Talk

Angela 2 — Week 6, Day 7, Session 2 — 61 minutes

Summary: Jokes open into thanks for wholehearted service, seva, and the food offered at Anubhuti. Russell gives retreat dates, then speaks of interbeing, a meeting on a beach, and Bernie Glassman's work with hungry ghosts. A shortened standing lesson clarifies the midline.

Jokes

[Russell:] So, what did the southerner say when he was asked to leave the yoga class?

No — I don't stay.

So I'll tell you an old one. If you know it, don't give the answer, cause probably half of you know it, or three quarters.

What did the Zen master say to the hot dog vendor?

[Participant:] I'll have one with everything.

[Russell:] So he gave him ten bucks. He's standing there, standing there, standing there, saying, what about the change?

And the hot dog vendor says — I forget what he says. Anybody remember what he said? It's something about change.

[Participant:] Come back with the answer.

[Russell:] We can all come up with some kind of answer. And what does he —

[Participant:] Did you really forget that?

[Russell:] I really did. I really did.

[Participant:] Yeah, yeah, yeah. It'll come probably.

[Russell:] Right.

Here it is.

One with everything. Where's the change? Don't you know that change comes from within?

[Participant:] Well, I sent it slowly over there. It wanted to kind of writhe along the floor, getting to you.

[Russell:] Yeah.

[Participant:] You know, that answer can be passed along to all homeless people, and everyone who's out there thinking, doesn't change come with him? What an interesting way to get that thinking.

[Russell:] Hello, hello, hello. Come, come, come. You get to come. Come on in. Come on. Join us.

But you're not allowed to say anything yet. Until I get to say — so, deep thank you to all of you for your generous and kind and wholehearted service.

Wholehearted service

[Russell:] I know karma yoga well, and I know it can be done mechanically, as if just doing it is the fulfillment of it.

But you recognize that it's not just doing it. It's generously, wholeheartedly participating in the events that makes it a true offering. And we receive that, and it is deeply felt.

Thank you so much.

[Participant:] Thank you.

The more thanks to you, because I always feel that wonderful souls like you come to this house. I feel that in the world there are many choices you could make, which place you want to go and what you want to do.

So I feel, instead of you thanking us, that you have paid us a compliment by coming here, by choosing us, to be with us. Because I think some of you have been, and some of you haven't.

To go to a totally new place — you don't know these people, you pack your bag for a week and go, you don't know what you're going to get. Your bed, your room, your food, environment. To be able to do that, I think it takes a lot of strength and power. That's the first step.

And second, again I pay you a compliment, because all of you are such wonderful souls, who have the knowledge that you really want to work on yourself. You want to do something for yourself, and in return that change happens in the world. So again, compliment to you.

Again, compliment to you for appreciating us.

And again the compliment goes, according to the name of the place. The place is called Anubhuti. Anubhuti means place of experience.

So when people like yourselves come here, we feel very honored. We don't just want to sit here and not do anything. When people like you come here and take benefit of the house, then all of us feel that we're fulfilling the purpose that we're here for.

And the purpose of us being here is to serve, to do seva.

I always explain, what does seva mean? What does service mean? Seva means I do that which is required of me at that moment in time.

Whether it's cleaning, cooking, vacuuming, or if somebody comes, to attend to them. Seva does not have a translation.

Seva is not I do something that I like, but what's needed of me at that moment in time.

And so that's basically how all the residents here function. Whatever is there, we carry on and do that.

And so thank you, Russell. Whenever I see him, I always have to tell — he's the biggest white smile. That's what I think about him. You know how you have a picture of people in your mind. Russell always have a big smile, and I think of him.

And I see that, like we always say, as is the teacher, so are the students. He's very humble. I'm sure you wouldn't want me to say that, but I see the likeness, and the way that he handles himself, and I see that in all of you.

So thank you for coming. And hope you had a wonderful time.

And lastly, I know that some of the food items might have been something different for you.

We're used to it, but our purest intentions — that when people come here, they come to do that inner work and inner journey.

