

5_6_26 Talk*

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

Rick Hanson: [00:00:00] So when I went off to college, UCLA, in the fall of 1969, I was pretty numb from the neck down. And 1969, also, in certainly California, in which we were putting flowers in our hair, was a time of great ferment. And the full waves of the human potential movement We're swirling through Los Angeles. Along with inputs from the Eastern traditions, psychedelics, new wave psychotherapies, kind of rebelling against the formalities of behaviorism and psychoanalysis. It was a very, very, heavy time.

[00:00:45] And so I landed in it as kind of a shy, pretty quiet 16-year-old kid, just terrified of all these full-throttle people. Really in touch with their feelings and saying get in touch with your feelings. I didn't want to be in touch with my feelings, because they hurt. Why would I want to be touched with my feeling? I mean, like, when I want to put my hand in the fire, what what's wrong with you people?

[00:01:15] Well, I had a lot of learning to do. And I had a lot of learning to, you know, re inhabit my own body and go through a process of gradually getting in touch with what was there in my body, which I'm gonna be exploring with you increasingly here, and through getting in touched with it, re-inhabiting myself, releasing a lot of burdensome stuff and opening to a lot of beautiful things that I had also suppressed in my body.

[00:01:53] There's a lot of psychological research about the underlying development of emotional memory, somatic memory, it's sometimes called implicit memory, not so much recollections of events or what's called semantic memory, knowledge about this or that, but rather the residues of lived experience that are designed by Mother Nature to leave lasting traces behind. Particularly traces that are negatively biased out of survival preoccupations that developed over millions of years during times in which our ancestors needed to both get carrots quote unquote and avoid those sticks with the reality that if you don't get a carrot today you'll have a chance at one tomorrow but if you fail to avoid that stick today, that predator, that aggression in your band. No more carrots forever.

[00:02:55] So implicit memory is negatively biased out of Mother Nature's good intentions. So we have all this material inside us and it's there, you know? The body-mind nervous system embedded in the rest of the living body is not like a flesh toilet. You know, it's gone forever. No. It's more like a septic tank or a kind of a flooded basement that doesn't have very good drainage. What to do about it?

[00:03:32] What I'd like to explore with you is a combination, an intersection here, of traditional instructions from the Buddha about mindfulness of the body, which we practiced in that meditation. And you probably experienced some of the benefits of mindfulness of body. I'll get into some of that in a minute. And I want to connect that with neuropsychological work on the N-gram, E-N-G-R-A-M, the literally, the residual patterning of your nervous system and meshed with other systems of your own body, the engram,

and connect that to, as well, some of the very practical insights of Eugene Gendlin and focusing, which focuses on, focuses the felt sense in the body, connecting that as well to Antonio de Maccio and somatic markers. And then in particular, connecting that with our own moment-to-moment practice, in and as the living body.

[00:04:43] Went too fast there, partly because I'm so enthusiastic about this material. I will definitely repeat these key points along the way. You can always go back to the recording and there will be no midterm. Fear not, it will all kind of hang together.

[00:05:04] Because underneath it all, to the point about it all hanging together and we can release anxiety about not understanding every little bit, is that there's a natural wisdom in the body-mind. And we can trust that natural wisdom to retain what's important and to open into the next good step for yourself.

[00:05:31] In this life, I think there are, even for the people I know who I think are really far along, there's always going to be some next steps down the road. We don't have to worry too much about them. We only have to focus on the next step. The step that's within reach. The next step natural wisdom in your own being will be receiving what's helpful for you here and to the extent you can kind of let go into it and relax into it whatever is useful here will carry you along into your next steps of your own path of healing growing and awakening.

[00:06:21] I would also like to really kind of emphasize going into this that partly because of the negativity bias and the understanding about how that implicit memory material that's stored in us, you know, can have a certain amount of sadness in it, or anger, frustration, shame, inadequacy, loss, yeah, that stuff's there.

[00:06:45] But I'll tell you a little story about myself as someone who had loving and decent parents who are also quite traditional. And that combination with my own sensitivities as a kid and my own tendencies toward introversion and withdrawal, together, as well as being really young going through school with pluses and minuses, minuses socially, that added up to what felt to me like a kind of a C minus emotional childhood. With some Bs and A pluses as well, alongside that emotional part. But the emotional track laid down in my childhood, alongside other tracks of lived experience, was pretty unhappy, really pretty unhappy for all kinds of complicated reasons.

