Discussion

Angela 2 — Week 5, Day 6, Session 5 — 57 minutes

Summary: A short presence practice opens into a group conversation about daily sitting, loyalty, and feeling fine amid ordinary difficulty. Russell distinguishes raw sensation from the stories around it, and the temporal self from a larger space already at peace. Participants notice old grips loosening when that space is company rather than a fix.

Opening

[Russell:] Yeah, and so just letting the words and subjects go through you, like wind moving through a room that has screens. Through you. Dropping down. Coming to that ground.

And just maybe one, two, three, four-phase breaths, breathing down towards your—

Notice if you can have a gentle exhale downward at least some of the time.

Open to the sense of presence being a space. Space in which thoughts, feelings, and sensations can come and be welcomed, noticed, acknowledged. Just kind of opening into the space, just for some moments.

Thoughts can be there. They're not a problem. It's just there's this larger space in which they're noticed.

Is there anything in the way of you being just fine with yourself for right now? Opening to that space, and if something comes, acknowledging it. And just very gently noticing.

Can that kind of fade into the background? If not, can you gently ask, what will it feel like? Let your body show you what it's like when that's free, when that's resolved. Just see if there is an inner movement. There might not be, and then you just welcome that.

Any thought come that wonders, am I doing it right, or anything like that? You just — oh, that's a cloud, that's something moving through, the volume of space in which that's happening. Notice if that can be lightly allowed to move through.

And if it's lingering, then the gentle invitation. What will it feel like in my inner world when that's free, when that's resolved?

One last thing. Noticing the inner response to, how am I without my problems? If that language doesn't work, it could be, how am I when I feel free? How am I when I feel whole? Letting your body show you. That might already be there in a felt sense.

Keep your eyes open. Still be here, however that is for you.

This practice — think of it as, in some ways, one of the key points I'm hoping we're cultivating this week. We've actually been cultivating it all along. Next week we'll have kind of a focus on it. But I wonder what you do with it.

With those invitations, are there responses inside that seem helpful? Are there confusions that come that would be helpful to look at? Is there something inside that just says, no, no, no, I won't do that?

I'd like to take some minutes to look at it, because it's something that I'm hoping will be comfortable with your everyday life.

Sitting every day

[Participant 1:] So, for me, what I guess I maybe struggle with the most is the practice of sitting every day.

There are days, there are weeks that go by when I'm able to do that, and then something will happen, and it falls away, and then I have to find my way back in.

And I recognize that I have this thought that's not very helpful, that sounds like I should meditate, instead of something more along the lines of I get to meditate, which would be more helpful.

But can I speak of it? It seems like it's so cold in here. I would rather sit in front of the fire and drink my coffee than go upstairs and sit.

[Russell:] Yeah. You sit in front of the fire.

[Participant 1:] Change my outfit. Be right in the middle of the living room. I don't.

[Participant 2:] So, one of the things you said that's really resonating with me is you started using the word loyalty, and interchanging it with commitment, or interchanging it with responsibility.

And that word commitment has a — you know. But I love the way loyalty—

[Russell:] Oh, good.

[Participant 2:] And so if I tell myself, I want to be loyal to my partner, rather than I want to be committed to my partner.

[Russell:] Nice distinction.

Yeah, that's great. That's a beautiful unwinding you did there.

And can I offer a little something with that? I think that's exquisite.

Loyal to your practice. And if there are some days where there's something that's just really fighting, notice if it would be okay if loyal can be going to your cushion and bowing to it.

So even when there's the strong no — sometimes loyalty will just work and make the shift, but if it doesn't, then that no is really throwing a fit or something. Don't try to force yourself to sit for 20 minutes.

See if a bow — if you like the prostrations, just the prostrations. And if something inside says, well, okay, five minutes. But not to try to push that even.

Something that bridges a little bit between the world of I don't wanna and being loyal to it. A little bridging.

[Participant 2:] Yes, thank you.

Fine right now

[Russell:] Okay, so the practice that we're doing here. I think of it as, is it possible? This is a sincere question.

Is it possible, in the midst of the everyday confusion, to at least while we're here right now feel that shift that occurs when we become the space, when we become the one who's seeing all that stuff, when we are presencing — or what I'm calling this week grounded, centered, presencing.

In these questions, you might have to come up with your own language. My words might not work for you. But something in the direction of, what's in the way of feeling really fine right now?

