

1_14_26 Talk*

*This is an automatically generated transcript, so there are errors.

Rick Hanson: [00:00:00] A couple of comments about that meditation. For one, I'm just bowled over again and again myself by the specificity and the common sense and practical usefulness of the early teachings of the Buddha. It's really remarkable. And yes, those teachings were handed down orally for several hundred years after he died. And certain distortions slipped in and editorializing and all that, okay, fine. And still as a body of texts, wow, there's so much in them that's so useful, especially with a good translation like a modern, careful, informed by scholarship translation, a good one like Bhikkhu Bodhi or Ajahn Tani Saro and others as well, really excellent translations.

[00:00:51] So here we have these instructions for mindfulness of breathing. And... Purists, and there are some among you who are that, which is good, are very aware of the liberties I took with some of the traditional instructions. And if you like, you can find the traditional Anapanasati Sutta, access to insight.org as one continuous string of characters, accesstoinight.org. It's a wonderful free source. Of good translations and good commentaries on the early Buddhist teachings that comprise what's often called the Pali, a language, a key language of early Buddhism, the Pāli Canon.

[00:01:32] In any case, I just encourage you to take a look at that. And I find that sequence, which I took a little liberty with in six steps, followed pretty closely the original six steps. It's just a very powerful sequence, isn't it? You know, being aware of the breathing. Being aware of details of breathing, in, out, long, short. Being aware the whole body as you breathe. Already, you're moving into the deep end of the pool. Tranquilizing the body, not numbing it, just opening to a stilling, a stillness in the body. And then I switched the order. Traditionally, I went into tranquilizing the mind, especially our perceptions and hedonic tone, those two of the five aggregates or aspects of consciousness, hedonic tone and labeling, those two in particular. Letting go there, releasing there, quieting, not knowing really helps. I lumped those two together. I just called it letting your mind get quiet. And then moving in, number six, to I combined bliss and happiness together into whatever you could find there of as a kind of joy in the peacefulness. On. And that's accessible in a home practice. We took that ride in just 35 minutes. Covered a lot of ground. Anyway, thank you Buddha. Wow, what a great journey there.

[00:03:12] Second, a question came from my friend Lilian here, Lilian Lahiri. Could I talk a little bit about how emptiness connects with this letting go of mental activity and increasing stillness wholeness. Some of you will recognize that this is actually a fairly technical question that I could go off on. I'm not going to do that. So let's understand emptiness in two ways. First, To be empty in the sense that it's meant here as a term means that a phenomenon like an experience is empty of permanence, unification, and independence. Much as a living room can be empty of furniture, if you look closely, all experiences have the nature of change, So they're not permanent, they're empty of permanence. They have the nature of compoundedness, many parts swirling together. They're not unified, they are empty of unification, they're are empty solidity. And they arise dependently. They're based on causes and conditions and as those causes and condition change, the experiences change as well. They are lacking, they empty of independent existence. Those three. Characteristics are the nature of all experiences, and if you look out there, the nature of almost all physical phenomena in our universe. Look closely is not permanent, it's empty of permanence, it is empty of unification, because it's made of parts of parts, of parts. And it

is empty of independence because it arises dependently and passes away. This is a central insight in Buddhism. And it sounds abstract, but if you look more and more closely, it brings you into freedom and inner peace, because then you're able to hold your experiences much, much more lightly. Whoa, thank you. They're more like clouds than bricks, including the sense of self. And the presumed entity, the presumed Rick entity inside, presumed to be enduring, unified, and independent as the constituting attributes of a conventionally presumed self, including other people. And yet if you look closely in your own psychology... No. Since the self is changing, second is made of so many parts.

[00:06:11] Third, it arises based on causes and conditions. Whoa. And again, as you go deep, more and more deeply into that insight through Vipassana and recognizing and observing, you lighten up more and more. You take lifeless personally, you support persons that have continuity in this life, your own and others without getting so caught up in this. A parent self. That's that's one way of understanding. Exist Emptily Another usage of the term emptiness is this idea of an ultimate kind of emptiness, an ultimate aspect to reality and the ground of reality that is unconditioned, timeless, empty of form, et cetera, et cetera. That's very deep waters. Some people have a sense of it, I do. Some of my teachers really have a sense of it.

