**Episode #32**

**Speaker 1** [00:00:01] Welcome to the Cabrera Lab podcast. What is up?

**Speaker 2** [00:00:09] You're like, a lot of things are up. All right. Listen, I have something that I really think we need to do today and it's interesting.

**Speaker 1** [00:00:18] That sounds serious.

**Speaker 2** [00:00:19] No, no. It's not serious. I just, you know, we've done a full episode on each of the patterns, distinction, systems, relationships, and perspective. And we even posted them in that order, distinction, system, relationships and perspectives. And the theory is DSRP. And one of the things I think would be good to do on the heels of those episodes is answer the question we get in person all the time, which is, do I need to do these things in order?

**Speaker 3** [00:00:47] No.

**Speaker 2** [00:00:48] In other words, are they steps? Right? Do I first make distinctions, then systems? No. OK. So I think we should.

**Speaker 1** [00:00:56] Clear that up. That is a big misconception. Probably because of my own doing that 30 years ago when I named the theory, I just gave it the name of its acronym DSRP and didn't really think about that people would take that as a stepwise order, number one. And then the other problem that arises from naming it that way. is that people think of DNS and RNP as buckets that you can kind of like categorize things in. And both of those things are not the case.

**Speaker 2** [00:01:37] OK, so let's slow down. Let's start with buckets. Sure. So let's make the analogy to you imagine there's a kid organizing all of the toys in the room. Yeah. And they're putting all of dinosaurs in a bucket and all of cars in a button. Right? Well, if people are doing that with distinctions and systems and relationships and perspective, I mean, they're puttting things in a, oh, that's a distinction. That's a perspective. Yes. It seems to me the problem down the road is they won't remember when they're looking for something, how they. the way that they sorted them in the first place.

**Speaker 1** [00:02:09] Yeah, I mean, I guess we got to unpack the problem down the road. I mean because there's just so many problems down the road and, and you don't even have to go down the road to have problems. You just have problems right, right away as soon as you start doing that. I mean you know, a big part of concept formation is the theory of categorization, which is creating categories or that concept form because they exist in these categories. And the problem with categories is actually, I mean, there's some really deeply problematic issues with the notion of categories. But the best way for people to understand it is, just think about your folder system, right? When you put a file in a folder, you're in a particular mindset. Yeah. And that file goes in that folder because of that mindset. Ta-Dem. a week later, you're in a different mindset and you're trying to find that file and you are not in the same mindset you were in when you stored that file, right? And so, inevitably, we all end up with oodles and oodles of folders that

**Speaker 2** [00:03:27] No, I didn't.

**Speaker 1** [00:03:27] Yeah, I have no idea which folder, what I would have named it, you know, that type of thing. So categories is kind of the cognitive equivalent of folders. Yes. And they don't work. And the other problem is that we think categories are these static things, and there's nothing static about our thinking. Our thinking is very dynamic, right? Like the old saying, you never step into the same river twice, right? Things have changed, the river has changed, right, the flow of the water, the flow thinking has changed. And so, this idea of categories is super hyper problematic in that we think that a lot of the concepts are formed because of these categories. And the truth is, these categories are constantly changing. and the way they're changing. is they're changing based on perspective. So if you think about DSN, R&P, the S, systems, is about part-whole structure. Well, part-Whole structure is how things group. And we can think of a category as a grouping, but a category is not synonymous with a grouping. A category is actually a grouping from a perspective. And the problem is the perspective changes and we can't remember the grouping. And so, if we see categories as these discrete things that are discreetly holding things, so they're not only discrete things, a category never changes, but they're also discreet holding things. That is the beginning of the end of dynamical adaptive thinker.

**Speaker 2** [00:05:14] The beginning of the end. That sounds not good.

**Speaker 1** [00:05:16] Yes. It is the fastest way to be a very static thinker. Yes. So understanding that we group things all the time, we're constantly grouping things. Just making a grocery list to go to your local grocery store is a part-whole function, a part whole grouping. Thank you very much. Have a great day. But we're grouping things from perspectives, and those perspectives are very subtle, very changing, very dynamical, they're changing constantly. And oftentimes we have no idea that we're even doing it. We don't even know, we're groupings something, we don't know why we're grouped it that way, but we're groups it that. So oftentimes the perspective is hidden to us, it's subconscious.