That's a classic Gene question. I'm just applying it to everyday life, not just Focusing. And to listen to what comes.

And then there's a real difference between batting it away, or judging it, or getting drawn into it. Just acknowledging. Oh, there's that pain in my shoulder.

Something inside says, I can't feel fine. Even — no, actually, I could feel fine for 10 seconds and have that pain in my shoulder. Okay, just for right now, even though that's there. Yes, I could have fine.

Okay, anything else in the way? And let me just take a moment. How it would feel if that pain — oh, God, there's a relief. And your body already knows what it'll feel like not to have it. Give yourself a few seconds of that.

And that's a healing neurological state. Have even a few seconds of that.

Now, if the way your system works, something comes in and says, yeah, but it's gonna be back in a second — acknowledge. Oh, that voice was really upset and was really angry about all that. I see you, lady. I see you.

Nothing has to be denied. It's just, we don't empower temporary mind states to control us. That's called responsibility for your attention and for creating your experience.

Nothing is denied. Nothing is pushed away. Nothing is considered stronger than being.

Unless it is at that moment, and then all this being can still do is say, oh, yeah, you really got me now. Yeah, you really got me now.

Most of you probably don't know that reference. That's a little chance. But sometimes that's the best you can do.

The best you can do, and that's still good, is to say, well, this is a really challenging state. I'm just full of it. I'm not getting off of it. And let me see if I can feel my feet for two seconds, even with this here.

And then I start poking holes. Let me just see. Okay, you're here, you're full of that. Okay, can I feel this next breath? You don't have to go away. I'm just also gonna add.

So I start bringing in these invitations without a demand.

You get how we're learning to navigate inner space.

Sensation and story

[Participant 3:] Yeah. I have a question that is forming, and I'm going to try to get it. Give myself some time to let it come.

It's something about taking responsibility for your attention. That makes sense. And it's something about stories, and the way we've been approaching that a little bit, and responsibility for the story I'm telling myself.

I'm thinking of an experience I had yesterday. We were sitting, we were having our meeting, and something came that feels like it's got a lot of body energy. Like, I don't know if I'm releasing trauma in my body, or I'm having the shakes and tears.

Okay, I'm going to pause for a second.

There's a teaching that I've been loving, which is noticing when I make my life a problem. And it's very easy to notice the story I'm telling myself when I'm feeling late to get Mason to school, and he's playing, doesn't want to get in his car seat, and I'm feeling really heavy, and like, oh, I'm making my life a problem. And it's funny, and it's light, and I just — it's gonna happen when it happens.

So I've had this question in the last 24 hours. What I was experiencing yesterday — is there a way I'm telling myself a particular story about that? Should I work on trying to tell a different story about that? Is that for Focusing? I'm a little confused.

[Russell:] Yeah, yeah. Good, good, good.

So there are energies living in us and through us. The best way to start with them is to just experience the rawness of them. The rawness of them going through your body.

If I have an intense sensation that some would call pain, I find it really helpful to be with the rawness. Now there's something that's raw that's going through my body.

Usually what wants to happen is some stories about it. Okay? So this is a second tier. It's not that the stories are creating it. The stories are interacting with it, often unskillfully, in the sense of perpetuating.

The stories are there to try to understand, or try to minimize, or try to get rid of, but they're often unskillful, is what I notice.

So, to have the rawness of the sensation, and notice the fears that come up with it, the projections into the future. What if this lasts forever? What if I never get over this?

So now we're keeping company with two things. We're keeping company with the sensations, and we're keeping company with the stories we're creating about what's happening in our experience.

And there might be a third tier, where you start telling stories about your stories. But at least these two are occurring. And they need to be dealt with somewhat differently.

The rawness of the sensation — we want to kind of ride those waves, feel. And this gets, again, very important to watch. Do we then say, oh my God, this is — any of the oh my Gods, what's going on — that's all story about it.

So we've got to come through the what is. Come through its rawness, its basicness, its essence.

What's amazing is that when experiences like that kind of thing going through your body are experienced in their rawness, it will often go through a shift.

I've had the experience of it going through such a shift that it's now gone. I've had the experience that it goes through a mild shift. Briefly it can intensify. But as soon as the stories are not allowed to keep going, it changes. In a positive direction.

So our awareness is that powerful.

And I've investigated this in very, very challenging situations. I think I've told you the story, and I'm not recommending this, and this is not meant as an example of anything other than trying to relate to this.