[00:07:13] I believe the Buddha pointed to it when he referred to that, which is unconditioned, other people can argue about it. I'm not going to argue about it in ordinary practice, that first meaning of the empty nature of all phenomena is very, very useful. That said, meanwhile, going to Lillian's question, and then I'll move on to my talk tonight about trusting yourself, there are still phenomena. You know, you could look out there in the world and you could see a storm heading your way and you can realize, whoa, all those clouds, all those molecules of water, all those subatomic particles, whoa. Empty, empty, empty. Yeah, get an umbrella. Raise the windows in your car. Get your kids to come on inside! The house because a storm's coming. It's an emptily raging storm. It is coming your way. And you could see that about other people. You could look over there and you can see at all scales from the person sitting across from you at a meeting or your dinner table or across a political divide. And you can realize, wow, you may be existing emptily. And wow, I got to deal with you.

[00:08:31] One way or another, minimally do it when I can to protect myself and others. So things exist emptily. So when we let go of empty mental activity, just because it's empty, doesn't mean it's not burdensome. There's this fantastic line from Leonard Cohen, serious end practitioner blesses memory goes something like you're carrying your burdens. The guru says they're empty. That doesn't mean they're light. Something like that. So, and as we release mental objects and the mind gets quieter and quieter and quieter, it feels emptier and emptier. And that sense of an internal emptiness in the mind, a kind of a quiet, a spaciousness can start to feel like it's edging into ultimate emptiness or vastness, stillness in the ultimate ground of all. And that can be a progressive experience.

[00:09:35] Okay, I want to talk about trusting yourself. This is an inquiry for me, as well as perhaps for you. Trust shares roots with words like truth. We can only trust fundamentally that which is true. So I'm talking here about expanding your recognition and your feeling of what's actually really true. I really encourage you to follow the line of this that's experiential and embodied, much as the line that I'm following in my own practice here. So that it becomes felt rather than abstract and merely conceptual. So let's start with early childhood and Erik Erickson, actually a great psychologist, psychiatrist, I think as well, talked about stages and the very first stage of all is basic trust in the world. As we grow up, we often acquire mistrust of the world. I mean, in my earliest memories, I had the internal sense that

I could not fully trust my mother or my father to utterly let go around them and get emotional or upset or to be revealed, to be true, to be. Unshielded. I didn't feel I could trust them to be unshielded. They weren't abusive. They were simply traditional parents and I was a sensitive and aware kid and I can detect in my earliest memories and even in the layers of my psyche today, a very early mistrust, lack of trust in the world. We trust that which is reliable. If the world is reliably responsive to you as a newborn, even as literally a fetus, the amygdala, the alarm bell of the brain, which is very involved at the front end of forming fear memory, forming mistrust, the habit of mistrust. The amygdala is anatomically mature by about the seventh or eighth month in utero. That means that little fetuses can form. Mistrust of the world. So, you know, under particularly extreme conditions.

[00:12:16] So, now the good news is that we can learn to trust again and I'm going to get there, but I just want to call out and invite you to consider the learning of mistrust, which looks initially like not being able to trust the world because it seems unreliably responsive, unreliable, not always kind. You know, it's not just parents, it could be siblings, could be the environment, could be just simply events, being abrasive or loud or intense or the lights. And then you add individual temperament. Some temperaments are just constitutionally more open or sensitive or permeable to external and internal stimuli, invasive external or internal stimuli. Doesn't feel reliably safe, right? It's hard to settle then. So it starts often as mistrust of world to form insecure attachment is a form of mistrust of caregivers that we can't trust that it will be okay to be intimate with them or to have demands or to be independent. We become insecure as a result. So it looks like it's the world.

[00:13:36] But here's a pretty cute point. Mistrust becomes increasingly self-referenced. If we start to feel that we cannot trust ourselves. Some level. We can't trust ourselves to be okay if we're really emotional. We can't just ourselves to navigate a social issue because when we tried to in our preschools or grade schools or high schools, bad things happened. So we gradually internalize a sense of mistrusting ourselves. And then what happens routinely is that we shrink the size of our world to one in which we feel we can trust. And then we forget that we did that. So we trust ourselves as long as the bandwidth between us and other people is very small. We feel like we can manage things in our work life if, you know, they're very predictable and familiar because we don't believe in ourselves. We don't have confidence. You know, confidence means confide with faith. We don't have faith in ourselves, we don't have trust in ourselves to be able to manage. Different kinds of uncertainty or challenging relationships, right?

