

# Heart Medicine for long-standing repetitive painful patterns with Radhule Weininger

**Radhule Weininger:** [00:00:00]

I realized I was suffering from my own. Was that. They didn't really care or it didn't matter if they cared or not, but my case, they didn't really care. So I have a stuck with the resentment. I was stuck with the pain and the hurt and the shame and the, whatever I was feeling.

And, uh, I quite frankly got tired. You know, I just wanted to be free

**Diana Hill:** you're listening to Dr. Radhule Weininger on psychologists off the clock

**Yael Schonbrun:** That was Sonja Lyubomirsky on Psychologists Off the Clock.

**Diana Hill:** We are four clinical psychologists here to bring you cutting edge and science-based ideas from psychology to help you flourish in your relationships, work and health.

**Debbie Sorensen:** I'm Dr. Debbie Sorensn practicing in mile high Denver, Colorado, and coauthor of ACT Daily Journal

**Diana Hill:** I'm Dr. Diana Hill coauthor with Debbie on ACT Daily Journal, and practicing in seaside Santa Barbara, [00:01:00] California.

**Yael Schonbrun:** From coast to coast, I'm Dr Yael Schonbrun a Boston- based clinical psychologist and assistant professor at Brown University.

**Jill Stoddard:** And from sunny San Diego, I'm Dr. Jill Stoddard author of Be Mighty and The Big Book of ACT Metaphors.

**Debbie Sorensen:** We hope you take what you learn here to build a rich and meaningful life.

**Diana Hill:** Hi everybody. This is Diana and I am thrilled to share with you something that could really help you become more psychologically flexible in the new year. I have a course for you. Many of you are interested in learning more

about acceptance and commitment therapy and how to apply it to your life. And I'm offering a foundations of act course.

That is a virtual self guided. Deep dive into act. This course is for the general public, but also for practitioners who want to learn more about the six core processes of psychological flexibility, you'll gain tools to unhook from challenging thoughts, cultivate, acceptance, and [00:02:00] willingness, and take committed action towards what you care most about. So here's how it works. There are six modules. To the course, and each module offers bite-size teachings, meditations, and visualizations, journal prompts, handouts and experiential practices. You'll get a chance to take a pre and post self-assessment to check your growth in psychological flexibility and the course launches on January 3rd.

It's a great holiday gift for you or someone you love. And if you pre-register at Dr. Diana hill.com/courses by December 15th, you get \$50. And entered in to win a free act daily journal. So go to Dr. Diana hill.com and register, and I'm so excited to take this journey and act with you.

**Diana Hill:** Today, we are going to talk about something that everyone has. I know you have them because I had them too, which is long-standing, recurring, painful patterns. And Radhule Weininger who is a Buddhist psychologist will unpack what they are and give some strategies from her [00:03:00] perspective of Buddhist psychology on how to shift them.

But before we do that, I have Jill here and I want to talk with her about something that I think really stood out for me during the conversation with , which is sort of the idea that there's a lot of processes that she's talking about that felt really familiar. And I think that whether you're coming at this conversation from a perspective of having done therapy before, or you're new to these concepts, you'll see this sort of thread through, through it, all that feels okay. Yeah. This is what, what is effective in working with long-standing patterns and what I think it really does boil down to is hopefully a future of psychology that is more about processes and less about these

you know, less, less sort of division around schools of thought and seeing the underlying processes that are similar amongst them. Things like acceptance, things like compassion and things like being able to identify a pattern when you are caught in it.[00:04:00]

**Jill Stoddard:** Yeah. I thought this episode was so interesting and the same thing stuck out to me too, Diana is how, you know, I thought I wasn't going to know much about what rattler had to talk about because I'm not really well-versed in Buddhist psychology or, you know, Eastern spiritual traditions, like, like you are. And I almost felt this sense of relief at, you know, oh, it's kind of like,

we're all speaking, We're all saying the same thing. We're just speaking a slightly different language and to have themes of compassion and forgiveness and, you know, kind of transforming pain in these ways. Um, and you know, one of the things that it made me think about maybe because she was talking about compassion is the idea of common humanity. And you know, this, this, which is a sort of a step to self compassion, which is recognizing that we're all suffering and we're all in this together.

And I feel like right now, more than ever, we're, you know, we're so divided as a [00:05:00] people. Anytime I'm reminded that we have more in common. Than not. It just feels like a relief to me. And whether that's in the world or whether that's because of kind of psychological pain, or as you were saying, like in the field of psychology, that these camps don't need to be arguing over who's right.

Or who's wrong. Like maybe we can recognize all the good that we've discovered helps people. And the elements that we all have in common and the most important of which is the goal to alleviate suffering.

