

## **Session Two: What is it Like to be You?**

Unlearning for Change Agents  
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### **Session 2.1 -What is it Like to be You?**

The opioid addiction, school shootings, the dronings, the prison industrial complex, the rising number of homeless, and the one crisis after another and its like, for a while you might kind of run with your fire hose trying to put out one fire and another and another and at some point you burn out. And you, you maybe stop caring. Or you care, but it's like, I'm not going to let myself care too much, because I can't do anything about it.

So, to realize, that actually, like, imagine like there were, there was, underground, like sometimes there were these old coal mines, you know, where there's coal, there's like a fire underneath, and imagine, like, that's where we are. And a fire breaks out here, and it breaks out there, and you're running with your fire hose. But if you don't find a way to put out the coal fire underneath, then you're going to keep getting eruptions of these fires.

And I think that's that's kind of the situation that we're in right now, we have, you know, a school shooting here, and some other atrocity there, and sex trafficking, human trafficking thing here, and like, we need to understand that all of these are outgrowths of the deep system and story and mythology that we live in. Which isn't to say that, oh, do nothing about it, if something comes into your radar, comes, intersects with your life, because, after all, it's coming from something so deep, etc etc, no! But it means to be aware of these multiple levels and to act on multiple levels at once.

So perhaps what you're confronting is sexual harassment, and maybe that's like really come up for you, in your life or in your workplace or something like that, and like, yeah, I'm going to do something about this. Well, to be aware of the multiple levels, and to ask questions like what is this a symptom of, why are, what happened to these men, that turned them into somebody, instead of wanting to cherish and protect and hold women so precious and sacred, instead to dominate and abuse them, what has to

happen to that man? And what is the psychic field, the field of perception and thought, that makes the abuse of another person even thinkable? Well, you might go to, that's a natural consequence of objectification. When you see a person as an object, then of course, why not exploit them for your own gratification because they're not a full self like I am.

Like, we have no compunctions about, you know, exploiting that cushion there to sit on, to make ourselves more comfortable. We don't see that cushion as something that's going to get hurt by sitting on it. And properly so, the cushion probably likes being sit on, if it has likes. So if you see a human being as an object, and not as a full self, or a full being, then *why wouldn't you just sit on her*, or do whatever to her, for your, for, why not? So, here's the, a deeper cause, a root cause, it's called dehumanization or objectification, so if you want to change that, to be aware that that is the field, from which sexism, racism, sexual harassment, that's the field from which these behaviors spring. So if you try to fight them, using the tools of dehumanization, you're going to strengthen that field.

So one tool of dehumanization would be to demonize the men who are doing this. To say yeah, they're just bad. They're just brutes. Not like me. That's the essence of it, is othering. Not like me. Not as much of a full self, with a full complement of conscience, and awareness and intelligence, they're, they're dulled, they're less than. That is dehumanization. So racism is the dehumanization of people of other skin colors, making them less than fully human. And the response: if it's the dehumanization of white supremacists, then you're contributing to that field. Which doesn't mean to ignore it, or to let it slide. It means to hold that consciousness in your response so that yeah, maybe you do need to address the symptom. Symptoms can kill. But to do so in a way that also addresses the cause. That's where the story of interbeing takes us. Cause it says, you're not different from me. Yeah, you're different, but on some level, I know that if I were in your circumstances, subject to your entire history, your genetic history, even, because trauma gets woven in to the, into the genetics, it gets woven into the DNA and can be inherited, there's science around this now. Yeah, if I were in that situation, I might do what you're doing.

