

8_5_26 Talk*

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

Rick Hanson: [00:00:00] So I'd like to speak to a few questions that have come through in the chat, both just before we began to meditate and then a little bit afterward, and then move into my talk with you, which is about how patience brings peace and how impatience brings, fell in the blank, frustration, disappointment, friction, irritation, not peace. Before doing that though, I'd like to speak to a comment from, let's see, Carol Birch, and then a related question that came to me privately. Carol writes, if one becomes more mindful, does mind proliferation decrease proportionately? Really interesting question. So, mind proliferation is a broad term. I talked about delighting in non-proliferation in a couple previous talks, because that's really emphasized by the Buddha, as I'll say more.

[00:00:57] And that really means by proliferation, just discursive thought, mind-wandering, looping, ruminating, not really being here, me, myself and I, blah, blah blah blah, you know, the voice in the back of the head that then asks, what voice in back of the head? That's mental proliferation. So research does show that correlatingly, kind of in general, that as people become more mindful. Activity in the default mode network, neural regions of the brain, tends to decrease over time. And activity in those networks is a major basis for a lot of mind wandering and ruminating. That's good news. The interesting thing is that even for those people for whom that's, let's say, a general finding, as they become more mindful, they're less carried away by streams of thought and they kind of... Recognize the armor quickly still it seems like there's kind of a baseline That people get to that requires more than simply mindfulness Which then speaks to a private question that came to me that I'm going to blur the details of, in which the person basically says, I'm becoming increasingly aware of the fact that developing mindfulness is not solving my psychological problem of, et cetera, et cetera.

[00:02:28] And that's where, as I was saying earlier, I think that it's not enough to simply be with the mind, short of the most radical and fully developed stages of enlightenment. After which. You know, so many other things have been cleared away. They just don't arise to trouble you anymore. You know we need to do, we need work with the mind, not just be with the mind. And that's where the active practices that we engage, and I'll be exploring with you in my talk, really come in. So it's both hand. It's not either or. It's both-hand. Yeah. Develop that mindfulness. But as the Buddha clearly taught, even if right mindfulness is one of the eight elements of the Noble Eightfold Path, there are seven others as well, which include Right Effort and Right Concentration, Right View, Right Intention, some others that are more practical, not just Right Mindfulness. And if you even take a look at the classic teaching suttas in early Buddhism related to mindfulness, the Satipatthana Sutta about the four foundations or establishments of mindfulness or on upon a sati sutta. Mindfulness of breathing, even there there's a lot of active effort that's deployed or initiated or, you know, cultivated in the mind. Not simply open awareness, not just bear witnessing. It's both-hand. That's very important and I think that the mindfulness revolution coming through the kind of space of psychotherapy and related forms of personal growth and self-help and coaching. Has been wonderful in the last 20 years. It's been fantastic, that mindfulness surge. And also I think in some cases, other people who've gotten really reductionistic and turned the eightfold path into a one-fold path. And I think that's just wrong-headed and not consistent with the Buddhist teachings and certainly not consistent with modern neuropsychology. All right, so that's that part.

[00:04:37] Roberta asked, can you please define becoming? And what does that mean? I'm so glad you brought that up. There's this wonder, every so often, for me, I love the Dharma for a lot of reasons, and I really love the early original teachings of the Buddha in a good translation because they're mainly psychological, and they're so detailed and wise. There are all these great distinctions that are drawn. You can be reading that material for years, and then you'll stumble onto this distinction between, let's say, being and becoming, And you go, what? And you realize, wow, that really matters.

[00:05:13] So one way of framing this is that there are several kind of major objects that we cling to or we develop craving in regard to craving, in regard that creates suffering. One major object or class of objects we develop a craving related to is pleasure and pain. We want more pleasure, we want less pain. Another... Interesting category of things we get caught up in craving about is becoming. Who will I be? What will happen if? I really want this to happen. I really want that to stop happening. We get caught in becoming. And this goes to recent science showing how much the nervous system in the brain especially is a big prediction machine. It's continually generating expectations or predictions and then matching perception and observation and thought, et cetera, to the prediction, and then based on prediction error and other things, generating the next predictions. So it's continually doing that and you can just kind of watch it. It's totally natural. It's normal, it's useful. My wife and I are in the middle of a enormous project of working through and clearing an incredible amount of stuff we have accumulated over the years. And our children's stuff and my parents' stuff and stuff, stuff, and stuff. Organizing that, sorting it out, clearing it out of the garage and putting shelves in our garage, bringing back some of the stuff, blah, blah. Definitely a first world problem. There's been a place for us to plan that project. To be, you know, engaged in becoming and to motivate oneself skillfully by imagining the rewards of. Just hanging in there and getting it done and stick with it and it'll all work out eventually, which it's doing. There's a place for becoming.