**Speaker 2** [00:06:02] Well, a great example is I can make a grocery list and you can make the grocery list. And because I know the grocery store a little bit, I could make my grocery list from the perspective of the order of the aisles. Totally. And I know you, you're going to make it meat, dentry, vegetables, right? Bigger cat. And so I can hand you my list, and you would be totally lost. And you can hand me yours. And I would have to sort of do that mental acrobatics, mental acrobat, to understand. Thanks for watching! Overlay mine over yours your category. That's right, which would be interesting. Yeah. Well, it's interesting to me about this is It seems like a pretty surface level question Why can't we just put DSR P in buckets or why isn't it a linear process? But the truth is it's actually a pretty deep question because it it it stands in the face of the true dynamics of DSR and P. So let's talk about maybe linear steps You don't want to D, S, R, and P, one, two, three, four. We do that for teaching purposes a lot.

**Speaker 1** [00:07:04] Yeah. So again, we should probably slow it down a little bit because the fact that people want to stepwise DSRP and the fact they want to bucket DSRP is kind of part and parcel, meaning part and parcel is part whole, like the whole and the part problem. It's the problem at the part level and it's the problems at the whole level. That's what the term part parcel means. It's part and parcel of all that is wrong with our expertise on thinking. Say more. The modern, you know, what experts in thinking do is they create these stepwise processes that are categorizable. And that's just not the way the brain works. The brain is hyperdynamic. And it's changing constantly, like the flow of a river or something like that. And so when people want a stepwise DSRP, when people want a bucket DSRP it's because we've been so influenced by these kind of archaic theories of how the mind works. And we're imposing that on DSRP. and so then you take this dynamical theory that actually mimics the way the brain works, and you turn it into this bucketed stepwise theory. Now, huge caveat, pedagogically, which just means teaching, or androgogically, which just means teaching adults. Pedagogically technically means teaching children, but teaching. For teaching purposes, I am totally okay with creating stepwise processes.

**Speaker 2** [00:08:57] Yeah, that's true.

**Speaker 1** [00:08:58] As a trainee, right? As long as people understand that once you use that stepwise process to kind of learn what's going on, you don't make the assumption that that's how it's happening, right. It's purely for teaching and learning purposes. Sometimes, oftentimes, people need you to put it in steps. Like first you do this, then you do this, and then you this, then you you do the problem becomes that in the learning process, because you do it in steps, you think that it's done in steps.

**Speaker 2** [00:09:34] Well, we're biased because of the way we've been educated to think things happen in a linear process that's nice and neat, and that there's no fuzziness between step one and step two. There's no overlap. You think about all of the pyramids in our life, all of food pyramid and the Bloom's taxonomy and how there are these sort of, in my opinion, seemingly arbitrary distinctions between among things that are sometimes happening in parallel or very

**Speaker 1** [00:10:01] Yeah, never trust a pyramid in science. Never trust a pyramid unless you're in Egypt, basically, you know, don't trust pyramids as scientific because almost all the pyramids that science has produced have turned out to be wrong.

**Speaker 2** [00:10:18] I feel like we should have a reel of podcast shots. Don't trust a pyramid for non-data. I think it's important to maybe give examples of why we shouldn't, what it looks like when we falsely linearize or bucket things. You know, like, what is that actually?

**Speaker 1** [00:10:33] Yeah, I mean, the simple thing is if you bucket DSRP, you take your four little buckets and then you have, and what people do is they say, oh, I just said, I've just thought of,

**Speaker 2** [00:10:50] Like, you mean like a verb, like a connection, or do you mean?

**Speaker 1** [00:10:53] Yeah, human resources, right? I just thought of human resources as a concept, right, or engineering, or, you know, I'm thinking about my business, or I just thought of, like, you, know, this problem that I'm having in my family or something like that, right? And you go, okay, problem. That's a problem is a distinction. So in the distinction box, right. Human resources is a system. So I put it in the systems box, right? Sort of, but not really, because human resources is an identity. That's part of distinction. You have to know what human resources is and isn't, where does the boundary of human resources begin and end? What does it have? Jurisdiction over or not, and all that kind of stuff. Human resources is an action because it exists, it acts. and as a result of it acting, other things react to it. So it's in relationship to other things, and it is a relationship between other things. So human resources could be in there. Human resources has a unique perspective on the world. It does. So it obviously in that box. So, we start to see that, oh... DSRP isn't saying that each thing has its place. DSRP is saying these are the patterns and the dynamical things that happen in order for concepts, mental models to form. This is how we form concepts or mental models, ideas, beliefs, mindsets, you name it. All of those things our mental models. So this is how we build mental models. This is the. the elements of how mental models are built in the same way that A, T, C, and G are the elements that come together, the sort of nucleotides that come together to form DNA. And DNA leads to all this remarkable biodiversity. So the diversity of thought that we have is predicated on the dynamics and structures of DSRP. It's not four buckets.

