

## Hooked and Unhooked Readings

Shaila Catherine, "**Equanimity: Our Greatest Friend**," <http://www.imsb.org/teachings/written-teachings-articles-and-interviews/equanimity-our-greatest-friend/>

Pema Chodron, "**How We Get Hooked and How We Get Unhooked**"  
<http://www.lionsroar.com/how-we-get-hooked-shenpa-and-how-we-get-unhooked/#>

Gil Fronsdahl, "**Renunciation**," <http://www.insightmeditationcenter.org/books-articles/articles/renunciation/>

Gil Fronsdahl, "**Using Attention in a New Way**"  
<http://www.awakin.org/read/view.php?tid=922>

Rick Hanson, "**Let it RAIN**"  
<http://campaign.r20.constantcontact.com/render?ca=ecd7a05d-ea62-46c4-8a35-edd242bcc8e0&c=2d312c90-cf44-11e3-af7f-d4ae5292c3f3&ch=2eb05280-cf44-11e3-af85-d4ae5292c3f3>

### **Charlotte Joko Beck, from an interview in Tricycle:**

Charlotte: "Suppose somebody has hurt my feelings—or so I think. What I want to do is to go over and over and over that drama so I can blame them and get to be right. To turn away from such thinking and just experience the painful body is to forget the self. If you really experience something without thoughts, there is no self—there's just a vibration of energy. When you practice like that ten thousand times, you will be more selfless. It doesn't mean that you're a ghost. It means that you're much more non-reactive, in the world but not of it. Dualism transforms into non-dualism, a life of direct and compassionate functioning.

**Q: You use several images for experiencing pain rather than running from it: stretching out on an "icy couch," moving onto the "razor's edge"—excruciating images.**

Charlotte: But they're not excruciating—the minute you experience what you've been running from. For instance, suppose you've been humiliated. Well, nobody likes to be humiliated; it's one of the yuckiest feelings in the world. We want to pretend it didn't happen; we want to blame someone. To turn around and just to feel that—eech. But part of what sitting does, in time, is give you the strength to stay with it. And after a while—surprise!—it's okay. And then it's not only okay, but it begins to change things. It's as if the sun comes up."

**Joseph Goldstein, from an interview in Tricycle:**

"Imagine a line with three points on it: point A, point B, and point C. Point A is the initial experience - your co-worker's attack. Point B is your reaction to that experience - anger. Mostly in our lives, we circle around Points A and B. We have an experience that conditions some emotional reaction, then we think more about the experience, which in turn, strengthens how we're feeling. Point C is when we shift perspectives and ask the question, "What's the attitude in my mind about the anger?" Or, we could ask the question in another way, "How am I getting hooked?" The interesting thing about this move from Point B to Point C, is that at C, the original situation ceases to play at center stage. It has nothing to do with how we're relating to the anger that has arisen. That is completely within the purview of our own minds. A difficult but ultimately freeing understanding is that no one makes us feel a certain way. How we feel is up to us. This turns out to be extremely empowering. We cannot control all the conditions around us, but we can master our minds. What I have found particularly useful about this approach is that besides freeing my own mind from states of suffering, it then makes possible a much easier and more open communication with the people involved in the difficult situation.

The Buddha gave clear and challenging teachings on this subject: "Bhikkhus, there are five courses of speech that others may use when they address you: their speech may be timely or untimely, true or untrue, gentle or harsh, connected with good or with harm, or spoken with a mind of lovingkindness or with a mind of inner hate. . . . Herein, Bhikkhus, you should train yourself thus: Our minds will remain unaffected, we shall utter no unskillful words, we shall abide compassionate for their welfare, with a mind of lovingkindness." (Middle Length Sayings #21) It's important to remember that when there is an unwholesome mind state arising in our minds, whatever the cause may be, we are the ones who are suffering. This doesn't mean that in the name of spiritual practice we pretend these emotions aren't there, or that we suppress them in some way. Rather, we recognize what is happening, have the discernment to see what is skillful and what is not, and then releasing those mind states that cause us suffering. Here we are practicing the Four Noble Truths right in the midst of our daily life situations."

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*Prepared for Beginners Mind sitting group of Dharma Zephyr Sangha, Carson City, NV, for a study taking place over the summer of 2015, by Anne Macquarie. If you have questions, comments or other ideas for readings or audio relating to the hook, Anne would be glad to hear from you. You can contact her through the contact page at [dharmazephyr.org](http://dharmazephyr.org)*