**Diana Hill:** Yes, it makes me think about this paper that Stephen Hoffman and Stephen Hayes wrote. Uh, I think it was a couple years ago and it was something to the effect of, um, something like the future of science process-based therapy or. The idea behind it had to do with. Psychology really kind of boiling down [00:06:00] to these, these core common processes that when we engage in them, things like forgiveness, things like being able to step into, um, a perspective, a sort of more perspective taking on ourselves and each other.

We we flourish and there's so many different roads that can lead to that. And I think in particular, when we're talking about long standing patterns, we're often stuck in the same longstanding processes. And

and so in this episode, we talk about some of those long standing patterns. How do, how do identify them and know when they're going to show up and some of Bradley's ideas around how to do something different?

So I hope you enjoy this episode with Radhule.

**Diana Hill:** Today, we're going to be speaking with Radhule Weininger. She's a clinical psychologist in private practice, founder of the nonprofit mindful heart programs and teacher of deep mindfulness and compassion practices and Buddhist psychology. And today we're going to be [00:07:00] talking about her book, heart medicine, how to stop painful patterns and find freedom and peace at last with a foreword by the Dalai Lama and Joanna Macy. It's a real delight to have you here rationally we're friends, we're colleagues. And also, uh, is this the

second time you've been on the podcast to talk about your work?

So it's really wonderful to talk with you again.

**Radhule Weininger:** Thank you so much for having me here. I look forward to this.

**Diana Hill:** We were chatting about. Um, you had come to my office actually was the first time that we had met since COVID and we were sitting outside and

we were chatting about your mindful heart programs. And right when you came, you told me that Dalai Lama had written a foreword to your book. I was taken aback just by the one, the honor of that, but also a part of me got really curious how in the world do you get the Dalai Lama to write a forward to your book?

**Radhule Weininger:** Well, um, you know, I have been traveling to Dharamsala India quite [00:08:00] a few times. And, uh, one of those, uh, times when I had an audience with him, uh, I gave him my last book, heartbroken the path of self compassion. And then I had already passed. He called me back and he said, I want you to talk, not about religion, but about science and psychology.

And so I took that really to heart. And I think, uh, that that's probably why he chose. My book to wider forward , that it is making this bridge between psychology and, uh, and science and, and Buddhist philosophy. I had actually just asked for blurb and they came back for the forward.

So that's, that was good luck.

**Diana Hill:** Yeah, very good luck.

Absolutely. Well, I hope today we can talk more about the [00:09:00] message in your book and it's really this idea of longstanding repetitive. Painful patterns and how we can use psychology and Buddhist psychology to start to unravel them. Will you start by just telling us a little bit about what these longstanding, painful, repetitive, painful patterns are and why you've been studying them?

**Radhule Weininger:** Well first I think I have been talking with my mentor Jack Quad feel for the last 20, some, probably more 30 years about them because I have those in my own life. You know, I came from, uh, I had to work through a lot of things psychologically. No, my mother hid me in an orphanage the first, uh, two years of my life.

And so from that came a sense of being an outsider, being not quite accepted, um, feeling easily [00:10:00] abandoned or rejected. And so I just realized that those kinds of feelings were kind of haunting me in my life. And so I felt I was a

sitting duck to my luck, my longstanding with current painful patterns. And so Jack really encouraged me, said you did so many years of therapy and what is it now?

41 years of Buddhist practice. And that he said that 20 years ago. So that was only 20 years of Buddhist practice. But I think he said that, uh, you know, vital to work on this and work on it for. And why the book about it. And so I just remember where I've walked in the forest and we were talking on the phone together in front of my, uh, office at the museum of natural history.

And he just really suggested that. , then I saw with my clients that they [00:11:00] so often have this feeling of, um, why is this happening to me again?

You know, why do I meet the 10th untrustworthy guy or unreliable woman or whatever is happening to us in life. And the other thing is that I felt that Buddhist practice wasn't really addressing this. Yes. They had a word foot like some Saṃsāra or shankara, or klesha. But, uh, there's mindfulness. Notice it and let it go.

It wasn't really coming to the heart of, of these deep patterns. And then I've felt, you know, I've been many psychodynamically trained even though also stalled and more generic. What not, um, I've felt that yes, especially in the psychodynamic way, there's a deep understanding complexities, [00:12:00] psycho meds, whatever you want to call them.

Uh, but there wasn't really much of a way of working with them in the most. You know, such people became immensely, self-conscious support them, but, uh, and maybe really ruminating about what happened in their past and trying to understand that, that it didn't really help them to move forward.