[00:15:12] So we play small. We stay inside the bars of an invisible cage that's bounded by the size of our trust for ourselves. And the limitations of the trust for our cells establish the bars of our invisible cage, the pen, the fences inside of which we live. Do you have a sense of what I'm talking about? Go the other way. What is it like to trust yourself? What does that feel like? You know, you might imagine an interaction with someone or a relationship with someone and ask yourself, wow, what would it be like or what is it like to trust myself in this interaction? What does that feel? I don't know about you. This has been a revelatory exploration for me in the last several days. It feels really different to remind myself that I can trust myself in this conversation. I can myself on my own, not to do something stupid. You know, I can in my good intentions in this conversation. I can love. I can the ground of all. You know I can my self. Become aware of a kind of longing inside you. To trust yourself, to believe in yourself, to have confidence in yourself. Not arrogance, not conceit, not being unrealistic. I don't trust myself to ski down a double diamond slope. No, no, no. Not this aging body. You know, I don't trust myself. If that's actually the word,

to do certain kinds of things in rock climbing anymore. You know, no, don't do that. Sure. Be careful. Right.

[00:17:24] But imagine the sense of, I don't know, trusting yourself. So I'm going to pause right here for a second to see if. Absorbed what I've said, if it has had any value for you and to invite you to reflect on what would it be like, you know, in challenging situations or at the edges of your life to relax and trust yourself. Do you doubt yourself? Self-Doubt. Do you question your own... Do you mistrust your own motivations? Do you feel you do you feel on the other hand that you could just sort of kind of let go and be carried along by what is already good within you? I think that this topic of trusting ourselves might seem really subtle or hard to grasp. And yet I think it's because we've grown so used to mistrusting ourselves, or we've grown so used to shrinking our life to a size in which we can trust ourselves, that we like, oh, what are you talking about, Rick? But really when you look closely, it's really freeing to trust yourself truly.

[00:19:13] So I want to, if I could talk about now, some things that can help you to trust yourself. You know, like someone right there wrote, Kimberly wrote, I don't trust my emotions, they're unreliable. I am dysregulated. I want to trust what is within me. That's exactly right. Can we trust what's underneath those emotions? And can we even trust the function of those emotions, which is at bottom, love? There's everything that is difficult moving through us is moving toward longing is driven at bottom by a longing for that which is good. There's a wholesomeness, there's a healthiness. Can we trust that which, is healthy and wholesome in those dysregulating emotions, for example. Factor in trusting yourself. It goes to what I talked about last week about good intentions. Do you have good intentions? Now I bet that most of your intentions are really good. It's can you take ownership of your good intentions? Can you claim them? Like, yeah, can you say to yourself, try it right now? My intentions are good. Deep down, certainly, my intentions are. I am a person with generally good intentions. Can you say that to yourself? Can you feel it? Can you think about a challenging relationship even, even one in which you've made mistakes? And can you look back and go, yeah, my intentions were good. Maybe they got expressed in not so good ways. I can certainly admit to that myself as a, you know, a friend, a parent, a father, a husband, and yet underneath it all, my intention were good, I was seeking that which is good. Can you know that for yourself?

[00:21:43] There's a kind of absolution that's available to us when we realize that our intentions have been good. Deep down, even in our bad intentions, was a core or essence that was the longing for that which is good. Can you trust in love? Do you love? Is there love in your heart. It can help in certain situations when you're in the middle of the storm with somebody to get in touch with yourself and remind yourself, ask yourself, what are my good intentions here? How can I align with my good intention here? How can I find a sense of love here? And can I trust in love? Can I trust in the current of love moving through me here? Even with people who are really difficult. Doesn't mean you have to love them. What I'm talking about is trusting that. You have a loving heart, you have a good heart. Another path into trusting oneself is to look back and to appreciate what you've earned in your life through your good efforts in the past.

[00:23:37] Recently, I've had the dubious pleasure of gradually clearing out our garage and going back through filing cabinets of. 30, 40 years, in some cases more, of records. And I've frankly been blown away by all the little projects I was working on, all the letters or emails I sent to people to try to get stuff going, all the step-by-step building of things in my marriage, things in our family, in our physical setting, in my work, and a lot of it just was a flop. There was a lot of effort, you know, a lot of churning back there. And for you, if you,

you know, many of us are in the, you know, fourth, fifth, sixth or later, seventh or later decade of our life. You know, just think about all the efforts, all the things you put in motion that have led to that, which, you know is good in your life today. Can you in some sense, you know, take your stand in all that? Can you appreciate that? That has brought you here. That's a basis for trust. Can you trust in your training? If, you know, can you trust in your education, can you trust and what you've learned along the way, right? The gradual improvement of your skills and capabilities, your competencies. Trust and expertise.