**Speaker 2** [00:13:14] The reason Buckets as a concept is interesting to me is because it stands in direct opposition to the idea of how DSRMP actually exists in the real world. And so for me, let's say this is a rabbit. And you ask me, which of these things is this rabbit? Well, you could make the case that a rabbit is a distinction.

**Speaker 1** [00:13:37] Yes, it's an identity. It's also an other to a squirrel or elk or something.

**Speaker 2** [00:13:43] It's also a system.

**Speaker 1** [00:13:47] It's also part of a larger whole, which is the hutch or whatever, or it could be part of dinner. You know, it could part of ... Rabbits are delicious. Don't do it. It could be a part of pets. It could part a lot of different things. Rabbit, the construct rabbit, could be the part of lot of things. And it has parts, meaning it's a whole. Yes. and it and you could look at rabbit and its parts from different perspectives and end up with a different list of parts.

**Speaker 2** [00:14:17] That's right. That's right. And a rabbit can sit in the relationship's bucket

**Speaker 1** [00:14:24] It acts and reacts to things, absolutely, and it can be the relationship between things.

**Speaker 2** [00:14:29] Yes, like for for you a rabbit is a relationship between hunger and dinner.

**Speaker 1** [00:14:34] Yes, but to somebody else a rabbit is you know their enjoyment because they're cute and fuzzy and

**Speaker 2** [00:14:43] And then, obviously, we can take a- a rabbit can be the point or the view of a perspective. Absolutely. But what's- what's important to me is if I- if I think of DSRP as buckets and I have any idea we'll use ra- we used rabbit, and I decide that rabbit is in only one of these, that I'm completely missing the rich dynamics of DSRP and I'm not seeing the full picture. I don't have that fluidity with my thinking that everything that I'm thinking about is all four of these things.

**Speaker 1** [00:15:18] Yes. Probably our listeners don't care about the academic infighting or scientific infightings that happens, but I will say that if there is a criticism of DSRP, it almost always uses the it's strawman right because it treats DSRP like a strawman you know the concept this so a straw man is is like if you have an argument, it's used a lot in rhetoric and debate, right? So if you're saying something that's reasonable and interesting and complex and robust and all that kind of thing, and if I reduce it to some simplified version of what you're seeing, and then I can beat it up. Because I've simplified it so much and made it so effectively silly almost, even though your argument is a very good and sort of nuanced argument. but I sort of turn it into this silly thing. Yeah. We call that a straw man argument because I'm turning your good, nuanced, complex, thoughtful argument into a straw, man, not a real man, not a really man argument. Yeah. It's not a Real Man argument. I'm not taking the real man of your arguments. I'm making a false. I'm a making a man out of straw.

**Speaker 2** [00:16:42] As a distraction from the real.

**Speaker 1** [00:16:43] So that I can beat it up. And then once I've beaten up the straw man, I go, see, your argument is crap. And well, not really. You beat up a straw version of my argument, right? So oftentimes, in the systems thinking world and things like that, if somebody wants to attack DSRP, what they do is they create a straw man of it. And they go, well, blah, blah. We already knew this. blah, blah, it's not, I don't know. And what they're doing is, uh, you know, what they are doing is they're saying, well, it's this step wise thing that, uh that has these, uh you know buckets. So you're like, okay, well that's your straw man of what DSRP actually says.