Even some modern, mindfulness practices go really more in the moment of being triggered. You know, it helps with that, but sometimes there's more to it. You know, this is deja VU. Why is that happening again? And then it just felt we needed to deeper medicine.

**Diana Hill:** I actually read your book. I was sharing with you earlier. I went down to a retreat with my mom in Mexico and drove down there with her. And what a perfect place to read about longstanding, [00:13:00] painful patterns with your mother.

Uh, on retreat. And what I noticed when I was reading your book is that the repetitive part feel. So, dominant, like it's like the same feeling that shows up over and over again. And, and I appreciate how you're talking about these different angles in, because there's the Buddhist psychology angle.

There's the psychodynamic aim a goal. There's an act angle, but really underneath it is probably some similar process that's happening for folks when these patterns are getting activated.

**Radhule Weininger:** Yes. Uh, you know, I think it's really important to learn, to recognize when we get lurked. Uh, I hope it sounds as if fields, you know, it's, it's like something slimy coming over us. Let's say we get an email from somebody who doesn't invites us to the birthday party or yes, it's just kind of. [00:14:00] Bother everybody.

But if you have this kind of lurk of abandonment or rejection, then it just really can spin you. Out of your orbit. And so, uh, the science, how you can recognize that you have been lurked is first that you notice it in your body, you know, you notice that it says tightness in the chest, or it knocks the wind out of you or you feel dizzy or nauseous or, um, your temperature changes or, yeah.

So that's one then, um, deep feelings, you know, and there's often we get on our own case. Why am I so angry about this? I shouldn't be angry. I'm a Buddhist practitioner. I'm in therapy. You know, I should just brush this off, but then there's this fear, there's this anger. And then there's a shame. [00:15:00] And then there is.

Feeling excluded, you know, that seems just beyond the measure of what seems appropriate

**Diana Hill:** Often people will say something like you're overreacting. I feel like that's sort of a signal that you've been lurked. yeah.

**Radhule Weininger:** yeah. And then over reacting that scent often used kind of in a critical way don't react. Or we tell this to ourselves, I've overreacted. And it doesn't help really, it, it kind of a second arrow, as they say in Buddhist philosophy, it's it adds insult to injury, you know? And so that's why, uh, um, I've, uh, come to my steps, which comes a little later self-compassion self understanding is really important.

But another way to realize that we have been lurked is that we have a trauma. You know, we, there might be a [00:16:00] nightmare that might be intrusive and ruminating thoughts. We circle around something. Maybe they feel even a little dizzy. There might be a bit of dissociations feeling of words and we'll, you know, I feel kind of unreal or there's a sense of generalization, you know, it's like, Ooh, all my neighbors started looking at me the wrong way.

You know, so there are many signs that we have gotten lurked and in oftentime, it helps to notice it, you know, once we hold it with compassion because, uh, then it doesn't feel so out of control. It doesn't feel so mysterious. It doesn't feel so

unrealistic.

**Diana Hill:** And when we can start to kind of put a name on it and see the familiar alerts that show up over and over again, That's the repetitive part. It [00:17:00] does. It gives us a little bit of distance from it. We can, we can look at it. We can do something with it, as opposed to just being fully engulfed in it.

**Radhule Weininger:** That's right. It helps to notice that it's the same, you know, that's happening.

Then I noticed that some of my. Even some of my esteemed colleagues started to lose, to use the word. You know, my youngian analyst, friends who teach us all around the world, started to use loaves. I thought, and I heard from my clients is that, oh yeah. When you told me about lurks years ago, Hm, this is actually not a bad word.

So, uh, it was more that I realized that hits the spot in terms of, uh, describing the feeling and what the feeling feels like.

**Diana Hill:** One of the teachings that I got from you, I guess it was back in [00:18:00] 2017 or 18 when we had the mud flow here in Santa Barbara and you were doing what you do right away with. Creating places for people to come and I'm offering you offer so much to the community.

You give back so much that.

And you had created this beautiful place for people to come at a church down in Santa Barbara, after the mudflow. And we were planning on what we were going to do, our presentations, our talks on, and I was going straight to post-traumatic growth. I had gotten on the post-traumatic growth bandwagon. And was ready to like, just launch into that. And I remember very well you saying to me, we'd have to be careful of the spiritual bypass here and we need to stay in what's happening right now for people. Um, If we think about that in terms of our long standing repetitive patterns, we're not in the trauma anymore, but it sometimes can [00:19:00] feel like it.

