Discussion

Angela 2 — Week 2, Day 5, Session 5 — 65 minutes

Summary: After a short sitting with warmth and a grateful moment, participants speak of selfing, hearing, worry, and whether spaciousness misses needed action. Russell distinguishes befriending from a shift in consciousness, and names spaciousness, light, and the moment's potential. The session turns toward pausing the breath, not holding it.

Let it settle

[Russell:] You close your eyes for a moment.

Drop down, and empty the storytelling mind — or just let it settle, actually. You don't have to try to empty it.

You just put something else there, like a sense of, I'm sitting here.

There's sitting. Sitting is here.

Breathing is here.

Hearing is here.

Just dropping down, just noticing.

What happens when you invite your image, picture, gesture, words for the unconditional warmth, unconditional kindheartedness?

Just invite your body, no matter how you feel. Invite your body down under there, if it wants that right now, if it has that availability.

Let the image work, let the words work, let the body's sense work.

And then from there, whatever comes with that, just invite a reflection on a particular moment from this morning that you felt touched, or can feel grateful for, and let that come in a sensory-rich way.

Feel how that lives in you.

Let your body have it. Give it enough sensory-rich environment that it can form, if it's wanting to, if it's willing to.

When it includes another person, the face can be very helpful. The expression, just even a momentary expression.

Call that out from holding that picture, and now just reflect back on how that picture from this morning is touching lightly this picture of a selfing, of different kinds, degrees of self in a moment.

That sense of — is there any inner resonance with something like sitting, no sitting?

At least briefly, there's no separation. Of someone knowing something.

Just feel yourself, just even in this moment.

Hearing can know hearing. Just be alive in itself.

Other times we might find it helpful to position the self here and the sound out there. That can be a helpful positioning of consciousness.

And we also know that — I'm just — that living is occurring. Hearing occurs. It's intrinsically awake to itself. It's kind of lightening, alightening inside.

Breathing, no breathing, and just linger in that.

See if that feels like a confusing statement, or is there any inner resonance?

One way to find if there's something there is to go to the more usual position of, I am sensing breathing. Feel that for a few moments.

And then notice if there can be a kind of narrowing of the gap between subject and object, to where breathing is knowing breathing.

There's a letting go of a certain inner kind —

[Silence 45 seconds]

Let our attention begin to come out a little more. The eyes see.

Light and color and shape come.

So I'm curious if there's any resonating, any experiencing connected to what I'm pointing toward.

That includes, no, it sounds like gobbledygook to me. There's room for that.

I'll try to speak up a little more.

A self that can't

[Participant 1:] One thing I've noticed in the last couple days is that the way I normally try to do things, even meditate, is from a self that can't do that.

[Russell:] Oh, that's nice. Let's go slower there. Let's hear that one again. Would you say that again?

[Participant 1:] The way in which I normally try to do things, even to meditate, is with a self that can't do that. Because — well, because —

[Russell:] Thank you.

[Participant 1:] No, never mind.

[Russell:] Yeah, that's good. And so what's the shift you're noticing?

[Participant 1:] Well, the shift that I noticed this morning, while lying in bed at about six o'clock or so, was that there's a kind of background eye — or background eye, I'll say — that can hold this eye that can't do it.

And that happened. Then the guy that can't do it goes — it feels relief.

[Russell:] Yeah. Oh, yeah. That larger space in which it can see.

[Participant 1:] Thank you.

So, seeing how breathing might just be breathing, it asks the question whether it might be that larger eye that is somehow in the breathing, or knows the breathing.

So that's just kind of where I am.

[Russell:] Yeah. Well, let's stay with that.

Just let that be alive. What is that? How does that work?

Sound without a label

[Participant 2:] So the sitting knows sitting, and the breathing knows breathing, is not so easy for me to express.

However, when you said, maybe, the hearing knows — that one I've been sort of experiencing in a way. And this picture works for me.

Rather than when the sounds come, rather than going, oh, that's a truck or a car, I imagine it as the sound of wind chimes.

Now, I don't mean really replacing it with the sound of wind chimes, but when I hear wind chimes, they're kind of tinkling in the background. And if I just sort of imagine it as just hanging there, and I'm not putting any label on it, I'm sort of having that experience of, it's a sound, and it doesn't have any definition, any meaning to it.

So I think, in a way, for me, that's how that's resonating. The sound. And I'm imagining that I might be able to, like that, place it over the sitting and the breathing at some point, and do the same sort of thing.

