

Gualtiero 4
Gualtiero Sampling Interview 4

Below in black is a word-for-word transcript of the June 3 sampling interview 4 with Gualtiero that is available on YouTube at <https://youtu.be/Spk4T7NrQdY>. In green are Russ's comments, and in blue are Gualtiero's comments about and explanations of the Descriptive Experience Sampling process inserted after the interview. If you have corrections, suggestions, or questions, please post them as YouTube comments.

RTH = Russ Hurlburt

GP = Gualtiero Piccinini

LG= Lauren Graf

- 0:03 RTH: Hello, Lauren. So anything we should be talking about before we look at beeps?
- 0:11 GP: Um...
- 0:12 RTH: So we've had some backs and forths about the, the last couple of transcripts.
- 0:17 GP: Yes. I haven't seen your latest, uh, comments, cuz I have a whole bunch of situations that I'm dealing with, including yesterday. I had a trial in a small claims court that absorbed a lot of my energy and mental effort. Um-
- 0:33 RTH: Hope you were the winner.
- 0:34 GP: It went okay, as far as I'm concerned. I think it's just, it's not a big deal.
- 0:39 RTH: Those kinds, those kinds of things almost always require a lot of energy.
- 0:43 GP: Yeah. It's just draining and absorbing, y'know, it's hard to do everything else when you have to do that and think about that and all that.
- 0:53 GP: Um, there is one thing I wanna, I wanna discuss a little bit. It, it is sort of about beeps, but it's, it extends way beyond the beeps, the last six beeps. So I, uh, I'd love to mention that, um, at the beginning. Um, so it's, it's still sort of about beeps, but it also is not about the last six, six beeps that I, y'know, uh, took notes on.
- 1:22 RTH: Well, I would, I would say if you're up for talking about it now, that's fine. If you're up to talking about it later, that'd be fine too. Whatever turns you on.
- 1:29 GP: Okay. Then, um, so, uh, we had talked about my interest in, um, what I experience while I sleep. Um, and I, if, if I remember correctly after the last meeting, I had not experienced any beeps such that I could not recall being aware of anything right before the beep. Um, every time I, I, y'know, I did a beep during sleep, I had some kind of thought or dream going on, but since then, I, I turned on the beeper almost

every night right at the time of going to sleep. So most of these beeps are older than 24 hours. Um, but what I found extremely fascinating is that I had, I believe three, uh, beeps, three times, when there was nothing in my experience at the time of the beep, as far as I can tell. Um, so I would consider that, um, situations in which, to the best of my understanding, ability to figure out what was going on in my mind, I was unconscious. Um, and I can be more specific than that because what typically ha- I have notes for each one of these, um, occasions. But the, the common theme in all of these is that the beep didn't *immediately* wake me up. And the reason I can tell that is that I didn't hear the beginning of the beep, which is, y'know, as you pointed out in the instructions, the very first meeting that we had, it's a very, like, discreet, clear, sharp beginning of the sound. Um, and normally I hear y'know, I hear that, of course. Um, and so then I can tell, y'know, the beep, that's when the beep begins, um, when I can hear that. (Um, sorry I don't have a proper table [laughs] because I'm in an empty house [GP moves camera to show an empty room], y'know, [GP and RTH laugh] except for a, um, I have an air mattress.) Anyway, um, so this is more evidence to me that I was unconscious because if I was conscious, most likely I would hear the beep. Um, just, just like I did when I was thinking about something in my sleep or, or dreaming. I think I had- I don't know if I had any dreams before, but I did also have dreams at least one time when I heard the beep in the last week.

4:37 And, and in that case, y'know, I heard the beginning of the beep. Uh, but in these other cases I didn't. And in one case, this was especially strange to me. I heard the beep for maybe like half a second, then it went away, then it came back. But I know that's not how the machine works. The machine just beeps until you turn off the beep, unless it goes on for too long and then it stops beeping and it starts chirping, something like that, right? [RTH: Right.] So since I independently know that the beep is continuous, but I only heard a little beep for a little bit and then nothing, and then it started again, my, my interpretation of that. And also during that kind of half a second, I mean, this is my estimate, of course, um, subjective, what I, what I find fascinating is that during that, let's say half a second, some, some, y'know, interval of time that felt short, somehow, I didn't experience anything. I didn't experience the beep or anything else. So my *guess* is that I was not conscious. The, the beeper starts beeping at some point. The beep *almost* woke me up to the point where like, I *heard* a beep for a *little bit*. Then I sort of drifted very quickly back into unconsciousness for another fraction of a second. Then I finally heard it and I properly or whatever, I woke up all the way and then, and then I could hear it, and then I turned it off, and so forth. So, y'know, you can tell me if you have any comments about any of this, and if you want me to elaborate further or go into more details about my notes, that these are officially out of bounds, these beeps because they're older than 24 hours.

6:25 RTH: So, so I'm not a hundred percent sure that I understand the- what, what's in the notebook. So we have, is it the case that we got six beeps and those beeps are all while I'm asleep?

6:37 GP: No. I have six beeps that are within the last 24 hours, but I also have, and one or two of those- now, one of those is while I was sleeping last night. But I also have another four or five that are *prior* to those, because I've been doing one every night- almost every night. I think one night I forgot, but-

- 6:59 RTH: Okay, so, so, so let me, let me, let me speculate a, a little bit about the method. I, I'm interested in inner experience. [GP: Yes.] The beeper is, is just a tool.
- 7:16 GP: Yes.
- 7:17 RTH: And like a hammer or a monkey wrench or whatever, it can be used in a lot of different kinds of ways. And I don't, I, I, I think that there are some ways where I, with like in a hammer analogy, there's some uses for a hammer that's better than others. Y'know, if you got a nail, a hammer's a pretty good thing. If you got a screw, then there's probably better things. But, but I'm, so I'm, I'm happy to be using the beeper in what I would call non-standard ways. And by non-standard, I mean just not the way I usually do it. And, and, and that would be while (A) While I'm asleep, cuz I don't generally do it while I sleep. And (B) At times other than, other than, well, one, one day before the last 24 hours or whatever. So I'm, I'm happy to have the conversations that we're having. That's part 1. Part, part 2 is about, so, so on the ones that are, while you're asleep, are you wearing the earbud? Or are you-
- 8:22 GP: Yes. [RTH: Mhm] Yeah. So I put it on before I go to sleep, meaning, meaning like I'm lying down on the bed, I put the ear piece and uh, and I turn on the beeper and then I go to sleep.
- 8:32 RTH: Okay. So I would, I would allow as that it is *possible* that the inter, that the beep beeping, stop beeping and starting up again is possibly an electrical slash mechanical glitch that you twist the wire or whatever. And, uh, and uh, that makes the beep stop. That, it's not designed to do that. And I'm not saying that it did do that. I'm saying that would be one possibility. And another possibility is the one that you described, which would be a fluctuations in consciousness kind of a deal. And, and so I'm, I would accept your understanding that because I don't hear the beep as being a crisp onset, rapid-rise-time onset, that I probably was asleep. And I think it's certainly plausible that the beep starting and stopping and starting up again could mean that I was asleep and then awake and, or almost awake and then asleep, or almost asleep again and then I'm awake- and almost awake again. [coughs] That's plausible to me. And so the general conclusion as I understand it [coughs] excuse me. (I've just been given sort of a long lecture and my voice is a little bit shot.) The, when, what I gather that you're saying is that of, of the beeps that, that happened when I was asleep, most of them on this batch, I would, there was nothing going on. Is that the sort of, the major take-away from you?
- 10:20 GP: Well, I wouldn't say like that. I would say that in some cases (I didn't count percentages), but in some, some cases, many cases, there was some experience going on when I was asleep and the beeper beeped. And in those cases I could hear the beginning of the beep. But then there's other cases where I could not hear the beginning of the beep. In one case, I could not hear the beep at all. I got woken up when it was chirping. So it had done the whole beep without waking me up and without me hearing anything. And then it started chirping. And then at some point that woke me up. Um, so there are these other cases where, as far as I can tell, not only was I sleeping, I was unconscious and I was not even conscious of the beep, the beginning of the beep or in one case the whole beep. Um, I slept through it without