And the first, the first step that you talk about is identifying it. But then the next few steps are really about how to have the courage and the willingness and the practice to, um, really transform the pain that's happening in our body. And you mentioned self-compassion, can you talk about some of those steps that are sort of, Um, being with pain without running from it, covering it up, escaping from it, or getting into our old patterns with it.

**Radhule Weininger:** Yeah. So I think it's the first step is really noticing that we have been lurked, you know, that we have a choice, we can work with it. And

then the next one is, you know, all our mindfulness practice, you know, without being. To who we're just a little bit of attention. It's hard to do our work, but then what's important.

And I imagine that as a psychospiritual container is [00:20:00] to be compassionate with ourselves, to be kind with ourselves, and then later to forgive ourselves for whatever we need to forgive ourselves for. And, and maybe also. And then to learn this ability to stay with our suffering, not to ruminate it, but to stay with the felt sense.

You know, like if we have a heartache to feel that heartache and to stay with the physical sensation of that, and then to breathe through it, you know, to feel if you feel very. Gently the breath going through our contracted aching heart, then they can be a little bit of movement while also being deeply wizard.

And, you know, that comes back psychodynamically to being the mother with a child or [00:21:00] the father was a child. You know, one of our deepest early wounds is our parents not being us, not seeing. Brushing it off not wanting to be bothered or maybe not having the time being overwhelmed. And so it's important that we ourselves are our best friend and being with it.

And then a little bit later comes to step off this identifying, you know, seeing it as a little self. But that comes a little bit after the feeling of deeply. Then maybe a little bit young embodied imagination might be a great, you know, too, if that, , discussed or that fear or that shame you had was a little creature.

What would that. You know, and how would you relate to it? And I remember some people feeling that, oh, no, I don't want to have [00:22:00] anything to do with this ugly little thing and then to learn, to be with it and relate to it and to, with some distance yet also with some compassion and, and tender.

And then, uh, come some other steps, like, loosening up this, some letting go and also letting the mystery in, you know, what I call this wider perspective, whether that is. Through prayer. And I'm not a terribly religious person.

I have to admit, but more in a, in a much more open way, you know, it's like, whatever that tradition is for you, Jewish or question, or maybe, uh, just generally interface or just feeling there's some presence, but I can't quite put my finger on it and it's not [00:23:00] even. Well, maybe it's personal and it's not personal.

Who knows it's the big mystery, but sometimes we come to this edge of, uh, wow, I can't do anymore. I need help. You know, or I need to open myself up to something broader and that happens really beautiful. It was that practice, which I call deep mindfulness and compassion practice. The SOC Chan and mom would run by a practice.

Where we can actually feel the spaciousness of the, this field quality around us. You know, that there's something that's not bound by time and space or the skin encapsulated ego, but that is, that is staff, you know, and that, even though we don't know what it is, we can kind of, so one of to it, we can relate.

We can maybe experience it as a [00:24:00] field of care, you know, and, uh, that can be really helpful when we at our wit's end with our, uh, our verbs

**Diana Hill:** Many years ago I went to a Tara Brock, um, workshop, and one of the things that she taught was spiritual reparenting and.

that's exactly sort of what you're, what you're talking about. And I think it shows up in a lot of different therapeutic approaches of. Being able to give to ourselves, maybe that, which we did not have. Um, and you know, when I was thinking about my own, I have a very long standing painful. Let's see, I may say it quickly longstanding, repetitive, painful pattern alert around, um, feeling left behind or, uh, and it, and it came from, I started school when I was really young. I was four. When I started kindergarten, I was a very young kindergartner and I was also quite sensitive [00:25:00] and, um, Just not ready emotionally, but I was ready intellectually.

So I think at the, at that time they used to put you in, if you could pass, you know, if you were ready intellectually, didn't think as much about the social emotional and I. my grade school years feeling a little bit, a little bit left behind. Like I wasn't quite part of the cool group.

I wasn't ready to do the cool things. I was still playing and doing imaginary play when other people were done with that. And then it tra it translated into my adult relationships. Right. And it's so helpful to. Be able, at least for me, I've gone back and spent a lot of time with that little girl and just sort of talk to her about it like that.

It's okay. That she was, that she felt that way. And it made sense that she felt that way in doing these compassionate practices with ourselves. I do think there is some, some healing that that can happen that can be pretty powerful and very intimate. And you can do that in a therapy room, but you can also do it.

With yourself through journaling or through meditation [00:26:00] practice or through visualization, or even just looking at old pictures of yourself and seeing yourself from a different perspective and a different point of view, you as an adult and you as a person that can now parent that version of you, that still is.

**Radhule Weininger:** That's right. And you know what, that also does it, it gives, um, more compassion for others. No. Because such as we were left behind

others are left behind.