We make sure that we put the pure sattvic diet on the table, that helps you do your spiritual work.

Not just putting the sattvic diet on the table, but the food that we make, we make in silence, and we offer it to the light.

And so there is that vibration in the food too, like Dr. Emoto and his video, the effect of human consciousness on water. Same applies with food.

And that's why it's not something complicated we make, but something really simple, but very balanced, which you appreciate.

So that's also one of our very important practices. We don't compromise, in a sense. We had one group that really, really wanted to come, and they said, please, eggs, and we said, no, sorry. So they didn't choose us, but it's okay.

Because we like you to do your work. Otherwise you've taken this precious one week from your life, and what's the purpose of spending that one week?

You haven't given yourself that chance to be in a space that you came to experience.

So we very much feel the environment, the food, and the place, and everything, adds to you being able to get to that space that you want to.

Our job is just to support that journey that you're on.

So thank you.

[Russell:] Okay. You ready for logistics?

[Participant:] So, as we've already read your cleaning instructions in the room, there's some rooms where we want you to leave your sheets at the base of the bed.

[Participant:] Yeah.

[Russell:] There's plenty of room here for 25 people to meditate. Suddenly.

So, Elizabeth, who is the administrator, and has been on the path for quite a long time, and worked in India for a long time, said a very lovely thing. She just wanted me to know this is probably the most spiritually mature group they've had.

That's really interesting, cause most of them come and they're yogis, and they're doing — you know, we don't kind of look like that very often.

[Participant:] Yeah, we usually get younger people here.

[Russell:] No, but that was wonderful. As I was thanking her, she was sincerely appreciating your presence here.

[Participant:] Yeah.

Dates

[Russell:] I want to do just a little logistics so I don't forget, cause it's easy for me to forget them. There were some questions about dates last night. I want to tell you some dates that I know about.

So, for those who are thinking of the November graduate retreat, that will be the 18th, which is a Tuesday, through the 23rd, which is a Sunday. And that's at Santa Sabina in San Rafael.

[Participant:] November?

[Participant:] That's the week before Thanksgiving?

[Russell:] Yeah.

For those more local people who might not be able to do that, but would like to get some embodied life work in, it's really great to come to retreats. Retreats are not like beginner's work. You can do them forever.

Also at Santa Sabina, Thursday the 4th through Sunday the 7th. I'm sorry — December. December.

And then also December in New York, at Stony Point, north of New York City. That's where I met Barbara. Didn't we meet at Stony Point?

[Participant:] Oh, oh, okay.

[Russell:] The first time we worked together at Stony Point.

[Participant:] Yeah.

[Russell:] Yeah, it's not too far. It's the same kind of — it's north of New York, about the same distance. It's the 11th through the 14th of December.

I had a number of students who found that Garrison was too expensive, and they asked, could we go to the other, because we had been to Stony Point a number of years before. Also, I have one student who loves to come each year, and she's in a wheelchair, and Garrison was too hard for her. It's technically wheelchair accessible, but really difficult, so she and her partner could not come. And so I'm trying to accommodate those people.

11th through the 14th of December.

[Participant:] Right, exactly.

[Russell:] Yeah. Okay, Santa Sabina. Yeah, and that is the 4th through the 7th.

And then we'll be here, on January 20th through the 25th.

[Participant:] Is all this on the website?

[Russell:] I can't remember. We probably will, yeah. We'll start putting them on. Yeah, we'll do that.

For those who have some interest in this, the graduate retreat in Germany is February 17th. No, I'm sorry. What is that? Got it written twice. Okay. February 20th through the 26th. Yeah — no, that's at Johanneshof. That's at the Zen Center.

And if you do happen to make that big trip, it's followed by a weekend in Zurich. A Friday night talk and a Saturday session. So it ends on a Thursday, then I do a Friday night talk, and Zurich is only an hour and 15 minutes away from there, so they go together.

The French dates for October — where is it — the 17th through the 23rd of October. No, that's a segment. Three. And I'll be able to take two English-speaking people into that, and I'm going to make the announcement of that soon, so if you know you want to go to that, you should let us know soon.

