

**Saturday, February 24, 2024 on InsightTimer.com**

*The Power to Pull Yourself Out of Any Painful Reaction*

First Key Lesson: No negative reaction has the power to release you from what it blames for your pain in that moment, any more than pulling on the tail of a lion has the power to release you from its mouth!

Second Key Lesson: No reaction can resolve the cause of itself; which means - despite how they may appear to us - reactions are not choices unless you believe that living in one prison cell is better than another.

Third Key Lesson: Remember this truth: no reaction can resolve the cause of itself... Any more than a bad dream is likely to have a happy ending!

Raw Transcript:

I hope that you're interested in this study of ours, which is basically how to pull yourself out of any painful reaction, and wouldn't that be special? So I want to tell you that in more ways than I will be able to express in the 40 minutes that we have together. In many ways, the lessons, the insights that we're going to cover, they are so simple. Uh, actually surprisingly, once you begin to see the truth of things, once certain order of awareness establishes itself, but the simplicity of the lesson doesn't change the depth and breadth of the possibility that the discovery your invited to make and that you must make on your own can change your life from the inside out, from the bottom up. So let's get started. I don't know. And I do like if when I ask a question, if I get a little response over there, did, did you ever hear that old story? It's a popular one. A man goes to see the doctor and the doctor says, what seems to be the problem? And the man says, I just splitting headache. No matter what I do, I can't seem to get rid of it. And the doctor says something along the lines of, well, certainly we want to examine that, Those kind of headaches, steal the joy out of life, limit you severely. When do these headaches come on? And with that, the man reaches over to a baggage he's carrying and he pulls out a hammer and he hits himself on the head with a hammer. He says, every time I do this, that's where the headache starts. Now, what would the prescription be from the doctor again, kind of a certain line of humor in this work. What would be the prescription? What would the doctor say? Stop it. Just Stop hitting yourself on the head with your hammer, hammer, and you won't have these headaches. Well, I want to help you see over the next 35 minutes that without understanding it, we are constantly smashing ourselves. Self-inflicted, unseen, of course pain due to the hammering of these old negative reactions. What if you could see that every time you have a negative reaction and you can't stop the negative reaction from appearing? That's another whole story and probably another whole talk. If you haven't heard me explain that to begin with. There is no negative reaction that isn't the, uh, continuation of an initial re resistance. No resistance, no negative reaction, but we meaning you and I, to whatever extent it's true, Have no basic understanding, not just of the nature of these constant negative reactions, whether it's to something we anticipate coming or something that we went through in the past, and we revisit the moment and relive that pain and then resist and have a negative reaction to our own activity. But take for example, this idea and you, you must see this in your own life. Here's a family, a mother, father, or some kids, maybe moms living there. I don't know what he tiptoes around the house. Now, why does he tiptoe around the house? So he doesn't wake anybody up? No. Why does she couch the things that she says to her husband or her mother? Why do they compromise themselves against what would be a better judgment when it comes to their children? He won't speak up and she won't even try again. These are all examples of ways in which we live, what's going on? And the short answer is this. And I ask you to see it in one respect, what is more predictable than a negative reaction. That's why they tiptoe around. She couches what she says. We compromise ourselves the way we do because we know that if we say certain things to certain people in a certain way, they're gonna have an immediate negative reaction. In fact, they may just have one even if we try to be and, and compromise ourselves just to be as sweet as we can. Exactly. Leah, walking on eggshells. Sweet God, when will you get tired of walking on eggshells? Not just with others, but through this life? So what's going on? When we know beyond the shadow of a doubt, though we don't see it because of our behavior, what we're trying to do is avoid their negative reaction. Because we know if they have a negative reaction, there is no question that we will follow up with another negative reaction. And then both of us will be surprised that we were caught off guard by something that was built into the very fabric of that relationship at the outset. And then to add, we're in that ensuing resistance to our own negative reaction. We become completely reliant on what that reaction on what that hammer we become reliant on. What that negative reaction that we have just hit ourselves in the head with, meaning listen to identify with a negative reaction is to hit yourself on the head with it. We become fully reliant. That reaction starts to tell us, well, he did this, she did that. This is why I'm