

TRANSCRIPT WITH COMMENTARY
Do I Really Have Internal Monologue?
Lena Interview 3:
DES Sampling Day 2

Below in black is a word-for-word transcript of the February 27 interview with Lena that is available on YouTube at youtu.be/4wqESOS1uO0. In green are comments about and explanations of the Descriptive Experience Sampling process. If you have corrections, suggestions, or questions, please post them as YouTube comments.

RTH = Russ Hurlburt
AK = Alek Krumm
Lena = Lena

00:00 RTH: So this is going to be sampling day number two. Looks to me like this is recording. This is recording. That's recording. We've got everything going here. Any questions, comments?

00:14 Lena: Um, not today.

00:18 AK: And these beeps are from yesterday? [Lena: Yes. Yep.].

SAMPLE 2.1 DISCUSSION STARTS HERE

00:23 RTH: beep number one?

00:27 Lena: Beep number one. So I got down to the second just before the beep. [RTH: Okay.] And I was obviously I was in the middle of a sentence. And where the second before the beep beeped, I said the word "March."

00:47 RTH: And what was the whole sentence? Well, well I guess I'm, well let's hear what the whole sentence is first.

00:51 Lena: So I was, the sentence is "Okay, March 10th works."

00:58 RTH: And are you saying this out loud or in your head or...?

01:00 Lena: Out loud.

01:03 RTH: Okay. And is it your experience that you're saying the whole sentence, "Okay. March 10th works"? Or are you saying the word "March"? The question is, what's in your experience about this?

01:15 Lena: So if I can understand your question, I was saying the whole sentence out loud to another individual as I was scheduling something. And the beep went off just seconds

before or just seconds after, um, I said the word "March." [RTH: Okay.] So I recorded that seconds before I was right on the word "March." [RTH: Okay.] Okay.

01:15 Comment: The distinction that RTH is making is about where experience naturally breaks. Is the unit the word ("March") or the chunk ("Okay. March 10th works")? Lena doesn't really understand this distinction (as is usual on the second sampling day), so RTH drops the subject—it is likely that they will return to clarify later.

01:44 RTH: And in your experience is what? So I understand that the, that the external world, including you, is saying, uh, "Okay uh March 10th works," and the beep comes at "March." And is anything in your experience at that time? And if so, what?

02:02 Lena: Um, the experience was I was speaking to a woman trying to schedule an appointment. And maybe on top of that I was feeling maybe just a little bit, um, overwhelmed, maybe annoyed a little, because it was hard to find a day. Um, it was hard to figure out what worked. So [RTH: Okay.] that adds to it.

02:02 Comment: Note that Lena describes herself as being overwhelmed/annoyed. Later (2:50) she will say that she was relieved. That will be the result of attempting to clarify the moment of the beep.

02:26 RTH: Well, so our object is to figure out or to try to discover what's in your direct experience. And so I'm understanding that the situation was annoying or overwhelming or something like that. That doesn't mean that it's in your experience. I can be annoyed and overwhelmed as a sort of an ongoing thing, but at this particular moment I don't experience it. Or I could be annoyed and overwhelmed and experiencing it at this time.

02:26 Comment: We begin the process of noticing that emotional process can take place both in or out of direct experience. That is, it is possible to be in an emotional state (adrenal glands emitting, muscles tensing, etc., for example) but not to directly experience (feel) the emotion. We expect that Lena will require a few instances before this distinction seems natural (an instance of the process that DES calls "iterative")

02:50 Lena: In that moment of the beep when I, when I said the word "March," I was not annoyed, I believe I was more relieved in that moment of "March" happened, because we found the day!

02:50 Comment: Now Lena describes herself as being relieved, rather than annoyed (as at 2:02). Which was actually experienced at the moment of the beep? Note that we do *not* try to interpret, speculate, or guess which emotion was actually present. Instead, we happily accept that we don't know—Lena was not sufficiently focused on the time of the beep (as is typical early in sampling). If feelings are an important aspect of Lena's experience, we will have ample opportunities to sort them out on subsequent sampling days (another instance of the DES iterative process).

- 03:04 RTH: Okay. And, and is the feeling of being relieved present to you at the moment of the beep? Or is that it's a fact of the universe that I'm now, *I found it!* But I could also be feeling relief?
- 03:19 Lena: Um, it was present to me at, when the beep went off. And I realized that right seconds before the beep, I was on the word "March." And in thinking about my experience in that precise moment, there was a sense of relief of finding the day that we wanted to schedule. But the general experience was, which is much more time outside of the beep, was annoyance [inaudible]
- 03:50 RTH: Okay. So let me see whether I've got this. So using our timeline here, we're looking for a date, can't find it, can't find it, and I'm getting more and more annoyed and overwhelmed or whatever. [Lena: Um hm.] And finally, somewhere right before the beep, I begin to say, "Okay, March 10th works." And that as, as I'm saying that, I start to feel relief and say the sentence out loud. [Lena: Yes.] And the beep catches me on the word "March" of that sentence. But I don't experience myself as just saying the word "March." I experienced myself as saying, "Okay, March 10th works," [Lena: Yes.] and the beep happens up at March. [Lena: Yes.] So it's possible to say a sentence like, "Okay, March wor works," "March 10th works," and, and feel like I'm the driver of that sentence that I'm involved in saying it. Or it could be that the words are just coming out and I'm not even paying attention to those at all. I really, until the relief, for example. So my question is, are you experiencing the saying of this sentence in some way?
- 03:50 *Comment: Most people believe that everyone experiences themselves as being the creator or the driver of their speaking. But actually, sometimes (that is, for some people some of the time) words simply happen, rolling out seemingly on their own.*
- 04:54 Lena: Not directly, not, not experiencing it directly. I think directly what I'm experiencing is feelings. And then I'm making some sort of response to those feelings but in a socially acceptable way. Like, I wouldn't ever be showing annoyance to somebody who's just trying to help figure it out with me, you know? So I guess if that answers your question?
- 05:21 RTH: So we're not saying, "Man, I've really been annoyed here, but now I'm feeling a little bit of relief." [Lena: Yeah.] We're not saying that out loud. [Lena: No, no. Yeah.] What we're saying out loud is [Lena: (brightly) "Okay! We're gonna (inaudible)"] "Okay. [inaudible]," but my experience is mostly of relief? Is that right?
- 05:36 Lena: Relief in, in that moment, yeah. In that beep.
- 05:40 RTH: So the, so, so at the end, at the moment of the beep we're looking for is like this, right one millisecond just before the beep occurs [gestures to timeline]. [Lena: Um hm.] It sounds like the primary piece of my experience, the primary thing before the footlights in my consciousness is something like relief. Is that right? [Lena: Um hm.] And the words are happening, [Lena: Um hm.] but I'm not even paying attention to them. Is that, is that correct? [Lena: Yeah.] I'm, I'm creating them, obviously. Nobody else is saying this. I'm, I'm saying it, but I'm not even really experiencing myself as saying that. Is that right?