And then the April segment in France is April 10th through the 16th.

Yeah, it depends on a lot of things. My guess is — again, I'm a little hesitant, so I'd say this is not super reliable — but if things went the way they have been, it would again be like a January-June kind of system. Starting most likely January of 2016. There's still a possibility, and I'll decide in the next couple of weeks, that it could be June of '15.

[Participant:] Yeah, sure.

[Russell:] Yeah.

What comes next

[Russell:] Well, of course, the first obvious thing is, people are meeting new people, so you're not in the group. And most people have the experience — it's as if we've known each other for a long time, because of the commonality of our experience and our practices. So the group usually comes together readily.

And then the kinds of practices we're doing are very similar. It's not like a new something. But, as we've noticed each week here, it generally goes to a higher level, because people have been working a little longer. The kinds of questions that are coming up.

Thematically, there'll be something that I will propose, but I'm always guided by the energy. You do a lot of work in threes. So continuing to learn from each other's processing is a big part that I like to do.

There are a couple of themes that are going to be strong in this next one, but I want to write about them and not talk about them right now.

We do movement lessons each day. We do sitting, so the basic schedule will be the same.

There's a little bit of attention — it's not the dominant thing — but there is some attention given to teaching processes, because some of the people are teachers. And we're looking at this for the first time, this next round. Maybe creating some separation occasionally, where a group would get together of people who are particularly interested in teaching, and they'd be working with something together, and the other people would be working with something a little different. But generally we'll all be together.

Anything else you want to ask about, in terms of any of that kind of stuff, or just the color?

[Participant:] Let's just think again to the January — for who would do, in January, Angela 2.

[Russell:] Yeah. So it's kind of the next iteration of our work together. We will also work in threes. They'll be continuing to develop that work.

There's work that will arise, also, as I usually do, out of what's coming from you and what's coming to me. What's really alive at that point.

So in terms of content, it always takes on a thematic, but I can't tell you right now.

I know that further with interconnectivity is always a part of the advanced work. And something about getting further with the relationship of the autonomous self and interconnectivity.

But that's as far as I can go right now.

Interbeing

[Russell:] Once one starts having inkling senses of interbeing — interconnectivity as more than a concept, and more than kind of we're all in this together, let's work together, which is a great step, it's a great step — but this is a further state than that.

It's not only treat your neighbor as yourself, but treat your neighbor as yourself, kind of. That we make that move.

But at the same time, it's paradoxical. We want to honor our differences. So it's not a melting, but it is an authentic — how do we function, pragmatically, in the world, if interbeing is truly an experience that we're having?

How do we function? How do you walk, if you're living in New York City, and you stop and get every homeless person a meal? You're never going to get anywhere.

So what does it mean practically, and not just highfalutin? What does it mean?

A meeting

[Russell:] It's a sweet story. A lot of you who are on the board know Martina Walther, from Germany. So she's been writing me the last few days. She likes to write.

She was in Italy, on the coast, with her husband. Do you know this?

[Participant:] No.

[Russell:] You know Martina, right?

So she was on the coast with her husband. Her husband had to go back to work, and she stayed an extra few days. And she's started jogging, so she's running down the beach, and she sees these black feet sticking out from a plastic bag. And she goes, oh my god, it's a dead person on the beach.

She gets her phone and calls the local — how do you say it in Italian? Whatever they are. And they said, oh, don't worry, we know him.

And so she kept running, and she goes, well, that's kind of strange. So she went back, and the guy was kind of getting up. He just slept, and he was obviously a kind of homeless guy.

And she started talking to him. He was from Senegal, but he could speak very little English, and her English isn't great, but he didn't speak German, and she didn't speak whatever they speak in Senegal. But they were communicating. And she loves to connect.

And she's done work — those of you who followed on the board — with Afghani women in Germany, and with some African people in Germany. She loves bringing the embodied life work to other communities. And she's very adventuresome with it, I would say. In humble ways. I mean, she doesn't go on about it. She questions herself a lot. But she's bringing it forward, and I love it.