**Speaker 2** [00:17:31] What's the advantage to that tip for them?

**Speaker 1** [00:17:34] They get to stay in the, it's like old, the old timers do it.

**Speaker 2** [00:17:39] because it's hard to believe that there are such a set of dynamics to this theory that.

**Speaker 1** [00:17:46] Well, Kuhn said in Scientific Revolutions, he, Kuuun was one of the guys that, you know, developed the notion of a paradigm before paradigm was an obnoxious word. But, and Kuuan talked about, a lot of times paradigms don't shift because, you now, everybody just catches up with this new thinking, the new science. A lot of time paradigm shift because the old guys die And the new guys

**Speaker 2** [00:18:16] They bring the new stuff.

**Speaker 1** [00:18:16] Bring the new ideas, right?

**Speaker 2** [00:18:18] But then they become the old guys.

**Speaker 1** [00:18:20] And then they become the old guys, and as you become the old guy, you need to protect your realm, right? So that the old guys are always protecting the realm and the new guys are always innovating on the realm. And, you know, so in science, science is science, but academia is a political, you know people make this mistake a lot, they think academia is science. And that couldn't be further from the truth. Academia is a game played by academicians. and it's every bit as political. That's a fancy word. Absurd. What's the thing? Academic admissions. Oh, sorry, academic.

**Speaker 2** [00:18:56] No, I know, but you said it very it was

**Speaker 1** [00:18:58] Yeah. So it's every bit as sort of political and, you know, human and as any other world, business or politics or, you, know, anything. Yeah. And that's very different than science. Science is a beautiful, wonderful thing that shouldn't be confused with academia.

**Speaker 2** [00:19:18] It is, it is.

**Speaker 1** [00:19:19] It's not petty.

**Speaker 2** [00:19:21] I was thinking back to when I was first exposed to this theory and the ideas and I remember very specifically there were moments when I really was trying to understand it and apply it where I would be in a conversation for example or I'd be starting a project at work and I would remind myself to look at it from what are the distinctions I'm making? Am I organizing this the right way? Are there relationships I'm missing? and are there different things I haven't considered when I'm looking at this. So I don't want people to think that that's not a useful process. That linear kind of interrogation as sort of a way to remember when you're starting to really learn to see these things is very useful. 100%. Really useful. Because I would say probably nine times out of 10 when I would do that, I'd be like, oh. I'm making a relationship between this and that, and the person I'm talking to is not. So then I could slow down the conversation and say, oh, hold on, Bob. I understand now you're thinking this and this are connected, and I was talking about this and, or it's a distinction error. So I don't want people to get the impression that that's not useful. So I want people realize that that is a really useful process to bringing that unconscious stuff to your conscious. to be conscious of it, right? That, oh, I'm making distinctions. I want to question these things along the way.

**Speaker 1** [00:20:51] Absolutely. I mean, you know, I'm I'm relatively new to jiu-jitsu, right. And later in life, you know, and, you I'm and I love trying new things because it teaches you know I'm an expert in one domain, but I'm you know totally new in this other domain, right? And boy, do I need it like, laid out for me you know like tell me what to do now

**Speaker 3** [00:21:20] Like

**Speaker 1** [00:21:21] Okay, now that I've done this move, now what do I do? Okay, Now that I have done this move, Now what do i do? But I know that if you're talking about, you know, some remarkable jujitsu master like Gordon Ryan or, you know somebody like that. they're doing it in this wildly dynamical way, right? They're not doing it in a step-wise way because the nature of a match is dynamical, right. So they're blending offense and defense, which used to be separate categories, separate buckets, offense and defense, right, when you're learning it, this is an offensive move, this is a defensive move. They're, they're blending offense and defense. They're they're trying to trick people to think that they're in a defensive posture and then bring them into an offensive posture, right? And they're, blending moves and they're they are combining moves and it's dynamical. So, but when you're learning, you're, you know, you are overwhelmed by the dynamic. So again, if you're doing buckets and stepwise because it's helping you learn it, do it all day.

**Speaker 2** [00:22:37] Fantastic.

**Speaker 1** [00:22:37] Do it all day. Yeah, it's fantastic. And D and S and R and P will help you remember, oh, have I have I done the systems part? Oh, have i done the perspective? Have I done that? That'll help you get good at it. But as you get Good at it, you will start to see a world open up where you're like, Oh, my God, that, you know, when I take a different perspective, all the distinctions that I just made change. I just worked on all these distinctions. and I take a different perspective and they all change. Oh my goodness, that happens with the relationships too. They all change and that happens with the part-whole structure. It organizes itself differently. And actually the difference between the thought I had five minutes ago and the thought I'm having now is because of that perspective shift. So now I can actually compare and contrast which is the relationship, this perspective to that perspective. and I can see, oh, and what would happen if I blended the perspective? That's part whole. I'm taking two perspectives and grouping them. And now I'm taken a blended perspective. We were talking about this last night when Carter was doing his homework and the Federalist Papers, right? One of the most important documents written in our Constitution. And it was the blending of two Otherwise, polarized perspectives, the Federalists and the Anti-Federalists, right? And what we ended up with was a Constitution with a Bill of Rights, because of these two perspectives getting grouped, part-whole grouped, and coming out with the result of what they saw when they grouped, right, which we call a compromise, or we call it by a lot of different names, but. remarkable dynamics that leads to something like our Constitution and the Bill of Rights coming together. I mean, that's kind of kind of remarkable.