hearing anything, or *consciously* hearing anything. I mean, I'm guessing like there was some kinda information processing cuz the sound was made and the ear picked it up, but it didn't wake me up or didn't hear it. I didn't hear it in my dream, y'know, if I was dreaming, I didn't incorporate into dream or anything. And by the time I woke up, I don't think I was, I don't think I was conscious at that moment right before I woke up.

10:20 Russ comments: RE "when it was chirping"

When the beeper beeps, it emits that beep continuously for about 80 seconds and then goes into the "chirp mode," where the beep stops and then, every 15 seconds or so, emits a high-pitch chirp (rather like a smoke detector with a low battery). This is the beeper's battery-saving mode—it doesn't want to waste its battery by beeping if no one is going to hear it.

If Gualtieri woke up and heard a chirp, there is no way of knowing how many previous chirps had taken place before the one that had registered with him.

11:53 RTH: So for Gualtieri, while he's asleep, the beeper cannot be counted upon to immediately awaken him. [GP: Right.] Is that, is that a conclusion for that?

12:08 GP: I actually, yeah, I, so I tried different volumes, um, in part for that reason. So the, the, the what when I, when I, when I didn't hear the beep at all, and I just woke up when it was chirping a little later, it was the minimal volume. But then I, I turned it up a little more and I did hear the beep, y'know, in subsequent nights. But then more recently, I, I, I turned it back to minimal to see how it goes this time.

12:38 RTH: And so would you say that it is fair to say that of at least on some of these occasions, either the beep was not adequate for us to have a, have a glimpse of what was going on in inner experience, or there was nothing going on in inner experience?

13:00 GP: I think there was nothing going on. And, uh, uh, yeah, so my best interpretation of how things felt at the time that I did hear whatever, like, ongoing beep that was already started, or the chirping in one case, I, I felt like there was nothing happening in my conscious mind right before I could hear the sound. Um, and to me, this is...

13:33 So I, maybe I should explain why I'm so interested in this. There's two reasons: One, there are some, y'know, fringe views to the effect that maybe we *are* always conscious when we sleep—we just don't realize it and we just don't remember it. Even though, as far as I know, the mainstream view is that at least some of the time when we are sleeping, we are unconscious. That's one reason. So I'm interested in kind of testing that to the, y'know, as far as I can test it with my own experience with this, with the beeper. Um, and then the second reason is that there is a resurgence of support for panpsychism, um, the idea that, y'know, in some sense, everything or everything fundamental, it, it has some kind of experience. And I think that's a fairly preposterous view. And one argument against it is that would, would, would rely on the premise that we, ourselves, the only like sure example that we have of entities that are conscious some of the time are not *always* conscious. Sometimes we're *not* conscious. And, uh, a few years ago I got into a Twitter argument with some panpsychist over this, and some of them said, or at least one of them said, "well, maybe you don't realize that we are always conscious even when we sleep." So, um, they went there. So, y'know, I'd be interested to be able to say, well, y'know, I tested

this to the best of my ability. And as far as I can tell, there are times when I was not conscious during sleep.

- 15:23 RTH: So I, I accept all of that. I think there probably *are* times when you're not conscious. And I would say that we have probed it, you have probed it in one way that makes sense to do that. I've developed some skills of being a beeper, beeper respondent. I know sort of what I'm supposed to be doing about this kind of a thing. I hooked myself up to the beeper while I was sleeping, when the beeper beeped, as best I could tell there was nothing going on in my experience. I think that is worthy of report.
- 15:59 GP: Yeah, thank you.
- 16:01 RTH: And, uh, somebody could come back and say, "Well, your, your method isn't adequate." And I don't think you have a defense against that. I don't, I don't have a defense against that. I, I think the method is only what the method is. And the method is I'm using a beeper, maybe if you'd given an electric shock or a [GP laughs] hammer to the fingernail or whatever
- 16:22 GP: I agree. I agree. That's why I always say "to the best of my ability." But, y'know, then I would like to hear what a better method is.
- 16:32 RTH: But somebody, I, I would say if somebody wants to claim there consciousness is going on all the time, they have to make that claim based on a method that's better than what you have done.
- 16:41 GP: Thank you. That's what I-
- 16:44 RTH: And, and, and an armchair introspection isn't, isn't better, from my point of view.
- 16:51 GP: No. Or, y'know, reliance on ancient Indian texts that claim that kinda thing.
- 16:59 RTH: That's not, that's not [inaudible]. [GP laughs] They can, they can, they can say, y'know, I, I think it's quite.... I, I think there are some adept meditators who know more about inner experience than I do, know about more their, their inner experience than I do. Because I think, I think it is, y'know, I often say, sort of glibly, "short of nirvana." I think I've used that phrase with you a few times. [GP: You have.] That, and, and, and I don't mean that *glibly*, I mean that with absolutely due respect for people who have achieved nirvana, which I have not. And, uh, and I think it's possible that someone who *has* might have an opinion about this, which would be worth listening to.
- 17:45 GP: Yes. But what I would add to that is that I have no reason to rule, rule out that people of nirvana, or not even necessarily Nirvana, but they are very advanced meditators. They might be able to be conscious while they sleep *the whole time*. [RTH: Right.] And then never lose consciousness. I, I mean, I, I have no reason to rule that out-
- 18:08 RTH: Me neither. Me, me neither.