So she's with this guy, Far Abad Abdul, I think his name is. She kept telling me his name. There were three emails about him.

And so she realized he was hungry, so she brought him, and they had fish and chips together. And she said it was wonderful just to sit, and we couldn't talk very much, but to enjoy our food together.

And then I saw him go back to the beach and make a big circle in the sand. And my hotel was right across the way, so I could go onto my balcony, and I watched him dance in the circle. That was his place. And then he'd bow a number of times a day in the circle, and this was his place.

So then she wrote me the next day. She goes, I'm looking out and there's Abdul down there, and he's dancing this morning, a new dance. And I have a feeling he might be hungry again. Maybe a vegetarian meal today.

So she went down at lunchtime and brought him, and they had lunch together.

And she knows just very little of his story. A lot of people would call him a crazy guy or something, but she said he's just so present that she got invited into his circle, and she got to sit in the circle.

And then she left, and she said she felt sad leaving it, but it was a strange kind of sad. She said it was being with somebody who she felt so connected to so quickly, yet so unknown also. And she went on, cause she needed to fly back home.

Isn't that a beautiful meeting?

[Participant:] Where there's a beggar — and you know, some of those towns are fortress towns, and so you come through the entrance of the gates, and there's a beggar. And everyone is greeting this beggar.

And I asked about this for my friends, and they said, oh, the beggar is part of the community. And even the mayor will be respectful, each morning and evening, when he comes and goes.

[Russell:] Yeah. Fascinating.

[Participant:] Yeah.

[Russell:] Yeah.

Bearing witness

[Russell:] But one of the things that started Bernie Glassman on the street retreats, and then these recent trips — well, his long-term trips. Every year for, oh, I think it's about 20 years, he goes to Auschwitz and Birkenau.

And they have people meditating together. At first, most of the people were either people from the US who were Zen students, or — there actually was a couple of rabbis that go. He's got a very diverse community.

But the Germans were a lot of children of guards. And there were even a few guards, very old guards. And then, from Europe and from Israel, the children of prisoners who had died there, or been kept there, and a few of the prisoners. In the early days they had more of those.

And they would meet, and each day they would sit, often in very cold weather. This was November. Sometimes there'd be snow. But they dressed like the prisoners had to dress. In other words, they didn't have thick clothing. To experience the cold.

And they would say — in Jewish it's a Kaddish, for a funeral — say it in many languages. They translated it into German, into Muslim, into Arabic.

So it's very, very holistic. And they would go to where the children were kept, and they would do these prayers, and they would do these meditations. And they would walk from one site to the other, from Birkenau to Auschwitz, which I guess is the significant walk.

The idea of bearing witness to the suffering, to help heal the land, and help heal the peoples, and help heal what's living between them. And there is so much healing that goes on.

I know, in my small group in Rwanda, we each day would have a group of eight, which would be four Africans and four Westerners. So we had many of those.

And in my little group, two of the Westerners — one was a woman whose father's entire family, except for him, was killed in a concentration camp. And the man in the group, one of the men, was a German man whose father had been a Nazi.

And their reconciliation together, with a lot of guilt and shame and tears — it's amazing what happens when people can be with each other and speak about what's true in there. You all know that.

But this all began — this, and the street retreats, and the work that Bernie does with the homeless, and with people with AIDS.

When I first met him, it was kind of interesting. My Zen tradition was kind of next to his. So my teacher knew his teacher, and knew him, but I hadn't met him or practiced with him.

And by the first time I met him, I had just finished a Feldenkrais training program. I led two programs at a place called Sarah Lawrence College, in New York. It's about 30 or 40 minutes north of New York City. And we would basically take over the college campus. We would have 80 people in each training, mostly half from Europe. We would house them.

This is eight years, so it's two four-year programs. So we bought the materials for like 15 or 16 kitchens — plates and pots and all this stuff, cause they were not stocked. And we bought the 3,000 square foot rug for the Feldenkrais, cause it was a big group. Lots of stuff.

