



We all experience days when nothing goes according to plan, leaving us feeling frustrated and emotionally drained. In this episode of The Couch Trip, hosts Billy Courtright and Eddie Reece unpack the psychological roots of Everyday Irritability and why we get so bothered when life doesn't cooperate. They discuss how our rigid demands and subconscious attachments to specific outcomes create unnecessary mental friction and raise our stress levels. By shifting our perspective from rigid control to a flexible, improvisational approach, we can begin to release the pressure we place on ourselves. Eddie Reece shares clinical insights on how to recognize the survival mechanisms driving our anxiety and fear of disappointing others. Tune in to learn how to cultivate relaxed focus, rewrite your internal narrative, and navigate daily disruptions with greater ease.

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Why We Get Bothered: Letting Go Of Demands And Expectations

The Anatomy Of Being Bothered

Ladies and gentlemen. Welcome back to this episode of the show. We are going to have a conversation right in line with the tagline of our episode, which is everyday life. Therapy for Everyday Life, to be specific. As an everyday thing, I am bothered. We are bothered. Folks are bothered by things just about every day. As a matter of fact, I cannot think of a day in which I did not have bothersome thoughts. With that being the case, Eddie, why are we bothered?

Your question bothers me. Being bothered is an ongoing thing. In short, we are bothered because things are not going the way we want them to go. That is when we get bothered. There are a few things involved in that end result of irritation. One is that something happens. The first thing I think we do is we perceive what happened. You can go with that. All of our reality is perception. Huxley's book [*The Doors of Perception and Heaven and Hell*](#) is what comes to mind. You change your perception, and you change reality.

How you are looking at something makes a difference. The idea of so many blind people describing an elephant. Depending on where they are in relation to the elephant, they have a different description. The first thing that happens is we perceive something that happened. We classify it, so to speak, as good or bad, and then some degree of good or bad. If we are bothered, we are going to be going, "This is what happened, and this is bad." We tell ourselves a story about it. The reason we are going to classify it the way that we do is generally some form of attachment that we have to an outcome.

Starting with the Buddhist idea that attachment causes suffering, attachment in this case is, the way that I think about it, a demand. My attachment is that what happened should not have happened. This is what should have happened, and I demand that this happens. Therefore, I am bothered because this happened and not this happened. Rather than, "I wanted this to happen." This happened, "I will go this way instead." We are bothered, I guess, to try to simplify all the things I have just said. We are bothered because the world did not cooperate with our demands.

The Danger Of Rigid Daily Planning

In my particular case, I spend a lot of time planning my day. I plan my day. I look at my calendar the night before. I play the day out in my mind, which is clearly setting a course I would love to have. In real life, two dogs, two kids, a wife and a mother-in-law, and weather and technology and traffic, and it never goes according to plan. There is a true north. There is something that I would love. There is an idea to bring back a concept from previous episodes. You are right. That is why I get frustrated or irritable. It is like it is not going according to plan. I am feeling less than. I am feeling less than optimal or less than productive or less than efficient. You begin beating yourself. I begin beating myself up.

It's because you are attached to the plan in a way that, as I said, is called a demand. This is what has to happen. An idea is if you plan out your day, how do you not attach? "Here's what I would like to happen today. I would like to achieve this. I would like to get this done. I will give myself way more things to do in a day than I am going to get done." I will go along, and sometimes almost none of those things will get done because something else steps in the way.

I have reminders on my phone that some of them probably are at least several months old. They just do not get done. A reminder pops up, and I go, "I cannot do that right now." I reset it. For most of us, this is the idea of therapy for everyday life, because most of us get irritated a number of times during the day because of that attachment, because I am demanding to some degree that this is what happens. Since that did not happen and this did, I am upset about it.

The cost on your nervous system, your body, how you, as you were saying, beat yourself up in some way because your attachment is that you should have known better, you should have been able to handle this in a different way, or keep it from happening. We spend a lot of time trying to prevent things from happening, rather than knowing things happen, and when they do, I pivot. I am fond of thinking that life is better lived as improv. Yes. Instead of when something happens, "That happens, so go this way."