**Diana Hill:** Yeah, and everybody has their lurk. that was the other thing that I really liked about reading your book is when lurks get entangled. So like when you have your paper, like I feel left behind and then I have, maybe I get into an encounter with a friend who's really into like dominating or something like that.

And then it, it can really become problematic. Right. Because my lurk is getting entangled in their lurkt. So how do you work with folks around that in terms of [00:27:00] our relationships? And we get entangled in our longstanding patterns within a relationship.

**Radhule Weininger:** Yeah, that happens so often, you know, especially when people come closer and become more intimate with each other, then, then the lips kind of start blooming. And then often that can be a longstanding conflict. And so no noticing what's happening is really important, you know, wow, this is happening to us both, you know, and it's very powerful when it's a couple and, uh, and then, you know, our mindfulness skills and.

Self-compassion skills can be really helpful. I remember I did, um, these, uh, mindful pause cards, you know, like, and I did one for parents and couples, you know, so, and I did, it was a couple in [00:28:00] therapy, you know, they've, uh, really, uh, uh, At each other's throat and really one was indignant and the other one was angry and all of that.

And then I said, well, let's do this little practice. And then we continue, you know, then you can be again at each other's throat. And which was just taking this little mindful pause. Notice both of you, your body, notice your breath. Notice the exhale. Notice your feelings, notice a bit of compassion for yourself.

Feel a little bit of compassion for yourself. Notice the energy of the other end and notice what's your deepest longing for, for yourself and for both of you. And then notice the breath posts of your brains. And then again, come to the [00:29:00] present moment and it was really interesting what a big difference it made, you know, just changing the energy like that, you know, noticing, whoa, we both have been hurt, but we both deserve attention, mindfulness and compassion.

And there is actually something we both love for. We just want to come to it in different.

**Diana Hill:** We bought for peace. People's wrong for being loved. We actually both love to give love. And so, uh, giving a little bit of space, you know, to just stay with this little mindful pause of three, four minutes or two minutes can often, um, uh, change what is going on.

**Radhule Weininger:** And we think there's also some humility that comes with noticing. Yeah. We both have been loped.[00:30:00]

**Diana Hill:** I spoke with Rhonda Magee. Who's an attorney and she speaks, in the arena of racial justice and she uses that mindful pause in interracial conversations. I mean, talk about loops. Like these are longstanding repetitive patterns of racism that exist within us, and then are also way before us.

There's, you know, sort of the karma that goes way back before we were born and how to use that pause to be able to stay with the difficult conversation longer. So whether you're in a. Um, conversation with your spouse and you're in a heated moment, or you're in a conversation with somebody that you disagree with, or you're just notice your own patterning.

It's so helpful to, to do that pause. So then we can operate more from our wisest self. I mean, ultimately that's the, I think some of the goal of this is being able to operate from our, from our why's itself, as opposed to our self that's just been completely gotten dysregulated by our, [00:31:00] our patterning.

I am here with Katy Rothfelder there, who is our dissemination coordinator, and we thought we'd bring her on because we talk a lot about Praxis, how Praxis sponsors this podcast they've, offer online, continuing education for professionals, everything from DBT to act training to compassion focused therapy and Katy's had some personal experience with practice that I think would be helpful for you to all learn.

**Katy Rothfelder:** Yeah Diana. And I started out with Steven Hayes act immersion program, and that was really my first chance to get, you know, really in the act. And then since then I've had these kind of on-demand course opportunities., the one that really sticks out to me is Lou Lasprugato's feedback, enhanced act course, which was this. Beautiful mix of instruction for really difficult act concepts. And then in-depth learning with practice. that grew my muscles as a brand new clinician.

**Diana Hill:** So, so if you are interested in taking a Praxis course, go ahead and go to our website off the clock, psych.com and we have a discount code for you for some of the live courses, check them out. Praxis, continuing education.

I'd love to revisit, forgiveness because as we enter the holidays and people are around family, um, or even just having memories of people that aren't here. Any more with us. I think that forgiveness is one of the most challenging things to do. I wonder, read a little bit from your book because your chapter on forgiveness was, really powerful for me. I'm working on some forgiveness in my life and I, um,

I found it really touching what you wrote. So you write that practicing forgiveness can be extremely challenging. We, humans instinctually tend to protect our wounds by holding [00:33:00] onto our stories of hurt again and again, our blaming stories, fuel resentment, and hurt in a self-reinforcing way.

These stories seem to validate and even honor the suffering we went through and it's natural to want to guard our victim hood and project guilt onto others. Thereby preserving our ego. It's often easier to see the world in black and white, right and wrong. This pattern has been passed down to most of us generation after generation.