06:13 Lena: For that particular beep, that particular moment...

06:15 RTH: That's the only one we're talking about.

06:16 Lena: Right. That was, that was the case. Yeah. [RTH: Okay.] Yeah. That the words came out as something like a template that's inside me that you kind of naturally go to when you're doing those types of things with other people. Um, I didn't consciously, I wasn't conscious of exactly what I was saying. [Alek: Um hm.] It was just kind of a, um, what you say in that moment when you're trying to figure out that kind of task.

06:16 Comment: Here Lena is describing that her words were “words rolling out.” We should be skeptical of her description: maybe it is a high-fidelity description, but maybe she is trying to please us as the result of our 3:50 discussion. Note that we use the term “skeptical” with its classical definition of “suspended judgment,” *not* its more modern connotation of “disbelieving.” This is the second sampling day, and we do not expect Lena to be adept at making such distinctions yet.

06:43 RTH: Okay. And, and so is it, is it fair to say, then, that at the moment of this beep, I'm feeling relief. And everything else is sort of context or things that are going on in the universe, including inside me (the words are in my mouth; these words are coming out) but, but my experience is, that is caught in, [gestures to timeline] that, the, before-the-footlights-of-consciousness-experience that is caught in flight by the beep is relief. Is that right? [Lena: Um hm.] Is that right? And, and how, how does relief present itself to you? What does relief feel like in this particular moment? And I don't really care about relief in general. I mean this particular relief that is the result of all of these things that have been going, going on. [gestures to timeline] What...

06:43 Comment: Two main aspects of the DES skill are “cleaving to experience” and “cleaving to the moment.” To *cleave* is “to adhere firmly and closely or loyally and unwaveringly” (Webster). DES wants to discuss directly apprehended experience and nothing else (cleaving to experience), and DES wants to discuss only what was apprehended at the moment of the beep and at no other time (cleaving to the moment). This discussion is part of the cleaving-to-experience iterative training: we want Lena to discriminate between what is actually experienced (relief) and what is ongoing as a fact of the universe but not experienced (the words) or understood to be a general characteristic (how Lena understands her relief in general).

07:28 Lena: Um, for that specific moment, it was a relief of, um, that I felt that I now had a solid day to go to the doctor [RTH: Okay.] to do my annual thing, like annual visit.

07:48 RTH: Okay. And so is the doctor annual visit present to you at this particular moment?

07:54 Lena: Yeah.

07:56 RTH: In what way?

07:56 Lena: Um, because it's always, it's, I take my personal health very seriously and I always like to keep up with my, my self in that way. So in the time that I felt relief in making that appointment, there was relief in knowing that I'm doing my healthful duty to stay on top of my health.

08:15 RTH: So I'm understanding about health and, and it's a good idea and all that stuff. I'm in agreement, I'm agreeing with that. And the question is, in what way, if at all, is that present to you [snaps fingers] at this, at this particular moment? [gestures to timeline] So it could be, for example, that out here somewhere. I was, I feel relief. Well, I realize that I can make the doctor's appointment that I need to make and then relief comes. But I've forgotten the relief, and the relief is still there right here. [gestures to timeline] [Lena: Yeah.] But I'm no longer thinking about the doctor's office. Or maybe I'm thinking about the doctor's office primarily. That's what relief is. [Lena: Right.] Now I can imagine myself going to the doctor's office or whatever. Um, I don't have a favorite experience here. The object is to figure out what is happening right then at that moment.

08:15 *Comment: Now we have some cleaving-to-the-moment practice: We want to discuss only what was happening one millisecond before the beep began, not a few seconds or minutes before or after.*

09:02 Lena: Right. Um, well in the moment of deciding on the day, and in that moment of relief, in that relief is that, is the feeling of, okay, um, I've got it covered now. I'm taking care of my health.

09:15 RTH: So that's part of the relief.

09:17 Lena: That's part of the relief. Yeah.

09:19 AK: And that, and is, is that just a like a synonym for relief? Like it's [Lena: I asked for that day off.] relief because I'm taking care of...

09:23 Lena: Yeah. In that, for that particular beep I would say yes, the relief is equal to the, the knowing that I'm doing something good for my health, like getting, keeping up on my health.

09:38 AK: And I guess the difference I'm getting at is, is relief sounds sort of like a feeling [Lena: Um hm.] like, like an emotional thing or like... And I don't, I don't want to assume that it is because I think people could say I'm feeling relieved and really they mean, I'm saying to myself, "Oh, what a relief." And I would say that's a different thing that I'm feeling. [Lena: Um hm.] But I guess I like I hear you saying it's because I made this annual appointment, it's for my health, all that. And, and I'm still trying to understand if that piece of it is present to you? Like you somehow are aware of how all of this means I've made my annual appointment and I'm taking care of my health? Or I just feel relief. And now when you guys are asking me about, I can tell you like, well, it's because I value my health and I, I made this annual appointment. It was hard to make. Does that make sense?