- 18:09 GP: It doesn't follow from that that everybody else also is always conscious when they sleep.
- 18:22 RTH: For, for me, the ev.... to.... For you to make a claim that this evidence is worth hearing—your evidence is worth hearing—is somehow you have got to convey to the listener, reader, whatever, that I would've been happy to have had it go either way. I would've been happy to have *found* consciousness at every beep, and I would've been happy *not to have found* I was, uh, I was a bracketer. Any presupposition that I might have, I have been effective at bracketing that. Which is, which is why we have spent quite a bit of time over the last four hours (or however long we spent together) where I have been talking about, well, we gotta bracket presuppositions because I wanna get us in a position where we should, where we would be *believable* in any claim that we were gonna make.
- 19:10 GP: Yes. No, I, I agree a hundred percent. And that's definitely the spirit with which I approached this, and you might remember that the very, the several first attempts that I made of getting a, a beep while I was sleeping resulted in me saying, "oh, I was thinking about something. [RTH: Right.] I just couldn't remember what it was." So, because I was, y'know, trying to be as honest a reporter, if you will, as I could be, and so to the best of my ability, I could tell that I was thinking of something. I just couldn't tell what it was- or one time I said, y'know, something is impossible. But I don't remember what it was that was impossible. So...
- 19:46 RTH: So, so I think, I think you have something which is, which is worthy of reporting, I guess I would say. At what level? I don't really know—I haven't given that much thought, but worthy of reporting it. I'm interested in sleep. Hurlburt's got this beeper we use, I had the beeper, I wore it while I was asleep. And I found a range of experiences ranging from very clear, uh, visual imagery (which I think I don't actually have usually while I'm, while I'm awake, but I had a clear visual image, which is sort of counterintuitive to me that I had one of those), and then I had some where I thought something was going on, but I wasn't sure. And others were, I'd thought nothing was going on. And I'm pretty sure [GP: Yeah.] And that on a case-study basis seems like a, that's a, would be a believable report to me.
- 20:34 GP: Yes. Thank you.
- 20:39 RTH: And then, y'know, I, I think that, uh, and panpsychists are, a lot of people can argue against it in whatever way they wanna argue against it. So I...
- 20:50 GP: [laughs] Do y'know of any, any journals that publish things like this? Like they would, they would be interested in publishing something along these lines?
- 21:03 RTH: That is so hard for my work in general.
- 21:06 GP: Yeah. Okay, okay.
- 21:08 RTH: Because I, I can, I can, I can have what I think I, I can... Well, for one unpleasant story, I, the, the most frequent group, the, the group of the, the biggest group with whom I

have sampled are bulimic women, uh, 20ish, kinda bulimic women, which is *lot* from the standpoint of DS. [GP: Yeah.] I have submitted my results of what I have found about bulimic women to *all* of the bulimia journals and, uh, and have been turned down at every place. [GP: Wow.] And the reason for that, I *think*, is that what I have said about it doesn't go along with the usual theory of bulimia, and so therefore *it can't possibly* be true. [GP: Wow.] But the usual theory of bulimia comes from retrospective reports and the kinds of things that, uh, I don't, I don't trust.

22:01 GP: Yeah.

22:03 RTH: So I've, I, I don't know the answer to your question.

22:07 GP: Okay. Fair enough.

22:13 RTH: So shall we look at beeps of the kind that we've just been talking about? Or shall we go to beeps of the awake kind?

22:24 GP: Um, well, we only have 35 minutes left, so, um, whatever you prefer is fine with me. I do have more recent beeps, including one that was from last night. So it's, um, it is a-

22:46 RTH: Well, maybe that would be a transition. I, I'd say let's go to the more recent beeps, starting with the one that was from [GP: Yeah] last night, which would be the transition from what we've just been talking about.

SAMPLE 4.1 DISCUSSION STARTS HERE

22:55 GP: Yes. Okay. So here are my notes from last night. Um, and to be exact, it reports two different experiences. One was from the beep and one was from my phone that... I forgot to put my phone on *do not disturb*. So it has, it makes a sound when it's thinks it's time for me to go to sleep. (It's some kinda automatic iPhone function that I wish I could turn it off, and probably there's a way to do it.) But anyway, um, so I went to sleep last night around 11:15, and then probably 15 minutes later, um, I was woken up twice, once by the phone bedtime signal (which I had left on by accident), and once by the beeper beeping. Uh, in both cases I had unsigned or unsymbolized thoughts about yesterday's trial. Uh, but I couldn't remember their specific contents. So the- those match all those, I mean, they're very similar to the other reports that I previously gave about this sort of, y'know, beep experience while I'm asleep, where I was thinking of something in my sleep. I was asleep, I *was* thinking about something, but by the time I was awake, I couldn't remember the content of the thought.

24:23 RTH: So the, the thought content was about the Diddy trial? Is that the trial that we're talking about?

24:27 GP: No, no, no, no. My, I wasn't [unintelligible] [RTH: Oh! Yeah] trial yesterday.

24:31 RTH: Oh, yeah. You're [unintelligible]

- 24:32 GP: And so I was, I was kinda aroused or emotional over that. Um, it was this small dispute with the tenant who sued me for the deposit, and they lied, um, shamelessly under oath. Um, but luckily I brought a witness who contradicted them. So I, we don't have a judgment yet so I don't know how it went, but I'm hoping that the judge, y'know, realizes that if there's a witness who's willing to come to court and tell the story, they're probably telling the truth.
- 25:06 RTH: So the trial had taken place.
- 25:08 GP: Yeah-
- 25:09 RTH: You're asleep and somehow reflecting back on the trial.
- 25:12 GP: Yes.
- 25:13 RTH: And, but, but I have at the, at the moment of the beep—either at the moment of the beep or at the moment, my phone, my phone does its thing—in both cases, it seems like I was thinking about the trial, in some way, but *what* about the trial I was thinking, I, I'm not sure?
- 25:30 GP: Yes.
- 25:32 RTH: Okay. And, and as best you can say, does it seem like I was thinking *something specific* about the trial, but I can't remember it? [GP: Yes.] Or does it seem like, well, I was in the, I was in the, about-the-trial mode, but maybe not anything specific?
- 25:52 GP: I would say there was a, some kind of train of thought about the trial that got interrupted by once the beep—once the phone and then subsequently the beep. But it, but I couldn't and so I, y'know, at the time of the beep or at the sound, there was something fairly specific, y'know, occurring in my awareness, but I couldn't tell what it was other than it was about the trial. And that's how it's *always been* when I've had these thoughts while I sleep that I can never remember the, the full content of them. I mean, at one time I remember, I remember, oh, that something was impossible. Now I could, I could say that it was about the trial, but I couldn't say more.
- 26:45 RTH: Except for the, except, except for the Dean x-ray thing, which...
- 26:50 GP: Right. But that was more like a, like a dream kinda experience, and it was, uh, yeah. And in that case, yes, so that dreams sometimes I remember, but these, but these thoughts that happen while I'm... I mean, I, I think it's possible to remember them. I just haven't remembered them yet, because it probably depends on exactly like what type of sleep it is and how like close to wakefulness my brain is while I sleep, y'know, like some sleep stages are closer to wakefulness and some are deeper, so to speak.
- 27:27 RTH: So, yeah. So I'm, I'm that- from my way of looking at it, that falls into the, I don't really understand. I don't know what, how to make, what to make of this. What I make, what I make of it is, his description is, I was thinking about something, but I can't remember what it was, and I can't really go much, much beyond that. [GP: Yes.] And,

and that, I would say, is a limitation of the method. There, there are kind of times, times when, when I can be clear about things and sometimes that I can't. And this is one of those where it *seems to me* that there was something specific, but it, and it would be more convincing that there was something specific, if I could remember what that something specific was. [GP: Yes.] But I can't remember what that specific was. So all I can say is it seems like there was something specific, but I can't remember what it was. And that's, that's sort of the end of the story to me.