[Russell:] Yeah. Yeah.

Temporary formations

[Participant 3:] There was an image that came to me earlier.

I was blowing bubbles with Mesa the other day, and there were these beautiful, swirling rainbow bubbles that were floating, and then all of a sudden disappear, and the space outside and inside was reunited.

I found myself, when I would be in a story, or just experiencing myself as a meditator — like, oh, is this a swirling rainbow bubble — and then with awareness it could just go, and pop, and then the bubble would come.

But the lack of substantiality is really evident.

[Russell:] Yeah. Wonderful. A temporary formation.

Clouds forming and unforming. Bubbles.

The backward step

[Participant 4:] I was aware during our sitting this morning that my son at home, almost five, was having some problems adjusting to camp. And I was just amazed how that completely disrupted my meditation.

I mean, I was just — there was no way I was gonna sink down into anything normal for me, you know?

[Russell:] Right.

[Participant 4:] And then after breakfast I talked with my husband and we kind of came up with a plan, and then this little thing we did just now, I was completely quiet.

I really could feel my breathing, breathing itself, and I was thinking, is that worry, you know, that worrying mind that's connected to this horizontal plane, especially when it's about my child.

[Russell:] Right. Right.

[Participant 4:] And it's probably not very adaptive to let go of it.

[Russell:] Well, yeah. Go ahead.

[Participant 4:] Well, I mean, the only thing I could do this morning was to try to bring love and kindness to my worry self.

[Russell:] Oh, yeah.

[Participant 4:] And that's what I did, but even that was — you know, there was just this part of me that was just like, yeah, right. Okay, that's really nice. It's not changing what's going on.

So I don't know if you have any comments.

[Russell:] Yeah. Well, yeah.

For those of us with kids, our kids, kind of like our bodies, are the best opportunities for studying our attachments, studying our solidifications.

And the seeing of the worrying, even if it's brief moments. It doesn't have to feel like it really changes it substantially.

You still feel you're lost, but there's this moment of — you're not in that. You're seeing it.

You're ideally with warmth, but you're not in it. And without any sense that that mind state shouldn't be like that, or you have to get rid of it, or this isn't good meditation or anything.

There can still be the subtle sense of noticing that that is a temporary formation that feels solid right now.

That's key.

Even if it doesn't change in that moment in a significant way. That's not so important, actually.

It seems like that's — well, isn't that the purpose? To get rid of it? No.

Until that changes by itself, when it's ready.

The conditions for that readiness are the backward step.

And the backward step, even when the thing isn't ready to change yet, because it's really in something, creates — when that's done ten thousand times, the solidity gets more permeable.

And then when it's done another ten thousand times, it gets more permeable.

And then we start experiencing being a really caring mother or father with a lot less identification.

Still responsibility. Still. But less of — and then we start being able to notice, oh, now I'm getting more identified, now I'm getting less. And there starts being variability in the level of identification as parent, as responsible for, and all like that.

So this, in each moment, even though it seems so insignificant when we're really in something that's really strong, just many small moments over and over create permeability.

And so the seeing with loving kindness. What I just want to kind of put in there is that we can even see with loving kindness in a way that feels a little solid.

And so I want to emphasize that. Oh. That's here.

For me, it's like a tone inside. Oh, that's here. Oh. Hello. Oh.

And it doesn't have to change in that moment.

But that stepping back becomes more and more familiar.

And the surprising thing is that, contrary to what the thinking mind pictures, it's not a distancing.

[Participant 5:] Well. Is it a kind of befriending? So, what Ruth was saying.

[Russell:] Well, your befriending is in it, but in itself, it's not the befriending.

The befriending is a means for this shifting of, we could say, positioning of consciousness.

And the means — that unconditional, kind, warm, friendly place — allows that, so that the worriedness and the seeing of the worriedness can be alive together.

And there's the sense that that worried mind is a verb.

It's a functioning. It's a happening. It's not a thing.

It's not a self that's gotten — although it feels like that when we're inside of it. But there's just, oh, you're really worried about —

See, my inner life loves — you know, you see if it's true for you. It may just seem crazy.

My inner life loves when selfing occurs, like when presencing occurs. Like, oh, you're really worried about that. I'm with you.

So it's never alone.

And that presencing is always, by definition, always spacious and light.

It's never absorbed in the situation. It's its nature.