- 09:38 Comment: Here we distinguish between a feeling (relief as an emotion) and a more cognitive, analytical experience (analyzing my health). We don't expect Lena to be able to make distinction today; this is part of the iterative training for future days.
- 10:23 Lena: Um, hm. I would say that, um, as far as [inaudible] as I can take it, um, in that particular moment with the beep, and I made sure to circle the "March" part to know that. [Alek: Um hm.] And in confirming March 10th, when I said "March," I knew that I felt relief. And the relief was yes, a feeling of, uh, like a, just a feeling of, um, maybe the sensation more of uh, but subtle, not like some physical thing that overtakes me. Like maybe more of an emotional relief. I wouldn't say physical. I would say it was an emotional relief that I made the decision and got the appointment.
- 11:14 RTH: Sure. I don't feel this in my body. For example, my shoulders don't relax or I take a deep breath or something like that? My shoulders may be relaxing and my breath may be deepening or whatever. But that's not what I feel. Is that, is that right?
- 11:14 Comment: Here and for the next bit we distinguish between a directly apprehended experience (feeling) and some presumed-but-not-experienced processes (bodily actions). This is part of the cleaving-to-experience practice.
- 11:25 Lena: I mean, maybe to some extent there is a physical release in the relief because my emotions and my physical body are united in some way. So in feeling the emotional relief I in some way probably yes did respond physically. But that I noticed, no. Because directly after the phone call and after I wrote this, I went right into something else. [Alek: Um hm.] So I didn't really take the time to analyze, um, how deep the relief felt, how deep the relief went for me.
- 12:00 RTH: So we have no doubt that relief has some physical kind' concomitance that has to do with heart rate and blood pressure [Lena: Yeah.] and all that other stuff. But that does not mean that any of that stuff or all of that stuff is present in an experience at the moment. [Lena: Um hm.] The, the body is doing lots of stuff in parallel, lots of other stuff. And we're typically only paying attention to some small piece of it. [Lena: Um hm.] So when I was asking about the heart rate or, or shoulders, or breathing, or whatever I was asking about, I didn't mean to say, "Well, we should go and consult that and see whether we can measure that stuff." What I, what I wanted to know was whether in your direct experience you felt your shoulders dropping or your breath deepening, or whatever.
- 12:00 Comment: Note this is similar to the happening-of-speaking versus directly-experienced-speaking distinction (see 3:50). Many people assume that, because emotions are associated with particular physiological responses, that those physiological responses *must* be directly experienced when the emotion is present. This is often not the case.
- 12:54 Lena: Well, specifically if I can take my mind back to the beep? You want to, you're asking that question: If I could take myself there and recall that?

- 12:54 *Comment: Note that Lena is taking on the role of the co-investigator, clarifying what precisely we are trying to do. That's good! She's mistaken about what we want (see 13:04, 13:54, and 15:07), but this exchange shows how the iterative skill-building process works.*
- 13:04 RTH: All of these interviews, particularly the first several days, interviews are training in what is experience and what is not experience. And so the kind, the kinds of questions, most of the questions that I've been asking, I would say, are more about, "How do we go about trying to figure out what's in Lena's experience? There, they sound like I'm asking about what your experience was at the moment of this particular beep, which I am indeed interested in and asking about. But mostly I would say I'm using this as the opportunity to, to choreograph or figure out how we can get better at it so that the next time we're actually, we're actually better at it. So we have made, uh, we, we we're still in the process of refining the moment of the beep. So we started out by talking about how I was overwhelmed and annoyed and whatever.
- 13:54 But it turns out that was actually before the beep and what was at the beep was relief. And so we're, we're focusing the microscope in on the moment. And that takes us, that takes practice. [Lena: Um hm.] And so what we're doing that... So, I'm, I, I don't want to sound critical in the slightest here. This is what we have to do. And if you're going to get good at a skill, we have to, y'know, swing and miss sometimes and swing and hit sometimes. And know the difference. That's what we're doing here. So we're narrowing in on what the moment of the beep is, and we're also narrowing in on what is experience. And so we're deciding here, well there's some things that are directly before the footlights of my consciousness, and there's other stuff that's going on in me, [Lena: Right.] no doubt. But we don't experience that. And I don't want us to speculate about what's going on in us because then that would get us into the realm of my theory about the way my body works. Well, my heart rate must've been going up, and my adrenal glands must've been doing that, and whatever. [Lena: Um hm.] But if that's not experienced, that's not what we're talking about. And, which isn't, which is not to deny that those things are happening. It's just not part of what's in your experience. [Lena: Hmm.]
- 15:07 AK: So I think about your question of, so are you, you're, you asked something like: "So you're asking me to kind of try to remember the beep and see if I can remember if there was a sensation." I think we acknowledged that there is some amount of recollection going on here. People do have to refer back to the past a little bit. And we don't want you to go back there and reconstruct in a way that might dig up stuff that wasn't really there. [Lena: Um hm.] Which is why we do this so often, so that next time, hopefully if you, if you can (and if you can't, that's fine too) but you might notice it the first time around. It might be in your notes. It might just be much more obvious like, yes or no: there was a physical sensation. [Lena: Um hm.] But we don't want you to go back and look for one? Does that...?
- 15:47 Lena: Okay. Yeah. Got it.
- 15:50 AK: And we don't particularly care about shoulders or deep breaths or whatever. Those are just kind of examples of, if it's in your body, I guess those are ways people could

experience it. If you've got something like that or unlike that or whatever, we want to know what it is, and saying, I don't know where. I don't remember [Lena: Hmm.] is just as good an answer as any.

16:10 Lena: Okay. Well I in, in reference to that, um, in terms of saying "March," um, there was some relief. And um, exactly how that relief presented to me physically, emotionally, I guess I didn't focus enough on what those physical or emotional feelings, um, were at the time. I mean, I could draw in on the moment, but I don't want to do what you said either and, um, you know, dig up things that maybe weren't exactly part of the experience. Um, but to some degree I can say that in the relief, the relief was in, was due to knowing that I'm taking care of my health. [Alek: Um hm.] And that in some ways was a feeling, um, possibly physically physical, but for sure I know it's more emotional.

17:09 RTH: And then, and then, the other, many, that we, so we're, we're trying to do refine in many different directions at the same time. So we understand that the relief is about my health. [Lena: Yes.] But that does not necessarily mean that my health is in my experience at the moment of the beep. It could be that I've started some relief process that was a result of my health, and now the relief is still going on, but the health is no longer in my experience. I'm not trying to say that's the way it is. [Lena: Right.] What I'm trying to get us to recognize is that what's in the experience, we have to look at pretty carefully and not try to guess, or infer, or theorize, or whatever about, about things. And our task here is to get us to experience. [Lena: Yes.].

17:58 So I think we should go on to beep number two. [Alek: Yup.] And, [to Lena] and I would say you're doing a great job. [Alek: Yeah.] And the fact that you, that you didn't narrow yourself down to the moment of the beep, I'm not at all critical of that. Nobody does. That's, that's why we have to do this kind, kind of thing, y'know, it's the same reason why the good golfer can't hit a 300 yard drive the first time out. [Lena: Um hm.] You know, he's gotta practice at it [inaudible]. [Lena: Perfect.] We're doing it.

18:24 AK: Struggle is good as far as we're concerned.

18:26 Lena: Okay. Good to know.

18:24 **Comment:** Notice that RTH and AK spent the previous 5 minutes (beginning at 13:04) encouraging and supporting Lena while also remaining skeptical of these early-sampling-day distinctions. This kind of time and care is essential to bringing Lena into the co-investigator fold and is a unique asset of DES when compared to non-iterative methods.