[00:25:12] To the extent you have genuine expertise, at this age, everybody has expertise in one thing or another, you know, you can count on it. Another source of trust going a little more deeply in the Buddhist tradition is trusting in the three jewels. Trusting in the teacher, the teachings, and the community of the taught. And turning toward your own sources. So many of us have different sources. For me, the felt sense of wilderness has been, my whole life, a really important thing I trust. I trust wilderness. I trust the natural world. I trust life. I trust living this. You know, there are many things we can turn toward as sources, wellsprings, that we can trust, right? I think Oprah has a question like, tell me. What's one thing you know is true that you can trust? Well, in the Buddhist tradition, we take refuge in, we find trust in the teacher, the historic Buddha, not elevated to God-like status. We trust our teacher as a person who learned a lot and is now sharing the lessons with us. And also we can understand the wakefulness, the innate true nature of enlightenment within us already, right? We can trust in that. See for yourself that that's true for you, but that can be something you can trust in.

[00:26:59] Second, the teachings. And there are two ways to understand dharma, trust in dharma. We can understand dharm as reality. There may be aspects of reality that are shaky ground or thin ice, and reality as reality is just reality. And to me, that's the ultimate recourse, reality altogether. And can we trust teachings about reality? Like science, I trust science, partly because it's continually pressure tested and revised along the way. Cooperative community of practitioners. And can you trust? The Buddhist Dharma, the account of how the mind works, the causes of suffering and the end of suffering, can you trust in that? And if you're living on the basis of trust in the Buddha and trust in Dharma, then that can give you more confidence in your life and how you live. Kind of a transfer of trust, right? And then of course, trust in Sangha, both teachers. Kind of that vertical aspect and then the horizontal dimension of community. I remember doing one of these really interesting social science experiments where you form a team and you're given a challenge.

[00:28:25] So the challenge is something like you are, you know, your car ran out of gas in the middle of the Sahara desert. Go with me here. There's no rescue anywhere. And you know of the various, and you have these objects with you. How can you use these objects to survive? And you have to make a plan for how you would use each of these objects to survive. And then your plan is scored by survival experts, okay? And you do this in two steps. So every person privately faced with this challenge says how they would solve it. And then everybody gets together and shares their ideas with other people in the small group. And then you form a group plan for how you would solve this survival problem. And these are each scored, according to experts, your individual score, and then the group score. What's really interesting is that the group score is always better than the highest individual score. And as kind of a survivalist junkie myself, I had the highest individual score and the group score was better than my score. Community, sangha, collective wisdom, sharing with others. Can you trust in that? That's another basis for trusting in yourself. The lineage of teachers, people who've worked really hard, including certainly the monastics.

[00:30:11] And then also, you know, fellow travelers with you, good company, spiritual friends, Kalyanamita. Another basis for trust is your own deep nature. You know how from what is the depth? In your psyche of the origin of your motivations and your plans. What I observe in everyone I've ever known, and I observe it in myself, is that. The more superficially we engage the mind, the less trustworthy it is. The shakier, the more erratic, the more blah, blah, it is, but the deeper you go, the more stable it gets and the wiser it gets. Well, the depths of your own being, your own psychological being are trustworthy because... The deepest layer of everyone's being is innately wakeful and benevolent and wishes well as a stillness, has a contentment in it and is wise. So if you're looking for a basis for trusting in yourself, getting in touch more and more deeply with yourself and your own deep qualities of being and living increasingly from. Those deep qualities of being leads you to be more and more trustworthy and leads you be more and more able to trust yourself. So you might ask yourself again, day to day, to what extent are you living from your deepest qualities of Being? To what extent are you returning to them when you're rattled? As I get rattled too, knocked off your center, come back to center.

[00:32:17] A little funny thing here too, I did a, I don't know if you've ever done this thing. Slap hands. I'm not going to demonstrate it. Basically you put both your feet together and You you play against somebody. It's a competitive game and you put your feet Together and then you hold up your hands and you're allowed to slap the other person's hands And then you see if you can knock each other off your footing and you are not allowed to move your feet That's how the game is played. You only touch the hands. You don't touch and you aren't allowed to grab anything The game rewards being stable in your posture and being very alert to your opponent because as soon as they start to slap your hands, if you go faster, that'll knock them off balance or you move your hands to the side and they swoosh and they lose their balance. And here's the point. If you start to lose your balance, bend your knees and go down because then you stabilize. Same in our psyche. You start to loose your balance. In the superficial upper layers of your psyche go down because that will stabilize you and reestablish your balance. And then you can trust yourself more when you're in that stable place.