My father was a dentist, and as a kid I felt like my teeth were really sensitive. The first times, I can remember crying, and I can remember it becoming important in my inner life to kind of be able to — and it was always hard.

My dad was great about it. Just put up your left hand, one at a time, so we'd go through it, and it was fine. But I always got interested in my relationship to pain.

And so I've, in my life, as everybody, had some very intensely painful experiences. When I broke some vertebrae in my neck, and there were months I couldn't lie down. Intense things. And pain pills just didn't work for me, because they didn't take away the pain enough, and they didn't let me be conscious enough.

So learning how to be with intensity became a very important practice.

I tell the dentist story because what I like to do when I go to the dentist is not get any painkillers, as long as the dentist is willing to go slow.

And I have the experience that the rawness — the ice cold turning into burning hot, usually staying ice cold — and that my body starts doing a kind of a shake, and my feet, and there'll be some sweat.

And as I eliminate the secondary responses, and just get to the is-ness of that — it's okay.

As soon as I'm a hair away from it and go, how long is it going? It's back again. And that's the story.

So it's practice for being with it. It may not eliminate it immediately, but over some time, to be with it in a raw state, to notice the stories, to be gentle with the places inside that are carrying the fears, carrying the shames, carrying the angers, carrying all that stuff.

And they might need another kind of attention, but they're not one thing.

Okay. Want to be with that a little bit? Take your time.

[Participant 3:] Helpful, what you said. Just a little bit with me, so I'm getting to practice.

[Russell:] Yeah, yeah. Let yourself really have that. Let yourself feel.

It doesn't have to be controlled. It doesn't have to be changed. It's just like you're keeping company with Mason having a fever or something.

It needs to go through, and it wants to go through.

Is it okay? I mean, we're bringing a lot of energy to you. Can you have a little bit more of it? I know you can.

Just a little bit more of feeling in your body. Being kind of curious — not almost curious, as if you were really this mom holding this. Of course you're concerned about the baby, but really, you know it's okay.

This is — kids need to have fevers, and they can even get a little delirious with them sometimes.

You let it. You are the presence, so it doesn't need, doesn't want you getting all disturbed. Wants you to be space in which it can go through.

[Participant 3:] I noticed there's a — I think part of what was coming up for me was probably a little blamey energy about, is the story I'm telling myself causing the energy in the body, or something like that. You know what I mean?

[Russell:] It's another way of telling a story about it. Right, right, right.

[Participant 3:] I've just had a few shifts of these waves, and then my back lets go a little bit and I can find the ground.

[Russell:] Yeah, yeah.

And when you notice it — oh, is that a blamey kind of story? Oh. You're this big space in which that blame — oh, hello there.

And that level of phenomena often is like a bubble that will just—

[Participant 3:] Thank you.

Already there

[Participant 4:] Okay, so I'm still wondering.

[Russell:] Yeah, go ahead.

[Participant 4:] Sorry.

There's a couple of questions in this that I'm trying to navigate.

For me to sit and say, am I okay? I'm mostly great. But there are moments where I'm blindsidedly not okay. So I think this tool could be helpful in asking more frequently.

But my concern is that it becomes about — I feel like a princess or something almost. Like, well, I really need some water. All right?

[Russell:] Yeah, yeah. Right. Yeah, good, good. Thank you.

So what I want to say is confusing. The kind of fineness that I'm talking about is not everything being comfortable.

When I'm saying that you're fine, it means you're not struggling with your life. And it means that there's space for what's there. That if there's thirst there, there's space. You can thirst.

There can also be getting a cup of water, but it's not about getting the — this is a really great question, thank you. It's about realizing that fulfillment is already there.

In other words, the historical self wants to get the water, and that's very good, because we are that also. But the flip in, can I be fine?

Well, I could be thirsty for the next five minutes and still be fine. I could have many of the pains, unless they're really intense. If I knew it was only going to last a minute, I could be fine.

Can I find the place that is free of all of that and is already here?

I'm again suggesting — and again, this will be a central topic next time. We're introducing it now more completely than I have in the past, although we've touched on, I am the space, I am the blue sky. We're now getting more specific about it.

And what I'm suggesting, not for your belief, but for your investigation, is that there is the phenomenon of your temporal self, your mind-body, that is always occurring within a larger space.

And that temporal self is not separate. It's made of the same stuff. But there's a larger space that's always there.