18:28 AK: Beep number two.

SAMPLE 2.2 DISCUSSION STARTS HERE

18:30 Lena: Okay. Um, so um, I was reading out loud when the beep two happened. And I landed on the word "that."

18:47 AK: And what if anything is in your experience at this moment?

- 18:51 Lena: Um, I was creating a APA template for myself for when I write papers, I have the template. And I was um, reading it instructions and I landed on the word "that." And um. Right just before the beep, the word "that" was where I landed. And, In the word "that" I would say I, my general feeling was focused.
- 19:27 AK: Um hmm. So you are reading aloud. [Lena: Um hm.] Okay. And so I understand that reading is in fact going on, ongoing, [Lena: Um hm.] like you're making noise and whatever. Is that in your experience?
- 19:47 Lena: Yes. I was, as in, I'm reading out loud and I am bringing it back into myself and experiencing myself reading aloud.
- 19:55 AK: And how exactly do you experience yourself reading?
- 20:00 Lena: [laughs] I kind of just imagine that I'm teaching it and I'm saying it out loud. I kind of, I don't know if this is useful, but I will read it like in an accent. Or I'll just say it very confidently. And then that's like how it records itself and I hear myself and I'll digest it that way. In when I'm trying to learn something or read something. So I am experiencing myself reading it. [Alek: Um hm.] Yes.
- 20:27 AK: And at this particular moment, are you more into the saying of it? Or more into hearing yourself? Or both? Or something else?
- 20:35 Lena: Yeah, it's both. It's like a little acting, but also learning at the same time. Like I'm putting on this.... I guess the accent and to me is uh, or the confident sound in like I talk as if I'm teaching it makes it come off to me like I already know it. And in already knowing it, I feel that I can better learn it as I'm reading it.
- 20:58 AK: Okay. And at this particular moment, are you reading in a teachery confident voice? [Lena: Yes.] And that is, I'm understanding, part of your direct experience. [Lena: Yes.] So it's not just a fact of the world that if I walked by, I'd hear Lena's pretty confident teachery sounding voice. You're somehow into the ...
- 21:19 Lena: Ask that again. If you walked by...
- 21:21 AK: Well, I'm not particularly interested in whether [Lena: Okay.] like somebody walks by. I, what I want to understand is if you experience yourself in the making of it, teachery confident sounding. [Lena: Um hm.] Or does it just kind of happen to be coming out in that voice? And after [Lena: I experience it.] the fact you can say, okay, I experience the speaking in that way, [Lena: Yeah.] in that particular way.
- 21:43 Lena: Yes. And also at the same time as I'm experiencing myself do it, I'm experiencing myself learning from myself in that same way. So I guess I am teaching myself and learning from myself by taking on and reading out loud in that teachery vibe.
- 22:02 AK: So I'm accepting that that might be a great way to learn. Like, and I'm um, I'm fine with this theory. But I want to know if that all is in... Like I can see how that might allow you

to learn better. [Lena: Um hm.] And I want to know if the learning part is directly present to you. Like I, I am learning or experienced myself as learning. [Lena: Yes, I do.] And that is somehow at this moment, [gestures to timeline] I somehow...

- 22:29 Lena: Yes. I'm focused. And in that focus is this direct experience of me learning to myself while reading out loud.
- 22:40 AK: And so I get the reading out loud portion. And what is the learning ex., How does that present itself to you?
- 22:47 RTH: So can I ask a sort of a more basic question about that, though? So do you experience yourself as having sort of two centers of awareness here? One is as the speaker and one is as the learner? Or does this seem like, well, I'm engaged in an exercise that I understand myself to do. I, I'm I talking to Lena in a teachery kind of way. And when I do that, I expect myself to be learning.
- 23:12 Lena: I experienced myself I guess in those [with surprise] two different ways. But [RTH: Simultaneously?] Simultaneously, yeah. [RTH: Equally? Or one more than the other?] I would say equally. Yeah. 'Cause I can't, I, as I'm reading it out loud, I am taking it back in at the same time and digesting it. And um, that's how I, it's like two parts but they're happening on together. If that makes sense.
- 23:37 RTH: So the distinction that I want to, I want to be making is whether I experience myself as two focuses—two foci, I guess—or whether that's a sort of a theoretical or metaphorical way of describing what the process is—that I've got sort of two, two ways of doing it, in which case there would be sort of one experiential focus [Lena: Um hm.] that metaphorically could be split into two? Or, does it seem like I'm sort of two Lenas at the time. I'm the Lena who's doing the talking and the Lena who's doing the listening.
- 24:08 Lena: I feel the two Lena part. I feel that I'm doing the talking and uh doing the learning and those are two separate happenings, but they're simultaneous. [RTH: Okay.]
- 24:21 AK: And that all sounded a little meta to me. Like I'm noticing myself being the teacher and noticing myself being the learner. Is that right? Or it's just, um, I am the teacher. I am the learner.
- 24:32 Lena: Yeah. I, uh, I would say that there is like a third, not a third Lena, I would say, but there is an awareness of the fact that I am doing this.
- 24:42 AK: So I'm not only doing it, I notice myself [Lena: Yeah.] to be doing it.
- 24:44 Lena: That I know that I am choosing to read out loud like a teacher would to a class teaching this material, and I'm also learning from this at the same time. And I'm aware that I am doing these two things together at the same time. [Alek: Okay.]
- 24:58 RTH: And you said that that wasn't like a third Lena, but was it sort of, does it seem like there's three Lenas?

