

being included and wanted and valued, which were three normal range needs that were poorly met for all kinds of reasons, including my own withdrawal from the world, were poorly meant when I was growing up. I would look for the opportunity to feel included, wanted, and seen. And then when I had that opportunity to observe the fact of it casually, like some guy in the dorm invited me to sit with him for pizza at lunch, or a girl smiling at me in the elevator, huh, I would allow myself to experience it, and then I would take it in. And I would let the sense of being included, wanted, valued, seen, to sink down into these hollow, empty places inside that could feel very, very young, even going all the way back to pre-verbal sort of body memories of being a really, really little kid. And I was amazed. It was probably I started college at 16. I was probably 17 when I stumbled on this and I was just lit up Wow on my own I could find opportunities to Authentically take in to myself today the psychological nutrients that were missing when I was growing up Wow And gradually, truly, and including now today in different ways, I really have filled that hole in my heart. That sense of deficit has been really, really filled and around it is much less sense of craving for all that.

Rick Hanson: [00:26:55] Now, to be clear, the opportunities to fill that hole your heart are really affected by many factors outside your control, including privilege and social class. You know, I was in college. I was in a safe environment. I was a white male. I definitely had opportunities to experience being wanted and valued and liked and included. And that's certainly true. And... Kind of on practical grounds, obviously it means that it's really helpful to do what one can to create the factual basis for the experiences that bring the psychological supplies that come in. And the more that we don't really naturally receive the basis for those supplies from the outside, the more, as best we can, darn, but. It's important to be self-reliant, and to look for ways to create the basis for those supplies ourselves, like ordinary experiences of being part of a group, or... Connection, even fairly superficial, but still a friendly connection with someone at the place where you get your deli sandwiches and so forth.

Rick Hanson: [00:28:10] The science of this is really quite remarkable because when that lack is triggered in some way, it's activated. Maybe we're in situations that have similar patterns or structures as our own upbringing or childhood. Maybe we are feeling left out in a work context or there's an estrangement, let's say, with a relative, that underlying lack can get triggered and stirred up. Then the question is what to do about it. Now, you might be familiar with this material I've developed around the linking step. A standard practice, whether it's in formal therapies or elsewhere, is to associate positive with negative. And I've really taken that on steroids or whatever to the max, because for me at least, the process of linking present time Positive beneficial resource experiences of psychological nutrients, you know that I need Connecting those linking those to the underlying hole in the heart has been absolutely tied For first place or of the psychological methods. I know And I've gotten very interested in it.

Rick Hanson: [00:29:34] So I want to explore with you right now how you can do it for yourself so If you imagine and tell the truth to yourself, gosh, what was present when I was growing up, all right? My hardworking parents often did the best they could, a life I had, you know, what kind of supplies, psychological supplies came my way, pretty well, pretty reliably, and what? If anything, that was important, was missing. All right. And to be really, really clear, the desire, the wanting, the longing, even call it craving, for those resources is completely natural. It's embedded in us as human animals and it's absolutely natural in other creatures. Squirrels, cats crave, dogs crave, lizards crave in their own way. They too have drive states for the fulfillment of their needs. And they too release craving, like we can, when the experience that their needs are met.

Rick Hanson: [00:31:00] So, for yourself, you might pick one thing that, wow, would have made a lot of difference if it had been more present when you were growing up. Would have made a big difference for me if I had been more included in groups of other kids, more of an insider rather than an endless outsider. That would have been wonderful. And I was a factor in how that turned out, because children have agency. They have impacts on others. Doesn't mean they have moral responsibility, but they have effects. And, you know, in my own awkwardness and shyness, I... You know, I was so uncomfortable around other kids that I just really stayed back. So I was part of the, in the mix. Nonetheless, at the end of the day, what was missing?

Rick Hanson: [00:31:50] So you might, you know, in that totality of all the causes and you know not blaming others on the other hand, seeing clearly what's something important for you that maybe was missing that then creates reactive patterns today. For you. Okay, and then you might imagine right now in real time, all right in real-time You might imagine an experience because we're doing it right now Perhaps it's present for you right now It's already available to you right? Now that is matched to what was missing So for example, what was Missing for me had to do with one of our three primary needs for connection We have two other primary needs for safety and for satisfaction These are broad umbrella terms. If we're, if we have a deficit, something, a lack of a meeting of our need for connection, fulfilling our need for safety or for satisfaction will be good, but it won't address, it's not matched to what's missing. So for example, even though I had a hole in my heart in college, you know, I pursued goals, I partied, I was successful as a student, I had opportunities for satisfaction. That was nice. But it did not fill the hole in my heart. I also kind of got strong, I protected myself. You know, I was assertive, I had safety, I was in a fairly safe setting, and still I had that hole in heart. It wasn't until I sought the nutrients that were matched to my need that I gradually filled that hole of my heart, and very often people look, for resource experiences, psychological nutrients, that are actually not matched to what they really need.

Rick Hanson: [00:33:51] If you have a need for safety, gratitude will not meet your need for safety. You know, what meets the need for safety, qualities of inner calm, feeling strong, being cared about and protected by others, et cetera, et cetera. So, in your own case, right now, thinking in your mind. About this particular thing that was missing for you, what might you experience now that would be a kind of medicine or a supply and experience that would match to what was missing? Like, for example, if like me, you felt really left out, might there be an opportunity here to feel like you're part of a group? You belong here. And then, or perhaps as a child, you felt pretty helpless. You were pushed around, maybe bullied, you didn't have much sense of agency. Okay.