Overcoming The Fear Of Disapproval

For me personally, a lot of the irritability and bothersome thoughts are usually in relation to how I'm affecting others, whether I'm being accountable or reliable or fulfilling on my stated behavior.

Let me jump in here. You're telling yourself a story that it's important to me that others regard me in a particular way. You take that story, then you attach yourself to the outcome, meaning you place a degree of demand on that outcome. If I am going to involve myself with someone in this particular way, it has to go a particular way, and the outcome it produces is that they are happy with me. Sounds all right? That story you're telling yourself is not the whole story. The whole story is that you want this outcome that they're happy with you so that you do not get in trouble.

This is the basic definition of codependency. The way I think of codependency is, "I will do whatever it takes to ensure that no one is," and then there's this drop-down menu that's almost infinite. They're not mad at me, hate me, leave me, talk bad about me, think bad about me, or whatever. You are actually selfishly wanting to prevent the bad thing from happening rather than produce the good thing of them being happy or satisfied with me. That is where you are going to run into problems. Your attachment to this.

The way things work in this psychological network here is quite often the thing that we do that we think will produce this outcome will produce the outcome we do not want. It just seems to work out. A lot of times that happens because we're along with, "I want them to be happy with me." We make up our mind what we think they think rather than ever asking them. A client is like, "I'm working too hard," which I got him to define, which was spending too much time on projects, more time than he really wants to because he has a whole other life to live.

He does that because he's afraid of his bosses being mad at him, disappointed, upset, and then firing him, and then the vultures will not eat him after he dies a homeless person. It's that attachment to that story. All of this is to say, "It's really helpful if we look at this," and get to the point of, "I'm just trying to keep people from being mad at me." I'm trying to keep myself from getting in trouble. Where did that come from? It's about growing up, and I would do something wrong, or sometimes I would not, and I would get in trouble.

When I get hit or yelled at or punished, grounded, whatever would happen, I do not want that to happen. We wound up living an awful lot of our lives, trying to prevent things from happening that generally do not happen. That's right. My client, who was worried about his boss being upset with him, is disappointed that bosses are rarely upset or disappointed. He does not get fired. He has had his job for quite a while. The story he keeps telling himself is that that is going to happen. I have to keep doing what I can to prevent it, which is not going to prevent it anyway. If his boss does not like something, then he is not going to like it.

Is that the result of the standard that we hold ourselves to or the image of our performance or behavior activity that we've set for the day?

Yes. The story we tell ourselves. This has to happen so that this happens and then that happens. I have to meet the standard. I will make up in my own mind that the other has, and they probably do not have that standard to begin with. They are not even thinking about it. I have to meet that standard. In order to meet that standard, I'm going to make up all these things that have to be done in a particular order at a particular time in a particular way in order to make sure that they're satisfied and then I'm not in trouble. You are working out of that survival mechanism. A chipmunk, squirrel, or bird in the backyard goes to your food and is eating food, but always looking around. We are living our lives that way a lot of times, on the lookout for things that are never going to happen.

The Illusion Of Perfectionist Standards

How do I reconcile the fact that I'm telling myself a story that a responsible, accountable, professional person does certain things to be perceived as responsible, accountable, or professional, which I've been trained my whole life? I would imagine that at a certain age you better be responsible.

Tweet: We're bothered because the world didn't cooperate with our demands.

You break that down. You said something really important. How do I do something to be perceived as? That is very different than how do I do something to actually be? If you want to be a responsible person, then you do responsible things. If you are a responsible person, you do not have to really think that much about what's responsible or not. You also have to pay attention to, again, the stories you're telling yourself. I want to be a responsible person. Most of us always go all or nothing in these kinds of things. Responsible means never making any slight mistake to any degree, at least that anybody thinks about or finds out, or that we can lie to ourselves about.

If I make the tiniest mistake, then I am not a responsible person, when the truth is probably not any of us that completely responsible person as measured by the criteria in the book. "Here's what a responsible person is," which I have never seen in that book. It's hidden away somewhere. We know those criteria by heart, and we will live up to that, which means we're not actually being ourselves. We're trying to be that. You're trying to be perceived. You're going down the wrong path anytime you say, "I'm going to be this."