- 25:06 Lena: Hmm. [laughs] Um, I wouldn't say that it's like a third Lena. But it is some observer in me, you know, that is analyzing (not analyzing, you shouldn't say that) but is aware of whatever it is I'm choosing to do or whatever it is I'm choosing to be aware of. When I utilize that, that observer for whatever particular moments I need it for, then it will make it obvious that especially in that moment when I am reading and learning, um, and doing that process that I do, I realize, Oh wow, I'm, I'm doing these two things, I'm aware of these two things that I'm doing simultaneously. So there is a level of awareness that is watching these two things happen here.
- 25:58 AK: Okay. So I'm both being the teachery you reading aloud thing and I'm learning from that. And I notice myself to be doing, doing both. [Lena: (inaudible) Yes.] And the learning part? Is that like I hear myself and I'm comprehending what I'm reading? Or is that something beyond that? Or something different?
- 26:18 Lena: There's definitely a level of like a comprehension that takes place. And when, when I learned and I comprehend that's like a more visual, I guess, experience, depending on what I'm learning.
- 26:31 RTH: So we're, we're not interested in your process in general, we're interested.... Whether this is similar to or different from what you usually do is sort of irrelevant to us. We're, we're interested in this particular one.
- 26:43 Lena: Um, ask me the question one more time.
- 26:45 AK: Um, I want to understand how the learning is present to you. What do you experience of the learning aspect?
- 26:51 Lena: Okay. I experience like a deep comprehension. I experience, um, focus, like a deep focus. Um, I am not aware of my outside world. [Alek: Um hm.] Um, I am completely, um, just only focused on what I'm doing.
- 27:17 AK: And that focus is somehow part of my experience? It's not just that I am in fact focused? I'm like, I'm really visually focused? Or I'm...I don't, I don't know. I want to understand what you mean by focus.
- 27:30 Lena: Focus in that, um, I have, like, the focus is centered on what it is I'm trying to comprehend. And I become hyper-focused on it in a sense that the experience becomes like the outside world. I'm not experiencing the outside world anymore. I'm just experiencing this learning world that I'm in.
- 28:00 AK: So this is, this seems to me, it sounds like it's much deeper than just hearing the words. Like, I am engaged with this reading. I.
- 28:08 Lena: Yeah. That's a good word.
- 28:10 AK: Focused on it, you're, you're saying like deep comprehension. [Lena: Yeah.]

28:15 AK: And by deep comprehension...

28:18 Lena: Like, well maybe you can even say meditate. Like it's like a meditation, but when I'm not sitting like this [gestures the lotus position], but I'm like out loud, and, you know, speaking out loud [Alek: Um hm.] to myself. And it's uh, I'm, yeah, I guess in a way I'm meditating in that moment. That's the level of focus that I go into when I need to learn something.

28:42 RTH: So let me recap [Lena: Okay.] what I understand that we're talking about. At the moment of this beep I am saying aloud the, I'm reading aloud the instructions and I'm at the word "that." But I'm not just saying the word "that." I'm reading the instructions and the, and the word "that" is where I'm at. [Lena: Yeah.] And, and I'm reading that aloud in a what we're calling a teachery voice or a I-understand-this-and-now-I'm-explaining-it-to-you kind of voice. [Lena: Mm hm.] But I don't imagine a teacher or see a teacher or whatever. [Lena: Mm hm.] I'm just adopting a teachery flavor [Lena: Yes.] flavor of my [Lena: material] speaking. [Lena: (inaudible) Yeah.] And at the same time, and in a seemingly separate consciousness of some sort, I am experiencing myself as mastering or engaged with this material. [Lena: Mm hm.] And that's not that I'm hearing the teachery voice, which it may be in part. And it's not that I'm all that this part of me is also reading the material, which I may in part be doing. But somehow I experience myself as engaged with the material. [Lena: Um hm.].

30:01 And then there's a third part of me which is recognizing that there's these other two parts of me that are, that are going on at the same time. [Lena: Yes.] And these are--and this is the part that I want to make sure that I'm understanding--the, that what we're trying to describe here is three experiential focuses, [Lena: Mm hm.] and not just one metaphorical way of describing things. Like it could be that we would say, well, I'm trying to learn this stuff and there's part of me that wants to say that I teach it in another part of me, but I'm not really experiencing that. [Lena: Mm hm.] What I understand this to be saying is that I do experience two or three separate simultaneous related but distinct experiential centers.

30:01 Comment: So, at the moment of the beep, did Lena really have two (or maybe three) pretty separate experiential foci? We do not try to answer that question, at least not yet. That is, we will remain skeptical (in the classical definition of "suspended judgment") about this. If Lena does actually have instances of this multiple-foci experience, we will likely see them on subsequent sampling days, and we can sort through the details then. If subsequent sampling does not produce multiple-foci experiences, then we will presume that this day-2 interview may have been This is part of the DES faith in the iterative process.

30:51 Lena: Mm hm. Yes. I would say yes before.

30:59 RTH: Then I'm good. [Alek: Number three.] Then number three. [Lena: Beep four?] Three.

30:59 Lena: Oh three.

31:00 RTH: we could count that, I guess, as two, three and four. [all laugh]

SAMPLE 2.3 DISCUSSION STARTS HERE

31:05 Lena: Okay. Beep three. Where was I at? [looks at notebook] Um, um, so kind of the same as beep two. I was also, I was reading. Um, except I wasn't, I wasn't reading out loud. I was reading to myself. And I landed on the word "and" just seconds before the beep.

31:05 Comment: When Lena says “just seconds before the beep,” we know that we have more work to do in cleaving to the moment. We can now be pretty sure that Lena is not adequately cleaving to the moment of the beep and not adequately cleaving to experience. That was doubtless the case at the moment of the beep itself, which means that Lena did not adequately attend to her experience when it occurred. Some investigators believe it is possible to overcome that, and employ some method to interpret experience, recreate experience, and so on. DES believes that is impossible. We accept that we will not be able to get a high-fidelity view of Lena’s experience at this beep (or the others this day). We will ask about beep 3, but not because we are aiming for fidelity about the experience at beep 3. We will ask because the conversation may be useful in an iterative sense: we may get practice that will prove useful on subsequent sampling days.

31:34 RTH: And is that part of a sentence? [Lena: Yeah.] And, and what's the sentence?

31:36 Lena: Um, well what I wrote is "results and discussion."

31:48 RTH: So let's have a meta conversation about, about moments here, I guess, because I think maybe we have oversold the, the narrowness of the, of the moment. So we are not interested in a very short period of time. It may have sounded like we're really interested in a very short period of time, but that's not really true. And I'm not saying that you misunderstood us. I, we probably conveyed it wrong. But this is part of what we have to figure out. [Lena: Um hm.] What we're interested in is the precision of the time. So when we, [gestures to the timeline] when we say we're interested, we want to make sure that we're talking about this time and not this time, and not this time, or whatever. We want to make sure we're talking about this. But we don't mean a really short instant. This is... The time could be relatively long. So if your experience is of saying "results and discussion" as a sort of a unit of my experience, then that's what we want to know about.