28:28 GP: Yes.

28:30 RTH: Which is, uh, that, that's not a *critical* end of the story. That's, uh, just the *end* of the story.

28:35 GP: Yes.

28:39 RTH: Anything more to be said about that? [GP: No.] You got questions, Lauren? [LG shakes head no] Number 2.

SAMPLE 4.2 DISCUSSION STARTS HERE

28:46 GP: Okay. So that was this morning. I marked 6:36 AM. I was aware of my singing made of specific, oh, made of specific made-up words. So I was singing nonsense, nonsense words that I was making up as I was singing (which is something I do). Um, so I could tell which words they were, but I, now, I didn't, I didn't even try to write them down. They weren't really memorable. If you, if that makes sense. Y'know, it's like I was making them up as I was singing. Um, but I was aware of them as I was singing them. And then there was also pressure on my fist against a sweatshirt on the floor, because I was partially holding myself up that way. I was sitting, I was sitting, but I had like my, I was bent over and I had my fist against the, against the floor, but on the floor there was a sweatshirt. So I was really pressing against the sweatshirt on the floor, and I could feel that pressure, um, at that moment. So there were two main things happening that, that I was aware of: the singing and the, and the pressure of my fist against the, I guess, the sweatshirt on the floor.

30:14 RTH: And is one of those more, more prominent than the other? Or do they seem equal?

30:19 GP: Um, I'd say about equal, but if I had to pick one, the singing might have been a little bit more prevalent.

30:29 RTH: And, and when I say I'm aware of myself as singing, does that mean that I'm sort of, if there was a parallel universe without the beep, I would still be somehow apprehending myself as singing? Or is it that when the beep occurs and I look back at it and say, well, I was singing?

30:49 GP: Yeah. No, I think I was, I was apprehending myself as singing, which as I've tried to describe it before, involves both a sense of singing from the inside, but also hearing my voice, y'know, because I would sing out loud so I could *hear* myself sing.

31:15 RTH: And, and are both of those experienced? Because it would certainly be possible for, I, I'm just hearing it, I'm actually obviously physically doing it, but my experience is of *hearing* it. Or I could say my experience is of the doing it, the singing of it, and I'm obviously- those vibrations are falling on my ears, but I don't necessarily experience it.

31:35 GP: Yes. Um, so to the best of my ability to analyze something like that, I don't think they are separable. And I think that's why, or one reason that our voices sound so different to us when we hear ourselves be recorded and played back. Because in that case, we only hear ourselves, y'know, singing or, or speaking without the internal correlate of that.

31:35 Russ comments: RE "I don't think they are separable"

My potential-presupposition detectors jangle here, because this locution might be understood as saying *I have a theory that holds that aloud speaking is always both bodily felt and auditorially heard*. I would have much preferred it if Gualtierio had said something like "I knew you were going to ask that, and *in this case* I couldn't separate them," thereby suggesting that he was bracketing his own presuppositions. (I don't really care what he *says*, but I do want him to cultivate a skepticism about the way the experiential world words—that is the heart of the bracketing effort.)

RE "And I think that's why, or one reason that our voices sound so different ..."

RTH's potential-presupposition detectors jangle here, too, and he honors that in the upcoming turn.

32:12 RTH: Well, that's the kind of explanation that I would prefer that we bracket away and stick with the, stick with the experience. So I'm singing made-up words.

32:21 GP: Yes.

32:23 RTH: And, and, and are the, do these, do these, does it seem to me that I'm singing made-up words? Or does it seem to me that I'm singing something with meaning, but the meaning isn't actually there?

32:36 GP: No, there's no meaning. There's no meaning. It's, it's, y'know, pseudo words that don't mean anything.

32:43 RTH: And, and is it, is it, and I don't know whether this is a fair or possible question to ask or answer, does it seem more like I'm singing words, or does it seem like I'm singing music? Which is somehow...

32:55 GP: That's a good question. I'm singing words, but they're not real words of any language. They're like pseudo-Italian words that I make up as I sing.

33:05 RTH: So they're closer to Italian than they are to English.

33:07 GP: Yes.

33:08 RTH: But they're not, but they're not Italian.

- 33:11 GP: They're definitely, y'know, pseudo-Italian words as opposed to English words or non language. They are, they are sequences of sounds that could exist in Italian, let's put it that way. But, but they're not words of Italian or any language.
- 33:30 RTH: Okay. And, and so do I hear this? I wanna ask this in a slightly different way than I asked it before. Do I hear this as a sequence of words, or do I hear this as a musicality thing? And the distinction I wanna make here is like, if I hear a guitar playing, I could say, well, I hear the plucking of the, the pick against this string and then the pick against this string, and then the pick against this string, or whatever. I could hear it, I could hear that. Or I could hear this guitar player is playing *Stairway to Heaven* and I'm hearing *Stairway to Heaven*. So in the second of those, it's more like a musical experience, and the first is more like a guitar-performance experience.
- 34:15 GP: Yeah.
- 34:16 RTH: And so the question is, does this seem more like a, a word-production experience, a musical word production, or more like a music experience that is carried by the word production? [GP: Yeah.] Or I, or I can't say?
- 34:32 GP: Well, if I understand the question, I would say the first. So it's a, it's, it's an, it's music, but it's in words. And the words are definitely experienced as words and not just as, y'know, musical notes or melody or something like that.
- 34:50 RTH: So this, this is more about words that happen to be musical, than it is music that happens to be words.
- 35:00 GP: Um, I don't know if I would go that far. [RTH: Okay.] Um-
- 35:04 RTH: Not trying to put words in your mouth.
- 35:06 GP: Yeah, I would, I would say it's about a made-up lyric that's musical. So it involves non-words that I'm singing, y'know, in some kind of made-up melody. I think I actually, I'm not a hundred percent sure that the melody was made-up. Maybe the melody was exist- y'know, preexisting. Um, I don't remember that.
- 35:37 RTH: So is that, is that to say that the words are more important than the melody? The word, the words have some kind of a melody, but it's not the melody that's important. I don't even remember what it was, but the words, the words were more prominent. I'm not-
- 35:53 GP: I don't know.
- 35:54 RTH: I'm just trying to get to the limits. I'm not trying to say it should be one way or the other, just trying to-
- 35:57 GP: No, that's right. I don't know. I'm not sure. I don't know. I, I would not be confident to [RTH: Okay.] pick one of those.