It certainly drives there. It speaks to your attachment, which is where these attachments come from. They come from these preordained conceptions of what X is.

The things we make up in order to satisfy or reduce the amount of fear that we have, the amount of threat we feel in our lives. You're saying, "I do not want them to be mad at me. I do not want them to think poorly of me." You're operating out of fear, a fear that they will be that. You are in survival mode rather than just bopping along during the day. Most of us cannot really conceive of what it's like to overall live our lives without that fear to some degree. "I'm going to get sick, I'm going to get hurt, my loved ones are going to get sick or hurt, the world's going to come to an end."

Most of us have these stories, these images of the bad thing and how it's going to happen. That I'm going to be a homeless person, that I'm going to be broke, that I will never be able to get another job, another person in my life who loves me and wants to be with me. All kinds of things that we're afraid of. Those fears are almost always attached to what we were trained to believe about ourselves. 100%. Growing up, you're not good enough.

As you're saying this, I'm reminded of something that I read while growing up. Not recently, but I am 51, so this is probably I read [The Four Agreements](#) in my 30s, by Don Miguel Ruiz. I'm thinking about the agreement of the spoken word and being accountable to essentially do what you say you're going to do. You've heard the saying, "Make a few promises, keep the ones you make," or do what you say you're going to do any of those things. I remember thinking when I read *The Four Agreements*, how profound I felt that the book was because it was simple, but not easy.

When you're talking about attachments, and I'm trying to think, "Where do these attachments for me come from?" They come from an opinion or a belief or a goal or a striving mentality of, if you focus on these things, you're going to give yourself the best chance of peace, the happiness, or the success. I agree with every one of the things that you've said. I do fear letting people down. I do fear letting myself down. I do fear failure. I cannot even recall a day when I did not have those fears.



That's what I'm saying. Most of us, you cannot even really imagine a life where we're not ruled by fear. We've talked about this in the, I think it was the striving episode of how we're driven quite often by, "I want to avoid something," or, "I want something to happen that I believe will correct something." If I am the greatest whatever it is I'm trying to do, then that will eliminate any of the pain, heartache, problems, or wrongs that I've done in the past. Will be never bothered by them, even in my own thoughts, or I will not ever hear about them again if I can only do this, and that's the running away from instead of moving toward ideas.

If you want to achieve something, you have got to watch the story that you're telling yourself and where that story comes from. If I want to be the best therapist I can be, that's different than being the best therapist in the world. First of all, that's an impossible thing, even if I could statistically achieve that. In order to achieve that, there would have to be some criteria that were agreed upon by everybody, which there are not, as to how good I am. Every therapist on the planet would have to be measured. You start looking at things like that. How can I be the best at something? Why do you need to be the best?

Why cannot you just be pretty decent? This comes up a lot in therapy. The terror of being normal or average. People cannot handle that when the majority of us are average. Otherwise, statistics do not make any sense. We're all going to die anyway. Most of us will never be remembered by anybody who comes 20, 30, 40, 50, 100 years after we die. What in the world does it matter? Again, it will come. It matters because I'm telling myself this story that if I do not do these things, then all is lost, which just is not true.

Is there a healthy way to have awareness around performance and these things that, in your view, can produce anything positive?

You've got to listen to produce anything positive. I'm not trying to produce anything positive. I'm trying to be as aware, as kind, compassionate, and curious about everything rather than trying to perfect things. I want to be a better therapist. If I want to be a better therapist, I want to be a better human being, a better golfer, a better anything. I have to pay attention so that I do not slip into this infrastructure that we were describing earlier by making up a story and then attaching myself to the outcome of that story and then demanding that it happen. We've talked about this at some point.

The idea of mastery, that mastery isn't being the best, as much as it is always staying committed and fascinated by the process of what it is. I'm fascinated by the golf swing, and I'm fascinated by how my golf swing manifests and how it shows up and all these different variations and what's behind that. It's a "That's interesting," rather than, "It's supposed to be this." Rather than, "I do not want to let people down," be curious about, "I wonder what it is about letting people down. What is that really? What does that really mean? Why is that so scary to me?"