Most of the time, we get identified with the temporal self. So when things are going our way, we're happy. When things are not going our way, we're sad. We're moved by our emotions and our satisfactions and dissatisfactions, and we keep trying to get life to meet our satisfactions, and that's where we tend to live.

And life feels better when we're getting more of what we want.

And I'm saying, that's not bad. We need that too. And you can't get peace in that realm. You can get moments of peace. You can't get wisdom in that realm. You can get knowledge. You can't get the capital L love in that realm. You can feel loving. But it will be conditional.

But this big space already has the qualities that we long for, that this temporal self longs for.

What I'm saying, in a very different language, but exactly the same as what Gautama Buddha said, was it's already there. It's already there.

It's shifting our attention and our bodily practice in such a way that we begin to taste the presence of beingness, no matter what's happening.

And then we get more confident, and it can move into more challenging circumstances, that we still have access.

And that's a change of identity. And that's why it's a revolutionary process.

That's transformation, when your identity goes from primarily being your historical self, your temporal self, to primarily being the being that has this temporal self, that it's taken care of and working with.

And of course it's easier to have that when things are feeling well. And it's more challenging in other moments. It's actually more satisfying in difficult moments, when you can find it. It's actually like, whoa, I forgot. Yeah.

I still have all those problems, but I'm okay with — I know that it's workable, because I'm not just that.

That shift of identity.

And I know some of you are feeling what I'm talking about. And I know, to some degree for most of us, it'll be three days from now, and it'll feel like, well, that's nice in that setting, but now I'm in the real world.

And you will think that your historic self is the real world. And you will even argue for it. Or your historic self will. Argue for your limitations. And you can have them. You will win that argument.

And nobody's gonna try to — no intelligent person's gonna try to take that away from you. Cause you will kill. Your historical self will kill them.

I used to get killed a lot.

So, I'm concerned this will be misinterpreted, but I'm gonna say it anyway.

The hardest thing for me, as a guide, the hardest thing, is actually watching people hit their head against the wall, and knowing that they're doing it, and that they don't have to. I mean, they have to because they're doing it, but that ultimately they don't.

And just each time that that space opens and someone gets, oh, right, and gets a little bit more confidence in that spaciousness, in that beingness, and a little more access to it — it's such a relief.

These practices of the grounding, centering, space around you — they are so life-giving.

And they are golden keys for facing the language of, I'm sensing something, and where. Oh, I'm noticing that place. All of that is living in this identity transformation.

And I know we will hit places very soon. We will go, oh, oh yeah, I can sit.

And there's probably some part of your mind, some of you are saying right now, oh, that's a kind of flaky, who am I without — how am I without my problems? I've got my problems. How am I? Don't say, what's he trying to convince me I don't have these problems?

But from the point of view of the historical self, it bases itself on its problems. And so this is ripping away its identity. That's why we've got to be very gentle, very respectful.

Everything has value that's in there.

But when that shift occurs consistently, where you are the space in which that stuff is happening — it doesn't mean it doesn't touch you, affect you. It doesn't mean you don't have any ups and downs. But you feel so very different about the workability of everything.

And I know this will feel like an illusion at some points. And I just so much want to encourage you to stay with the practices.

They are in process in each of you. They are creating a stronger base in what we're working with. The shifts happen quicker.

Yeah. That's good.

Into the day

[Participant 5:] One of the things that I've really fully realized this time, a big shift that's happened in me, is something that you said before. It takes time. It takes time.

So, in terms of my sitting practice, in terms of the times that I'm doing self-focusing, or listening to myself, or something is coming up — the Feldenkrais work on the floor, some of that, if I'm using one of your CDs, that has a beginning and it has an end.

If I set the timer on my meditation, it has a beginning and an end. If I say, well, this active listening is going to take more than pausing time, it's going to take a little bit of time.

And the same if I say I'm just going to get on the floor and not use a CD. If I set a timer, that stops and it ends.

Which is practical, and which is what I've been doing. But then there's that feeling, the minute the timer's involved, of compulsion, attraction.

So I'm just not clear how to work with that in terms of freeing up. And maybe it's just something I have to get over. But I'll have such a reaction to setting that time. Even if I get myself in the chair, and it's like, now we have to set the time.

[Russell:] Okay, well, what I want to say is, I want to point to the healthiness of the concern about the time.

Because I'm going to guess, and this could be absolutely wrong, so don't assume that it has to be right, that a part of that place is a place in you that knows this quality you're working on in that meditation, or in that listening, is actually there all the time.