**Speaker 2** [00:24:41] It is remarkable, and you know, I love the jujitsu analogy because there'll be a moment for you when you're in a, I guess you call a spar.

**Speaker 1** [00:24:51] Is it a spark rolling or whatever?

**Speaker 2** [00:24:52] when you're rolling. There'll be a moment where I get this sense, well, whenever you're in a match, whatever the hell you do, whatever.

**Speaker 3** [00:25:00] That's right.

**Speaker 2** [00:25:01] But there'll be a moment where that sort of kind of awkward, sloppy, conscious reminding yourself in the moment will disappear. And it'll just become like you'll intuitively have burned that sort memory. And you'll know how to respond in the movement to different moves. And I think that's a great analogy to what happens with metacognition and DSRP is there's a moment where. no matter what you're doing and like I'm talking to you in the conversation and I don't have to remind myself to think about those things because it's sort of happening naturally and I catch them really quickly.

**Speaker 1** [00:25:40] Well, and that's like to that's that's why practice is so important in jujitsu in basketball in thinking, if you practice the moves, if you practice these these things that we've been showing folks, you know, literally within weeks, you're going to see a complete difference in the way you approach the world and see the world. But pretty soon you won't have to you won't have to think about it because it'll just come naturally. You burn the neurons and your brain takes that path that you burned because it's been burned enough times that, oh, it's a path now. It used to be a jungle. It used be a that you were hitting through with machete and it was hard work every time, right? But then it becomes a path and then you're just cruising the path. And the more you cruise the path, the more the path is crucible. Yeah. It really comes down to the practice. So, again. stepwise fine, buckets fine, if it's for learning.

**Speaker 2** [00:26:43] Well, and knowing that that's not how the patterns actually exist in the real world. We can linearize them, and we can categorize them as a way to understand them and apply them to sort of build that muscle memory. But the truth is, in the world, they're all happening all the time around anything that you're thinking about. Because I remember, gosh, it was a long time ago now. I think you're right, it was probably a few weeks where I was sort of really reminding myself in every conversation I was having at work and then also at home and then I also remember, every time I was trying to sort of get something started, whether it was a personal project or a work project, I remember saying to myself, have I paid attention to the distinctions I'm making? Have I thought about how I'm organizing the parts of this thing? I remember, I have a very vivid memory of. that being something I did very consciously for a little while and then it sort of clicks, which I guess means it can happen for anybody. And some people probably would be faster than me and might take a little longer than me, who knows.

**Speaker 1** [00:27:51] I mean, I would also say that this is the way your brain thinks. This is the ways your brain is working at the subconscious level. So the more you do this, the more your going to see of that subconscious stuff that you're doing that's affecting your whole life, your behaviors, your moods, your emotions, your decisions, the predictions that you are making as you walk through your day. And to some extent, our society and especially our school systems, unfortunately, kind of train us out of this natural form of thinking this form of thinking that you get from nature from being in nature and things like that and from being part of nature. Yeah. And so I mean, I think that's why our why the research shows that, you know, getting out in nature is so critical, because it connects you with this kind of thinking, which is the most natural kind of thing. It's the kind of things you were born into. Yeah, but then we get trained out of it. So once you start practicing. You're gonna get trained back into it and it's gonna feel so natural once you start practicing. Then you'll be like, oh my God, this feels right. This feels like the way it should be. That's right. And I've been missing this for all these years because I started caring about what the right answer was in school and thinking in these tunnels, these linear tunnels to get the right answer or get the cookie.