the way I am because of this moment. So that even our justifications are a way in which this negative reaction hides itself. Because as that negative reaction explains to us or tells us to hide from it, we are complicit in its continuation. And so to get to through this part, once I am complicit and in agreement with a negative reaction, because without understanding my relationship to it, I have identified with it what's left. That negative reaction will roll along. Creating the karma that it does, meaning the, the, the subsequent imbalance between my own interior parts, not to mention my relationships with others until it comes to its in quotes, conclusion, which is always just the start of another set of reactions which we should all be aware of and all of which we are a captive of. Now let me ask Kate, I have three special key lessons. Let me bring up the first key lesson, share it with you, and then we'll study the premise of what I just outlined in the opening of this talk. When you're ready, Kate, there it is. Read along with me. No negative reaction has the power to release you for what it blames for your pain in that moment. Any more than pulling on the tail of a lion has the power to release you from its mouth. Just see the picture lion has you with its jaws. If you pull on the tail of the lion, is that gonna make the lion go, oh, sorry, wrong person. Or is it gonna make the teeth clamp down with greater efficacy? And we know the answer. So if no negative reaction has the power to release you from what it blames for the pain in that moment, then what in the name of heaven are we doing identifying with? And then listening to that reaction, tell us the action we have to take to liberate ourselves. Can you see so far at least intuit some of what we are looking at here together about a very unconscious relationship that we have with our own negative reactions? Yes or no? I hope so. 'cause I'll tell you that if you follow through with your work and embrace these ideas, making them, uh, a new understanding through which you try to see the moments where these reactions come, the day will come when you will feel this negative reaction come up. And there will be something there before that reaction, meaning that reaction will appear within reaction. And you will be allowed to release yourself from the usual grip of that pain just like that. Not because you're strong and not it because you're spiritual or wise, but because as Christ said, there is something that goes before us to take the pain out of the negative reaction to make the crooked place straight. So transition, would you, when my mother passed, she bequeathed unto my wife and I, these beautiful old crystal glasses. I mean, they are the works of days gone by and they are stunning. Now imagine for a second, and I think it happened that one of the edges of this crystal glass, something, a sharp little fragment, tiny little, but it would picked up a sharpness on the edge of that crystal glass. So there I am, I'm holding a priceless crystal glass. Would I use a sledgehammer to repair it? I mean, would anybody in the wildest dreams think, well, the way to fix this little fracture here is to use a sledgehammer of, of course not. Why? And what would you think of somebody that was doing that? Why wouldn't I do that? Because it's the wrong tool. In much the same way, we have to learn to understand that this onset of this painful resistance to these moments that have jagged edges, we must learn to see that this resistance with its ensuing negative reaction is the wrong tool. But the way we are now, it is the only tool that this, this, uh, steel toolbox throws up to offer in an unwanted moment is here, use this hammer. Pick up this mistaken idea, this false belief, and, and use it to try to fix that moment. And we should know beyond the shadow of a doubt that as long as we're still having the same negative reactions or similar reactions to the same or similar conditions that create that conflict, we obviously have not learned the lesson in that moment. A a again, we've all heard the expression, no crying over spilt milk, no sense in crying over spilt milk. I remember I was 75, uh, yesterday, two days ago. I remember when I was a boy hearing that idea, no sense in crying over s spillt milk. Now nobody actually explained why. And the truth is because they didn't know. Although they may have intuited the understanding behind it. Why is there no crying over spilled milk? Well, for one thing, you can't put the milk back in the bottle. Try to see it with me. When you have a negative reaction, it is crying in quotes, meaning it is a complaint. It is a form of conflict over something that has already happened. It is taken place, but the reaction seems to make the moment immediate. And it brings up an immediate sense of me, of I that must somehow or other get that moment that is gone to comply or agree with the way my conditioning tells the moment should have gone. Can you see me? I mean, imagine you're sitting by a stream, you're watching the water go by. Can can you make the part, the beautiful moment of that babbling stream that just went by you and it caught some light and it made us out? Can you, can you go wait, wait and go back. Can you put it back to where it came from? Or is it ridiculous to even think so? So is it ridiculous to think that a negative reaction can somehow or other