And it doesn't want to be bound to periods. It wants to be the basis of your life.

And so let's celebrate that that's living in you.

Let's also say that even to that place, for me to remember you — to remember your connection to the bigger space — at this point I need practice.

And let it know, let that voice inside know, that you're doing it for that. That's one thing. That you're actually taking these times to help further your connection to that which is timeless.

That's one thing. You with me?

Second thing is, in the flow of life, getting into the car, you might need a little signs to remind you in different places, to interrupt the old self-identity, which comes in terms of some kind of internal dialogue.

The old self-identity appears in internal dialogue, how we talk to ourselves. To be able to say little things. Oh, you're here. So you're standing next to the old self-identity. You're not getting rid of it. Oh, hi, you're here.

So that you are, with some consistency during the day, for two seconds here, five seconds there, ten — you're standing next to the way you frame the historic self.

And that is great for making Swiss cheese in the historic self, because you create gaps. You say, oh — and I very much recommend it be done with great humor and lightness and playfulness and kindness.

Oh, you're here. Oh, you're really worried about that. Okay, let me sense how that is in here. I am here, at least for a few seconds.

Okay, so then the things that you're practicing begin to spill over into ordinary time. Does that make sense?

[Participant 5:] Yeah. Yeah.

My intention the first day, I could keep really consistently. The second day I kept lapsing into—

[Russell:] Yeah. Right.

Well, I would recommend, either you might want to investigate the place — I don't want to do it right now — that's doing that, and also affirm for your inner life that this is in service to it.

[Participant 5:] Yeah. Yeah. Okay.

Already here

[Russell:] Okay, so, does this feel like too beyond you?

[Participant 6:] I was actually — part of me, I don't know that I'm ready for this step, although I think I'm in a place. But I know that lengthy visualization, and then you kept saying, check with your own self and see if there's time like that. Check here.

I wanted to keep going back and finding some protest place. I mean, I found myself—

[Russell:] That's the protest place.

[Participant 6:] Well, I didn't want to. I wouldn't have to look for anything.

[Russell:] Right.

[Participant 6:] Can't I just be grounded?

[Russell:] Absolutely.

[Participant 6:] That's what I — I mean, it was almost like, I could probably find a problem. I don't want to.

[Russell:] Right. Okay.

[Participant 6:] Can't we just be here and—

[Russell:] Absolutely.

[Participant 6:] So part of me was sort of annoyed.

[Russell:] Yeah, I got you.

[Participant 6:] At keeping — and if that place is there, and I'm like, there's more people in the room than you. Maybe they need that.

But part of me, I kept thinking of your earlier words, this is simple, but not easy. And I'm like, are you making it complicated, Russell?

And that's how it was for me. It was the sense of complexity that was not a fit for how my body just likes it easy — easy in the sense of simple.

So part of me maybe thinks, well, maybe I'm not there. Maybe I think you are there. But I like where I am, so I'm just waiting till we get to the next thing.

[Russell:] Okay, so let me just affirm that. Absolutely, don't bother asking any of that stuff if you're right there. You don't need that.

The only time that questioning is helpful is if there's something that's in the way. The only time.

And when there isn't, yeah, it's annoying to look for. I don't want you looking for problems.

Voices of protest

[Participant 7:] I just want to say that I wanted complete silence during that exercise.

And so the challenge then was your voice.

And then I woke up to the part of me that was in conflict with the voice, and it was not easy, but I was able to create some space where I felt free of the part of me that was wanting silence.

[Russell:] Yeah.

The only reason — and for those it's interfering, I bow — is to encourage. In your own practice, in your everyday life, it's so important that when the voices arise of protest, they are neither excluded, cause they will take over if they're pushed away, nor are those voices just assumed to be true.

So I want to keep underlining that to be in spaciousness is not to be always silent and in peace, and your body feels fine, and you have no thoughts, and you don't have anything worrying you.

All of that historical self can have all that stuff, and you are free from it for those moments.

Otherwise we're just getting the historical self to feel better for a few minutes, and then you're back in where you started. Do you get the difference?

I don't want — this is not about fixing so that you feel better for a little while. This is about a change of identity.

And yeah, it's annoying to have somebody speaking when you don't need it. Yeah, I get it.

[Participant 7:] But what I'm really noticing, and I don't know why, but there's a shift in my historical self. I'm just not resisting.