Rick Hanson: [00:34:54] These days, are there ways in which you are strong, you are potent, you are able to make things happen? Maybe you didn't feel loved enough maybe because you were not loved enough when you were young Okay, are there beings who love you today or have loved you or if all else fails? Can you feel loving yourself? So then we have two things, and this is where the brain science is really interesting. When we're activated with, let's say, an underlying emotional history embedded in the body, that material is constructed, it's constructed quickly into the neural substrates of consciousness, within fractions of a second. There it is, it is running, right? And then it is very influenceable. And so we can associate the positive to it here and now. And then when we move on to the next thing in our attention, and that package goes back down the rabbit hole of memory, it takes the positive associations with it. And in fact, if we continue to sort of resonate in that which is positive, that's matched to that underlying lack, what

that does, what scientists call, is disrupt the reconsolidation in the physical structures and processes that underlie emotional memory. The reconsolidation, it's created, and then it has to reconsolidate, and during the phase of reconsolidation things are shaky, the cement has not yet been set, and if you sustain attention, to the matched beneficial positive experience that disrupts the reconsolidation and gradually erases that emotional material. You still remember what happened, but the charge on it and the reactive patterns and the distortions in your own thinking, those gradually dissipate. This is the process of linking. You're aware of the positive matched to the negative, the positive stays bigger, and yeah. And you allow the positive to sink into the negative. Do you want to try it right now? Right? You can just do it.

Rick Hanson: [00:37:20] And there are two ways into this. One is, if you certainly know your own structure, like me, I knew that I needed to really feel like it was okay to be part of a group, that people really wanted me, that I fit in. And so I went looking for experiences of that, and then I would deliberately get in touch with feeling like left out or unwanted, growing up as a kid, unseen, that my inner being was not recognized. I would, deliberately, you know, ooh. Let that good experience connect with that young material and kind of go into it and fill it up.

Rick Hanson: [00:37:55] Or the second way in here is when you're activated and the negative material, the old material is stirred up. You feel it for a bit. All right? Here we are. Be mindful of it. Let it be. Air it out. All right. And then, at a certain point, if you want to, and I think it's often very skillful, bring in or look for the matched positive material, make it bigger in your mind than the negative material, and have it connect with it, and go into it. Over and over again. See the two ways into this? In this case, just for fun... We'll take a minute or less with this. The idea of linking is conceptual. The experience of it is profoundly emotional and somatic because you're aware of two experiences, not two ideas, two experiences at the same time. So, you can try it. Don't get sucked into the negative. Pick something kind of mild. All right.

Rick Hanson: [00:39:00] So right now, you might take a moment to start with the positive, something simple and experiential. Just simply could be a sense of calm. There's certain experiences that are matched to just about everything. Love, the sense of yourself as a loving being. So let's say, pick either calm or a sense of yourself as a loving being. And then see if you can simply be aware of that sense of calm or love in the foreground. And off to the side, let there be a knowing of something that was missing when you were young. And you might have a growing sense of the calmer love connecting with what was missing when you were young. And the younger layers in you, they're maybe sad or hurt or angry. Not forcing anything just through the wonder of how the brain works. Letting the connections remain. This can be a little challenging. It's an advanced practice, which is one reason I think it's so powerful. I like to get a sense of the positive, like calm or love, sifting down into me, kind of like a golden rain, sinking down and really touching this little young Ricky, really little you, the little you. Yeah. And even... Older versions of you, connecting with the little you, and giving to the little-you what would have been so good to have received back then. You can also do this, certainly, with stuff as an adult. Like right now, I've been startled over the last several years by some very startling, shocking episodes of being mistreated, personally. I really was mistreated. And it was just, what?

Rick Hanson: [00:41:58] And I just noticed right now that being in touch with my intactness right now the ongoingness of okayness, this basic intactness, I'm still here, battered but unbowed. Notwithstanding that mistreatment, that injury that was done to me a year or two or five ago, huh, right there is linking. I can feel better immediately right now

as a result. So we're not trying to deny the pain. We're not bypassing it. We're using the inherent nature of how the brain operates in terms of learning to associate medicine or a nutrient psychologically to what has been wounded or lacking inside. And... The nature of the brain and learning, is that when you start having an experience today of bringing that beneficial experience in touch with that which was missing when you were young, it gradually really can meet that need now.

Rick Hanson: [00:43:13] And in fact, almost like a time machine, gradually take in the circuitry and associational networks of the mind, take the supply today and plug it into the layers neurologically of the psyche that got laid down when you were one or two or three or four years old. Linking. Extraordinary. I did not invent it. There are many ways to do it. I have spent a lot of time focusing on how to do well and skillfully and how to deconstruct its key elements and become skillful in the use of them and that's been really interesting to me and really important personally. And to bring it all the way back to Finnish now, with the Dharma there is a real appreciation in early Buddhism about the power of beneficial experiences, including very juicy, luscious experiences. There is a lot of phrasing about the value of resting your attention in that which delights you, delight in the very wholesome sense. And in the resting of that, in the alchemy of our own neuropsychology, there can be a connecting with and a soothing and a filling up that which has been missing or in short supply in your own personal history.

Rick Hanson: [00:44:42] So I really wish you well with this method. If you use it, it's very important to not get sucked in to the negative material. If you start getting sucked into it, disengage, pull out. And it's important to keep the positive bigger so that it goes into and soothes and fills up and eases, you know, those old places of something missing rather than getting contaminated by those old places in which something was missing. We really do have an incredible power to heal ourselves and... As we really do fill ourselves up in the present, it's a lot easier to move into the higher levels of practice, because we're not carrying around those tin cans, tied to us on a string, rattling behind us, calling out, feed me, feed, feed. When we feed them, they grow quiet, which frees up attention for subtler aspects of awakening.