So the question becomes, how do I change the situation? That's compassion. What is your situation? It starts with a curiosity. Without that curiosity, then your only option is to fight. If you're just bad, the only solution is to defeat you. To dominate you. So we then want to be practiced and equipped for domination. Because we're the good guys. It's ok if we dominate the bad guys. Everyone thinks they're the good guys. Just go to the comments section of any right wing or left wing web site. And you strip away the opinions and it's all "we're team good, fighting team evil." "How could they." Everyone's in agreement about the wrong thing. The new question isn't "which side are you on?" The new question is, "*What is it like to be you?*"

## **Session 2.2: I See You**

If I were like face to face with Donald Trump in a intimate setting you know, like across a table maybe, and we're, have a chance for some conversation, I can't say I would go into it with an agenda of okay I'm going to say this, I'm going to say that to him. Because it depends on where he's at, you know, what he's ready to hear, you know, what he's wanting to say. What I know is that I would go into it knowing that he is not a bad person. That whatever appalling things that he's said and done, there's a reason for those things.

So maybe you might diagnose him as a narcissist. So I think, what makes somebody into a narcissist? I think it originates in not being seen for who you really are. So you become addicted to making yourself seen. Making yourself the center of attention. So I would go into it with the intention of seeing him as he really is. Seeing him at the soul level. And whatever I would say to him, would be to, would have an ulterior motive of expressing "I really see you. You don't have to impress me. Because I see you for real. I see the beautiful being that you really are."

Now I wouldn't necessarily say those words out loud. The Donald would probably get freaked out if I said that. But you know, like, I would go into it like yeah, I really want to understand you, I want to see you. And from that place, I would know what to say. And maybe there would be nothing to say. You know, it depends on if the conversation came at a time when he's like, kind of questioning the way things have gone. And maybe in a state of openness and receptivity.

You know everyone has a diagnosis of Donald Trump. And I try not to go there. He's a man. So am I.

I've actually had a few dreams where I have had a conversation with Donald Trump. This is actually an interesting thing that you brought up. And we had extended conversations in a couple of these dreams. One was at a cafeteria. And we just talked about stuff. And he invited me onto his private jet but I wasn't able to do it. And we kind of set the intention that we would meet up later but he hasn't gotten back to me yet. That was one of a series of dreams that I've had, I'm not sure if this should be like put out on a public video, but I'm not saying that we have like a psychic connection but you know, the guy is like kind of an archetype, and because he so closely represents and embodies an archetype, he casts a very strong presence in the psyche. He takes up a lot of psychic space. So it's not surprising that, I mean the unconscious and the dreamworld is a play of archetypes, so it's not surprising that he would come into my dreams and probably a lot of people have dreams where Donald Trump shows up. So I don't want to make anything out of it. But it's kind of funny that I would be asked "what would I say to Donald Trump." The answer is "I don't know."

## **Session 2.3: Name the Gifts You See In Another**

So the question is, what advice I would give to somebody who is lost, but wants to contribute to a more beautiful world. That would depend on whether advice was called for. Probably I wouldn't give advice. Maybe the most useful thing to do would be to acknowledge the lost-ness. And acknowledge and celebrate the sincere desire to contribute something beautiful.

The way that we see a person and hold a person in our mind's eye, the way that we narrate another person, is the invitation for that person to be as we see them. Or to play the role that we see them in. So for example, if you see somebody as an untrustworthy scoundrel, and treat them as such, they're probably, or very likely, going to demonstrate a lack of trustworthiness. And if you see someone as a generous person, and because you just know that they're generous, you, I mean sometimes you can get taken advantage of that way because it's not, like a formula for controlling people, but generally speaking, how you see a person creates an invitation for them to be that way. If you engage people from a place of being afraid of them, they're going to very possibly act in a way that justifies that fear.

So I like to see people as yeah, you're a person who really wants to give something beautiful. Because people may not even fully believe that of themselves. People often have a lot of self doubt and self criticism. And don't believe, they don't believe the best of themselves, even when it's true. So this isn't about ignoring or skipping over or pretending that the flaws and the selfishness and the ego don't exist. It's about seeing what's true and calling it into consciousness, calling it into, and even establishing an agreement that that is who you are. It makes it more real. Again reality is more of a conversation than a fixed, objective fact.

It can't be a trick. Like, I have to actually see that in somebody to effectively name it and bring it into consciousness. There could be many other things that I could see alongside it. But those might be things that the person sees already. Like, you know there's like this whole thing about calling a person on their blind spots, and holding them to account. And yeah, it's important to do that, in the right moment. I appreciate that when people do it for me. And it's also important to name the blind spots that are the beautiful things. To name the gifts that you see in somebody. Because anything brought into awareness is then able to proceed in its evolution.