What is called for

[Participant 6:] Well, I'd like to bring the example of when — if it's okay — we were, now, in that case, part of me was, why are we just keeping walking?

You know, maybe there's more function to that. And I knew people were there, but there was a sense of, okay, so this is spaciousness and we're not attending.

I mean, what if she's having a heart attack, and I just found myself, okay, this is spaciousness, and it didn't — so okay.

And then I actually did some journaling about, okay, so when would we have all acted? Well, the fire alarm had gone off. We'd all not keep walking. We would walk out pretty quickly.

So there was a little fight within me about when is the spaciousness like ignoring something that needs attending to?

And so anyway, that's sort of my —

[Russell:] Okay. Why are we doing this when it could feel like not relevant? Yeah. So there's something.

[Participant 6:] And I don't also want to be alert every single moment either.

[Russell:] Well, yeah, but there's something in you that's worried that that quality might miss out on compassion, care, and action that would be relevant for a moment.

[Participant 6:] Right. Yeah. I think that's really important for me.

[Russell:] We don't kind of hide in a spaciousness. And so a way — maybe it's helpful to think of it this way.

I talk about the quality of spaciousness and the quality of light, and light has two aspects. It has clarity and it has warmth.

Those are the two aspects that come with the light.

So those are the two basic qualities of being. Spacious. Light.

Now, there's a third arising that happens in the living moment. And this is the vertical and the horizontal meeting.

In that moment, that's present moment. That moment where that crosses is present moment.

So we have spaciousness, we have the light, and then the third quality is the infinite potentiality of this moment.

And what that means is, what action is called for in this moment?

If we have space, and we have light that has clarity and warmth — meaning clear seeing and compassion — what is needed in this moment for that moment to complete itself, to feel whole and full and accurate?

Now, my taking in of the moment with Nettie was that there wasn't that action needed.

If you were perceiving an action was needed, another person needed to attend or something, that could have been a perfect enacting of the moment for your spaciousness and your light to come forward in that present moment.

So what I want to encourage — what I really value in your pointing this out, Wendy — is there can be, in a lot of spiritual paths, a sense of not taking responsibility for every day, for the horizontal world, for what needs to be done now.

It sometimes is almost like a hiding.

To enact, to take action, is very, very important.

So there's no rules about it, you know?

It's to notice, do I have a tendency to get captured in my worried mind? Is that one of the ones I need to watch for, that I've got a kind of hair trigger there?

Do I tend to get trapped in my, oh, everything's fine, there's nothing to do?

And I want to see my tendencies in the horizontal world, and try to create some balance for those tendencies.

I think that's all I want to say right now.

[Participant 6:] I guess what you're saying is, the issue is not so much — there's the noticing of the attachment, but there's also the noticing if something is called for.

And if something is called for, the knowing of what you're doing.

[Russell:] Right. It's not being attached and non-attachment.

[Participant 6:] Right.

[Russell:] Yeah, it's being called. Right, exactly. Perfect.

[Participant 7:] You respect the situation. The child, knowing there's a worry, there's something that needs to be done. Doing, and then change.

[Participant 8:] And it seems to me that this goes back to the question of the balance between the male and the female inside of us, the being in and being with, and how we've balanced.

Because taking action is often a more — well, actually, that's not necessarily right. It depends on how you define it.

[Russell:] Right, right. Yeah.

But what I want to come back to is this quality. Let's see. There are a few important things that I'd like to make sure we're not missing.

How relating occurs

[Russell:] In this range of selfing, sometimes it's important to have something that feels like a temporary solid self that I am standing up for.

I am whole. I am enacting from this place.

Sometimes it's really helpful to emphasize the bubble-like nature of arisings and fallings, that there's no body there. There is an arising.

And when we're meditating, we emphasize that part, so we actually are encouraging a vacation from the horizontal, sort of a vacation from the historical self.

Now, within that comes all the stuff that you're bringing from your life into those moments, and then it becomes a practice of how do I, as this vast being of spacious light and infinite potential, how do I relate to this arising?

And it's not even — I want to wash my mouth out when I say, how do I relate with it?

I want to say, how is relating occurring in that moment in a way that is life-giving and whole?

And where do I solidify in all that?

[Participant 9:] This makes me want to say what you're saying in my words, which is that there's creating some space between the reacting that's historical habit and the responding that's fresh and new.

And that the stages of meditating can help one to release from more historical habits. Oh, I have to do something — no. And kind of say, okay, wait to see what it is that really is called for.