31:48 Comment: This is a very typical DES iterative result. It is *not* a *problem* with the method; it is a *strength* of the method. Everything in DES is an approximation. When an approximation is made, we *don't* assume that everyone understands what we're saying; we need to continue to check and monitor and then to make corrections when necessary. Here, Lena has come to understand that DES is interested in very short pieces (consciousness scientists call them “thin slices”) of experience. Many critics of DES hold the same view, but it is not true. DES is concerned with precise times—we are interested in the moment of the beep and

no other time. But *as long as the experience is ongoing at the precise moment of the beep*, the experience itself can be quite long.

32:45 RTH: And, and the.... We're happy to say. And the beep came at the "and" of "results and discussion." [Lena: Um hm.] So our distinction here--and it's been in the previous ones as well--is w... We don't want to imply that your experience is of the word "results" and then, separately, of the word "and," and then another experience of the word "discussion." [Lena: Okay.] If that's the way your experience is (and some people are like that, they experience it one sort of unit at a time, one word at a time) that would be, we would be happy with that. But if your experience is of "results and discussion" and the beep happens at "and," then we would say your experiences of saying to myself "results and discussion."

33:28 Lena: I definitely experience "results and discussion" as one thing. [RTH: Okay.] I don't...

33:34 AK: And the beep just happens to be at the word "and."

33:38 Lena: [Inaudible] And I think maybe last um, uh, session, I did interpret that there, that there that you desired a more specific focus on seconds before the beep. [Alek: Yeah.] Um, so that's kind of like how I handled this next session or [inaudible]

33:57 RTH: And, and we're, and that's great. [Alek: Um hm.] So, so here again, I want to make 100% sure I'm not being critical. [Lena: Yes.] This is what happens. You were here, we wanted to, we want to be temporarily specific and almost everybody interprets that as being short moments. [Lena: Okay.] We're not into short moments. We're into your, your experiential units. [Lena: Okay.] And sometimes experiential units are actually quite long for some people like minutes long or something like that. I was doing the same thing for a minute and the beep happened in there. That's sort of unusual. Most experiential moments are a half a second or a second or something like that. But, but we don't prefer, we are not looking for really thin slices of experience. What we're looking for is experience that happens at very discrete times. [gestures to the timeline]. [To Alek] That fair? [Alek: (inaudible) Yeah.] [Lena: Okay.] So, at the moment of the beep I'm saying to myself, "results and discussion." [Lena: Yes.] And the beep happens at "and."

33:57 Comment: Here RTH summarizes that whereas DES desires timing to be precise, that does not imply that moments of experience are short (see the comment after 31:48).
Note further that RTH is quite confrontational—he straightforwardly tells Lena that she is mistaken in her understanding of DES—but at the same time he is fully supportive of her—that is, he demonstrates her value as a coinvestigator.

35:03 Lena: Um hm. The beep happens, um, at "discussion," and "and" came right before the beep. [RTH: Okay.].

35:11 AK: And I don't know that you've said yet that you're saying it to yourself? I just know that you're reading it. [Lena: Yes.] Is that right?

- 35:16 Lena: Yes. I wrote, I was, I'm reading, comprehending, but internally this time not out loud. And I, it's a quiz that I'm taking. So it's like a short online quiz that I was taking. And I was reading it silently to myself.
- 35:32 RTH: And, and Alek is right. So far you haven't said that you're saying it to yourself. Reading it to yourself and saying it to yourself are two very different things. And so what is the experience of reading to yourself?
- 35:45 Lena: What is the difference between reading and saying? I made it, I, I interpret it as, as I'm reading it, I'm saying it to myself.
- 35:45 *Comment: Notice Lena's commitment to getting the phenomenon right. She apparently feels comfortable—and finds it worthwhile—to ask us questions to help clarify this distinction. We happily welcome such questionings.*
- 35:53 RTH: And some people do, and I'm not trying to discourage that, that interpretation. But some people can, some people read without speaking it to themselves, and some, and just get the meaning. And some people create pictures of results and discussion and don't say the words.
- 35:53 *Comment: Note that this is an example of a level-playing-field inquiry. RTH is not trying to coerce Lena into a particular point of view. He lays out alternatives, opens Lena to possibilities. Note also the iterative, forward-looking intention of this interchange: RTH does not expect Lena to be able to make this distinction about the current beep (she wasn't prepared at the moment of the beep to make such a distinction). But on subsequent sampling days, Lena may be more ready to examine herself on this score.*
- 36:11 Lena: Oh I, yeah, I'm more, I can't just look at a word and then see the meaning and go on. Like I look at the word and I have a whole visual experience.
- 36:25 RTH: So at the moment of this beep, [Lena: yeah.] do you have a visual experience?
- 36:29 Lena: Yeah, 'cause it's asking me to, the question in the quiz was to find a specific thing in the question. (I didn't really write the whole question down.) But um, as I'm trying to find and search for the answer, I am going through my visual Rolodex of what I remember from when I was studying and how I processed that. So it, I see it as a visual, almost like a snapshot picture of what I was looking at that when I was studying that I refer to in the moment that I need to recall it. So in, in reading this question out loud, I am thinking visually in terms of trying to find the answer to what it is that I'm trying to answer.
- 37:16 RTH: Okay. So, so I'm reading, I'm reading this question and at one time I heard you say you're reading it out loud. And at another time, I heard you reading it without saying it out loud.
- 37:24 Lena: In my head out loud. Sorry. [RTH: Okay.] It's all in my head. This is all happening inside.