And then when we finished the last training, since I knew about Bernie, and I knew that he was creating jobs for homeless people, giving them professions, and also taking abandoned apartments and fixing them up, and getting a community thriving in Yonkers, New York, which — much of it was very poor.

And so at the end, I contacted Bernie. I said, well, would you like to be able to carpet a bunch of apartments? And have us bring it on. So we got a moving van, and we went up and just brought over all our materials.

I mean, how great is that, to go from kitchens on a college campus, for our students from Europe — and they use them for eight summers — and then maybe some of them are still being used now. That was back in 1998 or something.

So that was my first meeting with him.

And then when his teacher died, I was the head student of my teacher. So I was his attendant, to go down to the funeral, the three-day funeral, where all these — hoi polloi, roshis from Japan come in, and from around the world come in, and there's a lot of ceremony.

And so each — my teacher was kind of considered an important one, so he had to do something at the ceremony. Demonstrate his realization by responding to questions. And it was all filmed by the local television. So each person like that needs an attendant. That's the way it is. So I was the attendant. I go iron his robes and stuff like that.

So Bernie was in charge of all that, and so that was my second meeting with him, my second time with him. And that's when I learned about what was really living in him.

Hungry ghosts

[Russell:] There's a teaching in Zen about hungry ghosts. Hungry ghosts — it's a really powerful image, that we all have hungry ghosts living in us.

Hungry ghosts are those desires that overwhelm us, that longing. And there are hungry ghosts all around us. And we're always trying to get rid of our hungry ghosts, but we actually need to learn how to take care of our hungry ghosts.

Yeah. Yeah, I'll go there.

The image that I have of the hungry ghost is this huge belly and a needle-thin neck. So no matter how much they eat, it's never satisfying.

Can you feel that? Can you feel — is that the same one you have?

[Participant:] Little mouth.

[Russell:] And you know what it feels like when you're consumed by something, and it feels like it won't let you go, and it doesn't get satisfied by what it thinks it wants.

It gets maybe placated for a little bit, or if you eat enough of something, you'll just start feeling so tired you'll forget about why you're doing it for a while. But the hungry ghost.

So he realized that his job was to take care of the hungry ghosts, and to free the spirits that are plaguing human beings.

And it was part of his realization experience. My task in life is not only to sit on cushions with comfortable people. My task in life is to take care of the world, by responding to situations that arise in my world.

So when he moved to New York, they were first given a beautiful, very fancy place in Riverdale. Big stone — I forget if it was an old school, but it was a beautiful mansion, I think it was.

And then they would pass by a lot of hurting people, and he realized, we can't just do a Zen community living like this and talking about being bodhisattvas. We can't just talk about taking care of the world and live so separately.

And that's when he started. He said AIDS was really getting strong at this point. He said, we have to do something. And so that's when they started developing projects.

And then his particular passion — he's from Brooklyn, and loves to deal with things in the world — was to create some businesses, so that they could teach people skills, so that they could get off the street. And then, through work with the city, get some abandoned buildings that could be constructed, and then teach the people construction and plumbing.

So each step of the way, it was an interconnected attempt to help people to function in the world.

And so his teachings became — I mean, they still sit meditation, but they're very active. It's very inspiring to me.

[Participant:] Right.

[Russell:] Yeah.

[Participant:] I don't know if it was a big component.

[Russell:] If you're interested in what I'm talking about, and you would like to kind of have an easy book to read about it, he has a book called Bearing Witness, which he wrote with his wife Eve, oh, probably 15 years ago. I don't remember. But he talks about all of this work. That was his first kind of public statement about it.

Glassman. Just the way it sounds.

[Participant:] He's still doing which?

[Russell:] Well, he's still doing the street retreats. He's still doing the Auschwitz, and now the African work.

He stopped being kind of the head of the Greyston Foundation, which was the company he used, that made the chocolate and the bakery. And that was kind of the most successful business, which is still operating, and very high-level stuff, in a lot of restaurants and things.

But he wanted to step back. I mean, he's 75 now, and a lot of arthritis, and in Massachusetts now, but recently has come back in as an advisor.