[00:07:35] And so when I started entering into personal growth processes, going off to college in the late 60s and then into the 70s when the. You know, the wave of the human potential movement was still peeking. I was really afraid of what I would feel deep down underneath it all. And I learned the lesson again and again and again to fundamentally step one, resource yourself so you could take the lid off and then allow what's there to come out at a pace you can tolerate. In my own case, I emptied the bucket of tears one spoonful at a time.

[00:08:18] And it's really okay to use the beautiful metaphor from Peter Levine, like a pendulum. We can swing in to the challenging material. Maybe feel it for half a breath.

Maybe just kind of know it's there for a second and then swing back. Or maybe we can swing into it and stay with it a little longer. Releasing it as we go and then we swing back into something more comfortable, more stable, more secure, and then resourced a little bit more now, we swing into it again, pendulating back and forth.

[00:09:02] So that's a general practice.

[00:09:05] In that context, I entered into the fifth session of Rolfing. Living in a beach house after I graduated from college in Venice down in Southern California, full hippie mode. And we rented the front room of our beach house there, which we occupied for a year while the professor who owned it and his wife who owned it together and their family went to Europe for a year and then came back, et cetera.

[00:09:39] Anyway, we were there and in the front room, my friend Mira, who was a Rolfer, would be working on deep tissue bodywork on people. And Mira was really serious. So periodically we'd hear screams coming out of the front row. Mira stop oh no stop please stop.

[00:09:57] And if you know anything about raw thing and you know I really I've gotten a lot of raw thing I really value it I really appreciate it and you know it can sometimes go right up to the edge of pretty uncomfortable stuff to kind of work the kinks in your body and Mira was a real pound out those dents. Okay. So I knew I was coming into the fifth session, which works on the gut. And I thought, oh, I'm going to have so much upset stored there. It's going to be horrible.

[00:10:33] I came into the fifth session of rafting and Mira very skillfully started working on my abdominal area, my belly and my whole gut area. Wow. And I began to be increasingly flooded, not with great sorrow or rage, but love. Love pouring through me, pouring out of me.

[00:11:05] Mira, who was a very down-to-earth, no-nonsense person, kind of stood at the bottom of the table with this sort of energy. Flowing off of me. While I was realizing, oh boy, so much suppressed love in my wars with my parents and even the kids in school. Oh, that too was bottled up, that, too, was suppressed, That too was pushed down. Disowned and exiled. Whoa.

[00:11:51] So it's not just things that are maybe challenging to feel although it could feel challenging sometimes to feel very loving because then you might worry from your history that if I'm loving oh other people will take advantage of me or I'll start getting my hopes up about someone and then they'll disappoint or reject me or mistreat me in other ways.

[00:12:17] So yeah, loving us too can feel challenging, but it's really worth considering the beauty in ourselves that we have pushed down or pushed away or disowned or denied, in addition to other parts of ourselves that maybe are more obviously challenging, like resentments or. Feelings of inadequacy.

[00:12:46] This is Framing. So as this kind of framing, what can we take into account in our mindfulness practices? And through insight into both what we're experiencing and the nature of what we are experiencing. Insight that recognizes increasingly that this tension pattern in the body that's associated with kind of shrinking and turning away from an authority figure, from someone who's powerful. We can start to realize that that experience, that package, or similarly, that experience of claiming our own ground, taking our own stand, you know, just kind of up, not because we're getting all aggressive, but because we're leaning into the situation with a healthy sense of our own rights and entitlements. That too, that too is an experiential pattern.

[00:13:50] That like all experiences, as you can directly observe, are made of parts that are connected and changing, kind of swirling, vibrating, with qualities of impermanence and interconnectedness and dependent arising based on all kinds of causes and conditions and thus not so Bye! Not so brick-like, more cloud-like.

[00:14:22] Through increasing insight, not just into what we're experiencing, but the nature as well of what we are experiencing.

[00:14:31] So as we enter into this exploration of mindfulness of the body, I would draw your attention to what I've put into the chat, which was the summary of the exploration that we did in the mindfulness of breathing practices. And also I would like to draw your attention as well to, I think this quotation I dropped previously from Majon 1. That in all of our practices we should remain in touch with what is happening in the body. That's kind of contextual here.

[00:15:14] And then as also a bit of a recommendation, if I were stuck on a desert island for the rest of my life and I could have only one Buddhist-y book, I would pick this one. This is called Sati Patana, which could be translated as the establishments or the foundations of mindfulness.