[Russell:] Beautiful.

Yeah. Let's let that permeate. Just feel into that.

Just the sensing

[Participant 10:] I really appreciated the emphasis on the light touch, and when you said, I am aware of breathing and the I is extra, that really resonated.

And I noticed something about, breathing is aware of breathing. Something's trying to figure that one out.

It's like, I am aware of breathing, and like, oh yeah, I can just sense that awareness of breathing.

And I'm also noticing a fascination with the sort of somatic eye, you know?

Like, personally, I have had a lot of trying, working really hard in my spiritual practice, that is so seemingly unnecessary. And I can feel, with the light touch, just fascinated by the softening physically.

[Russell:] Yeah, that's really important.

For me, what was hard work — the part of that that has value — is the integrity of the spine. The groundedness of the bones.

Or that I can stand up for something, I can sit for something, and ultimately sit for all of life, when I'm capable.

And so that needs that kind of strength. It's connected to our integrity, our willingness to sit and stand through hard times.

And then once that's there, that central axis, that ground, then for me it's so much about softening. The opening of the body. Letting all the help in that's trying to get through.

That we're not here alone having to do it all. That's such an error that we've fallen into.

And it's not that we're not responsible. It's not that other thing. But it's —

Bruno.

[Participant 11:] Yeah, the morning, during the sitting, when you said the sitting is sitting, I just realized that I was wanting to sense my spine, but I just could sense my spine without wanting it.

It was really — then, after that, I had a wave of gratitude that were passing through.

[Russell:] Yeah.

[Participant 11:] And it was something like, I don't know if it's the self, self-entertainment. Universal mind is very entertaining.

Self-entertainment, and a wave of gratitude coming from that, was really amazing.

[Russell:] Yeah. That's beautiful, that the sensing — the I wanting — becomes just the sensing.

Just feel that for a moment.

Feel if there's something in your body that knows what Bruno is saying.

As you sense that, notice how you lighten the sense of I, and just let the sensing be there.

Feel something about — it's very subtle. Oh.

[Participant:] It's very freeing. Very freeing.

[Russell:] Yes, Donna.

Not witnessing

[Participant 12:] What I was aware of was this expectation that I didn't realize was there, that the point, for so long a time, hasn't come in fifty years, but maybe it would come. It will be quiet in my life.

There will be no narration.

[Russell:] Yeah.

[Participant 12:] Yesterday afternoon I was reading this phenomenal, fascinating research about people that have not only survived trauma, but people that have even been lonely through trauma.

And so they went through hundreds and hundreds of interviews, people that survived the camps, children and parents, and the conclusion, one thread through, was that they had the capacity for self-talk.

That people that don't make it through have no self-talk, or nothing that nourishes.

And that was really confusing to me, since there was this whisper that someday I would get rid of self-talk, and I'm reading all this research about self-talk actually increasing our capacity to grow resilience.

And what came this morning — it's related to the conversation about acting in an emergency — was that there are ways of being like a bank camera and following myself, where for years, and still sometimes, I think that that is witnessing.

I'm on the outside with a little bank camera, watching Donna, narrating, oh, you're doing good, people like you. Oh, that wasn't good, people don't like you. It's just that constant.

But there's another kind of narration, if you will, that has become more and more present, part of present, where it fosters action when needed, because I'm not in a bank camera. I'm here.

A person just fell down. Someone else is tracking their eyes.

So rather than being in a bank camera of all the terrible things that could be happening, it's noticing what is, and the narration is actually helping me stabilize, notice what is going on, what is needed, what the action is now.

Does that make sense? It didn't make sense to me, but I'm asking.

[Russell:] Yeah. Not at this moment, 'cause it's a little longer, but I'd like to come back, 'cause there are some more distinctions that are helpful in the narration and in the witnessing functions.

So clearly what you're bringing is really important. That the old kind of small-s self-consciousness is not witnessing.

It's kind of dark, 'cause it has some similar parts of the gene pool.

We thought it was, for years, and then at some point, oh, how wonderful.

You know, there's a great story of this Tibetan student. He was older, and he was dying, and his guru, who he was totally devoted to, came in and told him, to ease your process and to enter your final stages of enlightenment — and he whispers a color to him. A color.

And so the man is just going through these realms and realms of incredible insight. And the teacher's coming back for his final day, and the man says, Oh, thank you for that violet. And the teacher says, It was red.

So we need to understand how our inner voices work, and how they're helpful.