Why am I so attached to that idea that I cannot let people down?" I let people down all the time. A lot of times, no matter what we do, we're going to let somebody down because they're doing the same thing we're talking about here. They're looking at us with this story that they're telling themselves about us and what we're supposed to do and how we're supposed to do it and when we're supposed to do it. You put two of those together, you put 350 million of those together, you have got a mess. You have a real mess on your hands.

Tweet: Life's better lived as improv. Instead of resisting what happens, pivot and go another way.

That's true. No doubt. You and I have had this conversation in varying versions over the years, and I struggle with it because everything I come to believe about work or business or relationships has been tied to effort. I believe you're very good at what you do. I know you are. I know that you perform behaviors that, the way I'm going to describe it, are casting a vote for the person that you envision yourself to be.

Whether or not it's laborious or difficult, I have no idea, but you exist in a certain way professionally as a therapist, as a friend, as a professional that leads me to believe that you're wired in a way that your behavior is directly congruent with what Eddie is and who Eddie is. I do not know if you struggle with that. I do because I certainly have the story that I'm telling myself about casting a vote for a good husband, a good father, a good professional. I do not know how to let go of that.

Why Mastery Requires Zero Effort

You do not let go of it. You do something different. Anybody who's at the top of their game, if you watch them, it looks effortless. I have made enough good golf swings in my life to experience that sense of effortlessness. How do you do something without trying to do it?

Flow.

What is happening there is that you have spent countless hours practicing and working that practice into your nervous system. It's usually called muscle memory, but your muscles do not remember. Your nervous system does. Your nervous system gets wired to where I produce this outcome because of the hundreds of thousands of hours I've practiced doing it this way instead of this way. This is what is so frustrating to clients about therapy.

They come in with this idea that I have a singular problem, there is a singular solution, I will implement that singular solution, and then my problem will disappear once and for all. Sorry, because first of all, that's a problem you're describing, but it's not the problem. It's a problem that I put so much effort into making sure all these people here are satisfied with me. The problem is that you are scared to death of being in trouble. That is there because of the hundreds of millions of hours you have practiced all day long being afraid.

Actors talk about when they get into a role of a character that is really intense, and they spend so much time being that character. They are not acting. They are being that character, and it is hard to then not be that character because they practice that and they take pieces of it with them. We do the things we do because we practiced it and we got good at it. I will tell people, I go, "You are a ninja at being codependent. You are a ninja at feeling threatened. You are a ninja at worrying, being anxious." As any ninja, you are a ninja because you practice for hundreds of thousands of hours, and you are really good at it. You are not going to change that quickly or easily.

In your view, what we're practicing is more survival.

It comes more out of that than what would really be thriving, this passion. I have a passion for reducing suffering. That, of course, came from my desire and at times demand to reduce my own suffering. That led into, "Let me study where the suffering comes from. What am I doing to myself? What have I practiced and gotten really good at to make sure that I am suffering and upset and depressed, angry, miserable, whatever?" There are small incremental steps over time. Learning anything, playing the piano, I use it a lot. I do not play the piano, but I have poked at it.

If I poke at it in a particular way enough, I can actually do that. I am not going to go, "Now that I can do that, now I will do it forever and always perfectly." No. Not unless I spend thousands of hours doing it. As I listen to myself ramble, it comes back to what it always comes back to awareness. What is it you're really doing? To find out what it is you're really doing, you have got to go, "What story are you really telling yourself?" Realizing that story is not really what's going on.

Tweet: You're going down the wrong path anytime you focus on trying to be perceived a certain way rather than just being.

Rewriting your story, there is a whole philosophy of therapy called narrative therapy that is based on this. The problem is the story you tell yourself, and so you rewrite your story and tell yourself a different story. That's true. What most of us do, though, is we take a story that's not really true, and we can go back to our fantasy episode. That's a fantasy. That's not really true. We will make up another story that's just as much not true as the last one to make ourselves feel better rather than diving down in there and seeing what this infrastructure is really built on.