[00:15:36] This is a classic, fundamental summary of instructions from the Buddha that, as best we know, from the Buddha that survived orally for centuries before a surviving written record occurred. And the so-called Four Foundations or Establishments of Mindfulness begin with mindfulness of the body.

[00:16:00] The second of the four is mindfulness of the hedonic tone or feeling tone of experience. The third establishing is an awareness of general qualities of being, moment to moment. Is there contraction or opening? Is there letting go or is there clinging? Is there goodwill or ill will? And then the fourth establishing of mindfulness is being aware of some major aspects of Buddhist teachings such as the Four Noble Truths or the Seven Factors of Awakening. And some other lists as well.

[00:16:40] This is from the German-born monk, Analeo, whose English is exquisite. I wish I could write so well sometimes. And I really recommend this book. It's a beautiful book. It's got a lot of practice instructions in it. And for those of you who want a little bit of a deeper dive into some fundamental arguments in Buddhism and some controversies and the

origins of some of these. You know, words that are being used, the footnotes are wonderful. Mindfulness of the body.

[00:17:19] Here's where I want to become increasingly psychological, and see how it is for you. And then we're going to do some little micro practices with this.

[00:17:31] Moment to moment to a moment, our experience is a little bit like a song, in which there are the lyrics, which is to say the verbal chatter track, and additionally alongside the verbal activity are other forms of thought, you know, images, perspectives, frames of reference, assumptions, biases, you know. The cognitive track, there's the cognitive track.

[00:18:05] There's also the perception track. Hearing, seeing, tasting, smelling, and in particular, sensing. There's the sensation track.

[00:18:20] Third, there's the emotion track, the affective track, both passing feelings and lasting moods of anxiety, happiness, sorrow, gratitude, love, resentment, sense of your own natural Goodness, feelings of inadequacy, the emotion track. There is the desire track, the motivational track, the track of intention, of values, aims, goals, motivations, that's cooking along the way, and there's a sense of enactment, the behavioral track, the bodily track.

[00:19:10] Now, of course, like in a good song, these tracks sort of blur together and swirl together, and certain key experiences are combinations of these. There could be, in other words, an experience of a discernment of someone's suffering. The body sensations of empathy for their suffering, a loving emotion of benevolence or care for them, and a desire, a motivation, in other words, to relieve their suffering. That is like a package. But it's still very helpful, following the Buddha's common strategy. Of taking the congealed sludge, you know, moment to moment of experience and deconstructing it, teasing apart the threads.

[00:20:09] So disentangling is a common metaphor in Buddhism to see what's there. And I love that metaphor of disentangling because as we disentangle what seems like, you know the hardened armor of the mind, it starts feeling more like And then as we keep disentangling further, the psyche starts feeling gauzier, more foamier, more like lace, and we start seeing, you know, as we air it out, whoa, the light and the vastness that was always already there, now increasingly evident.

[00:20:49] So it's very helpful to be, in your own mindfulness, granular. What is the granularity of your moment-to-moment awareness, right? How aware are you of all aspects of that track?

[00:21:05] I dropped into college determined not to feel anything other than the cognitive track. And, well, we'll see how that turned out.

[00:21:17] So, you know... Very often we kind of numb out to the sensation track, sometimes because our physical discomfort in it. We might numb out the feeling track because certain feelings were forbidden when we were young, so we just shut down that whole operation.

[00:21:40] Sometimes we get shamed related to acting upon certain aspects of the song of experience. And so we go, I need to disown all of that going forward.

[00:21:56] So right here I'd like to just kind of pause for a moment of reflection and to ask you, in a way, how in touch are you? Regularly. Or at any point you want to be. With the somatic and affective, the sensation and emotion tracks of your experience.

[00:22:29] So when little things happen... Someone says something to you. Or you realize, oh, I've got to do that. Or you become aware of someone you have a, you know, challenging relationship with. How aware are you? Bodily sensations of that experience you're having, that reaction you're having. And how aware are you of the feelings that go along with that, including quite subtle ones.

[00:23:11] And granularity of mindfulness occurs in both space and time. In other words, can you be aware of very, quite subtle nuances, layers in the parfait of your experience, the parfait of your mind, you know, that's the granularity of space. And there's granularity of time. Can you be very aware of, you know, very fleeting and changeable experiences?