change the event that it blames its appearance on the negative reaction is absolutely powerless to do anything other than to produce a varied, familiar sense of self that having identified with that reaction then allows that reaction to become our guide in many ways, our God in that moment. And don't push that idea away. If I have a negative reaction, it's a fearful one. Fear then becomes my God because I listen to that fear. Tell me what happened and then what to do about that fearful moment. So point being, it should be fairly clear to us if we're tracking it all. We can't look to our reactions to explain as they do the reality of that moment for us, Because that reaction was a mechanical part of the moment that it took place in. And that moment is gone, but the reaction kind of holds us in a specific, very familiar, again, sense of ourself that then tries to explain to us that sense of self born of the reaction then explains to us why we've had that reaction and what we need to do about it. But please see this, the sense of reaction, the sense of self born out of any of these negative reactions is itself the continuation of that negative reaction. It has no authority, it has no understanding at all. The understanding of that sense of self born, of the reaction is the condition nature that gave rise to that reaction to begin with. Are you able to make some sense of this? So that a, a reaction, excuse me, a reaction by nature at every level is a predetermined response. You, you, I've I've illustrated before you go to the doctor, he taps your knee with that little hammer. Your leg is gonna go up and down. Unless you're a, unless you're a zombie. It you, it's, it's a predetermined response. A a an ex an an expression of a relationship that exists between the parts involved in that moment. So while creation itself cannot exist independent of these reactions, that's ludicrous to think so that we're going to have these reactions. What we can begin to understand is that these emotional, intellectual negative reactions, they're mechanical, 100% mechanical. The only intelligence in a reaction is the fact that something has brought together two parts in order to allow the individual experiencing their inner reaction to perceive something of the reality of their relationship. Outside of that, those negative reactions serve only the unconscious nature that is stirred into some kind of activity in order to reconcile the self-inflicted blow of it becoming identified with its own reaction. Are you able to see this with me? To some extent. Again, all we wanna do is catch a glimpse. That's all. Because if you can catch this glimpse, it points to something that is so important. It can't be understated, overstated the content of the content of the consciousness that has that negative reaction, that consciousness cannot change itself. No reaction can change the content of the consciousness that has it. No negative reaction can change the content, the level of the consciousness that has it. And if we can see that, then we need to recognize as best we can, that every time we do act on that reaction as though somehow or other it is intelligent and will lead us to some reconciliation of whatever we're reacting to. It is as good as though we do not see it recognizing, or I should say, being wrecked by the failure to recognize. I keep trying to change myself by looking to the past to produce a new moment so that I can escape the prison of that painful reaction. And it's impossible. Katie, let's bring up the second key lesson, please. I would highly recommend that if you're not copying these while they come up, that you return and you copy these three K lessons. Here's the second key lesson. No reaction can resolve the cause of itself, which means despite how they may appear to us, reactions are not choices. Reactions are not choices. Unless you believe that living in one prison cell is better than living in another, No reaction can resolve the cause of itself. Please embrace it as best you're able to do. Not with this, no reaction can resolve the cause of itself. Now hold on. You just said this. I just saw this news. I'm in my car. Somebody did. Every reaction we have tells us as it appears that if we will agree to identify with it and, and follow its advice, that that reaction will resolve the pain that it blames its appearance on. It can't. The negative reaction is a reflection of this old past conditioned mind running into a circumstance that challenges the identity that it has of itself. So if no reaction can resolve the cause of itself, Then we have to begin to recognize that when we're having these negative reactions, we need to look at our own reactions, not through the eyes of the reactive nature, but through a new set of eyes, what Christ would've called metanoia through the birth of a new understanding that allows us to look at these moments through what we have been given to see is true about them, so that we can begin to apply the truth that we know. Instead of letting that negative reaction say, here's what's true, here's what you gotta do, get on with it. And without knowing any better, we hop, hop, hop, jump through the hoop and pray somehow or other that that reaction is going to reconcile the pain in this consciousness that ultimately is responsible for that reaction. Now, I want to put this in quickly. Of course, I would be a fool to