[00:07:14] On the other hand, what's becoming feel like compared to being? Becoming has a subtle contraction. It moves us out of the present. Implicitly, innately in becoming is a sense of the present not enough, generally. It's on a slippery slope pretty quickly to discontent. Pressure to satisfaction and it's quite interesting to watch unnecessary cascades of becoming, habitual cascades of becoming in your own mind and tracking the difference between resting and being, being. Thoughts are changing, sensations are changing. But there's not a grasping into a future. There's not reaching toward a better future or a pushing away of a worse future. There's simply presence in the present. Which, as the proverb puts it, is the ultimate present, the present, anyway. You can feel the difference. And so to me, it's really helpful as a training practice to cultivate the capacity to sustain a sense of being for more than a few seconds in a row. Now it's also really important to not confuse a training practice with a way of life. Here too we see people, including around mindfulness, who've really gotten a lot of value out of choiceless awareness, let's say. Great. That's a training practice. That's really useful procedure. Great. But then they get attached to it as a way of life and push away any other forms of skillful practice, including wise efforts of various kinds. So we don't want to do that. I'm not arguing for just resting in being 24-7, there's a place for becoming, but I really am arguing for autonomy and agency and choice about this. Are you caught up in becoming just because that's the willy-nilly habit of your mind. Or are you caught up in becoming because you're planning the sequential clear out of your garage? Where it gets really interesting, and I suspect someone's saying, well, what about your stuff about taking in the good, Rick? Isn't that a kind of fixation on becoming? Great question.

[00:10:05] There is a real emphasis across spiritual traditions and practical psychology on the benefits of learning of various kinds and learning, including unlearning old trauma or the learning that is the healing of old pain. That's a form of learning as well. So whether it's developing secure attachment or expanding your window of tolerance or. Acquiring greater emotional intelligence, or just simply feeling better about yourself. All those are forms of developmental change. So they involve becoming, all right. So here we have a place for skillful becoming. There's a place of goals. There's place for values. There's the place for movement toward your goals. There's absolutely a place that. The key is to be able to rest in virtuous becoming. Without being hijacked by craving, by painful, stressful, self-saturated craving. That's the sweet spot.

[00:11:12] And one of the great ways to do that is when you're having the experience of something you would like to develop, you'd like to learn, to grow, to become, if you are having a sense of becoming more patient. If you're having a sense of patience, which is perhaps something you'd like to cultivate and become more of for all kinds of good reasons that I'm gonna get into very soon. When you're starting to feel patient, in any small way even, stay with it. Not out of clinging to it or attachment to it, but out of wisdom about the nature of your own brain and how it actually changes for the better over time. So that you can kind of rest in and receive into yourself that which you are cultivating. So that increasingly you are becoming that. You are becoming more patient, let's say. You are coming increasingly at home in what you are developing. That's completely fine.

[00:12:13] So you're resting in being that which you'd like to become. And that resting in the being of that is very intimate, it's very embodied, it's yum yum yum. And neurologically, the more it has that yum yum factor. Somebody once said, more yums and less yucks. Something has that yum-yum factor, even subtle or mild, that increases reward processing in your brain, which increases lasting neuroplastic change. So happiness is skillful means, you know, pleasure, joy, gladness, blissfulness, contentment are skillful means in the ways in which they reinforce how we are being more and more of what we wish to and that's good. Okay. Let's see, I knew there was one more.