[00:23:42] Now, someone wrote, too aware. That's very important. Point, thank you, Candice, for putting that in. This goes back to what I said earlier about pendulating and emptying your bucket of tears one spoonful at a time maybe one cubic millimeter at a time, maybe one molecule at a time. And so therefore, actually for some people, they need to establish some distance from their feelings and their sensations to be able to dare to crack open that door just a teeny weeny bit for a second before closing it shut again.

[00:24:32] So let's talk about that for a moment. There are multiple ways to resource oneself so that one can tolerate one's experiences. One can, in a commonly used phrase, expand slowly but surely the window of tolerance for what we can stay with. What we can, as Pema Chodron puts it, what we Can Bear. There are a number of ways to do this. One has to do with understanding. Why? Are you stepping into the pain? Or why are you risking experiences that you dread or fear? Why are you doing it? It's really helpful to understand why you're doing it. You're doing to release these. You're to help them flow on out the door. You're not doing this to reinforce them. You are doing this because you're on your own side. You're a friend to yourself. Understanding that's very helpful. In establishing the resourcing that can open us to our own difficult experiences.

[00:25:38] Second, it's very helpful to have a basic capacity of mindfulness so that instead of being hijacked by what you're experiencing or identified with it, you get a little space from it. 99% of you is swept away, 1% of is watching it. And it helps to be able to name it to yourself. As the saying goes, Name it to tame it.

[00:26:05] Also research shows that simply describing with very simple words like rage, sadness. That simple noting of what you're experiencing gives you some breathing room, gives you, as I was saying in the very beginning here, before the formal start, a kind of shock absorber or mud room, to use a metaphor from some homes in challenging climates, you know, a mud room in your own mind.

[00:26:35] And then I'll just finish in terms of two other resources that I think are very helpful for being able to get in touch with the body, and get in touched with challenging experiences.

[00:26:46] A third resource is the capacity to calm your body. Even when it's kind of revved up, can you start the calming? Can you return to a basic state of physical stability? Calming the body is really important. If your body's calmer, you might still be quite upset, but it won't be as intense if your body is really agitated.

[00:27:15] Training in that sense of your body, including a sense of the strength in your body. Your own moxie and determination. That too is a factor of resourcing yourself to bear your experiences.

[00:27:29] And then fourth major factor is... Your kindness and caring and compassion flowing out, which is under your own control, as well as the internalization again and again and the actuality as much as is possible for you of externally provided social support, people who care about you, who like you, people you can talk with.

[00:27:58] And if that's limited for you, as it is for many people, we can still draw on memories. If that's available, and even if memory is not available, we can still be aware of the outflowingness of your own good heart, and mobilizing the sense of that as a way to resource yourself to then open the door, if only a crack, to some of that difficult material.

[00:28:24] Notice that tapping into any one of those four breaks the freeze. It breaks immobilization, it's active. Any one of these four involve your own agency. Knowing why you are doing this, being able to establish mindfulness, being able to calm your own body, being able to tap into the heart. Any one those four and the more the better breaks you right out of the freeze. Or starts to break you out.

[00:28:59] I wanna go back now to tuning into the sensation track and the emotion track, crucially important, and including in the flow of everyday life.

[00:29:12] So let's do a little micro practice here.

[00:29:18] As best you can, right now. And I suggest you pull your mind out of the chat side bar if it's gotten captured there. Release the prisoners from the chat-side bar. And bring to awareness a sense of being kind of determined. A sense of healthy, on-your-own-side-ness.

[00:29:50] It might help to remember a time when you were determined. I'd help to remember a time he was sort of strong, like I'm thinking of times that I was, I've been moving through the mountains. Here trying to evoke an experience.

[00:30:15] So let's kind of go through it. You know, what's one word or sentence that is present in the cognitive track? Your beliefs. For example, you might have a thought, I am determined. Or you might have a thought, It's okay for me to be determined. Thought track.

[00:30:43] And then now crucially the somatic track. What's it feel like in your body to be determined? What's happening in your chest when you're determined? How about in your shoulders and arms? There might be a subtle preparation for action there. A subtle contracting in a good way in the arms. Maybe even in the legs when you're determined. You're standing on your own two feet. There's this sense of that.

[00:31:44] Finishing somatically, how about in your eyes, in your face, when you're determined? You can see immediately that there's a really rich somatic track that's present in a positive state of being. And then as well, we'll just do a motion a bit, what does it feel like to be determined? Especially positive emotion.