Like, it doesn't matter what I say, I'm not resisting. I'm not finding excuses, and I'm just willing to leave.

[Russell:] Yeah, yeah, yeah. That's beautiful. Yes.

And this is a stage that often happens in week five for people. The grips of the historical self, the claws, let go. And the old story that it's gonna fight forever for its survival turns out not to be true.

Why? Because we've treated it with respect all along the way, rather than calling it that dirty ego that we have to get rid of.

We've treated it with respect all along the way, so its claws release.

Well, we do do that. Why is that not known?

Oh, it breaks my heart, as you know, when I see people who are creating these enemies inside. And if you have an enemy inside, you're going to be fighting yourself.

And how to have a relationship — this is Gene's brilliance. I mean, I didn't get this. I had some of this before I met him, but he has sure helped clarify that piece of it. How to relate to what's in there.

So you're not energizing it with your hatred, you're not energizing it with your shame, you're not energizing it with believing in it, and yet you're not ignoring it, and you're not pushing it away, but you're relating with it.

So that means there needs to be an I and a something, and it needs your warm-hearted attention, and it needs your company, and then it can lighten its grip.

And this is for ordinary people like you and me. It's not just 40 years in the monastery or something.

With the grip

[Participant 8:] When we did the four-part breathing — and it almost felt like if I didn't do that, I would die.

[Russell:] Right. Yes.

[Participant 8:] And then at one point I stopped. I didn't do this here stuff, and I let the breath come in slowly after a pause, and it was absolutely fulfilling as it came in.

And then I would do the four-part breathing, so I saw the story about how I breathe, or how breathing has to be.

And I'm trying to translate that into when I'm in a grip of this inner enemy. How do I make that same kind of shift?

[Russell:] Right, right, right.

First step, you sense it's there. That you know it's there, and that you take that backward step even a little bit, and you begin speaking, in presence language, if you're by yourself, out loud.

Oh boy, you're really gripped in there. Oh, you're really having a hard time. And then there'll be this other place that's doing the gripping, and the place that feels gripped. There's usually two at first. Usually two places.

There's one place that feels gripped, and one place that's gripping. And you need to keep company with both. And that begins to change the inner dynamic.

And then also, like you just felt, sometimes around that a nice breath will come by itself, if you're having trouble keeping presence.

Use the practices. Can I feel my ground, even when I'm in this? Can I have a couple of times of four-phase breathing, and then go back to it?

So you're cultivating presence with that challenging moment.

This is for our lives.

Held

[Participant 9:] Yes. I wanted to share, in the practice you got us into earlier, and then just now, after the discussion about spaces.

Sometimes it wasn't like I had problems, but I definitely had stuff there. And what happened was this almost instant recognition through the body of a place, of a something, like a function sense, that was clear. Like, that the bigger part of me could say, oh, I see you are.

In this case, right after the lunch, the practice just now was like, oh, wow, you're kind of upset that you're going to have to vote on these spaces, or whatever. A little shaky about that all of a sudden.

And as soon as that was there, it was like I was in the bigger.

And so, as you were guiding us, I also trusted the timing of what you were saying as it paralleled my process. So I didn't feel conflict of that, and it was quite lovely, really.

Earlier in the day, I really got the feeling of being held by the bigger space, because it could hold whatever was going on, and I acknowledged it.

[Russell:] Beautiful, thank you.

And let's take a moment and feel the—

[Participant:] Feel the what?

[Russell:] Feel the all of it?

[Participant:] Feel the all of it? No?

[Russell:] But the all of it is not those — oh, that, that. The all of it, and it includes all.

Just a few times, some four-phase breathing, with a fullness in the abdomen, both with the inhale and the exhale. Gentle fullness, not tension.

[Silence 42 seconds]

Thank you.

We are going to take a little pause. Bathroom, whatever you need. Then we're gonna get into our threes. Gonna have the last Focusing of the triad.

The person who is focusing, please begin with the grounded, centered presence, either in sitting or standing, and you can do that out loud.

What's helping you do that? Your partners could join in with you if you're doing it out loud, or you could do it silently.

And I had intended for the previous conversation to be shorter, and to look together at some of the Focusing from the previous time, but we don't have time, and I want to make sure that we're not rushed in the last group.

So we will get time tomorrow morning. We'll allow time to look at some of the questions and discoveries about process that might be helpful for the group mind.

Good? Great. Okay, thank you.