[00:13:21] Oh, last question. Why not have the talk first followed by the meditation? Great question. Well, it's kind of binary, so it's one or the other. You could say in some ways the initial 15 minutes that's available before we get into the meditation is a kind of talk first, then meditate. I learned to meditate first, then have a talk later. It's kind of a common practice and the tradition in which I was mainly trained, the kind of the Vipassana, Theravadan, insight-oriented tradition, I think that it is really fine to go the other way, whatever works for you. I find for myself, and I know some people who also do this, is they'll do a little bit of spiritual study. They'll maybe read a few lines or a few pages from a book, or they'll listen to a little bit of a talk. And then, and then they... That helps to kind of draw them in, and they settle in. Then they just move into meditation. And then maybe after the meditation, they turn back to some more reading. I go in that way as well. And then what you're reading really lands, really sinks in. So, you know, you find what works for you. We do it in this sequence here. And some people, frankly, come in late or skip the meditation entirely. Some people just do the meditation and skip the talk. If you look at the numbers in Zoom. It shows how many people are present at any time, but we track that actually if we're hitting around 400 people-ish present at anytime, it typically means around 600 people or more have come through the program at some point or another. So you're in good company, you know, with many other people, okay? Okay.

[00:15:00] So a quick recap. Drum roll. The eight qualities of a great person. I think that's an audacious title for a sutta in the Buddhist canon. The Eight Qualities of a Great Person.

We explored that a couple of sessions ago, and I highlighted the one that the Buddha really highlighted, which is to delight in non-proliferation, which is, to say, to delight And... A relatively calm, quiet, and content state of being, to delight in it. That doesn't mean to swerve away from pain in an avoidant way. No, it just means to value it. And the deep root of the word that's translated typically as delight is to settle into, to value. As one might settle into a place of refuge, like a shady oasis on a hot day. You can imagine Northern India at the Buddha's time and how much they appreciated shade. So we can delight in a quieter, calmer, and more contented mind.

[00:16:17] Then I went to, in a previous talk, I think last week, one way to encourage that sense of delight which is to feel like you're enough. And that speaks to the ways in which, as I joked, not joked that perhaps the greatest minds of our generation are teaching us to be discontent with our efforts, with our clothes, our money, our friendships, our activities, our jobs, our bodies, ourselves, our lives. To be discontent with them, to feel like they're not enough. And I use the example that can show up really personally in which one can be in a relationship in an example that was given to me in which you're caring maybe for an aging parent or a friend who's complaining that you're not doing enough. And deep down inside, you know, you're definitely doing as much as anyone reasonably can and more than your siblings are, for example. And then what do you do about that? And you know, if you grew up the way I grew up for complex reasons to feel like, you know you're You have to be incredible to be enough on every day Hey, that's a lot And so how can we over time increasingly feel like we're enough? So I explored that with with the people in the last week.

[00:17:42] This week, I want to talk with you about patience patience as a factor of enoughness in the present. And the result, patience being the result also, we're being, you know, strengthened by and served by a sense of enoughness in the Present, a sense enoughness and simply being in the present. So patience. Patience, you may know, is one of the six or ten so-called Perfections in Buddhism is on one of those lists. And I think that patience is really useful in part as an antidote to impatience. So if you feel into this for yourself, what's your awareness of impatience as a factor of suffering in your own life? For example, how comfortable are you listening patiently? For example, how patient can you be when your pace is fairly brisk and efficient and you get the job done and other people are what? I'm speaking a little bit about myself here. Can you be patient? If you're in a situation in which, oh boy, you really wish things were different. In America, we are in an election cycle. And our main elections will be in November. A major cycle of elections will in November, that's many months from now. And... Can you be patient meanwhile? Can you patient while you are waiting for a result to come back from some important medical testing for you or maybe someone you care about? You know, patience. I think. There's a lot of suffering that comes from impatience and there's a lot of interpersonal conflict that other people are not understanding quickly and correctly enough. You know, they're not getting it or they're not moving along. I think about myself, you know, one of my peeves, my kids laugh at me about this is that if I'm in a crowded auditorium or hall or meeting or something, or a supermarket even. There's a single doorway out of there, and we have these people standing in the doorway talking with each other, their new long-lost best friend. I'm like, huh, you know, so. That can create conflict with other people.