So he's trying to navigate his path, seeing what's the new things, what wants to come now.

[Participant:] Yeah.

[Russell:] Yeah, so it was — I don't know why we're talking about this.

[Participant:] Huh?

[Russell:] But anyway, for me it was perfect, cause when I saw him then, now, this time in Rwanda, it was — as some of you know, starting months ago, I started really thinking, what's the next? What's coming? What wants to change? What wants to be the same?

So he was a very good person, cause he's always living and asking big questions. And so I felt some inspiration. Cause there aren't that many around who I'm in touch with who have a deep kind of sitting practice, and are connecting into the world that way.

And I'm not — my path is not going to be his, but influenced by, or inspired by, in some ways.

A simpler form

[Russell:] Let's come to standing.

We're going to do — otherwise we're not going to do the whole lesson. It doesn't fit for where we are now. I want to do some.

My concern is this. I realized when I broke it down that we probably need two good periods of time for it to be safe to complete it, because a lot of it ends up on your knees, on one knee, and I'm wanting to build up to that.

So I want to stay with kind of the essence of the lesson, but in a simpler form.

So let's just stay standing here.

Think of, or sense into, that midline. Begin with a line from the top of your head, down through your torso, in front of your vertebral column, down, and through the golden ball into the earth.

You begin to feel that you're habituating to the ground. Shift your weight a little bit, so that you stay alive to the ground.

The right side

[Russell:] Just take a moment with your hands to slide down your right leg. Just get really clear on your right leg, all the way up to the midline of your pelvis — so your pubic bone, your genitals, the midline of your sacrum — and then down your right leg again.

And then defining the midline with your fingers, front and back at the same time. The pubic bone is a good place to feel with your fingers, and the sacrum, coccyx, meeting up somewhere back there, middle, and then again over.

And then travel up your torso, wherever you can touch, on your right side only. And define the midline periodically with your fingers, your fingertips.

And then it's like you're coloring in the whole right side, and you're bringing your presence to every place you touch. And then when you return, where is that midline?

Using your fingertips, in whatever way helps you find it. Draw down, and go back and fill in the right side.

See if you can reach even into your back. Midline, and back.

And touch everything. Include your head, your face, your ear, your neck.

And finally, take a finger and just come between your eyebrows. Use your right hand if that's comfortable for you. Use your left if the right isn't.

Come over your forehead, midline. Top of your head, midline. Feel the middle of your skull, and back, down your neck. See if you can touch that upper thoracic vertebra.

And then come back up, over the top of your head, down your forehead, through the nose, lips, chin, throat, sternum.

Think deep to your touch. Think in, down to your belly button, pubic bone, and then just let your hand come to the side.

Feel your whole right side.

And with your eyes closed, let your right arm be lifted to the side, as if it's drawn up. And then you let the elbow bend, and with your eyes closed, come to what you think of as midline — midplane — as if you're touching a plane.

Look with your eyes, and then close them again, and travel up and down this plane in front of your body.

And as you go up, help from your pelvis. Your head can lift. Your eyes are closed. You're thinking of this plane, and as you follow the hand, you're also following your body. So you're feeling the midline, in and on your body.

And as you come down, you lower down. Eventually your hand will point downward, and you're bending your knees, and coming down. Your eyes are closed. Occasionally you can open and check — have you wandered far from the midline?

Then you come back up. You turn the hand as you come up, and make sure you're checking into your body. So your sternum, your throat, the space between your eyes, top of the head.

You can reach up and a little bit behind you, so you let your back arch a bit as you come overhead. You come behind you, as if you're coming out of your back. You're touching the plane a little bit behind you, and then come back down.

Just pause. Lower your arm.

Feel your whole right side and left side. Your sense of center.

The left side

[Russell:] Come into your left leg with both hands. Come down.

Refine your left leg, but stay in the leg, up to the pelvis, to the pubic bone in the middle, and the sacrum or coccyx — whatever you feel behind your pubic bone. It will be maybe the junction, something like that.

And then over to your leg again, for just a number of times. Letting your hands bring some sense of presence and awakeness to your whole leg and your foot.