**Speaker 2** [00:29:20] Well, and also because

**Speaker 1** [00:29:22] the scooby snap.

**Speaker 2** [00:29:23] The Scooby Snack. Well, those are for dogs, but yes.

**Speaker 1** [00:29:26] Yeah, I like it.

**Speaker 2** [00:29:28] That's a seal.

**Speaker 1** [00:29:31] That's all snacks.

**Speaker 2** [00:29:34] to get the...

**Speaker 1** [00:29:34] All snacks all the way down.

**Speaker 2** [00:29:37] Everybody wants a snack of some sort. Well, the only thing I wanted to think about a little bit is, when we've been out and about and we talk about this, there are three things we say. Don't be the bucket guy. Yeah. Don't believe that it's a forced linear process. Then also we talk about don't just follow the dictionary terms.

**Speaker 1** [00:30:01] Oh, yeah.

**Speaker 2** [00:30:01] So that happens the most in perspective.

**Speaker 1** [00:30:05] And system.

**Speaker 2** [00:30:06] Well, I guess it happens to all of them.

**Speaker 1** [00:30:08] Yeah, so that's a good point. Don't be Dictionary Guy, don't be Bucket Guy, don't list the Stepwise Guy. So Dictionery Guy is thinking, again, probably my fault because when I named the theory, I just came up with names. The names are really not what's super important. What's important is the underlying structure and dynamics of the theory. but I named it Distinctions. I think Distinctions is. pretty good, because you're distinguishing between things. It's a boundary between what is and what is not the thing. Systems, I named it systems, is part whole. It's about how part and whole interact with each other. And that's a fundamental cognitive pattern, as is identity other distinctions. But some people think of systems as being like the dictionary definition of systems, and that's not what it is. It's the definition of system is literally how are part and whole interacting in your thinking, right? The holes contain parts and parts make up holes.

**Speaker 2** [00:31:22] But people think of systems. Well, what's funny is they think of the dictionary definition, or they just think of their own definition. Like, people have so many different definitions.

**Speaker 1** [00:31:32] Yeah, so systems is kind of a, you could really call this organizing, you know, grouping, sorting, how do we, because grouping, you can group things in a million different ways. Yeah, that's exactly what systems are saying. Sorting, you sort things in million different way. That's exactly part whole systems is all about. How are we sorting things? How are grouping things?

**Speaker 2** [00:31:54] Yeah, but I think if you named it that, we'd get into the mess of categories.

**Speaker 1** [00:31:59] Exactly. And a category is like a group that has a little extra. It's got this perspective out there, right?

**Speaker 2** [00:32:05] So I think we should stick with part-hole system all that way.

**Speaker 1** [00:32:09] Relationships, I think, is pretty tight. Connections is another term you might think of, but relationships is what it means. And it's about action-reaction. It's about, like, if you just imagine two people on ice skates and you push against, you have an action and a reaction. Both are gonna go backwards from one interacting because they're both acting on each other and they're reacting to each other. So, and then perspectives, again, a lot of people think of this term to be, you know, things with eyeballs, it tends to be very visual. And we're not really saying that per se. We're saying like, how are things framed, right? We're framing something and the frame changes, you know changes the view, it changes what you see. Just like in a photographer, you know, when you do that thing, like a cinematographer, the director is doing this thing. It's what's in the frame. Oh, well, there's a bunch of other stuff happening over here. But I'm just getting this in the frame. I mean, that's half the magic of movies, right? It's like there's ton of other crazy stuff going on on set. But the frame makes it look like this is going on.

**Speaker 2** [00:33:30] When I think about the dictionary thing, I think it's necessary to go to the next level. Identity, other distinctions, part, whole, system. To me, that's what you should- Action, reaction, relationships, and point, view, perspective. Because if you don't, you can fall prey to thinking, oh, perspective is just what I see. Or sort of the, what's the word? Everyday version of what people think of when they think of the word. I don't even know what it says in the dictionary for perspective, but I think most people think, oh, it's what I see. Yes. So we want to encourage people to just go one level down and see the two elements, because that's what makes it.

**Speaker 1** [00:34:09] The elements are where the thinking is happening. The D and S and R and P are just labels that are oftentimes get in the way of understanding the SRP. I run.

**Speaker 2** [00:34:23] Well, we couldn't name it I O P W A.

**Speaker 1** [00:34:27] Yeah

**Speaker 2** [00:34:27] PV, that would be hard to say. People will be like, who is this guy? This eight-lettered acronym.