Our job is not to get rid of them, but a different relationship.

And I will say that there is a spaciousness that's silent, and then it goes away and stuff comes back. But there is — that is part of being human.

And the different levels of voice — yeah, as I said, we're not going to go into detail. The different levels of voice will be something we'll come back to.

Where I'd like to go — yeah, go ahead.

One is moved

[Participant 13:] I just wanted to offer one thing about the action, and make one other point.

There's been research about people who are very heroic in extreme situations, like they see someone fall on a train track, a train's coming, and they jump in and save them.

Again and again, when those people are talked to, and everyone says, oh, you're such a hero, this is so amazing — but the story is always the same, and it's really relevant, I think, to what you're saying about action.

They're like, I don't know why I did that. I didn't make a conscious choice to do that. My action was called to me from the situation.

And they all say that, I mean, to a person.

So the need was there, and out of that need came the action.

[Russell:] Right. Beautiful.

[Participant 13:] But I wanted to say one — oh, well.

[Russell:] Let's pause there a second, because that's a great instance of self and world becoming one.

Self, where responsiveness in a moment, where that separation has dissolved.

There's an integration of self and world, and one is moved.

And you have one more, and then I want to begin a practice together.

[Participant 13:] Right. I just wanted to respond to that original question, which was, how is — are you getting breathing is breathing?

I am having — the words don't make any sense to me, but I notice that there are moments that I don't make happen, or I don't do anything, but I notice that when there's spaciousness.

And I notice it mostly 'cause I come out of it. You know, it's sort of like, I don't know how I get in it, but then I notice when I'm out of it.

And I notice that when I'm coming out of it, I don't seem to be breathing. I mean, it's like my breath is really — it's almost like my body's breathing without my lungs working or something.

So I don't know if that's breathing. Words don't make sense that way, but that's how I feel.

[Russell:] Okay. So that's a good segue to our next practice.

The encouragement from our conversation — there are many things that came, I think, for each of us — but one encouragement I want to leave you with is, can one experience breathing that is different than the sense of I am breathing?

If the words — breathing knows breathing — don't work, that doesn't matter.

But is there a subtle being alive in breathing where it actually feels like the I is extra?

That it feels, in my language, intrinsically awake.

Which right now I know is very confusing, but let that resonate in the background somewhere, that there's an intrinsically awake that doesn't require a separate something.

And has the feeling of letting go.

Pausing the breath

[Russell:] So now we're gonna go into furthering our investigation of breathing.

And just as you're sitting here, we're gonna sit a little bit, then we're gonna be lying down and doing a few different practices.

So sit for a little bit more.

And as you're breathing, intentionally and gently create a pause after the inhale, and just be with yourself in the pause.

And then you let the air go out, and a pause after the exhale. And the air comes in.

Just do that a few times, pausing only the length that's right for you. It might be two seconds, it might be five seconds.

And we're noticing, how do you pause the breath? What do you do physically, is one thing.

The second thing is, what is the inner felt sense? How are you in yourself during the moment when you have breath, during the moments when you don't have breath?

The third thing is the transition. Listening to how you take the breath. How you let it go.

Is there a different quality to how you are inside after the exhale, after the inhale?

Is it smoother or easier to let go of the breath after the inhale, or is it smoother and easier to take the breath in after the exhale?

Pause with that.

For this next practice, you're gonna need a partner, and then the pair will need another pair. So you're gonna have a group of four.

Find your four people now, but stay here. Stay in the area so I can talk to you.

You're gonna end up lying down with these people. You're gonna end up lying on the floor, like we did yesterday. Okay?

So have four people each. And Shari, be in a group of five, please. I don't want to see it. That's okay.

Who needs — do you have a partner? Here, you guys be partners.

So this work, this piece of work, is equally important to me to the awakening of the tanden.

We began this a number of days ago, where I was talking about the four-phase breathing, and finding the spaces in the breath.

We want to see the difference between holding the breath and pausing in the breath.

We all know the habit of holding, and how often we have noticed our holding of the breath, and it's one of the dominant habits that people have for interfering with their flow.

And Feldenkrais, as always for me, gives whole new ways of looking at things.

Maybe there's a function to pausing in the breath. Maybe there can be something valuable about pausing in the breath.

And so he didn't work this through. He just gave me the experience of pausing. So then I worked with it, and I realized, oh, when I'm holding my breath, there's already a tension in myself, and there's an unconsciousness that I then become conscious of.