And later on you say our life energy will stay tied up in old stories, a preoccupied mind, and inability to love freely and trust and an incapacity to live with. As long as we're holding on to that resentment. So how do you work with, with people around these, these painful resentments to move towards freedom and forgiveness?

**Radhule Weininger:** Yeah, and I think it's difficult. It's such a hot potato, you know, it's so hard to touch because I think the [00:34:00] idea of forgiveness has been often misused as be good. Catholic. That's what I learned, you know, uh, uh, be a good person, be polite, be, uh, you know, it's becomes like this obligation. We are not ready for.

And maybe some peer pressure, you know, or some pressure of our religious community, so whatever. And so how can there be authenticity? And what was the game changer for me was this little book by actually Jack Kornfield, the art of loving kindness, forgiveness, and peace. It's a little book, but it's really.

It's written and good. And, uh, from him, I learned that forgiveness. Isn't mainly, it's not really something that we grant the other, you know, we do the other favor by forgiving them that it's [00:35:00] really about us. I even have this little quote. By Jack Kornfield, which I find just says it all forgiveness is letting go of past suffering and betrayal, a release of the burden of pain and hate that be carried. And that was a real important insight for me that I was carrying the pain of my was then. No. I had a lot about, you know, the two years in an orphanage about my relatives who didn't really acknowledge me as worthwhile whatever it was, you know?

And so lots of years of therapy there, but, , I realized I was suffering from my own. Was that. They didn't really care or it didn't matter if they cared or not, but my case, they didn't really care. So I have a stuck with the resentment. I was [00:36:00] stuck with the pain and the hurt and the shame and the, whatever I was feeling.

And, uh, I quite frankly got tired. You know, I just wanted to be free. And that's the

message of the Buddha is that one of. We want to be free. And I, you know, I think we can't prescribe it to us. We can't press the button and flush it down the toilet. Okay. Now I forgive you have to be ready for it, but we also have to be open for it.

As we are open are open to forgive us. It's like cracking the door a little open and then it happened. Much quicker than the sing and oftentimes the hardest ones to forgive ourselves. Maybe why did I say this?

You know, why wasn't I smarter? Why didn't I stand up to my boss? Or why was that? Did a stand up too [00:37:00] much to my boss? You know? So it's like, whether it's our fault or not, it's important to, at some point, let go of that grudge.

And let go of that burden and then we are more free for something new to happen.

**Diana Hill:** It really is a, is a grace that comes to us and they're sort of like the first step is, am I willing to forgive before I actually have to forgive? I can just maybe be willing to forgive and then maybe the forgiveness will come. And actually that when I was driving down to Mexico with my mom, I was talking to her about her relationship with my dad, because they've been married for.

50 years this summer. And I know that there's a lot of things about both of them that are difficult. And I asked her, I was like, how do you, how, what, what, what is it like, what's your secret? Cause I want to be married to my partner for 50 years. I adore him and she said, you know, we have this agreement that we're in a fight.

The first [00:38:00] one that drops, it wins the fight. The first one that drops, it wins. And it really is like, it's a win of letting go of the fight and, and just saying, I love you too much, or I love myself too much to keep holding on to this grudge and keep chewing it. And that sort of satisfying feeling of going around around the circle of resentment, but it's not really true satisfaction.

So I appreciate it. You have. Um, meditation and they're on forgiveness. And you had mentioned that some of the Shambala Shambala is going to be offering some of these recordings for people to listen to so they can hear your voice guiding, guiding them through the meditations. You have a lot of meditations written out, and it can be something that therapists could use with clients.

It could be something that you use with yourself and then, or if they purchase the book through some, again, I'm guessing they'll get the access to the audible meditations as well.

**Radhule Weininger:** Yeah, and it will be on my personal website,

bodily [00:39:00] phd.com. The meditation's, I think it's 35 of them also are already recorded professionally.

And I think there will be for free. You can just download them for yourself. In your book, you talk a bit about awareness and awareness is really foundational to identifying your alerts, but also you expand this on this concept of awareness. And I think do bring in some of your background of Buddhist psychology and some of your background of union psychology as well. Describe these different types of awareness.

**Diana Hill:** And I really appreciated how you broke down these different types of awareness that we can be engaged in because it, again, it's sort of just another level of deepening our understanding of how to be present with something without being engulfed in it. So can You describe to us the different types of awareness that we can have?

**Radhule Weininger:** You know, I was thinking the [00:40:00] chapter's called the medicine of awareness. And I do think that medicine, that awareness is crucial. I think it was Victor Franco, uh, who talked about choice, you know, and I think without awareness, there's no. When we are unconscious, when we are unaware, we can choose. And I think he sat in the concentration camp, the last of human freedom as our ability to choose.