**Speaker 1** [00:34:34] It'd be like Welsh, it'd be a Welsh word or something like that, with all the consonants.

**Speaker 2** [00:34:41] Yeah, we were on Wrexham, where they would have to literally, they'd say it and then they'd spell it and even though they'd spelled it, you still couldn't understand it because it's all consonants really. Okay, so we've said we don't want to be dictionary, we don' want to be bucket guy and we don''t want to linear girl.

**Speaker 1** [00:34:58] Yeah, unless you're doing it for learning purposes, to get started, then do whatever you need to do to get started. But know that this is a wildly dynamical theory, and by theory, I mean, empirically supported truism about reality. And we just don't want you to miss that dynamicism because that's the power. That's why when you practice DSRP, you become more of an adaptive thinker. You're able to adapt to any situation. You become truly an adaptive thinker which involves creativity and speed, and analytical abilities, synthetic ability, critical thinking, all these types of thinking that we value so much. this adaptive thinking is what is gonna allow for all that. And so if you kind of miss the adaptive part because you bucketed it, dictionaryed it or step-wise ordered it, then you're not really getting the benefit of it.

**Speaker 2** [00:36:12] The adaptive part comes from I'm in a conversation or a situation, and at that moment, I'm simultaneously thinking about all of it at once without knowing that I'm thinking. So I'm listening, and I'm like, oh, that guy is seeing a relationship between this and that, and this person is making a distinction error. And so it happens really quickly. And it's that sort of simultaneity, and there's this fractal nature of things you know, that.

**Speaker 1** [00:36:41] Yeah. I mean, another example that might help people is, you know, when I first started yoga, I mean I was just like, okay, I got to just tell me a posture, tell me one posture and like tell me the steps to doing it. And you know and it was like, wow, this feels totally different and overwhelming and you know how am I ever going to understand this posture or whatever. And then you're like, okay, I got a collection of 10 postures, and I do them in order every day, you know, and I always do them the same way every day. All 10, right? And then pretty soon you're, like, oh, actually, this is, like, I want to make this more dynamical. I want incorporate movement into my posture. And so I'm doing more dynamal things. And then, you're oh, I actually want to be. super checking into my breathing and also what my body feels like while I'm doing this. Like, oh, is it tight here? Do I need to do more there? Or maybe I'm going to take a little diversion because I feel something in my hamstring or whatever. And so you divert that day's practice to something that you're feeling in your body. Right. And you end up and so you're now dynamically combining a bunch of things to create something that's very adaptive, very aware, and you're doing what you're what you should be doing, which is really deeply checking in. For me, at least, that's what my yoga practices is checking in with like Where's my body at? Where does it hurt? Where does not hurt? Where do I need, where am I lifting in strange ways that are causing imbalances and I need to either stretch more or lift the converse or, you know, all those kinds of things. Where am I feeling pain? You know, that type of thing. And it's very dynamic. But when I started, it was zero dynamicism. It was just like literally. Could you show me a picture of what I'm supposed to do?

**Speaker 2** [00:38:52] You know what I love is I'm in the gym and I've got a little video that I've sent to myself of some new Weightlifting thing or something and I'm sitting there in the jam and I am trying to mimic it and I also like this Because I don't have my glasses and I go this is just

**Speaker 3** [00:39:07] like

**Speaker 2** [00:39:07] a very interesting spot to be in my life. So then I'm like, I need to put it up on the screen so I can actually see it, which is hilarious.

**Speaker 1** [00:39:15] So for those purposes, if you're learning it, you do you. You do you all day long and do what you have to do to learn it. Just know that it is so dynamic and so powerful. You don't want the way that you're learning it to become what you're learning, if that makes sense.

**Speaker 2** [00:39:36] Well, you don't want the way that you learn it to become the way that you think it exists. Because what happens is if you practice and practice, much like what you were talking about with yoga, yoga is actually a very smooth and seamless, almost unconscious set of movements over time. And that's how you want this to be. You want it to be eventually it's just sort of part of everything that you do. And it's easy.

**Speaker 1** [00:39:59] And that will happen simply by practice. Like nobody ever told me these things about yoga. It just happened. As soon as I was, it's like, there's an old saying, when the student is ready, the teacher will appear. And that has really guided my whole life. I just love that saying. And because I don't think all teachers are like human, you know, like I think teaching happens when you're ready for it. And when you are open to learning. It will happen just like in yoga or jujitsu or anything else. It'll happen when you're ready for it. It'll start to be, you'll be like, oh. And a light bulb will go off and you'll be like this is so dynamic, oh my gosh.