[00:32:27] Sometimes we associate determination to a threat, so understandably anxiety gets associated with it. That's really normal and okay. Besides any kind of negative emotion, what positive emotions could be present for you here and now as you feel determined? Maybe a kind of exuberance, you know, kind of a goal directed enthusiasm. Perhaps a sense of moxie. Even something maybe a little fierce or vigorous, primal.

[00:33:24] Maybe it's simply a kind of almost serenity that of in which you just know that you're giving yourself over to your determination and results will be whatever they are and that's not so central for you. You're at peace knowing that you'll do the very best you can because you're determined.

[00:33:59] So you can kind of see right here, these three tracks, especially the two that underlie the cognition track, the sensation and emotion track. You can kind come out of it. I'll keep talking here for another minute about this.

[00:34:17] A key point is that the more that we are aware of these very valuable aspects in our stream of experience, the more that we can then reinforce them, and the more that we reinforce them the more, that we take in that good, the more that, we kind of marinate in the body sensations, in this case of determination, the, more that were building up their neurological traces, their engrams is the technical term, in literal physical changes of structure and function in the nervous system.

[00:34:57] And then, wonderfully, the more that you reinforce the somatic basis of these really important states of being, the more accessible they are at will. So that either deliberately or increasingly automatically, these very helpful somatic markers and related emotional qualities come to the foreground when you need them. Which then gives you

another opportunity to reinforce them in a beautiful upward spiral of healing, growing, and awakening. But we can't do that. We cannot do that without awareness, you know, a spotlight shining on the somatic tract and the emotional tract. We can't reinforce it if we don't have that spotlight of attention on those tracks.

[00:35:58] You could do a similar practice here with lovingness you could do you you know anything you're interested in cultivating you know inner peace feisty get out of my hair to your brother-in-law i don't know um whatever it might be you know you can engage this process of reinforcing these states of being in yourself. With regard to anything you're interested in.

[00:36:31] Now then, going the other way. Just very briefly here, you know, if you imagine being with someone that you're challenged around, pick a mild to moderate challenge. Right now I'm thinking of a kind of a project I'm involved in and a person recently I've had a little I've, had some friction with. I think we're repairing but it's still a little wobbly. Pick somebody like that.

[00:37:07] And then as you bring them to mind, notice what happens in your body. Let's say you feel a little threatened by them, or a little ill at ease with them. What does that make you feel in your body?

[00:37:32] Like for example, when I'm bringing to mind this person, I feel a contraction in my chest. Suddenly my breath is more shallow. My shoulders start to come in, it's a defensive posture. I'm starting to move into a defensive posture.

[00:37:50] And then you might ask yourself, what does this remind you of? What are the earlier similar experiences you've had? Tracks of lived experience laid down, layer by layer by later by layer, going all the way back, related to this particular pattern of reactivation.

[00:38:16] And if nothing comes to mind, it's okay. This is a little archeological. It's helpful to keep digging. What's there? What's There?

[00:38:34] And then this is where it's super useful. We're not merely mindful of what's there. We're not merely being with it, we're not merely letting it be, which is great in its own right. But as you get in touch with the bodily track and the underlying emotion track of that which is challenging for you, you can start helping it to release.

[00:39:11] Can you bring attention into the somatic markers, the sensation track, and as you bring a tension into it... Can you soften around it? Can you start relaxing what has become slightly tense? Slightly armored. Can you open that?

[00:39:37] Can you directly go after the somatic track of patterns of reactivation and deliberately focus on those sensations and that tension pattern in your body that previously was made mainly out of awareness? Can zero in on that tension pattern and then release it increasingly. If you can't release the whole thing, it's okay. Can you release

at least some of it? And could you replace what you've released at the somatic level with something better?

[00:40:15] So if I bring to mind, you know, my friend, he's a friend too, that I'm kind of in a little struggle with, and I feel this tendency to kind of curl away and want to I'm withdrawn. I'm scared, you know. Can I shift into more of a present, wholehearted, unafraid, or even if I'm afraid, courageous? Not combative, but courageous. Sense of posture, my head comes up, my face opens. I'm letting in what replaces what I've let go. Which I got in touch with by initially letting it be.

[00:41:08] This is a very fundamental process. It's at the heart of effective psychotherapy and coaching and other paths of transformation. It's implicit in Eugene Gendlin's work with focusing and has been increasingly. Explicit by people like Anne Weiser Cornell, whose work I really recommend, check that out.

[00:41:35] One thing I've just seen again and again and again in my own work with people, is that there are many people who have a very well-developed cognitive track. They can even report on their own experience, like a journalist sending a dispatch from some war-torn region on the other side of the globe.