- 36:04 RTH: All right. Then I think I, I, I've reached the end of my questioning about that portion. And then there's the feeling of pressure. Fist against [GP: Mm-hmm] sweatshirt.
- 36:17 GP: Yes.
- 36:18 RTH: And what do I experience about that?
- 36:21 GP: Well, so I experienced the softness of the... I experienced, first of all, the pressure, because I'm putting weight there to kind of partially support myself. And, and so there's, there's a sta- stability of the floor or the sweatshirt against the floor, y'know, supporting me. And so I feel pressure against my fist, but I can also feel the softness of the sweatshirt in between, y'know, it's not pressure against like the hard surface of the floor directly, it's against the soft surface of the sweatshirt.
- 37:03 RTH: So I'm gathering that the, the act is, the purpose of this act is to balance myself on the floor, something like that. [GP: Yeah.] To maintain my posture on the floor. [GP: Yeah. Yeah.] But I'm also gathering, and this is a question, that this is more about *how it feels* than *what I'm doing*. My experience is of the pressure/softness rather than the holding-myself-up-ness. Is that right?
- 37:29 GP: Yeah. I, I think there's probably some of that holding-myself-up-ness in there as well. But yeah, I would say the dominant aspect of that is the pressure.
- 37:43 RTH: Okay. And I don't, I don't, I don't wanna say it has to be absolutely all other than what, what I'm looking for is the dominant portion. So the, [GP: Yeah.] the dominant is sensory [GP: Yeah.] rather than instrumental, I guess is the way we could generalize this. [GP: Yeah.] The instrumental thing is that I'm propping myself up because I need three points to maintain a, maintain a position or whatever, and this is one of the points or whatever. [GP: Mm-hmm] But that's not, I'm gathering at least the primary portion of. The primary portion of me, of my experience is pressure somehow softly applied or softly experienced?
- 38:22 GP: Yes.
- 38:23 RTH: Okay. And, and do I understand that the, I'm feeling this sensory aspect in the millisecond right before the beep occurs, as best I can tell? It's not like this is brought into awareness by the beep, but it's there caught in flight by the beep. Is that that true?
- 38:46 GP: Yes. I would say that. Yeah.
- 38:51 RTH: Okay. Then I think I'm good. Number 3?

SAMPLE 4.3 DISCUSSION STARTS HERE

38:59 GP: Um, this was only a few minutes late- about five minutes later. I was aware of washing my hands in the sink, both visually and proprioceptively, including the motion of the hands and water flowing on the hands to rinse them off.

39:24 Um, and I was still singing [laughs] and my singing plus some echo- although I had stopped because I had written the notes for, y'know, five minutes earlier about the previous one. But then I started singing again, I guess. So, um, so I was aware of my singing plus some *echo* of a recent thought that's unsigned, or unsymbolized probably about what I was planning to do, or maybe DES itself, but I can't recall the exact content. And what I call an *echo* is some residual awareness of having had the thought, but not like that was the focus of my attention at that moment or my, of my awareness at that moment.

40:14 RTH: And is, is there an order of prominence of those, of these things?

40:19 GP: Um, the echo is definitely the *least* prominent. [RTH: Mm-hmm.] The, and then it's probably, yeah, primary, the primary focus was the washing of my hands and the singing was secondary. Like, something like, I don't know, 60/40, something like that.

40:46 RTH: So about the washing.

40:48 GP: Or 60/30 and then-

40:49 RTH: 60/30, 60/30/10?

40:51 GP: 10 of the, of the other thing. Yeah.

40:55 RTH: So the, about the washing:

40:58 GP: Mm-hmm.

41:00 RTH: I see it....

41:01 GP: Yeah.

41:02 RTH: ...and I feel it in mo- in hand motion, is that right?

41:07 GP: Yeah. And I also feel the water on my hands flowing all around my hands.

41:13 RTH: So is it, is it hand motion or hand wa-, wa-, watering a hand being watered?

41:19 GP: It's both. Yeah. Because, y'know, I, I literally had the water the, y'know, tap open and the water's flowing, and my hands are under the water, but they're also, y'know, making the motion of washing hands.

41:33 RTH: So I'm, I'm accepting that, that is what's happening in, in the physical world, what I call the universe in, in the, it is the state of the universe that I'm washing my hands, moving my hands back and forth. But that doesn't necessarily mean I experienced that. Or maybe it does, or maybe it doesn't. So I'm not trying to rule it out. I just don't

want us to say, well, just because I'm moving my hands, that *must mean* I'm experiencing it. I don't think that's true.

41:56 GP: True. I mean, I agree.

41:59 RTH: So, but you are still saying, but I do in this case feel my hands motion.

42:03 GP: Yes.

42:04 RTH: And so there are three sensory aspects of this experience. This is a question (like, all, all my statements are always questions), but [GP: Yeah] there are three sensory aspects of the hand motion: I see the water running on my hands; I *feel* the water running on my hands; and I *feel* my hands to be in motion.

42:25 GP: Yes. And I would add as a minor, um, additional detail is that I'm seeing the water running around, over and around my *moving* hands. So I'm also seeing that the hands are moving as well as the water coming, flowing on the hands, and the surrounding, y'know, I mean, I was sort of aware of the surrounding, I, I can see the tap that's, y'know, part of, at least part of the sink around the hands. It's not just the hands as if there's no-

43:03 RTH: So is it fair to say that with the, the visual portion of this is I'm seeing the water splashing on my hands or bouncing on my hands or something? It's not like I see the water separately and see the hands separately, but what I see is the water on the hands.

43:16 GP: Yes. And the hands are moving. And, and then there's the background of the [RTH: Okay.] at least part of the sink around that.

43:24 RTH: The, and, and the fact of the universe is that *I am moving* my hands. But so far we haven't said it. That's experienced. What's experienced is the sensation of hands moving and seeing them.

43:43 GP: Um, that is a good point. I, I would say that I would say part of- uh oh, sorry. Um, that part of what's in my awareness is the intentionality of the act. That it's, it's an intentional act of moving my hands because I'm washing them. It's not, it's not just like, somehow my hands are moving and I may or may not have anything to do with it. I am, I am moving my own hands, I'm washing my own hands. And that's in the experience that the awareness that I am the one. Maybe not like prominently, but at least there is some kind of more or less implicit awareness of that. By implicit, I don't mean unconscious. I mean, y'know, it's not verbalized, it's not the focus, y'know, the primary focus, but it's, I, y'know, I am aware that I'm the one moving the hands.

44:58 RTH: So the, the tricky thing about the whole deal is basically to bracket all the, the theoretical things about it. So I'm accepting the fact that you are the one moving your hands. [GP: Yes.] And the, and what you see is the result of your hand motion and the water motion and whatever. So there's no, no question about that. But the question is whether your *experience* is... well, to what degree your experience is of the *doing of*

the motion or of the *result of* the motion. And, and I don't think it has to be in a hundred percent, zero percent, and I don't really care one way or the other. I just don't want us to say, well, I, I was experiencing myself washing the hands because you can experience yourself washing the hands without seeing it or feeling it or, or whatever. You can exp- it is possible to experience the intention without the result.

45:52 GP: Yes. And vice versa.

45:54 RTH: And, *and* vice versa.

45:55 GP: Yeah. And I mean, there, I know there are even, uh, neurological deficits when people deny that their own hand is their hand, for example, or if it moved, if it moves that they moved it, they go, "I didn't move it, it just moved on its own."