Ditching Balance For Deep Presence

This theme has come up countless times, and the word that comes into my mind is just balance.

I'm going to bump up against it. Balance makes sense, but think about balance. What that really means. I am a father. I'm a husband. I'm a wife. I'm a spouse. I'm a partner. I'm a friend. I'm a worker. I'm a golfer. If I want to balance this, balance means this, which means all of this is going to be equal, which would not make any sense because some things are more important than others. We want

more time. Throw all that away. Whatever you're doing, do it. If you're washing the dishes, wash the dishes. Be immersed in it and do that. The dishes are washed.

Now what is the next thing? I'm not thinking about balancing. I'm thinking about awareness. I'm thinking about a relaxed focus rather than I have got to get these dishes washed and then I've got to get out of there and you're not relaxed. You're working out of fear, threat. When you're with your kids, you're aware of how you're with them, what you're doing. Are you just partly paying attention to them while you're thinking about other things? Are you just engrossed in whatever it is you're doing?

Be more present, with balance to do what's to follow your passions, follow the things you really like, and then learn to accept that you have got to fold laundry anyway. You have got to do the dishes anyway. Rather than complaining about that or being mad about it, which is this attachment to a story that somehow I'm so wonderful, I should not have to wash clothes. That's so beneath me. Instead of that story, it is. Wash clothes. You just do it. It's not upsetting because you're not attached to this particular story.

Do me a favor. Let's walk through this a little bit. We started this episode talking about irritability or being bothered or frustrated because things are not going to plan. That was my interpretation of that. If we were to walk through this step by step. I have had days where I feel like you brought it up before when you talk about that, which we resist, often persists, when you feel like it's not effortless.

How To Rewrite Your Internal Narrative

There are a lot of words we used in the last episode, in which there is a lot of manipulation going on to the day or to the activities. It is tiresome at times. Walk me through it like I am in a state of frustration. Things are not going to plan. There's a story inside my head. I'm not getting my outcome. I'm clearly attached to this outcome. How can I have a conversation to begin to retell the story in a way that could maybe relax and produce some better outcomes, better behaviors, if that is possible?

It's a tricky question. Learning anything, what stage are you at? A professional, whatever, is going to get a different answer than someone brand new to something. The first step, though, is always awareness. What am I doing? We get irritated, or we get in a bad mood. Most of the time we might go, "I'm in a bad mood." We, at the same time, immediately without any thought at all justify being in a bad mood. I should be in a bad mood. Rather than, "I'm in a bad mood, I don't really like that. What is that about? Where is that coming from?" The curiosity thing. That is step two, I guess, after awareness. I feel like this, "What is that?"

Also, step two, if you're going to be curious, you also have to relax a little more. You have got to reduce that threat level because you're like this because you're feeling threatened, you're anxious, you're mad, you're irritated. Whatever name you give it, it's a level of neurological threat. I have got to slow that down, get my frontal lobe online a little better, and go, "What is this about?" Here it is. I'm attached to this story. I'm demanding this outcome, and I'm not getting that. That's what I'm really mad about. I'm not mad because I cannot get this done.

I'm mad because I have demanded that it get done long before now. I am going to beat myself up for not getting it done back in the past, which cannot be done because I cannot time travel back there and do it. I am going to go down this rabbit hole. You follow that. It will not take too long to get to some level of absurdity. "I am supposed to be washing the dishes." Wash dishes and then come back, wash dishes. Chop wood, carry water. Over and over. When you're either pretty well threatened, or

you're fairly new to this, you're going to go from, "I'm doing that," right back into doing it within a second.

You're going to at some point catch yourself, come back out of it, and then go right back into it. I explained to people you may go into, come out of, go back into every second. You go from one to the other. That's not because you're not any good at it. Do not do some meta beating yourself up over beating yourself up. That's the process. You go in, come out, go in, come out. You get irritated, slow down, get irritated, slow down. Over and over. I will tell folks, it's like I've been practicing this to some degree for 35 years, maybe. I do not know when I first became aware of it. It's an ongoing all-day-long process of checking in.