[00:33:38] And then last, very, very deeply, in Buddha's teaching is a frequent reference to Bodhicitta, Bodhicittah. Citta basically simply means heart-mind, consciousness, you know, the mind stream. Okay, Bodhichitta, a citta is that. Bodhi is the root of the word for Buddha It means knowing, and by extension it really means, you know, the Buddha within, the one who knows, who knows the truth of things and is liberated as a result, continuously, moment by moment, by moment through that knowing. Are profoundly deep and felt. Deep down. The Buddhist view, and I believe it's true, is that innately in you and me and everyone, covered over often by a lot of goop, is bodhicitta, is an innate. Enlightenment. And as Suzuki Roshi put it, I'm not sure if there are enlightened beings, but I am sure there are enlighten moments. So as we increasingly get access to like the Buddha within, if you will, the, you know, the ultimate. Nature of everything within, then what comes from that is increasingly trustworthy as well. So I really invite you to explore, in a felt way, the sense of can you trust yourself? Do you trust your self? Can you expand that? And can you find a fundamental trusting of yourself in uncertainty? In the middle of uncertainty and not knowing. Can you trust yourself to figure it out? Can you trust yourself to take the next step? I just think, trust yourself, it's incredible. So I see Nancy, you have your hand up. You there, Nancy?

Speaker 2 [00:36:15] I am. Can you hear me? Um, I typed a question in your chat. Um, you were talking about, like, if you're, you're in a conversation or something with someone

and they, they knock you off your balance, then you go down on your knees. Can you expand on, I'm not, I've not even getting understanding what you're saying there. So if you could, if could explain that, that would be helpful.

Rick Hanson: [00:36:42] Sure, great. Well, so let's say you're talking with someone and they say something shocking or provocative or you realize, as sometimes happens, that they don't want to understand.

Speaker 2 [00:36:59] They try to get you emotional so you're out of your prefrontal cortex.

Rick Hanson: [00:37:03] That's right.

Speaker 2 [00:37:04] To get you off balance.

Rick Hanson: [00:37:09] So my experience is, it seems appropriate to me to start out in good faith with people, relatively undefended. It's kind of your best-odd strategy even if people are going to become provocative, you know, but then you start to realize what's actually happening here. So slowing down would be metaphorically a kind of dropping down to your base. You slow down to see what's going on.

Speaker 2 [00:37:42] Sometimes in a conversation they try to get the momentum going and then they try to trip me up and then hang me with my words. So how can I, how can I slow down and not play their game?

Rick Hanson: [00:37:56] Well, slowing down means you let them talk, and... You... This is great. We're talking about this, Nancy.

Speaker 2 [00:38:08] I mean, they get a rhythm going where you you're you're going back and forth and that's on you now To well, it's just it's a strategy that I need to figure out how I need

Rick Hanson: [00:38:21] Yeah, and I'm naming how to.

Speaker 2 [00:38:24] Okay, stop, sorry.

Rick Hanson: [00:38:25] No, no, no problem. No, it's understandable, they're triggering you to me and it's hard to stop. The one thing we can do is we just watch them for a while and we don't agree or disagree. We watch their efforts to get us to agree with them or to disagree and we really don't do either, we just watched them. I find it, it helps me to do little tricks in my mind sometimes, almost like I'm an anthropologist studying an interesting new tribe of humans. How interesting, you know. I ask myself in my mind, what's it like to be you? I start being curious in my my mind. What's your number here? What are you trying to do? You know, what your agenda? What's the result you're pushing for? You know these help me. I do it quietly inside my own mind.

Speaker 2 [00:39:21] How do you how do you get to that when they're trying to put you on the defensive?

Rick Hanson: [00:39:25] I shut up.

Speaker 2 [00:39:27] I did.

Rick Hanson: [00:39:29] That's on your control. So I stop. And very often, a little bit if it's almost like Aikido, if you think about people that are models for you, you might think about those who are really models in history and public life, they often have a lot of dignity about them. And they're quiet. I hope it's OK for me to say this. I'm quoting a Native American writer. It'll come to me, his name. He said that one of the great, I'll paraphrase slightly, one of great tools of the native people in the country in the face of the terrible genocide, you know, of the Eurocentric settlers moving through. And I speak as someone whose father grew up on a ranch in North Dakota that was taken away from native people who had routinely wander through it. For their own food and their livelihood. And he said, one of the great weapons, perhaps the greatest weapon of all was silence.