The evolution of a wound or a blind spot is toward healing. The evolution of a gift is toward expression. So in either case it is helpful to name it, if there's the receptive moment and appropriateness of naming it. Again, it's something that I like to await, I like to sense an invitation of some sort, which may be explicit but usually not, but usually there's a feeling, yeah, this is a moment to have this kind of interaction.

## **Session 2 Invitation: Unlearning Judgement of Others**

Hello again, everybody. So, this second session was an exploration of the theme of, “what is it like to be you?” Which is the antidote to the normal, in our society, normal state of *judgement*. Judgement being, “If I were you, I wouldn’t do as you do.” So, judgement is a form of dehumanization. It’s holding a story about another person that makes them different than, and usually less than (but it could be more than), you yourself are.

So the fast that I’d like to invite for this session— a cumulative fast, stay on the news fast—news also including social media, by the way, whatever source you get. Now adding onto that a new level of, *a fast from judgement*.

Judgement is a kind of misdiagnosis. It says, and we applied it here to public figures, like, this is not just judgement of people in your life, it’s judgment of the people that you hate in the public realm. I used the example of Donald Trump. Maybe you are on another part of the political spectrum and who you hate is Nancy Pelosi or somebody like that. Doesn’t matter. What I’m talking about is a misdiagnosis that says that people who do despicable things, do so because they are despicable people. And as I explain in these videos and in other places, that is based on a misunderstanding. It’s based on ignorance of the totality of the conditions that bring them to act in the way that they do.

On a broader level, we can understand that the entire system that we call capitalism, that we call civilization, puts us in a place where we take certain actions, make certain choices, that are often the worst of human nature. So I’d like to invite you to stop using that filter for a couple weeks. To stop using that lens for understanding why people do things. And you might notice with the intention to drop judgements... and judgment is not necessarily, I don’t mean that you don’t have opinions about people, that you’re not discerning, that you don’t protect yourself from somebody who’s giving you danger signals, that you don’t stand up for yourself in an abusive situation, I’m not saying anything like that. I’m talking about, like, yeah, you might still set a boundary, draw a line. But it’s not because you’ve written that person off as irredeemable, and less than, and morally degenerate or something like that. By dropping that narrative, you hold the possibility for them to be something different.

Because again, the story you hold about somebody is an invitation for them to step into that story. And here you’re dropping habitual stories about other people. And as you drop that, as that fog clears, the fog of judgement clears, you can possibly see them as they really are. And I guess that would be maybe a positive formulation of the judgement fast. It’s an invitation to see people as they are. And there’s that, maybe you’ll notice, there’s that habit of writing them into a story of who they are. And explaining, well, she did this because that, and she did that because that, because she IS this, because she IS that. It’s ok, so I’m not saying you ignore the causes of people’s actions, but you don’t project them onto that person.

So it might be that she, maybe it's your son or daughter. Say it's your daughter, she stole those cookies. Because she was hungry, because she was bored. Ok, that's fine. But it's not "because she's greedy." "Because there's something wrong with her." "Because she's bad." That would be an example of a judgment that you're dropping. It's dropping the essentialization to say that this is just who somebody is.

So I hope that that's clear. And I feel like maybe I don't even need to explain it too much. That you'll intuitively know what I'm talking about. And you'll sense, and maybe some of the judgments are so deeply ingrained that they're unconscious. But I think that you will find as you set the intention to unlearn what you think you know about certain people, about who they are, as you set that intention, certain patterns and habits of judgment will become obvious. And you'll be like, ok yeah, this one I can let go of for a while.

So again, people in your life, public figures, all judgements, as much as you are aware of them, go on a fast from those things. And thank you for your participation in this, and for contributing to the diminishing of the field of judgment that has engulfed this planet, the field of judgment, the field of dehumanization, the field of blame. We're working to lift that.