Tweet: Most of us live our lives on the lookout for bad things that aren't ever going to happen.

Where am I? Where do I want to be moving back toward that? Doing it with this little attachment as I can, with this little irritation as I can, over and over until you die. That's a big part of what life is. It's not going to be "Everything's going to run smoothly today." Go ahead and sign up for the irritation trip because that's where you're going. Not going to go smoothly. This golf swing will work. Things just do not work out the way you want them to. Make plans. God laughs.

I love that line. You have answered the question, which is this. The self-talk that can really help you to calm the nervous system, the outward, utter, to just like reset the nervous system and then remind yourself, and you almost have to smile. How is this different if the concerns are the results of a perception of someone else's feeling? If we're in a relationship situation or we've had a life change, we're recognizing our age, we're whatever it is. It is because I'm thinking about myself through the eyes of another person. How do I have a conversation with myself to release the attachment of the story I'm telling myself regarding the other person? Is the answer just to have a conversation with that person?

There will be some version of a client who will tell me, "So-and-so is not happy with me because this, that, and the other, and I think I should do this," and they have plotted out this whole storyline and how it will eventually turn out when they do all that they're supposed to. I go, "Have you asked them if they think that?" It never occurs to people. I ask them, "What are you talking about?" I ask them, "Why would I do that? How do they really feel? What do they really want? What do they really think?" Plenty of stereotype jokes of, "What is your man thinking?" "He is not thinking about the trade that the team made and why they would do that." He is not thinking about anything.

Have you ever heard the saying, axiom, colloquialism, but it verbalizes what you internalize? Have you ever heard that?

I think of James Taylor's line of, "When you tell somebody the way that it feels, you can feel it beginning to ease."

It's so much of our anxiety or stress, in my opinion, is what's going on inside our head.

Sure. Virtually everything. Even if bad stuff's happening. Some tree falls on your house, somebody gets sick, you get sick, somebody dies, you have a car wreck. It is something that makes you go, "That's not good." It still comes down to your perception and the story you tell yourself about that. A tree falls on your house, damages your house. What story are you telling yourself if you're saying, "God, this stuff happens to me all the time. Why is it that every time anything goes right, then something happens?" Why are you telling the story you tell yourself?

You go, "Look at that. It took out the whole corner of the house. That's amazing. I would not have thought." Now you're looking at it as an engineer or something, the laws of physics. Aren't the laws of physics amazing? You tell yourself a story that you do not have enough money to get this fixed or

your insurance. You call, and somebody tells you this. Something happened in their house, and their insurance. They found out it had lapsed, but it really did not. It's just that the payment did not get registered. What story are you going to tell yourself? Where's that story coming from?

That's the important part.

In order to change a story, you're going to have to change your perception of things, which means you're going to have to change who you are. That is why therapy is so often as frustrating to people as, "I have got to be a different person." You're a jerk now, and that's why things are not going well. Quit being a jerk. I remember Judd Apatow talking about his movies, and he goes, "All my movies are the same. It's about quit being a jerk." That is what his movies are about. I started thinking about him. I'm like, "That's really what it is."

Tweet: Effortlessness is the result of constant practice. True mastery isn't forced; it flows.

What story are you telling yourself, and where did that story come from? How attached are you to it? How do you detach in a way that is not just moving an attachment over to attach to something else? "I hear what Eddie's saying. I will now be curious and kind and compassionate about everything." No, you're not because you're not going to be. You do not know how to do that. You have not practiced it. You do not even know what it means.

I listened to a guy. I read a book, not that it matters, but he defines personality as personal reality. It is a play on words, but it's really telling of his philosophy and how you do change yourself if that is your goal. You have to change your reality. You have to change how you see things. You have to change your perception. As your personal reality changes, of course your personality would change. You're saying, "Be a jerk," but it just reminded me of that. It's just so interesting. The more we talk, the more I realize that it is practice, but it should not be work.