Speaker 2 [00:40:35] I noticed, um, Obama was very, very nonreactive and I just totally admire him for the, you know, how people would do things and say things. And he just was so in control, so very choosing of his words.

Rick Hanson: [00:40:56] Pause. You know, that speaks volumes. ISIS, for one, you're disrupting their script. You're probably, so I encourage you to try this. And what you'll see.

Speaker 2 [00:41:10] It's my goal for the year.

Rick Hanson: [00:41:12] People will try to suck you back into their script. You stay steady. That's you have to remind yourself to do this. You might want to think through little interactions with people and how you want to operate in them. Are you in their movie or are they in your movie? Are you in their script or are they in your script? What's your script. It may be that you realize that you're with someone who has no interest in open conversation. And then what's the point of having that interaction at all? You might ask disruptive questions. You might pause and ask, huh, what do you hope I think here? What do you this conversation. Flip the other way, how willing are you to change your mind in conversation with me? I'm willing to change my mind. Are you willing to change your own mind? You know, you can ask provocative questions like that. Anyway, I better finish here. But for me, I think what I'm hearing, fundamentally for you, what's your agenda? What are your values? Yours, you, Nancy.

Speaker 2 [00:42:44] Right. Yeah, I'm getting in touch with that. But yeah, and I don't want to lose.

Rick Hanson: [00:42:50] That's right. And what helps you, imagine if you feel into your body, the internal sensation, like in your diaphragm, like that's a good clue. You can do little things like touch your heart area. That's kind of a trick. Fiddle with a button on your blouse, or touch your hand area that's centering. It's unobtrusive as a gesture.

Speaker 2 [00:43:18] That's real helpful, because I'm learning to pay more attention to what's going on inside of me, but I haven't got it mastered.

Rick Hanson: [00:43:31] And then that would lead a person to feeling untrusting of themselves because you're readily triggered. That's why I think getting in touch with that, which is grounding and stabilizing. You know, the first rule of warfare is to secure a base of operations. And it's not warfare, warfare, arguing with somebody, but step one is to really secure your own base. And I think often we just totally get sucked into the scripts of other people before we've taken a pause to secure our own base

Speaker 2 [00:44:18] My goal. So helpful, Rick. Thank you so much.

Rick Hanson: [00:44:28] I'm going to finish very quickly and I'm gonna respond to Liz and Lynn and then I'm going to wrap up. And if you want to leave early, you're welcome to and then, I'll turn it over to my friends here who will sort people into breakout rooms. Before we go though, I just want to say kind of a last thing. This topic of trusting yourself is really rich and it relates to the topic from last week about good intentions. So Liz I'm going to ask you to unmute. Hello my friend Liz, good to see you.

Speaker 3 [00:45:07] Hi, thanks for a really wonderful evening. I'm so appreciative. I am not much of a people person. And at 86, I'm still trying to learn how to relate. And I'm learning. I just want to say that this journey is a lifetime path. There's no rushing it. And it's developmental. And we need to have patience with ourselves. But I trust myself. Because I'm taking responsibility for myself and that's a whole new idea for me and that has changed my whole attitude towards trusting myself. If I do something stupid, I try to see it and change it.

Rick Hanson: [00:45:53] That's fantastic. That's right. You're like you trust yourself to clean up your messes. Yeah, that's fantastic, Liz. Wow, that so great.

Speaker 3 [00:46:04] I feel the whole Buddhist path is taking responsibility.

Rick Hanson: [00:46:08] That's, that's really.

Speaker 3 [00:46:10] Very important. Thank you.

Rick Hanson: [00:46:12] Wow, thank you. Wow. Oh, Debbie, I'm so sorry. I know you crashed the line, but I'm feeling generous. No more line crashers. You're the end of the line Debbie, nobody after you. Okay, Lynn in Calgary.

Speaker 4 [00:46:28] I know the answer to this question but I just need to hear it again and that is I come from a profoundly abusive background. What I've witnessed in myself is this kindness or compassion moving through me and I see myself being compassionate to other people but I can't own it. I don't trust that it's really me because my background I was told daily I was a And so my question is this, does it just take a hell of a long time to get to the place where you trust yourself? I'm 78 and I'm running out of patience.