And when I'm telling my clients, my students, be aware of the breath-holding patterns and all like this — the first thing I realized was how important it is to be aware of your breath-holding patterns.

Okay, so let's start on that side. Feldenkrais had this insight. He said most people have a preference for whether they hold on the inhale, or hold after the exhale.

Now we all can do both, but most people have a preference. And he says that can actually shape your torso, to have a more lifted chest, a more depressed or lowered chest.

And isn't that a brilliant kind of thinking? To actually not just say, oh, it's breath holding, but say, how do I hold my breath? Can I learn from that?

And so that's on the side of holding.

Now, as we move towards pausing, that there might be a value to having some spaces between the inhale and the exhale.

That when one breathes without pauses — well, go right now. Take the next five, ten breaths without a pause.

Want to live like that?

Can you feel how after a little while anxiety is going to start building in your body? Could you get that? Something like, it's not going to be a settled, calming feeling. You agree?

Not an uncommon breathing pattern.

And it can really throw off the rhythmical function of the autonomic nervous system at certain points. It's not that it's bad all the time. Once in a while, that's you exerting yourself.

But as your dominant core ground rhythm, you're gonna be emphasizing certain mind states and certain physiological conditions.

[Participant 14:] Would your pulse accelerate if you don't pause?

[Russell:] Usually it's associated with acceleration of the pulse, raising of blood pressure, and internally a sense of pressure.

[Participant 15:] So with the corollary that if you have very low blood pressure, or very low pulse, that you might naturally do that?

[Russell:] Well, yeah, that's possible. Yes, one could try to create homeostasis that way. I would recommend that some other ways might be more advantageous.

Now, I really want to help us learn how to pause the breath consciously, and sense the qualities that come in the pauses.

And some people, they love to pause with their chest full. It's just so full of life, wonder, and lots of things they feel. And if they pause after the exhale, they feel like they're gonna die. Literally.

Well, you'll see what comes for you.

Some people, after the exhale, they feel like, I could stay here forever, I'm in deep peace, oh, don't make me come out of here. And pausing here feels like work.

So I want to see what happens as we learn our physiology of pausing, what we do with our body.

And like we did yesterday, we could learn so much from each other, because certain people sense things that, when we become aware of that, we go, oh, I didn't realize that, but something like that's happening in me. Or by them saying that, I'm not having that, but I'm having this.

And our group mind radically accelerates our capacity to know our inner life.

It's like having twenty-eight other researchers sharing their research, rather than relying only on your own research in your own laboratory.

And that's how science advances.

So we're going to spend time getting to sense the physicality. What do I do when I'm doing that?

We're going to spend time sensing the shifting. How do I go from pausing with the inhale into an exhale? How do I go from pausing after an exhale into an inhale?

Shifting. And hopefully we'll all learn to have that feel smoother and smoother.

And the third thing is, what is my inner feeling like? What's the whole sense of myself, the whole felt sense, when I've got the breath and I'm pausing with a lot of air? When I'm pausing after the exhale?

And that might go through some changes as we experiment and as we grow language for it.

So the practice is gonna be a setup like yesterday. You're lying with three other people, your heads are near each other.

And you'll figure out the order, and then I'll ring a bell, and one person is going to spend as much time as I give you — and I don't wanna define it right now — to be with their breathing, with these intentional pauses.

As I emphasized yesterday, it's fine to be quiet for a while. You might not have something to say for a while.

You're investigating yourself, but with other presences to help you go deeper.

And anything you can say about how you hold your breath, what it's like when you stop the pausing, and what it feels like to be you in that.

Anything about all of that will be helpful.

The other people are listening and taking in what's being said, and you do your own research.

It's relevant. You're not looking to make that happen. You're seeing how it resonates, what it brings up for you.

Questions?

[Participant 16:] I'd like to do this in my own group, but it's difficult for me to hear somebody who's sitting above me. It makes it impossible.

[Russell:] Sit — who's at your head?

Okay. Side to side, people you can hear.

You shifted? That's okay with me. That's okay, you can do that.

If other people are finding that repositioning where you are is necessary for hearing, do that. Please.

Yes, I just wanted you to find pairs, because later we're gonna do something with just your partner. But right now, it doesn't matter. It's just the fours.

Okay? Does that feel clear enough?

It's kinda interesting, don't you think?

Bathroom. I'd really love to start in ten minutes, okay? Please don't take longer.