say otherwise. There are times when we have reactions and by hook or crook, they seem one way or another to bring about some kind of reconciliation. But here's the point. The momentary reconciliation brought about by a negative reaction, meaning what it tells us to do, and then that we obey and do that the, the momentary quieting of the waters of that particular condition does nothing to change the nature of the ocean. Meaning this consciousness that gives rise to these waves every time something falls into it and stirs it. So that what we want, and I assume it's true for you, is to be a human being who begins to understand that when these waters are disturbed, when this consciousness, which it cannot do anything other than that has something act upon it, then in that moment of activity, we must have a new action ourselves towards that movement instead of being the passive responder to the old reaction that is thrown up in those momentary waves, in that consciousness. If you can see that with me. So before I tell you a story, if no reaction can resolve the cause of itself, I want to know how many of you can, you may not like it because we're thinking of this other. Well, what else do I have to count on that? That my reactions are my God, they are my guide. I I've never known anything other than a reaction to tell me the reality of the moment. And then once it's clear, the reality of the moment, the conclusions are forthcoming, and then I act on the conclusion that this reactive mind, this unconscious condition nature has supplied me. And then I wonder why everything reincarnates itself, why I keep having the same experience. So if no reaction can resolve the cause of itself, then this means that every negative reaction is in fact the unseen cause and continuation of the consciousness that it comes out of. So when I identify with these negative reactions, I'm complicit in the reincarnation of the experience of myself that I don't want and not wanting the experience of myself, the reaction then tells me, here's what you have to do to stop re-experiencing yourself. And that's the very definition of reincarnation. Okay, quick story. I gotta move along here. I, I often use, uh, certain characters in a constant unfolding story so that the characters act as advocates for you and I. And every story I tell, there's no part of it, no storyline, no character or quality that isn't in fact a part of ourselves. So here is a spiritual detective and he represents in us the search for wisdom, the wish to understand all of these unique, bizarre, often bizarre experiences that we keep having. So he, the, uh, metaphorically speaking, he hears or reads about strange occurrences all over the world, and he packs his bag and he goes to learn about this unique, uh, condition that is reported in the news. In this instance, and I often use this same analogy, he hears about a small town where as impossible as it sounds, it has been reported, although no one has seen it clearly yet. As far as he can tell, that out of nowhere people will be absorbed by strange, amorphous, dark bubbles. They'll disappear from the spot and be gone for a day or two days and show up later, kind of disheveled, pained broken up. So he wants to know what, what's going on. Again, I've used this particular idea quite a bit because it refers, as you'll see, to a certain relationship that we have unconsciously With the moment as it unfolds, that literally creates the reality that we then see as true and that we respond to. So he hears about this and he takes off, he finds this place, and little by little, a couple times he's in a bench, sitting on a bench, he's at a restaurant. Uh, he'll see somebody spill some coffee on themselves. And as soon as they do right next to them, the strange bubble starts to enlarge. Finally, it captures the attention of no one else. By the way, in the restaurant, just the person who spilled the coffee and that person looks over and the reporter can sees shapes in it, but he can't make them out. And somehow other, like in some kind of hypnotic trance, the person who spilled the coffee stands up and walks right into the bubble. And when the person walks into the bubble, the bubble collapses. The person's gone again. Nobody sees it. And then they appear an hour, a week, a day later, he sees this about five times, gotta keep going. One day he's in a, he's in TJ Maxx or Nordstrom's, depending on your taste. And while this person that he's, uh, kind of watching 'cause he has a sense about it feels a certain agitation in them, uh, the person gets into some kind of argument over the quality of some material or product in the store. And as this ensuing argument begins to grow between the salesperson and the person who has taken a offense to something bubble begins, starts to get bigger, and he already knows what's gonna happen. He just wonders what's the solution to this thing? How could anybody escape what it looks like? As far as he can tell this amorphous black dark bubble that seems to be populated by people he doesn't know, but whoever that bubble is appearing next to that seems to be at cause for its appearance. That person seems to know something about what's in that bubble, who's there and why. And that's why they always walk into it because he has surmised that there must be something taking place in that bubble that promises to reconcile or release the