- 37:36 RTH: Okay. And, so are there two aspects of your experience going on at one time here? One is that, I'm reading the question out loud, and the other is I'm seeing the ...
- 37:46 Lena: Um hm. Yeah, it's like this, as I'm reading the question, there is another aspect of my mind (or whatever you want to call it) that is flipping through whatever records and files in there that I need to pull out to relay that to what it is I'm trying to answer.
- 38:05 RTH: Okay. And, and here again we want, I want to make sure that I understand what you mean. [Lena: Okay.] So do you mean metaphorically I'm going through Rolodex and lookin' for something? Or do you mean I actually see this and then this and then this and then this.
- 38:21 Lena: So I don't really see a Rolodex and um, it's more like, uh, images that I've saved in when I was looking at like originally studying it. It's like a snapshot picture of what I was reading that somehow I store in my mind. And I recall it based on what I remember visually looking at before. And then I visually somehow take a snapshot picture of that and then recall that, y'know (inaudible).
- 38:55 RTH: Okay. And so at the moment of the beep, is there a visual experience?
- 39:05 Lena: It's hard to say for certain right at the moment of the beep itself. But I can say that in the general question, as I'm reading the question and I proceed to answer the question, there is that. So at the moment of the beep, um, I couldn't say exactly if I was having a visual experience, but I know in reading the whole sentence, if I look at the whole sentence, I yes, for sure, I was having a visual experience of going back in my mind and trying to recall whatever it was that I snapshot in my studying so that I could relate it to the quiz I was taking.
- 39:45 RTH: Okay. So, so this, this is what makes this work interesting, [Lena: Okay.] and that is that I'm trying to understand what you're, what you're describing here. And there's still some ambiguities from my point of view [Lena: Okay.] and, and, and I'm trying to iron those things out to make sure. So I could understand what you're saying as being, "well, I had a clear image and it might've been here and it might've been here and I'm not too too sure." Or "I could have had a series of images, and there was a clear image and another clear image and another clear image, and one of those things was really right here, but I just can't remember which one because I didn't realize you guys were going to be asking about that. Or it could be that I'm trying to see an image but not really getting there. Or maybe the visual thing is sort of metaphorical entirely, and I experienced myself as in the manner of looking, but not really seeing anything. All... I don't, I don't want to prefer any one of those. I want to, and, and, and I'm, I'm not even a hundred percent sure that, you know what you mean by this, because I think people have theories about it and then their theories cloud what their actual experience was. And so this is not a criticism of Lena either. [Lena: Um hm.] This is the way people are. And we are trying to clear these things up so that Lena can say what's actually on in her experience and we can understand what she's saying, what she says. And takes us work, it takes, it takes effort and attention and, and skill and...

39:45 Comment: Note the time and importance we give here and in the upcoming exchanges to the value of Lena as coinvestigator, to the iterative, gradual acquisition of skill, to the genuine interchange, to the honest recognition of limitations. Nothing is hidden from Lena.

41:32 Lena: Um hm. Yes. I would say [RTH: And time.] yes. I would say, um, it's hard for me to exactly describe the process in my mind, umm in terms of this particular beep, um, and in general...

41:48 RTH: And that, and that, and that's great! As far as we're concerned. We, we would far prefer you to say, "well, you know, I can't do it very well," than to, than to pretend like you can do it. Because then, then we would never know where we are. And, and I would like to say, maybe we're going to get better at it. And maybe we're not. It's possible that your experience is of the kind that is not describable or apprehendable or or whatever, in which case we'll work at it, and when we're done working at it or some number of days of working at it, we're going to say, [snaps fingers] "well, that was fun, but we never did make progress." [Lena: Um hm.] Or it could be that, that if, that we'll get better at it. That, either, either way is okay with us. That's the, I would guess, the honesty of this procedure. That we're, we're not presuming that we can do it. We're, we're trying to do it. We have structured a situation in which we have found in the past helps us to do it with some people. Does that mean they don't work for, for the three of us? [shrugs]

42:51 Lena: Got it.

42:56 RTH: And I think that we're getting a glimpse of why we have to do this more than more than one time, which we have to learn to, what experience is, and what the moment of the beep is, and what the difference between metaphor and apprehension is, and all that stuff takes....

43:17 Lena: Yeah. I think I, I need to better understand what exactly, um, you mean when you say breaking apart your experience, and apprehending the experience, and leaving out the metaphor, and leaving out this and that because I, I don't know that my experience in myself knows to do that. Maybe I am metaphorical in everything I do, [Alek: Um hm.] you know, and maybe that, um, that is part of me. [Alek: Um hm.] That's part of my experience.

43:52 RTH: And, and we would like to honor that, [Lena: Yeah.] if that's, if that's, if that's the case. So I don't, I, the art of this exchange is for me to tell you what I understand. [Lena: Yes.] Um, and I am not trying to get you to tell me what I want to hear. [Lena: Yes.] I want you to stand your ground if that's what's necessary and say, "Russ! You're asking the wrong question! You make it seem like you can separate metaphor from apprehension and that's not possible for me!" That, if that's the way it is, you're going to have to teach me how to ask the questions or how or how to give up.

44:27 Lena: [inaudible] Or if there is a way, you're going to have to show me, like a technique that I can say, "Oh, this is how I apply metaphors to my everyday life or my everyday experiences." And I can say, "Oh, that's the metaphor that I'm adding onto the

experience." If I can just figure out how to separate it, maybe then I could do this better. But it's, um, maybe I just, I maybe I'm just a very metaphoric person.

44:50 RTH: And that may very well be true. And in which case we're going to learn something interesting about a metaphorical person. [Alek: Um hm.] And,

44:58 AK: And I would say we, I mean that's what we're doing. That is the struggle, right? I mean, you said a Rolodex, right? Which maybe you meant an actual Rolodex. And maybe you meant metaphorically, it's like a searching process. And I think we've raised our sensitivity of that and what does that mean for Lena? And maybe next time we have a better idea. Maybe next time it's like, "Oh shit, it was a real Rolodex." [Lena laughs] Or "Nope, I just mean I'm searching." Or whatever. But we've, we're developing some language for that.

45:25 Lena: Yeah. Yes. And I, and I too will be more mindful when I say a word and try to let you know that I'm not always literally saying "Rolodex." Or I'll try to be more literal in what I'm experiencing. If that makes sense.

45:42 RTH: And that's good. And I would also say I think you don't particularly have to explicitly try. [Alek: Yeah.] [Lena: Yeah.] I think it will sort of, it... Either it will naturally occur because we're talking to each other and trying to understand [Lena: Right.] each other and, and that skill will sort of generally occur. [Lena: Okay.] And it, it, it's sort of like the, you know the golfer analogy I suppose. I don't know much about golf either, but the teacher can say, well you got to keep your arm straight [demonstrates] and, and you for a while will keep your arm straight. But as long as you're trying to keep your arm straight and you're not going to be a very good golfer. And sooner or later you'll learn to keep your arm straight, and then, [Lena: inaudible] And, and so, so I'm not trying to tell you "don't try!" 'Cause I don't think that's possible. I'm, I'm trying to say, "I think it will naturally occur [Lena: Um hm.] that we will get better at this in some way. And, and the this of that statement, I don't actually know what that is. It might be finding out about your experience. It might be finding out why this method doesn't particularly work well for Lena. It might be how Alek knows more about it than I do. Or whatever. That's, all of that stuff is fair game, I think, when, in our, in our trying to understand what we're, what we're saying without just sweeping under the rug if we don't understand what we're talking about.

47:06 Lena: Okay. I would say yes to that.

47:10 RTH: So I'm thinking we should go into number four, should we, y' think? Or what time? What time is it?