Rick Hanson: [00:47:13] Um Growth happens. And... Have you changed for the better in any ways over the last ten years?

Speaker 4 [00:47:28] Oh, I've worked my ass off, pardon me!

Rick Hanson: [00:47:31] Well, have you changed? Has your ass changed? Come on, has your ass changed? Have you changed for the better in any ways?

Speaker 4 [00:47:42] Well, yes, that's what I was talking about was that I witnessed myself doing things, you know, like

Rick Hanson: [00:47:48] So growth is possible, growth is possible, right? And then you're saying you want to stabilize your experience of compassion? Is that it?

Speaker 4 [00:47:58] No, I want to own that.

Rick Hanson: [00:48:00] What do you mean own?

Speaker 4 [00:48:01] To believe that I am a lovable person, that that is actually who I am, that this isn't just some thing that happens to be passing through me, because when push comes to shove, I always go to the default, oh no, you're not lovable.

Rick Hanson: [00:48:17] That can be a long journey, depending on, and now I understand, because you got trained at a very early age that you were not so lovable, right? And so that early training can be hard to budge. I have a suggestion for you, and then I'm gonna finish up with Debbie and finish up in general. Do you know the step that I call linking, where you bring in

Speaker 4 [00:48:46] I've tried that a few times. Yes, I'll do that some more

Rick Hanson: [00:48:50] Do it a lot.

Speaker 4 [00:48:51] Okay.

Rick Hanson: [00:48:52] And go back and read my book, Hardbarring Happiness, really goes into the detail of this.

Speaker 4 [00:48:58] I haven't read it, but okay.

Rick Hanson: [00:49:00] Oh, get that bird. Get good at linking. Get good at bringing in current experiences in which you feel cared about. Like you feel cared about today, even in a simple way, and you bring it in contact with that very young layer deep down, even a pre-verbal, even an infant or toddler level of feeling unlovable, broken, despicable, dirty, tainted, whatever. And linking, I did not invent it, it's a standard method. Broken it down into very clear steps, I strongly suggest that. In other words, there's a layer in you that has not yet been touched by the experiences that more adult layers have had. That's totally normal. We just need to keep excavating. It's like archeology. You got to keep going down and bring those experiences into contact with that younger and younger girl inside you.

Speaker 4 [00:50:13] And maybe just for safety purposes in the presence of a counselor.

Rick Hanson: [00:50:17] Fantastic if you could do that. The trick with linking is you can't be hijacked by the negative material, so-called. So you have to, yeah, but start easy. Start with some more superficial stuff and then let it start sinking in to the younger and younger layers.

Speaker 4 [00:50:37] One really weird thing that's happened, I'll tell you very quickly, I'm a musician and I have a song that I wrote and when I go and listen to that song that I was 15 years ago, I go, that's me and I listen to the song and I go oh my god that's me so it's like I'm linking myself.

Rick Hanson: [00:50:55] That's beautiful. And then you'd be in you'd be marinating in that positive experience. Oh, that's me. Yum, yum. And then you'd be bringing it into contact with a small and off to the side, the doubts of yourself. Or I'm not a good musician or no one would like that.

Speaker 4 [00:51:15] Oh, perfect. That's exactly what I do.

Rick Hanson: [00:51:18] Yeah. So you want to bring and you want the positive to win. You want the positive to win. I got it. Thank you. Oh, good for you. Keep.

Speaker 5 [00:51:31] Ha ha ha ha! Do it!

Rick Hanson: [00:51:34] All right, Debbie, we're going to finish with you, asking you to unmute. Great. Good. Hi, Debbie. Great. Thanks for hanging in there.

Speaker 6 [00:51:42] Now, Rick, thank you. This is very connected to what Nancy brought up. It's another thorn of interaction. So if the interaction, if the other person zings you at the end with like a critique, very short. So today, today, that's why I had a, I went onto the buzzer and hit the button. I'm in a school. I didn't realize the kids were coming up from lunch, fifth grade. The women were talking. Nothing heavy, but it was just, you know, talking a little personal. Anyway, so I didn't realize they were coming, so I said to. And Jane, so did this just happen recently? Amanda sees the kids and says, well, Debbie, the students are coming up right. This is a friend. The students are come up right now. So it's inappropriate to continue talking like this. And she's talking. No, don't talk to me like that. Just say, kids are here. So that stayed with me all day. It stayed with tonight, very hard. Critical father, still dealing with that, I guess, but how, I wonder if you can add to that zing. I'm not sure how to, and I was quiet because I felt that was appropriate. Like you said, I was quite, but I feel ashamed and she was right, but, I didn't have to be spoken to like that. I didn't know the kids were there, so.