person from the unwanted condition of the spillt milk or the a or the aggravation they're in. So here he is, he is watching this lady, she gets up, Starts to walk in, and right at the, the event horizon of that bubble, she stops. That, that's amazing in itself to the detective one day, it'll be amazing to you too. And he watches her and it's, this is difficult to describe because seeing in a distance, she, with her right hand reaches over and looks like just does something to her left arm. But when she does that, all of a sudden that amorphous dark bubble, do you remember when you were a kid? I don't know if kids, you remember where the, when you, you would blow up, blow up a balloon and you would squeeze the, the neck of it, it would go make a noise, and then you'd let go of the balloon and it would go and it would fly around. That's exactly what happens to this bubble. First, it makes this squealing sound, and then it, it goes flying around and just disappears into nothingness with a kind of a pop. What happened? He thought to himself, what is that about? He'd never seen anything like that. And he would certainly like to know the meaning of it because he can put together as I hope you can, that somehow or other, the appearance of this bubble populated by all of the conditioned characters and qualities that it always is of this thought world person walks into it, they're done. They will relive the same consciousness that keeps repeating the appearance of a bubble that promises to break the person free, but actually puts them in a prison of the past. He, what? What's going on? So he walks over to her, he says, I know you don't know me. I, I promise I'm, I'm, I'm, I'm a detective from a, uh, from a city on the other coast and I wanna know What what was that about? I've seen that happen a thousand times here, metaphorically speaking. And everybody is absorbed by that bubble and they disappear. Now, by the way, what does it mean that they disappear? It means that once you identify with the reaction, there is no longer any intelligence present. There is just the mechanical cooperation that that unconscious nature has brought you into a relationship with. So that you, for all intents and purposes, your possibility as a human being to liberate yourself from this mechanical nature is gone because now you are complicit with it. That's what it means. They disappear. What disappears is the possibility to use the negative reaction to produce a transformation in the consciousness responsible for it. He says, what happened is that, was it, is that some kind of magical something or other? I couldn't make it out altogether. She says, no, nothing like that. It's actually quite simple. She said, please, I want to know. She says, well, I don't know how much you know about this. She said, I, this has happened to me. I would imagine maybe at 10,000 times, this is the first time she said that I was able to actually understand while it was going on, what was taking place, what was taking place. He said, she said, well, when something happens and there's conflict between you and the moment when something active is striking something passive, when that person or that place seems to run against what it is that you have expected it to do or be there is this resistance. She said, you can't escape that. But she said, out of that resistance, this reaction begins to take form. And what you're looking at with this bubble, she said, is the bubble contains all of the explanations and the justifications, the characters and the qualities that all seem to help us understand what that reaction is. So she said that, as long as I look to the consciousness responsible for the conflict that I'm in, what can I hope other than to become further a captive of that consciousness? She said, I'm not quite following you. She said, let me put it to you simply when that bubble forms, it's very much like creating a kind of a dream. And when that dream formulates itself, it is populated with the people and the problems and the places and the solutions that you already know. So that what happens. And what you saw me do is that in that moment, all I did with my right hand is I reached over and I pinched my left arm. What? With my right hand, I pinched my left arm. Well, why? She said, because I used that to help me remember the pain of the pinch. That I'm in a dream that's about to deliver me into the prison of the past. So that by pinching myself, I not only wake up to the moment that I'm in, but it helps me remember a truth that prior to that pinch, the awareness, the remembrance of what I've learned through all these past experiences, suddenly I'm no longer as likely to step into that bubble of the past, that set of reactions, that promise to reconcile the pain, but that are secretly the continuation of it. Now, if we know that there is no one reaction, not one negative reaction can reconcile the moment it reacts, let alone, um, release us from the pain of that negativity. And that's also as the woman in our story. That's the only path I know as I've been call it, the path of reaction walking down the road life, the passing time produces an event. The event challenges something I'm identified with. And this consciousness is completely conditioned by its social, moral, religious, economic, environmental values. 