Find the midline with fingers in front and back, and then again down the leg.

Coming up your torso, staying on the left side, but periodically clearly going to the midline, and pressing there. Okay, right there — and everything left of there is the territory I'm investigating.

You're getting this clear sense of that, and your two hands. And touch different places. Of course your right hand can touch the whole left arm.

Touch every bit of your face and neck.

And once again, this time put your left fingertips between your eyes, and come over the top, tracking the middle, around the middle of your neck. Touch those upper back vertebrae, if you can reach there without strain.

And then return, coming up and over and down. Feel the forehead and nose, lips, throat, that notch between the clavicles, the middle of your sternum, middle of the abdomen, your belly button, middle of your pubic bone, and the arm rests.

Midplane. Feel how it's come. Maybe it's coming alive in a different way.

Your eyes closed. Let your left arm be out to the side, and then it bends, and you're curious. When do I feel like I'm in the middle? When am I sure that I'm to the right? When am I sure that I'm not quite to the middle yet, I'm to the left? And how big is the territory of uncertainty?

And then let your eyes open and get a fix on that.

And then come up, following up with your head and eyes, out of your pelvis, as if you're touching this place.

And then as you come down, let your knees soften a little bit. Have some space between your feet. As you come down, you're going to let the hand turn over. The knees will be bent a bit, coming down.

Come up along that plane, and you're tracking your body and space, and see if you can do that with your eyes closed. Occasionally open, just to give yourself a reference. But when your hand is overhead, can you think of the middle of your head as well as where your hand is?

We're attending to the world and the body at the same time. So, the space in front of you — where is the middle, and where does that touch you?

Again, feel how your dimension shifts. Your ground. What your sense of your back is like.

When it starts dawning on us that helping consciousness come alive throughout our body has radical effects. It can really transform ourselves, quite surprisingly.

Most of us still have kind of mechanical images of the machine. This is very different than that.

Both arms

[Russell:] Let both arms be lifted. If you touch someone, that's okay. And let them bend, eyes closed.

And very slowly — when you know you're not in the middle yet, you know you're not — and then you hit that territory. Well, could I be a little bit right or left? And then let them come together, and then look.

And let the hands come over towards your face, and just touch down the midline, down your throat.

The thumb side of your hand, the index finger, or the palm, is touching you, coming down. And you start looking down, following that midline.

And your eyes can be opened softly now, and you're following the midline up, touching yourself, coming up, touching yourself all the way up.

And as you come overhead, you're coming out of your pelvis. Your shoulders are not doing the majority of the work. It's an extension in the back as you come over and up, and you're still touching your head. You're touching your head around back.

Your fingers are pointing downward as you go down the back of your head. Your palms can stay together, and your elbows are up, and your fingers are pointing down, and the thumb side of your hand is touching the back of your neck. That's the direction.

And then you're coming back through the midline, coming overhead. Your hands are light.

And just pause, with the hands in front of you.

Let them come slightly apart, and then with infinite tenderness they touch.

Fresh. Knees soft, hands lightly touching in the middle.

And lowering down, thinking of your nose, your head, your forehead. Knees are bent. Now the hands don't point down. They're just a regular bow, but your knees are bending, and you're coming up along that midline.

Go down about halfway — halfway what you could. Stay here for a moment, and just lift your head. Keep your hands there. Lift your head, and lower back down.

Lift your head and eyes. Nod your head, and lower back down.

Now lift the head and arms and eyes. Come all the way up. Now you're not touching your body. You're coming up a little bit behind you. You're looking up, up, up, and you will bring your head and eyes back to the horizon, but don't let your hands move.

Head and eyes downward, towards the floor.

We're differentiating the head from the shoulders. Let the head hang forward a little bit, and then slowly lifting the head, led by the eyes. Look where the hands are.

And then come back to neutral, with the eyes and the hands.

Lower down. Brush things. Feel what's happened to your height and inner space.

The sense of this plane.

Feel the inner input of clarifying that middle in that way. Feel what happens.

Do we need a bathroom break?

Okay.