47:17 AK: We've been going for about 50 minutes.

47:19 RTH: Five oh minutes? [Alek: Five oh.] Maybe we, maybe we should think this is enough, then.

47:24 AK: Okay. Can I ask about the reading before we leave this one? [Lena: Yeah. Sure.] I don't know that we ever established. Is there a voice involved in that? [Lena: Um hm.] Like an inner [Lena: Internal reading? Yes. Yeah.] So I am innerly saying to myself the words as I read them. [Lena: Yes.] [RTH: "Results and discussion."] Oh right. "Results and discussion." And in your voice?

47:24 Comment: Note the dual purpose of this question. It appears that Alek is asking Lena about her experience at sample 2.3. But we have already established that Lena was probably not adequately skilled at cleaving to the moment of the beep at 2.3, and in cleaving to experience at 2.3; that is, we have already established that Lena cannot adequately answer these questions. So why ask them? Because it will give us some additional practice in making important distinctions (such as at 47:48 and thereafter).

47:41 Lena: In my voice. Yeah.

47:43 AK: And like you sound...?

47:44 Lena: Just like how I sound to you right now. I'm hearing that inside.

47:48 AK: And some people make a distinction between speaking and hearing. Like they might say "I'm no, I'm saying those words, I'm the producer of them? Or some people might say I'm just hearing them. They're in my voice, but my experience is of hearing? Some people say both. You might say, well gee I don't know. I'll pay attention next time.

48:06 Lena: Can you ask me that one more time?

48:08 AK: So the question I'm asking is, is your experience of speaking "results and discussion"? Or of hearing yourself say, ...

48:15 Lena: Oh, both. I'm experiencing both. Yeah. I'm experiencing myself saying it into myself and then experiencing myself listening to it. And if that, yeah [Alek: Um hm.] I'm hearing, I'm doing both at the same time. It kind of feels like, yeah. [Alek: Simultaneously?] Yeah. It's like a lot of the process is, it doesn't feel like it's one or the other in me. I think that's kinda like where I get confused with questions. 'Cause it feels like it has to be one or the other. Not that you're making me feel like it has to be, but I'm like, do I decide this or do I decide that? But I feel like a lot of my inner things or experiences I feel are happening simultaneously together or on top of each other or somehow layered together, but never consecutively one after the other. It's always very together and how I do things. So...

49:11 RTH: So about this beep. [Lena: Yes.] You were saying it's like I'm both speaking in hearing. [Lena: Yes.] And is that one simultaneous speaking and hearing? One... In the previous beep it seemed like there were sort of two separate Lenas, one who was doing the speaking [Lena: Yes.] And one who was doing the comprehending. Does this seem like...?

49:28 Lena: Yeah. The one that I was reading out loud, there was um,... The one I was reading out loud I read in the teacher voice and I am able to take in the, what I'm reading and comprehend it through, um, another version of myself. So I'm learning, learning Lena [gestures toward herself with her right hand]; she's talking-out-loud Lena [gestures toward herself with her left hand]. And then there's this part of me that's overseeing that process as well. And kind of bringing it in. But the talking-teaching-reading-out-loud Lena and the comprehending Lena, that's both happening together. So [Alek: Um hm.] like each word I'm reading out loud, I'm the very same time inside, internally, I'm comprehending it at the same time.

50:07 AK: And what about for big number three is that, is the speaking and the hearing separated in the way the teachery and learnly [inaudible] are? Or is it there's somehow more like one thing?

50:07 Comment: DES investigators sometimes find it useful to refer to previous beeps to help understand the current beep. By pitting two concrete experiences against each other, we can sometimes "clarify the edges" of experiential characteristics: What is inner speaking? Is that different from inner hearing? Is there simultaneous but separate inner speaking and hearing? And so on.

50:18 Lena: Well it wasn't as.... I was taking a test, so I didn't feel like I was caught, I was caught trying to read the sentence. So of course there's some level comprehension. But I'm reading the sentence. And as I'm reading it and hearing myself reading it inside, I'm comprehending what I'm reading. [Alek: Um hm.] And I feel that that is a one-process thing. Even though ...

50:43 AK: It was like one process with both speaking and hearing.

50:47 Lena: Yeh. Like even though there's two parts in there, sort of, like if you really break it apart, [Alek: Yeah] there's two parts. I see it... I feel it as a one-thing process. Like I'm not seeing it as separate from each other. Does that make sense? The same with like the reading out loud, my teachery voice and then and hold them,... and hearing it and digesting it, learning, comprehending. Even though I understand there's these two elements of me happening and I'm also overseeing that. I understand there's this whole process happening. It's all happening right on top of each other, if that makes sense. Does that make sense?

51:24 RTH: Yeah. And so let me say one more thing about this beep and then I think we should say this is good for today. [Alek: Yeah.] [Lena: Okay.] And, and that, that is the, the distinction between speaking and hearing your own voice. It's sometimes useful to think about a tape recorder. I can speak into a tape recorder and I can hear my voice come back out of a tape recorder. That separates those things out dramatically. But it's the same voice and the same words, and the same inflection and whatever, both going into the tape recorder and coming back out. There are some people who say when they have an inner voice, it's like I'm doing the talking into the tape recorder. And there are other people who say, it's like I'm hearing my voice coming back out of a tape recorder. And then there are other people who say that analogy doesn't make any sense to me. It's like I'm speaking and hearing at the same time and I can't really tear those things apart.

52:11 Lena: Well, I can say to me, I feel like I'm, I'm speaking it and I'm also getting it back. [RTH: Okay.] I feel that that's my experience with my inner self.

52:21 RTH: Okay. So I think we're good. [Lena: Okay!] Do you have questions about what we've done here today?

52:26 Lena: I have a better understanding. [RTH: Okay.] so [inaudible].

52:29 RTH: And I guess I would, I would like to reiterate, you're doing a great job. [Alek: Yes, you really are.] [Lena: Okay.] This is perfect as far as we're concerned. And by perfect, what we mean is it seems like you're taking it seriously [Lena: Yeah.] and you're not, you're not trying to shine us on and, y'know, get some academic credit or whatever, [Lena: No (inaudible).] and tell us, tell us something that you think we want to hear. Or, or.... It seems to me that we're engaged in trying to understand something that might be interesting. [Lena: Yeah.] That's pretty good as far as I can tell.

52:58 Lena: I learned today that I'm very metaphorical, [all laugh] so, [inaudible].

53:03 RTH: All right, so let's, let's stop these... [stops the video camera]