100% condition. All that consciousness can do is try to push away the condition it blames for the conflict that it is in with that moment. Because the moment does not create the reaction. It reveals the consciousness that is waiting to react because of its proclivity to identify with the content of itself. And if we can see that much, I know that's a mouthful, then we must remember in those moments something entirely new. That's what we have to do if we want to use our reactions to pull ourselves out of that consciousness. You've heard the expression know the truth and the truth will set you free. I trust that you've heard that I've told you the truth. That no reaction can resolve the pain of itself, let alone the condition that creates it. Absolute 100% truth. And that every reaction one way or the other is the continuation of an unseen conflict that is there in this consciousness before the condition that triggers it. So if we can start to recognize that we are in these moments of reaction, brought into a, a kind of all inclusive, um, body of environment, the, the environment of our past, literally a dream, Then we can begin at the onset of that negative reaction of that resistance to do what metaphorically, to pinch ourselves. Only in this instance, to pinch ourselves is to remember. And Kate, let's bring up the last key lesson. Remember this truth, no reaction can resolve the cause of itself any more than a bad dream is likely to have a happy ending. When we follow the conclusions of these negative reactions, we're involved in them because the negative reaction is saying, here's the happy ending to this unwanted moment. Fix him, change that. Do this, go there. That's what the reaction says. It's always producing a moment in a time to come. When, when we get there, we will be released from the pain of that reaction. We fail to see that any time to come promised by a negative reaction is the continuation of the time that that reaction came out of this conditioned consciousness. You would never look to a bad dream to bring you a happy ending. Why would you look to a negative reaction to release you from the pain of its appearance in your consciousness? So this is metaphorical right hand. Don't let the right hand know what the left. Don't let the left hand know what the right hand is doing. Remember, I, I need to pinch myself. I need to pinch myself awake. Call on the truth of what you have heard here, what you have seen as a result of all the many bubble like environments, these reactions produced where you just go along with it and instead, when that moment comes, you remember what you know is true. I've been in this situation, maybe not exactly the same condition a million times This time, I'm going to remember that this reaction cannot do anything other than bring forth the identification and the continuation of this unconscious nature. And I will stop right there at the event horizon of that dream of that reaction of that bubble. I will not enter into it. And if you learn, even if you fail a hundred million times to just try to come to a stop, when that reaction appears, you will begin to gain a new insight into that consciousness itself. Because instead of being complicit with its continuity, now you are the observer of how it continues itself at your expense. That's it. I went a little bit longer than usual, I apologize. I like to have a little dialogue. We can chat for a minute or two if you want to. If you have anything on your mind, I might be able to address it quickly. And even if I can't and I say I'll do it on a Wednesday night or a Sunday when I speak Sunday morning and you're welcome to join me, they're all free. Just look me up on the web or my profile here. I will address the question. Any new me promised in a time to come is purely imagined. Yes, very much so. It is possible To reclaim your life, but you cannot really. You realize that your life is being claimed moment to moment by every negative reaction that you identify with. There's no, listen to me, Isabella, you and I want to select the kind of reactions we have. I react because I'm rejected. No, you don't react because you feel rejected. Every reaction is predicated in the same unconscious mind. It's just that we're conditioned in different ways to make our to be afraid of certain circumstances. Environment, mother, father, dad, our family, our friends, our society have all engendered in this nature. Some kind of identification that tells us we must avoid at all costs the moment when this pain appears because it tells us the pain is the product of the condition. But Isabella, the pain isn't the product of the condition. The condition is revealing the consciousness that's already in pain waiting to steal our identity from us. That's why we must pinch ourselves awake. We must remember the truth. Can we be led astray by positive expectations? Reactions too. When you understand a little bit more deeply what I'm describing here and I must end the talk now. Anytime you are identified with anything you have been led astray, positive or negative. Because to identify is to find myself in a relationship with a condition I depend upon for my wellbeing. Passing time changes the condition. Suddenly I'm in conflict again with what I believe is the condition. But the condition is revealing this inherent division, this disparity within it and the darkness that comes forth from that. And the dream that promises to relieve me of that pain.