[00:20:41] So I just invite you to start by being aware of patience and reflecting on, wow, why would these very high level teachers, you know, who are really into a lot of pretty far out even mystical stuff, value such a homespun down home? State of being as patience. So let's unpack the nature of patience a little bit. In the Buddhist tradition, this is important, patience is likened to the earth, which is strong and can receive what is occurring without

agitation. It's not... Ignoring what is occurring you know the banana peels and other things that are maybe landing on it, but it's It's abiding. So it's not just a kind of passive endurance, but patience in this sense is a quality of inner strength infused with insight. Insight into the fact that many things take a long time. Insight into the fact that you can only have limited influence over many things and after that it's out of your hands and you just have to wait, maybe forever. For other people to see the light, or act appropriately. You know, there's a strength that is infused with insight. So you might, again, reflect here on, Oh wow, what would happen if you appreciated yourself as a patient person through appreciating yourself as a strong person who has insight into all kinds of things. Including the fact that things are changing, you have limited influence, and other people and conditions are the result of hundreds, if not thousands, of upstream causes that are just out your hands. Strength plus insight equals patience. Beautiful.

[00:22:57] Also, in patience, we're not suppressing what it feels like. You know, maybe there's pain, physical pain. Maybe there's disappointment. Maybe there is moral outrage that other people understandably are causing harm or just lollygagging around rather than waking up, you know, to what's really happening. We're feeling those things. And there's a strength and an insight that's stable enough and big enough. To be a kind of space or container for those experiences without being ruled by them. Patience is the foundation of inner freedom. If we don't have patience, we can't have inner freedom in response to our conditions. Also, patience needs love.

[00:23:54] Otherwise, patience comes across as cool indifference. I don't know about you, but sometimes, I'm not very patient sometimes with people who just sort of stare at a burning building patiently rather than grab the hose, do something, you know? So patience needs to be in, you know. Adjacent to or infused with love or values of various kinds. And this is where also patience needs pace. And I want to explain what I mean by that. Source of patience is to know that you've done what you could you've put the message in the bottle and sent it adrift you've spoken from your heart you've made your offering you've held up your end of the log that needs more than you to lift it you've chopped wood and water in the Zen Sang. Know that you've done that. It's a lot easier to be patient. And wait for the fruits of your actions if you know that you've done a reasonable job today. This is really important, actually. And there's a lot of refuge that you can take in knowing that, yeah, I did my job today, that's where appropriate pace comes in. I didn't delay unnecessarily. When it was my turn, I played the best card I could. And then I waited till it was my turn again, knowing that really can foster your own patience. And so you might want to think about a key relationship or a key project that you're getting impatient around. Have you done all that you could and should reasonably?

[00:25:49] Like another reason, unlike you would have as a standard for another person kind of like you. Usually you have, and knowing that you have can really help you be more patient. And if you discover, oh, there's a little bit of pace to pick up here, well, then. Pick up the pace a little bit, within the range of what you can, without pressure. Pace, not pressure. And then that will take you much more readily into patience. Okay? So we see the value of patience, we see factors of patience. And we can see the ways in which that patience creates a kind of buffer. It's a beautiful shock absorber. And it disrupts because the patience is like a shock absorber. Or circuit breaker, it absorbs or blocks alarm signals, excessive, unnecessary, uninformative alarm signals from triggering you, and as well as increasing your physical pain. So patience is like a beautiful shock absorber, and it can slow down alarm signals from disrupting you and then leading you to overreact with other people. And I particularly want to wade into the murky waters of applying these principles to relationships and conflicts in relationships or issues in relationships, such as classically,

well, how can you be patient when you have friends, former friends or even family members who've cut you off or gotten estranged with you? There's an ongoing condition, whoa. Or How can you be patient with someone who is harming other people? I want to say another word about patience. Having to do with the brain's stimo stat.

[00:27:49] One of the most interesting and useful things I read in a literature review about attention and the brain circuitry related to attention and so-called ADHD or being spirited had to do with three different sources of Distractibility. Here we go. Three different sources or factors, and people vary in terms of each one of these three dimensions. The first factor, hang on a second. Oh yeah, here we go. The first fact is relatively weak filters to external and even internal stimuli. The curtains are wide open, the pupils are dilated. Everything comes in from the world. These are people who are very sensitive. Very empathic, a beautiful gift in all kinds of ways, also often very open to what's arising from their innards. Freud had a term, I believe, the stimulus barrier to refer to that which keeps id material from bubbling up into consciousness. That stimulus barrier is pretty porous. So porous filters, okay? Second, fatigue on concentration. So independent of whether or not the filters are porous or not, Some people are able to sustain concentration for a long period of time. Other people, literally neurologically, they seem to use up the supplies in the brain that enable a sustained focus of concentration. They fatigue on concentration.