[00:41:54] But they're pretty unaware of fairly quick, like a few seconds at a time, patterns of tension or contraction or movement in their own bodies that underlie the upsets that they would really like to grow out of, that underly the reactivations that they would like to increasingly be free of.

[00:42:24] So I really want to commend to your attention. And it's something that I fault myself for not talking enough about in here. I really want to commend your attention to the somatic track and the emotion track of experience. And the somatic and emotional track kind of weave together as well. So much of the foundation of this people go. How do I do that? What? What do I? Do that?

[00:42:59] The key first is awareness It says the Buddha taught bringing mindfulness into the body and it helps to start by just training in general as He taught and I used today in the meditation when you're breathing Know that you're reading When you're walking know that you are walking.

[00:43:20] It's really as basic as that, and that gradual, you know, occupying of attention into the gradual establishing of your attention into your own living body will make you increasingly able to track things happening in your body fairly quickly, like when you're caught up in the middle of an argument with somebody, or you know you're driving along and you're thinking about something, you're ruminating about something.

[00:43:50] In other words, when you're ruminating about something, what's it like in your body?

[00:43:55] And you'll start to notice that when you plan something, there's a certain pattern of activation in your body, sensations, tightening here, loosening there, leaning this way, pulling back that way, it's happening. Or when you bring to mind someone that you really would like more love from, or more kindness and care from, or you feel unseen. What's that feel like in your body? And, you know, through your own awareness, how can you help yourself in that way? You know, to let go and then let in the alternative.

[00:44:33] Now, there are, of course, many, many sources of somatic awareness, and I want to mention a few resources on my way out the door here.

[00:44:41] One is the work of Charlotte Selver and her great student and now teacher Lee Lesser that is involved with what's called sensory awareness. There's a lot of material there that's really, really helpful, beautiful. If you're interested in more scholarly neurologically grounded and beautifully written, you know, approach here.

[00:45:09] The Feeling of What Happens by Antonio DiMosio is a lovely, lovely book. The feeling of what happens, that is really good. The classic book, Focusing by Gendlin, is great. Personally, I really like the page and a half of actual instructions that's roughly in the middle of the book. The rest of it is, you know, pretty dense. And as I've mentioned, Anweiser Cornell has a lot of great stuff about this.

[00:45:37] And there are just so many other, so many, many other teachers and approaches and places, bodily trainings or practices I've gotten a tremendous amount from. Yoga, for example, Tai Chi. I know Ole and others, Qi Gong, and really good practices. Those are really good. Just simple walking meditation for a minute or two. Or five or more routinely. That's really, really helpful. I think I'll leave it there. There's more I could say, but I want to leave it there.

[00:46:14] The point of emphasis I would like to really offer here for you is to underline the advice from Ajahn Mun at the very beginning, in which I'll kind of quote it again. Continuous non-conceptual contact with the body, and allowing the body to function, and mindfulness of the body function as a stabilizing field of awareness.

[00:46:47] And as Ajaan Mun has been quoted, we don't know exactly what he said, but this is our best guess from Aja An Mun. Aja Un Mun was the great teacher of Aja Cha, who was the Great Teacher of Sharon Salzberg, Jack Kornfield, Joseph Goldstein, and numerous others. My friend John Prendergast has a wonderful book called In Touch, in which he really gets into, with language that's very sensate. What does it mean to be in touch with something? So that's a beautiful book as well, In Touch by John Prendergast. Anyway, my exhortation here, my encouragement, that tracks my own journey, which I'm still in the middle of, until the lights go out. It's to wake down, not just wake up. To wake down as Sanyal and Linda Bondar put it. To awake down, to re-inhabit our own body, to take possession, in a certain sense of that word, of our own Body-Mind process so that increasingly we come home to the great majority. Of the stream of consciousness that is not about verbal chatter. It's about nonverbal processes, particularly sensation, emotion, and motivation. That's where most of the action really is.

[00:48:27] And it's honoring that and helping the all-knowing verbal processors so late in evolution. They're very insecure because they know those verbal processes that they're just like, you know, when you start to boil milk and there's this curdle that forms on the surface. They think they're in charge. But actually, they're usually running after the parade that's going forward of sensations, emotions, and motivations and actions. You know, trying to claim that they are the boss of the whole parade. But mostly, they are just creating a story about how that parade. Of the depth of our own being is unfolding. Instead, be the whole parade.