**Speaker 2** [00:40:43] fractals.

**Speaker 1** [00:40:43] and fractal, and modular. Absolutely. And you'll start to see the dynamics because you practice in this thing, and then you're practicing this other thing, and you're like, wait a minute. Those things can go together, and they can do 10 times as much when you put them together.

**Speaker 2** [00:41:00] See, that's happy mind blown emoji.

**Speaker 1** [00:41:03] That's when you go, boom. For sure. It's fantastic.

**Speaker 2** [00:41:08] for sure.

**Speaker 1** [00:41:09] We have that we have people having those experiences on a daily basis. Yeah. Somebody on our team was saying to me last night, she was saying it's like I'm seeing emotions that I've never seen before. I'm seeing like all this subconscious stuff that is was right there, but I'm seeing it for the first time. Because she's ready to see it. Well, because she's practicing and When you practice it, you're just seeing more right because you're seeing you're seeing these things that happen very fast in thinking are almost they're happening so fast. You don't see them. Our conscious brain doesn't see them. Once you start practicing in a way where you have a language and you have a structure for for seeing these things, then it's almost like your thinking kind of gets slowed down and pulled apart.

**Speaker 3** [00:42:02] Yeah.

**Speaker 1** [00:42:03] And you're like, oh, oh that's what I'm doing for that? Oh my god. That's what's causing all these problems in my life? How silly is that? Oh, I just need to fix that and that and blah, blah, blah.

**Speaker 2** [00:42:17] It looks like you have one of those ticker, you know those tapes?

**Speaker 1** [00:42:19] Well, because it's taking this moment in time, and it's expanding it, and then you see it so clearly, and you're like that. It's hard to believe.

**Speaker 2** [00:42:32] That's what I.

**Speaker 1** [00:42:32] That's what I was thinking and it's so easy to fix and I can just fix it and Then it goes away The problem goes away

**Speaker 2** [00:42:44] Well, I think that we have done what we set out to do here. I really wanted to make sure, because we were in a couple of different groups last week. And that comes up a lot. And I wanted to be sure, especially because the last four episodes or a while ago, the longer episodes on DSR&P were actually very well received. And so I was like. I was thinking about, we need to make sure that they understand the dictionary thing, and the bucket thing, and the linear thing. And I like the distinction that we've made between, these things are very useful as learning tools. Just slow it down and make it stepwise, and think about it in different buckets, but then realize that in real life, they're happening all the time in a nonlinear way, in a dynamical way.

**Speaker 1** [00:43:32] And, you know, they can keep tuning in and learning things here, but we also have, you know trainings that they can take, introductory training and advanced training.

**Speaker 3** [00:43:46] Well, don't forget.

**Speaker 1** [00:43:46] And those are great because you get a cohort of people that are working on the same thing and they're practicing and they can check in with us and things like that.

**Speaker 2** [00:43:56] Well, and that's happening inside of the thank you sort of community of practice. Don't forget, you can start with a TQ and sort of see where your strengths and weaknesses are across these things.

**Speaker 1** [00:44:05] the thinking quotient, yeah.

**Speaker 2** [00:44:07] side of the thinking quotient.

**Speaker 1** [00:44:08] And that, like you said, that really gets you understanding where your weaknesses, where your strengths and what is kind of like the protocol for building on those strengths and and shoring up those weaknesses so that you can be a very adaptive thinker. Because if you think about it, no pun intended, you have this dynamic world that we live in and you have this very non-dynamical way of thinking that we've been taught. and what you need is a dynamical way of thinking to interact with this very dynamical world where situations change and people are changing and everything is changing and everything's dynamical. Everything's interacting with each other, but our thinking as we're taught in school or not even not taught in in many cases or as we are taught in things like critical thinking and all these other types of thinking. It's this very stepwise kind of linear process and categorical process, and it's just not up to snuff to the dynamical world of changing situations and problems that we face as humans every day in regular everyday life.

**Speaker 2** [00:45:26] Well, and it creates a critical mismatch between how you're thinking about stuff and how stuff's happening in the real world, which we've talked a lot about. Absolutely. All right, I think it's time. It's time to say it's around.

**Speaker 1** [00:45:38] That's a wrap. I think that's it. That's the wrap.

**Speaker 2** [00:45:41] That's a wrap.