[00:29:26] That's the second kind of thing. And a third kind of things, which goes to the topic of patients, is stimulus hunger. The whole brain is involved in this, and there's a central part of the brain in the basal ganglia. There are two of them, technically, they're in the midbrain, or the middle part of the brain, let's say, the second floor, the three-floor house of the brain, and the subcortex, one on either side, the basal ganglia, anyway, in the basal Ganglia is a kind of individualized setting that seeks a certain amount of stimulation, and if it doesn't get that amount of stimulation, it'll go looking elsewhere for it. So this is one of the theories behind why do psychostimulants help people with so-called ADHD? You know, why would a stimulant help people, you know, be calmer? Well, it's because the stimulant goes in and kind of satisfies the stemostat while also strengthening and stimulating other parts of the brain, executive regions. And so in this twofold effect, a psychostimulant like Adderall or Ritalin can have its mechanism of action. I've super simplified and summarized some stuff. And there's undoubtedly more recent research about all this.

[00:30:38] The larger point is that people vary in their stimulus hunger and your own natural setting in your temperament that you were born with for how much stim you need to feel stably present can really vary. And one reason why people get impatient, you know, they start crumming their fingers, they start looking around is they just have a natural, innate biologically-centered hunger from our stimulation. And then also that stimostat gets set by trauma and which tends to create a lot of vigilance. We're looking around, you know, and we're always checking things and that can affect it as well. Point being, there are multiple sources for impatience and there's nothing wrong with you if you tend to be a little impatient by nature. It just means, okay. Something more to practice with here. Someone bring, Linda brings up, I am challenged daily to be ever more patient with the special challenges of living caregiving an 86 year old housemate with dementia. Without giving advice, advice, it's really okay in this collaborative community here to share your own lessons learned maybe about similar kinds of things. I find that in a situation like that, it's very helpful to put on your own oxygen mask first.

[00:32:09] In other words, as many people have pointed out, caregiver burnout is a real thing. Empathy, fatigue is a really thing. Compassion, fatigue, is probably not much of a

real thing, but we can get burned out by helpless empathy for the suffering of others. And as dementia proceeds sometimes it can become emotionally challenging, quite challenging, to take care of someone you feel a duty toward and perhaps love as well. So it's really important to tend to your own needs and you know fill yourself up. This goes to often practical limitations on how much you can actually tend to own needs. It goes to the ways in which Unfortunately, in many communities, there's very little support. It goes to modern ways of life. Goes to America having a lot more social isolation than many other developed democracies that are more communitarian, et cetera, et cetera. That said, we do what we can to take care of ourselves.

[00:33:09] Second thing I find is really helpful to deal with impatience is compassion and grief. Grief, open us to grief, you know, subtle or intense enables us to be patient because we're just feeling it. Yeah, this super sucks This sucks for them sucks for me. It really is horrible for them I feel grief about it shame and guilt make us like the proverbial cat on a hot tin roof We get antsy when we feel guilty or remorseful or shame a shame There's a place for those feelings certainly but very often what's much more called for is grief not guilt And that's why understanding, as I talked about last week, that you've done enough. You've done today to come into the present. I've done it enough today for my demented housemate. And I don't need to feel guilty. I can feel sad, you know, sorrow, not shame. I can feel sad, but I don't need to feel agitated and antsy. I'll just leave it there because I want to speak to other things. I'm just offering two things. Like I said, doing the best you can to fill up your own cup, and second, finding a way into, you know, sorrow, not guilt or shame, sorrow rather than anger. This is where boundaries come in. I'm actually going to do a workshop on boundaries. They're the thing these days. Where you look over there as the Buddha, Todd, we are one single ocean, and... Your wave is distinct from my wave. You're over there, gradually losing your mind on physical process that's occurring, in this case probably related to aging. That's happening and that's not me. And reminding yourself of boundaries can be really helpful to preserve patience.

[00:35:20] A much lesser example, in other situations, and for some reason, I'm thinking of Mel Robbins and her book, Let Them. I'm taking of, you know, my advice sometimes to people in therapy to, not literally, tattoo three letters on the inside of their eyelids. N-M-P, not my problem. I think sometimes we get impatient because we have an excessive sense of responsibility or guilt or shame. Related to another person's life condition. And truly, we can have a lot of love and sorrow for family members, adult children, our parents, our country, while realizing it's not my problem. I'm affected by it, and I'm gonna do what I can for it. But on the whole, the owners of that problem and the owners of the necessary solutions for it, which are beyond my power, are over there, distinct from me. That's very helpful. Okay, people are asking me about my riff on stimulation. I use the word stemostat. I made it up like a thermostat about heat. The brain's stemostat has a basic setting around how much stimuli we kind of routinely want in terms of the incoming baud rate coming into us. And that affects how patient or impatient we can be.