And so I think awareness leads to choice. That's why it's so important, but to talk about awareness, I first made a distinction between the noun and the verb, you know, aware of. Can be overt, like aware, ring, being aware, uh, being aware of what's happening to us alive, what we sense what we feel, what we [00:41:00] notice well, how we relate.

So that is, uh, the sense of, uh, awareness as verb. And then this might become a little bit more esoteric. This awareness as something that's already there. The field quality of awareness, something we can dip into and a in Buddhist philosophy that sometimes liken to, uh, the ocean and the waves, you know, there's the ocean of awareness.

And then the wave of the phenomenon or the. And they are actually not separate, you know, they're both water, you know, but, uh, they just appear differently in the moment. So I think that's, that's an important distinction. And then, you know, there's awareness for ourselves, you know, being aware of what's inside of ourselves.

And I think that's very [00:42:00] important act, I think, no. And, uh, then there is meta aware. Which is, uh, noticing the world around us or us, the world around us, you know, as if he could have a bird's eye view. And then lately there's a lot of talk about metacognitive awareness, which is being aware of how we are aware.

You know, it's like, oh, are we able to concentrate? Are we just distracted? You know, so. This quality of being aware of our quality of awareness is really quite important. And again, then there's field awareness, which gives a wider perspective. You know, if we notice it's not just awareness, it's a function of our brain and our skin encapsulate itself, but it's something that's [00:43:00] actually a priori.

And that he can dip into then, uh, it connects us to a much broader perspective. Does it make sense?

**Diana Hill:** Yes. And the field awareness part, I think is, uh, is an interesting one because I think for folks that have been practicing mindfulness for a long time, or have that's become much more of a popular practice. The field awareness is a little bit different than being in, in mindfulness of, you know, your five senses or mindfulness of what's happening inside your body.

The field awareness enact would sort of map more onto, um, the sort of self as, as, um, context, as opposed to self as content. So that core process of being able to kind of lean back. Open up to a greater interconnected space, which when you're in alert, going back to these repetitive, painful patterns can be really helpful because we get so narrowed in.

And at least, at least for me, when I'm in mine, I [00:44:00] can tell the contraction in my body and my narrowed focus, and I get really fused with my thoughts. And if I can step back into something and lean back into something bigger, it can be really liberate. But I guess the question is how do we do that? Because sounds good, but the actual practice of it is a little bit more challenging.

**Radhule Weininger:** Actually that does my, my next, well, I haven't in this book of already, you know, I have it in the heart medicine book, uh, kind of snuck in there, you know, uh, but my next book will be basically about that.

I just got to, and, um, there is. Those of us who have been doing long with tweets at times 10 days, four weeks, whatever, how long we notice that in the end of such a retreat, we actually come into this place that is [00:45:00] spacious, where it's almost like awareness as a field quality breaks through. However, then we realize that it wears off, you know, it takes maybe two weeks or a week or two.

In fact, we are lended in our daily conundrum and after actually decades of going to 10 days for weekly tweets, I kind of, uh Hmm. Okay. And so then I heard that dependents have pathways, which they call the pointing out instructions, how you can actually much more direct access. And, but those practices were often time, uh, quite secret or you had to do huge kind of preliminaries, 150,000 prostrations and this and that.

And one day I was talking, well, I learned a little bit from Alan Wallace about [00:46:00] this, but then one day I was talking to a man who writes a lot about Buddhism and this. Psychiatrist, uh, head of the residency and UC Irvine Walter Walsh. And I said, Walsh, I really want to know what the Tibetan, snow, and I noticed going to damastopsara, that they do know something different quality.

They can be in Chinese prison and not be destroyed, you know, after 10 years by having worked a lot with PTSD and. Survivors of political torture. I saw a real difference. You know, I thought how in the world are they doing this? You know, because I, in Berkeley, I was part of a group, uh, survivor international, working the silver.

Of political torture. And he had talked to these monks who had been 15 years and Chinese prisons and torture and they were not destroyed. So I got really [00:47:00] curious, you know, just being up there and kind of having my little thinking cap on. And so then Roger said to me, you know, there's one man who really teach us this very directly and that's a Dan brown.

Who was a professor of psychology at Harvard medical school and since the 17th. So since the seventies has been studying. But go quickly as health as some good. So I made a beeline and actually you taught then in Switzerland, I wasn't special in that fall, you know, I was doing it. And since then I have doing everything because his health is really getting worse.