46:12 RTH: So what I'm gathering is that it's not the case that you feel your hands to be moving as if they were somebody else's hands. We're not talking about [GP: No] rubber hand illusion or whatever.

46:26 GP: Mm-mm. No, I mean-

46:27 RTH: But it, but it still, it seems like what I've heard is that it's more, more about the way it looks and feels than about the intention to wash.

46:36 GP: Yeah. Yes. [RTH: Okay.] Yeah. I think that's a way, that's a good way to put it. So, yeah, I mean, I'm washing my hands, but the, the primary focus of the awareness is the sensory experience of the hands moving, the water flowing on them, and *seeing* the whole thing happen rather than like, y'know, *I, I am* the one I'm doing this, or *I really mean* for this to happen. That was not really the focus.

47:08 RTH: Got it. And then I'm singing.

47:11 GP: Yeah.

47:12 RTH: And the, and and is this, well, tell me more about this experience.

47:24 GP: Well, I don't remember anything else. So I'm, I think it was like the previous one where I was making up words. Um, so I just wrote "singing" in the note. So my, my best guess is that I was implicitly relying on the previous report from five minutes earlier and thinking like, *yeah, I was like that*.

47:50 RTH: And does, does that mean that you think you're singing the same thing? I'm just singing the same song?

47:55 GP: No. Okay. Good question! You ask such, such good questions, Russ! Um, yeah. No! It was not the same words and it was not the same music, so I can tell you that much.

48:09 RTH: So the *act of* singing was, seems like probably the same kind of a deal. Whatever this is when I sing made up Italian-y words to myself, [GP: Yes] I'm doing that. And I was

doing that and it seems like it's the same thing I was doing before, but it's not the same words and it's not the same song.

48:23 GP: No. [RTH: Okay.] But don't ask me what words they were, because they're not even real words, so it's hard to remember things like that.

48:31 RTH: Okay, fair enough. And then there's the echo.

48:40 GP: Yeah.

48:41 RTH: Which is a minorly, minor thing. It's a 10%-y kind of a thing. So we don't wanna make too much of a deal about it. But I'm, what I understand about that is that I am somehow recalling myself as having thought about this trial. Was it about the trial?

49:00 GP: No. This case, luckily it was not about the trial, so it's the next day. So my brain has kinda settled down a bit. [laughs] Um, it was either about what I was planning to do or about DES, which is coming up that day, y'know, like the meeting with you and having, y'know, doing the beeps.

49:23 RTH: Yeah, you did say that. And I just, I forgot it. Sorry about that.

49:25 GP: And those two things are compatible because DES is also what I was planning to do, but I'm not, but it could, it could have been that there was also other things that I was planning to do that I was thinking about. And I'm not a hundred percent sure if that's, if that's what I was, y'know, that, that, if that's what was echoing in my awareness at that moment.

49:46 RTH: Okay. And, and does it seem like I am recall- I wanna get the verb tense correct. Does it seem like I am somehow recalling *having thought* that? Or does it seem like I am *thinking about* it in a very minor way and in some earlier time I might have thought about it more explicitly?

50:08 GP: Um-

50:11 RTH: So that question is similar.

50:12 GP: I would not really quite describe it either of those ways. [RTH: Okay.] Um, what I mean by echo [laughs] is that there seems to be at least some of the, sometimes there seems to be a kind of memory.

50:12 Russ comments: RE "sometimes there seems..."
This jangles RTH's theory-detection antennae, which leads him to interrupt...

50:30 RTH: So let me, let me interrupt this. [GP: Okay.] So, so *don't try* to describe it *in general*. Try to describe it *about this particular beep*. We'll get to the *in general* later.

50:38 GP: Okay. Um-

50:40 RTH: [prompts] So “What I meant by “echo” *on this particular beep* was...”

50:45 GP: ...was that there was some residual awareness that I *had thought about* what I was planning to do, possibly DES. But I, it wasn’t *active* in my mind at that moment anymore. It was not a thought that was occurring at that moment? It was just the residual awareness that I *had, had* that thought maybe a little bit earlier.

51:17 RTH: Hmm. Okay. So I’m not currently thinking it [GP: Right] but I am aware, but I am aware of having thought it.

51:30 GP: Yes. And I’ve had that experience before with DES. I’ve, I’ve had, I’ve, I’ve described things like that before. So-

51:38 RTH: Yes you have.

51:39 GP: I feel like this is a pattern.

51:45 RTH: I will, I will say as an, as, as, as an aside that in my- cuz we have my bulimia studies that we’ve sort of been brought back up in this conversation here. [GP: Yeah.] But one of the, one of the characteristics of my, of my bulimic women is that, that, that was a fairly fre... people... Some of my bulimic women would have like ten of those things simultaneously going on. I somehow recall myself to have a thought that I have thought, but I’m not currently thinking of. [GP: Mm-hmm.] And their, their analogy was something like, it’s a fish under the rocks. The body of the fish is under the rock and the tail is out of there. So I know that, I know that I had been thinking about it, but I’m not thinking it now. [GP: Yeah!] And another person would, said it was a string. There was a string attached to my thought. And I would, it’s, so the string is in my awareness, but the thought itself is not.

52:32 GP: Yeah.

52:36 RTH: I can’t sell that, can’t sell that to the bulimia literature!

52:40 GP: [laughs] But I mean, I, yeah. Both of those, um, metaphors or images or analogies are reasonable to me.

52:49 RTH: Okay. Good.

52:51 GP: For what, for the way, y’know, it felt [RTH: Okay.] Yeah.

52:56 RTH: So anything to say more about number 3?

52:59 GP: No.

53:01 RTH: Lauren, you happy? [LG nods] Number 4?

SAMPLE 4.4 DISCUSSIONS STARTS HERE (skipped)

53:05 GP: Um, okay. So there was, this is 6:51, so this is, uh, another 10 minutes later. And there was, this is my notes: "too much happening to keep track. I was aware of intentionally putting the beeper clip in my pants while talking to Cinnamon (that's my dog), telling her she should do better (because she had asked to come inside shortly after I offered to let her in), and she refused to come in. Um, but I don't remember the words that I uttered to her. Um, as I was adjusting the beeper and clip, I accidentally turned off the beeper right when it beeped. And that startled or surprised me a little bit. So I became aware of that and tried to diagnose what was happening. And that made it even harder to remember what I was experiencing right before the beep, because I got all kinda absorbed by what the heck just happened. And then realized I think that while I was adjusting the, the beeper and trying to put the clip over my, y'know, the, the belt portion of my pants, I ac-, I ac-, it started beeping, but I accidentally turned off the beep cuz I pressed the button right as it was **starting** to beep.

54:39 RTH: So I, I would, I would...

54:40 GP: Whole train of thought.

54:41 RTH: Yeah, I, I would say let, I, I would say let's skip this beep. And the reason for that is that, that this is highlighting a, a, a problem with the beeper. It's that this, if you wiggle the, if you wiggle *side-to-side* the wheel that make, that's the volume control,

54:58 GP: Uh-huh.