Rick Hanson: [00:53:18] Wow, so briefly, I can relate. What helps me, I think about first dart, second dart. So first dart it's a social zing. She was kind of heavy-handed, overbearing, a little superior. She didn't need to give you the whole lecture. Maybe there's some history there. You seem like a kind of an effusive person, maybe in a good sense, right? Like you're alive, you're vivacious, you have that. Well, the grinch, the professional, you know, eh, right? Maybe there's some of that in the history, I don't know. So understandable, boom, it lands, first start. You know, and man, I've been doing this a long time and I'll still get weirded out by somebody who makes a comment or somebody's a little snippy or someone is like my all-knowing mother. I'm a young old guy. My mom's gone. You don't need to play my mom. You don't even or something like that. So, okay, that's first start. And then what do you do then? Do you start ruminating about it? Do you get into it? Well, now you're adding darts to darts. Okay, now do you keep going? And at what point do you kind of pull out of the whole sequence? And for me, you know, a few minutes, maybe it lingers, maybe when you think about it, it's a little funny. But basically, do you want to pull out of it? And I find the error was really helpful is to try to understand other people. They're imperfect. They're running their numbers. They didn't realize it. Decide if you're gonna try to repair with that person. Maybe you're not gonna try repair with them. Just maybe you let it go. Maybe you recalibrate that person, you're a little more careful about being in certain situations with them, you form your plan. You form a safety plan. Right, again, and do you trust yourself as someone like Liz was saying earlier, who could take responsibility as an active agent for your reactions and take responsibility for you in protecting good Debbie. Debbie has good intentions. We're protecting Debbie. We're standing up for Debbie. Like, can you trust that in yourself? And then you kind of get to the other side. Big picture, it's a little thing.

Speaker 6 [00:55:59] That right that will be forgotten probably just move on i guess it's the trust will i remember to function more a little more cautiously around this person yeah that's i think the trust factor you hope you'll remember but then you know things happen but i guess you can only hope that you remember i don't know what else

Rick Hanson: [00:56:24] Yeah, let me give you and everybody here and then I'll finish a little kind of, it's not a trick, but it's a technique. And I don't know why it's on Tom or it's embedded in certain things like neuro linguistic programming and LP, you know, but in other words, you can kind of do it right Now, if you imagine, OK, this other person... Maybe it was just, you know, she was just doing her thing and it was a one-off. Or maybe you see a pattern there. If it's a one off, doesn't matter. But if it's pattern, you realize, okay, this is a person who tends to move into that superior position with me. Correcting me, guiding me. I want to be more careful around her. Okay, here's the technique. What is the somatic marker? What is that felt sense in the body of that carefulness around her? It's hard to remember an idea when we're in the middle of it. But if we have installed that somatic marker, that sense in your body of carefulness around her or a way you want to be, then it's more stable inside you. It's more established inside you Do you see the distinction? Like if you're just reminding yourself, watch your words around person acts. It's hard to remember that advice in the heat of the moment, because it's just words. But on the other hand, if you have slowed down for 10 seconds. Settle into the feeling in your body, how you want to be. This also goes to the person before the person, Nancy, that's right, who was getting rattled by other people. What does it feel like to establish that Barack Obama like dignity and stillness? What does that actually feel like? James, I'm so sorry. I'm not going to be able to take your comment or question here. Anyway, just because I have to finish. So that's extremely helpful. You're trying to help yourself learn something. You're. Trying to help. Yourself be a different way in the future. Fantastic technique. Establish what is that different way of being and feel it in your body, anchor it. They use the terminology anchoring. Anchor it, know it, feel it, reinforce it so that in the heat of battle or when you're on the playing field the next time, that ball is in your face. You will have established a kind of an embodied habit, a way of being for the next time. Yeah, you'll be more in your body, you're somatically grounded, you know, it's not, it's also to you in a bodily state, there could be emotions associated with it, like a sense of confidence in yourself, a little bit of moxie, a a little bit of you know up yours, talk, you you know like But whatever, or compassion. You just look over and you realize that's their good intentions at work. They're trying to be a good person in their way. Okay. It's like you're installing a program. It's almost like software engineering. You're programming yourself in this very embodied way. This is one of the most useful techniques around because you can apply it to just about anything. You're helping yourself be different in the future when the chips are down.