But as you toured me, look, Kelly does a little bit, not quite as direct as Dan brown. Dan brown is really the bootcamp of learning this. But look, Kelly is doing kind of a more simplified version of that and some other, I think audio, Shanti and

**Diana Hill:** And we had [00:48:00] lot Kelly on the show a while back to talk a little bit about it. Yeah. He talks about sort of these glimpses of being able to access that big open awareness without having to do the 150,000 prostrations first, which is, you know, Americans. We, we just want to get to the chase with all this stuff.

**Radhule Weininger:** Yeah, quite a bit more than glimpse.

**Diana Hill:** Yeah,

**Radhule Weininger:** Very good start

**Diana Hill:** yeah.

**Radhule Weininger:** having those studied with Dan for the last five years and becoming more courageous to kind of bring this into my teaching actually, by now

I can barely teach anything else. It's kind of took over. And so, yeah, my, if you look on my platform, mindful heart program.

Dot org. Um, I teach actually for free Mondays and Wednesday nights and Tuesday mornings. And we mentioned that when we talked a of a spiritual bypass, how can we teach these practices?

And [00:49:00] it's not just becoming, well, I can get into those schools. You know, which would be sad, you know, that would be a spiritual bypass and could lead to that or could lead to ego inflation. So I have a very strong belief that we have to rather the blurps or just with this practice, uh, that we have to, uh, do this to really heal our deep wounds, but also to be.

You know my saying that I'm really interested in. I'm very interested in social and environmental activism, but those people burn out and most likely higher life forms will have a bit of trouble in the decades to come. You know, we, uh, listen to science and to. Uh, whoever speaks. And so I think it will be important for us to be with whatever [00:50:00] happens in the world with a wider perspective, you know, to, uh, route ourself.

Wider awareness, which is not trance-y or spaced out, which is very clear and very lucid and actually very high functioning and, uh, be mindful from that perspective, you know, notice because it's also hard opening to be in these glimpses to be in this field of awareness and to dedicate. This to Allah Buddhist sub tasks to our service.

So that's kind of my vision for that.

**Diana Hill:** Yes. So the, the very last thing I wanted to say is that, um, you, you go through these 12 steps to help people, um, unravel their alerts and, and live differently with, in the world. One of the key steps that you end on is of [00:51:00] service. And we mentioned that a little bit today of just the degree of service that you offer.

And I'm just, I'm curious, you're also married to a physician, Michael Kearney, who is a hospice physician. So he's doing incredible service in the world too. And I'm just curious how doing this type of service maybe has helped you heal your own wounds,

**Radhule Weininger:** Yeah, I think in intuitively I always did, you know, I've worked. My mom was a physician, so I worked in a practice always since I was 13 counting little. Bloodwork counsel, things like this. And then from when I was 16, I worked in the hospital and then 17, 18. My job was in an old people's home, actually on a ward where people were dying for five years and it helped me, um, uh, During med school for my India trips.[00:52:00]

So, and I love being where, you know, I saw, I think it intuitively helped me, but if I look at it from a little bit from the outside, I would say it helps one to not feel so self preoccupied. You know, and to not feel like such a victim, you know, at VR sometimes victims, but then we become survivors and then maybe from victim to survivor become wounded healers.

You know, when I say Goff, the story of Keivon who were these two wounded healers, one wound to his foot, and one wound to his heart who became the first physician. And so I say with our wound, we, we, uh, we learn a lot, we become visor often what the experience, especially if it has been great or it feels [00:53:00] meaningless, you know, we are dropped in the sense of what is this. There is no meaning why is this happening? And, uh, in a way as we pass on to others as wounded healers, as neighbors, as family members, Whatever we are, it becomes meaningful, And we don't know if it can help or not, but by being there for others as much as for ourselves, but also for others, we give our life meaning and purpose and we give our suffering meaning and purpose.

**Diana Hill:** Absolutely the true post-traumatic growth right there, going through it, being with it and transforming it. Yeah. I think, it's embedded in, in all. I would say in most therapies

**Radhule Weininger:** Yeah.

**Diana Hill:** is being able [00:54:00] to recognize and transform what you're, what you are going through and maybe be able to use it to be of service to others.

So there's many different steps that you offer, identifying your alert, practicing self-compassion mindfulness awareness, forgiveness service, and there's more that are in your book and folks, I really recommend you go check it out and then also just learn from rosily she's available to you.

She's, uh, go to her website and you can practice with her on a regular basis, many times a week, which is a wonderful resource for. So, thank you, Natalie so much for being on the show and my new blessings to you and your family.

**Radhule Weininger:** Thank you. Thank you so much for doing this wonderful podcast luck to you.

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