54:59 RTH: The wheel thinks that you.... Well in, inside that wheel, inside the apparatus of that wheel, is a contact. [demonstrates with his hands, palms touching] And the, and when the beeper is off, that contact is open. [abruptly separates his hands] And when the beeper, when you turn the beeper on that contact closes. [abruptly brings pams together] [GP: Mm-hmm.] And the problem is that when you wiggle the beeper, you can just make that contact open for just a little bit of a time. And the *beeper thinks* I've turned myself off, and then I've turned myself back on again, and it comes on beeping. [GP: Mm-hmm.] And that, so what that means is that *you caused this beep*, not on purpose, but by adjusting, you probably brushed your hand by the, by the wheel on the beep and wiggled it a little bit to the side. And that caused the beeper to think that it had been turned off and turned back on again. And it comes on beeping.

55:48 GP: Maybe.

55:49 RTH: So I would say, let's skip that. Skip that beep.

55:52 GP: Okay. Yeah, we can skip it.

55:55 RTH: So number 5.

55:58 GP: Um-

55:58 RTH: It's a, it's a, it's a weakness of the beeper, which I didn't, which I wish I didn't have. But like, like most things, like most things, it's not perfect.

SAMPLE 4.5 DISCUSSIONS STARTS HERE

- 56:07 GP: Yes. [laughs] Um, okay. And well, we're also out of time, but I, if you want, we can try to do this quickly. It's the last one I have anyway. Um, this is another talking—moving—visual combo. I was aware of intentionally shifting weight to the left, um, my- the- my body weight while squatted to the ground, seeing what was happening, which was sort of diffused, y'know, diffused visual experience, and talking to Cinnamon in a fake disgust tone, which is, y'know, just a, like, because she had puked on the floor, y'know, after she came in, y'know, she came, she had come back in and then a little bit later after she puked
- 57:05 RTH: Mm-hmm.
- 57:05 GP: So I said I was making some, I mean, I'm not really disgusted by her puke at least compared to the average person. I mean, a little bit maybe, but not, it's not that big of a deal. But, y'know, then I kinda make a fuss [RTH: Okay.] about it. Pretend, I pretend. She's not bothered by that.
- 57:24 RTH: So of those things, some of them could be just facts of the universe, and some could be facts of experience, like, I'm shifting the weight to my left. Do I feel myself to be doing that? Or is that just something that's happening?
- 57:35 GP: No, no, no, no. I feel myself shifting, and I feel myself intentionally shifting weight to the left. So this, y'know, answers like the kind of question you asked before. So I can tell that I'm the one shifting the weight to the left, and I feel that shift.
- 57:54 RTH: So this is both an, uh, the feeling of intentionality, I guess you could say, and the feeling of the sense- the sensory aspect of the fe- of the shift.
- 58:02 GP: Yes.
- 58:03 RTH: Okay. And the while-squatted portion [GP: Mm-hmm.] do I, is that separate or is that just, that just shapes the way this feeling is?
- 58:13 GP: Yeah. It shapes the, the feeling because I am aware of my position, y'know, in, in space. [RTH: Okay.] Um, I mean, it, it wouldn't feel the same way if I was like standing up and I'm shifting weight standing up, y'know? It's, it's a different position and the, all the body parts are related to each other in different ways. So that feeling of my body shifting weight is different.
- 58:35 RTH: But I gather that it's not two separate things: I feel my body shifting *and* I feel myself squatting.
- 58:41 GP: No, right. It's the same.

58:42 RTH: This is, this is one kinesthetic understanding of my body or whatever it may be. [GP: Yes.] Kinesthetic isn't quite the right word.

58:49 GP: Yes, yes.

58:51 RTH: And then I'm *seeing*, he said, and does that, does that mean in my experience or is that my eyes are open and things are passing by and...

59:04 GP: It, no, I'm experiencing, I'm visually experiencing my surrounding, but not focusing on anything in particular. So it's sort of a diffused aware, a diffused visual awareness of my surrounding, including maybe parts of my body.

59:04 Russ comments: GP's visually-aware-but-of-nothing-in-particular expression is (I think) the kind of thing that many DES participants say when they are *not* experiencing anything visual but they have the (common) presupposition that *if my eyes are open, and especially if I am moving in the environment, I must be visually experiencing the external world*. However, I also accept that being-visually-aware-but-of-nothing-in-particular is sometimes (rarely, in my memory of my participants) a faithful characterization of their experience.

RTH is not an actuary (which means that he should *not* merely accept the higher probability understanding—that GP's statement reflects a presupposition). But he is also not callow (which means he should not naïvely accept that GP's statement is faithful to his experience). Most of all, RTH is not a mind reader (which means he is not in a position to divine whether GP's statement reflects presupposition or faithful description). What to do?

The DES way out that dilemma (and that dilemma is absolutely at the heart of DES and of any method that seeks to explore inner experience) is to accept that both Gualtieri and Russ are human actors, and are therefore (at least potentially) ignorant and/or deluded. The DES object is to establish methodological practices that may diminish or restrain both of their ignorances/delusions; important among those practices are the iterative method and the bracketing of presuppositions.

I have written a lot about my belief that presuppositions are delusions, for example, most of Chapter 21 of my 2011 book. Here is a bit from that chapter:

Q: You said that presuppositions are delusions. Do you really mean such a strong word?

A: Yes. We have discussed in this book about 110 constraints to which one must genuinely submit if one is faithfully to apprehend pristine experience. Most of those constraints have directly or indirectly to do with the bracketing of presuppositions. In an important sense, this entire book is about the bracketing of presuppositions.

Presuppositions are distractions, distortions, blind spots, hypersensitivities, insensitivities that impede the faithful apprehension of pristine experience. And Yes, I think presuppositions are mini- or maxi-delusions, insidious, recalcitrant foes that operate in everyone's (and that includes my and probably your, dear reader) own personal blind spots (Hurlburt & Schwitzgebel, 2011c).

A presupposition is a delusion, not merely an ignorance. Ignorance is simply lacking knowledge; delusion is believing that it is not necessary to know. Ignorance is lacking skill; delusion is believing that one's current skill is good enough. Ignorance is a vacuum whose natural tendency is to be filled up by new content; delusion is hyperbaric pressure whose natural tendency is to resist any new content. Ignorance is created by the universe—we are born ignorant. Delusion is self-created—it arises from some prior (but inadequate) skill acquisition. Ignorance is relatively easily recognized; delusion is stubbornly invisible. Ignorance is easily remedied—practice and training easily align with the forces pressing inward. Delusion is hard and perhaps impossible to remedy—practice and training are actively opposed by the hyperbaric pressure forcing outward.

Delusion makes it seem like you already know what you don't actually know; makes it seem like you don't *need* to know what you actually need; makes it seem like you are more skillful than you are; makes the important seem trivial; makes the trivial seem important. Delusion always seems reasonable, seems intelligent, seems necessary, seems Right with a capital R, seems Good with a capital G, seems True, seems Virtuous.