[00:36:53] One thing to explore that's interesting is to get off your phone for a while. Or disrupt the tendency, as I have, to bounce out to another website to check the latest political news while you're trying to process your emails. You know, can you tolerate the subtle distress or discomfort of not immediately gratifying that hunger for the next stim? And in so doing, you can expand your comfort zone. You can become increasingly patient as a result. Oh, interesting. So Elaine has a great question. Can using a mala or prayer beads or saying a mantra take care of that need for stimulation? Yeah, I think that's one reason why people do that. That actually it's an aid to steadiness of mind to give your brain a little bit of stem, like a repeated saying or regenerating, reestablishing your attention with

a mala, working your way through the beads, so forth. Yeah, that can be really quite helpful. I find as we train over time it's useful to increasingly withdraw the scaffolding that's supporting your training and attention so that more and more, rather than, for example, counting the breaths or doing a mantra, more and you're just helping yourself drop into deep presence without any aids to it. You're just there. And you know, that's a progressive process and for some people it may just be that the nature of their brain. They're really aided by that ongoing background trickle of stimulation. An extreme version of that was a young client I had a long time ago who's on the autistic spectrum, high functioning, very bright, who as a baby, poor kid, was very dysregulated. And the mother of this child discovered around six months that if she put a television set in the baby's bedroom. And turned it on to some benevolent channel, like the cartoon channel or something, that leaving it on 24-7 enabled the baby to fall asleep. That ongoing trickle of stimulation was enough to settle the dysregulated body-mind process. So you might find things like that for yourself.

[00:39:14] One form of impatience has to do with not being able to tolerate their distress. And I've known people who. Jump into over controlling when others could be embarrassing themselves. They it's almost like a motion contagion if person x is embarrassing themselves i person y need to shut them down so they stop embarrassing themselves but actually they weren't person y was not doing anything to person x so i think i flipped the order of that if you follow me here So sometimes, for good reasons and bad reasons, we get upset by what other people are experiencing. We're not able to be patient with what they're experiencing. We're able to accept or be spacious appropriately around what they are experiencing, I'm not speaking here about callousness and just moral neglect, no. I'm just saying sometimes, Other people have got a problem, and we feel like we need to fix their problem. Well, actually we don't, often. We actually don't need to fix their problems, or they're angry about something. Can we tolerate them being angry? Can we tolerate them, being depressed, right? Can we tolerate, them believing things that are just That's not true about... Their personal history or what happened in the family when they were young or the state of the world. Can we tolerate their mindstream? That's a huge question. Very often, people feel very tightly coupled to the mindstream of other people. If that other person goes up, they go up, but that other person's mood drops, their mood drops as well. If that person has a reaction to something, they have to have that reaction too.

[00:41:24] And then because they're having that reaction, they need to fix or change or suppress the kind of distressing reaction of that other. Well, what would it be like to rather than being coupled like steel bars up, down, left, right, north, south, to feel like, you know, it's more like a bungee cord connecting you to other people. They go up. You don't have to go up with them. They go down. You. Don't have. To go down with them, you kind of stay in your place. And if you think about what characterizes often people we really respect is that quality of related stability. They're open. They're present, they're related, but they're not governed. They're not tightly coupled. They're entrained in what the other person is experiencing, thinking, feeling, doing, saying at the time. They have that quality of dignified freedom in which they're there. They're related but they are not at the effect of what other people are feeling. And cultivating that quality is really helpful. And one of the primary factors of it is patience. Being able to be patient. So down to earth, so basic, okay? So we're finishing up here and I would like to take a minute with you quietly if you can be patient so that whatever has been a value for you here can sort of reverberate within you and sink in. I'm doing it with you and what's really coming up for me that I should have named previously is the somatic sense of patience, the feeling spreading in your body.

What's it feel like in your chest, your legs, your arms, your face, your back to feel patient?
The embodied sense of strength with insight. And an open heart.