It's how you define work. If work is toil, then that's a story you're telling yourself. You have that reaction because of a story you've told yourself about work. If I want to be this, if I want to hit a golf ball this way, if I want to treat people this way, if I want to treat myself this way, that will involve an awful lot of practice.

I like that.

Time and effort, and people go, "That's really hard." What's hard about exhaling? That's not hard. What's hard about going, that was a mean thing to say, and here's what I wish I would have said, "None of this is hard. Playing concert piano is not hard. You put your finger here, then you put your finger there. That's not that hard. Hundreds of thousands of hours of practice is not that hard." Especially if you're striving toward something, if you're doing something out of desire, something that is a passion that feeds you, then it's not toil at all. It's enjoyment. It fills you up.

I think about the concept of burnout. Burnout to me is you're doing things you do not really want to do, and you're really mad about it. I do not burn out sitting with clients because I get a kick out of it. I enjoy it. If a client has a particularly difficult session, I'll end the session by going, "Thanks. This is my idea of a good time." It is. I've walked them into difficult territory, and they're going through it. I know where the outcome that leads to what they want. Why would I burn out doing that?

There's a lot of wisdom in that. There's a lot of nobility in that, in my opinion. You're performing a very valuable and worthwhile service. I'm reminded that if you love what you do, you do not work a day in your life. The word effortless has been in my mind since you spoke it. Effortless is the result of constant effort. You practice, and effortlessness is the result of all that. I will not use the word toil, but if you love what you're practicing, my assumption is that you're going to get better a lot faster.

Who knows? You may or may not. Depends on the practice you're doing. If you're practicing it wrong, that's true, wrongly.

Practice makes perfect. It's perfect practice.

You have got guidance along the way. You can get better at it. Again, changing the story.

Do me a favor. Let's wrap up the episode by telling our audience a story you would like them to tell themselves.

What comes to mind immediately is to tell yourself the truth. Of course, you're going to have to get verification that that's actually the truth. If we've practiced making up stories that are not true, we're going to be really good at making up stories that are not true. People look at themselves in the mirror and go, "I do not like the way my hair looks." If they turn to somebody, "What do you think of the way my hair looks?" "It looks fine." The difference in those two perceptions is that the person who's looking at their own hair has a perception that my hair should look exactly like this in my mind, and it doesn't.

Therefore, it's bad. I am now irritated because I'm attached to this picture and demand my hair to look like this. Whereas it could probably look a hundred different ways, and the people who know you would go, "Your hair looks good," or, "Your hair looks different," or, "Your hair looks awesome today." You get all kinds of different perceptions. I want you to, I guess, broaden your perspective in a sense. We're back to Huxley's doors of perception or Gandhi's be the change you want to see in the world, change the way you see the world, and the world actually changes.

All of those sorts of things, which is removing this demand from the story that you made up. In truth, anyway, there may be some truth in it, but it's not the only thing. It's true. The tree fell on my roof. It's true. That's going to be extra stuff that I wasn't planning on. All those things are true. What story am I going to tell? Be aware of the story that you're telling yourself and the outcome of that story. Can you change that? Can you get a different perspective?

I love it. That was beautiful and brilliant and poignant.

That's your perception.

That is absolutely true. I perceive you as a great guy, and hopefully our audience does as well. Ladies and gentlemen, this has been another hour of the show with Eddie Reese and Billy Courtright. We keep coming back, and we hope that you're enjoying the content that we're creating. You can find us anywhere you find podcasts, and TheCouchTrip.com is a great place for you to go to opt in to the newsletter and share our efforts and our episodes and invite your friends. If you're loving what you're hearing and seeing, do not keep us a secret. Eddie, any final words before I run to the doctor?

Do not run. You might want to drive. I will be driving. Drive there. Good luck on that.

I have plenty of time. Whether or not I'm in traffic, I'll still get there.

Good planning there. We'll see what happens. Transmission will fall out of your car.

I do not even do that. Ladies and gentlemen, this has been fun. Hope you enjoyed it. Talk to you soon.

Bye, guys.

Important Links

- [The Couch Trip](#)
- [*The Doors of Perception and Heaven and Hell*](#)
- [*The Four Agreements*](#)