Delusion always operates behind the scenes and is thus impervious to logic, to argument, to persuasion. It might therefore seem impossible to eliminate a delusion, and in fact many delusions are never eliminated. However, I think it may be within the human condition to eliminate delusions entirely, although that is exceedingly rare (that's what I take true enlightenment to be, about which I have no personal experience). More within our everyday reach is to eliminate some delusions and reduce the effect of others, a process that I generally call bracketing presuppositions (Hurlburt & Schwitzgebel, 2011c; Hurlburt & Raymond, 2011).

Q: You have no right to expose someone else's delusions. You have delusions too!

A: I agree. I consider myself an expert in delusion largely because of substantial personal experience. Like most jokes, that statement has a serious side: I *do not* wish to convey that you're delusional and I'm not. Instead, I wish to convey that you're delusional and so am I. The question is not *whether* you are or I am delusional; I accept that we are *all* (perhaps excepting those who have reached nirvana) delusional. What I would like us to consider is whether we can deal with our delusions in the apprehension of pristine experience, and if so, how. I re-emphasize that I am *not* free of delusion. I *have*, for many years, devoted considerable attention and effort to eliminating the delusions (that is, to bracketing the presuppositions) that stand in the way of apprehending pristine experience. I think I have learned something about that, which I am trying to transmit in this book. But I should not be taken to be the Authority; I am a fellow traveler, perhaps many years ahead of some travelers, perhaps lifetimes behind others. (Hurlburt, 2011, pp. 418-420)

Hurlburt, R. T. (2011). *Investigating pristine inner experience: Moments of truth*. Cambridge, UK: Cambridge University Press.

In the present context, I believe that I show Gualtierio the utmost respect by noticing the possibility that his talk might reflect a presupposition/delusion, that is, by

accepting Gualtiero's (and Russ's) humanness. I'm *not* trying to convince Gualtiero that I am right. I am (and have been, I believe) trying to convey to Gualtiero what it would take for *him* to demonstrate *to me* that his descriptions are faithful to his experience.

(I fully accept that Gualtiero is under no obligation to try (or to want to try) to demonstrate anything to Russ. That would be a personal commitment between Gualtiero and Russ, and Gualtiero may well have better things to do with his time and energy.) I am trying to convey that I am genuinely interested in Gualtiero's actual experience (including in the limitations of our ability to apprehend and describe that experience) and that for a description of experience to penetrate *to me*, it will have to honor the possibility of delusion on the part of both the describer and me.

59:23 RTH: So this is a directly apprehended visual experience. [GP: Yes.] But not specified into what the center of this experience is.

59:36 GP: Mm-hmm. Yes.

59:38 RTH: But it's also not just that my eyes are open and things are falling on my retina. This is, I experienced myself as seeing, [GP: Mm-hmm] experientially seeing my body in the surrounding room.

59:38 Russ comments: There are lots of ways to work at the bracketing of presuppositions (see the comment at 59:04). Here (at 59:23 and 59:38), for whatever reason, RTH has taken a mild form of bracketing practice—by simply suggesting that it is possible “that my eyes are open and things are falling on my retina” but are not experienced. One of the desirable characteristics of the iterative method is that we can and will encounter and attempt to bracket presuppositions in repeated ways (including in the comments in this transcript), each potentially adapted and informed by the unique specifics of the experience being described.

59:50 GP: Yes.

59:54 RTH: Okay. *And* I'm talking to Cinnamon in fake disgust. [GP: Mm-hmm] Is that in my experience? Or is that just coming outta me and I, and I'm reporting it?

1:00:04 GP: It's in my experience.

1:00:06 RTH: And is, is what's in my experience, the puke, or Cinnamon, or the fake disgust or the talking?

1:00:12 GP: Yeah, the talking and the fake disgust tone and the words that I was using, but I couldn't remember what they were.

1:00:21 RTH: So this is more about Gualtiero's talking than it is about Cinnamon's puking?

1:00:30 GP: Yes. Yes. [RTH: Okay.] Yeah, because the, the, the tal- the puking is an excuse. It's like, I don't really, I'm not really that bothered by the puking. I mean, it happens dog

sometimes puke, they eat grass or something, and then they puke. And then I clean it up.

1:00:45 RTH: But I'm no- I'm noticing my response to it more than I'm noticing the puke itself. And maybe entirely I'm noticing my response to it rather than puke.

1:00:52 GP: Yeah. I mean-

1:00:55 RTH: Obviously I noticed the puke.

1:00:57 GP: Yeah. I can't remember. Yeah, I could- I cannot tell you that I remember whether there was any awareness of the puke in- at that moment, but if I had to guess, I would say No. None. It wasn't even, it wasn't even in my awareness at all, the puke itself. It was just a- y'know, because it's sort of like a ritualistic it, and it is, it is not too far different from the singing made-up words, y'know? It's like me just letting some things flow out of me kind of a thing, y'know? It's, it's, it's inspired by, by, by the context, but it, it's not... See, that, *that* stuff is *not* very intentional. I'm not, y'know, *intentionally* saying something or singing something, it just kinda flows out.

1:01:51 RTH: Okay. So I am, I am noticing myself as speaking faux disgust or fake disgust or something. [GP: Mm-hmm, mm-hmm.] And that is both auditory and product, productive.

1:02:09 GP: Yes. Motor, yes. Yes.

1:02:14 RTH: Mh-hmm. And is there any, is there any difference between, in, in **that** experience, in that way of characterizing the experience, between the singing and the, and the speaking with fake disgust? They're obviously different words, different whatever, but the, the experiences of I'm, I'm creating and I'm hearing myself create, and in one case it's singing fau- mock Italian, and the other case it's singing mock or speaking mock disgust or whatever.

1:02:42 GP: [laughs] Yes, yes. So-

1:02:43 RTH: But it's the same, seems like the same experiential mechanism, I guess you could say?

1:02:47 GP: Yes. Yes. So it's, uh, y'know, I, I am, I'm, I'm vaguely aware that I'm the one doing these things, but it's not a heavily intentional action that requires, y'know, concentration and selection of the, y'know, right words or the right notes or anything like that. It's sort of flowing freely out of me. [RTH: Mm-hmm.] I mean, in that respect, it's, it's similar to spontaneous imagery or spontaneous thoughts that just occur. It's, it doesn't require a lot of effort or, y'know, focused intentionality, y'know, like intentionality in the sense of intention, y'know, I'm intending to do this. It's, it's spontaneous.

1:03:43 RTH: Okay. And I think I'm good. [GP: Yeah.] And shall we do this again? I'm, I'm voting in favor, but..

1:03:54 GP: Yeah. Um, that sounds good to me.

[They compare calendars, which is not transcribed]

1:04:04 RTH: Yeah. And, and I think, I think the transcripts, the transcript exercises have been interesting and, uh, transcript interchanges have been interesting. The whole thing. I think the whole thing is interesting and valuable.

1:04:17 GP: Yes.

1:04:18 RTH: Let's do it.

1:04:19 GP: I, I agree. I feel the same way. Thank you, Russ.

1:04:21 RTH: Thanks a lot.

1:04:22 GP: Thank you, Lauren.