

## Welcome to DH10!

### Meetings Shift to Online

The following information is intended to help you make the best of your experience during our Big Group weekends and to familiarize you with certain basic practices that will be a part of this and every DH10 event, as well as the etiquette of being a participant of the group. Even though we currently don't meet in person because of the COVID -19 situation and containment protocol, we still are building a field of palpable presence and community together as we connect via zoom on the internet. Your full participation will make a big difference to All!

If you are not familiar with Zoom, please watch this video which explains how to join a Zoom meeting:

<https://www.youtube.com/watch?v=Rzk4vdTii0c>

For each meeting you will receive specific Zoom meeting links and instructions via email. If you do not receive this information by Wednesday before the meeting, please contact our administrator Gregory: [cadh10@ridhwan.org](mailto:cadh10@ridhwan.org)

### Helpful Preparation and Etiquette for our Meetings on Zoom

In the spirit of having a full and as complete a retreat as possible we are sending suggestions to help provide the right holding atmosphere. We want to be as close to an in person meeting as possible.

#### 1. Find a Quiet and Private Space

Arrange your computer such that you are able to see and hear well at the same time you are in an environment that is pleasing and relaxing. This might be difficult for some, but do the best you can to provide a place of practice.

#### 2. Entering the Sanctuary Together

Consider your computer or device as a portal to the sanctuary we will be in together. Even though we are not in person, arriving on time is still important. Remember it can take a few minutes to get Zoom up and running. It's a good idea to make sure you have the right link (which will have been emailed to you) easily available beforehand. Logging in early can help as well.

#### 3. Holding the Space in Zoom

We want to hold the space for practice together, therefore focusing on being present and attentive. As in any physical sanctuary, you will not be eating, checking email, texting or involved in other physical or mental activities. Your complete attention to yourself and the teaching is necessary to develop and preserve the group field. We recognize this will be challenging your usual habits in your own home or office.

#### 4. Being Alert to Distractions

During the teaching presentations and exercises you will get the deepest benefit if you can be alert and relaxed, listening while sensing yourself as fully as possible.

As much as possible, we want to be mindful of the temptation to step away from the zoom meeting or become visually distracting to others or go onto your email, social media etc. We prefer that you show up visually unless there is reason not to, such as an unexpected interruption or bandwidth issues.

#### 5. Confidentiality and Recordings

Please do not make any recordings of any kind during these meetings. Please observe strict confidentiality with regard to the teachings and anything shared during the exercises.

### *Meditation*

The morning meditation begins with an *Om Salutation*, which is chanted while bowing, with hands placed palm to palm in prayer position. This is not a bow to any person, but rather an expression that both honors True Nature and offers a gift of whatever you gain from the event to all sentient beings.

***Kath Meditation***: a concentration practice in which a point (*Kath*) located three fingers below the navel and two to three fingers within is sensed. This takes practice and in the beginning, it is fine to simply breathe into your belly if this *Kath* point is hard to feel. Your hands are resting in your lap, but it can be helpful to have one hand on your belly to bring more awareness into this area underneath your belly button. With eyes closed, the practice is simply to breathe, settle and abide in that location until further instructions are given.

The afternoon session may begin with a gentle movement practice, followed by a meditation on the *Kath*, which begins with chanting *Hu*, a syllable that refers to our True Nature. Visualizations accompanied by music to support the theme of the weekend may at times be given.

***Hu Chant***: The *Hu* Chant is used to begin a period of silent meditation, most often preceding the second meditation period of a teaching day. *Hu* is the sound we use to refer to our True Nature in its most mysterious, primordial condition. When we are chanting *Hu*, it is a remembering of where we are, of what we are—an invocation of our own nature. We chant it with the totality of our Being; and it can express our devotion, our reverence, our love and our dedication.

The *Hu* Chant is done from the perspective that we are individuals, but we are not separate, not disconnected. As we chant, each one of us has a voice, but all the voices comprise one voice.

The *Hu* Chant is not done in unison. Rather, you are invited to follow your own rhythm, so that a continuous sound of *Hu* is produced in the space.

You can chant at whatever pitch feels natural, changing the pitch at any time as you feel moved and chant with whatever intensity, strength, or softness feels right, letting the sound arise from wherever you are personally.

## *Spoken Exercises*

At the end of each talk, a spoken exercise is given that provides an opportunity to explore and understand the meaning of the talk for oneself. Two forms of these exercises are: the monologue, done in groups of three (triads), and repeating questions, done in groups of two (dyads).

In a *Monologue*, one person at a time explores their experience of the material.

Presented for a set amount of time, articulating not so much their thoughts about the topic but rather their felt experience, being as present as possible and noticing the effect on their experience of what they are saying, feeling and sensing. The other two people are silent witnesses who are deeply listening to what is being said. This is not a time for the witnesses to smile or nod in agreement or interject some expression of support or encouragement. Their respectful listening is the way to be present and support their colleague.

## *Feedback/Further Inquiry*

*Feedback/Further Inquiry* is sometimes part of the exercise. The point of this is to provide support for the inquirer's further understanding of his/her experience.

Questions like "I noticed how excited you got when you were talking about such and such—what was that about for you?"

Or, "I noticed you were silent for a while right after you mentioned such and such and I was curious what was happening for you?"

This is not a time to analyze the person, to advise them, to console them or to relate your own experience of the topic. Sometimes, it is most appropriate to say, "I notice I don't have any questions for you yet, but I'm happy to be with you in silence."

The person receiving feedback can always say, "I don't understand what you're pointing to, can you say it in another way?" It may also be appropriate to say: "I don't see how this is relevant to my experience right now, but thank you."

## *Repeating Question*

In this exercise, a question or series of questions is given and a time for how long to answer the question, often 10 minutes each person. For example, the question might be: "Tell me a way you avoid feeling your joy." You decide between the two of you who will ask first. The person who asks the questions needs to remember to be as present as possible, to be sitting up, sensing their arms and legs and deeply listening to the person who is going through the process of answering. The asker needs to ask the question each time as if it were the first time, in a way that is not approving nor disapproving, without commentary, just being there as present as they can be. This attitude on the part of the asker supports the person responding to dive deep within and to

spontaneously answer with what is arising from their unconscious in the moment. When the responder completes their answer, the asker says, “Thank you” and repeats the question. At the end of the time period, the people in the dyad change roles and the question is repeated for the other person. For example:

Q.: “Tell me a way you avoid feeling your joy.”

A.: “I prefer to think about more serious issues. Joy seems too frivolous”

Q.: “Thank you. Tell me a way you avoid feeling your joy.”

A.: “I think about others who are feeling sad or grieving.”

Q.: “Thank you. Tell me...”

Often there is a second question like: “What’s right about avoiding feeling your joy?” In this type of question, the point is to find out the inner logic behind the behavior or attitude exposed in the first question. It is not “right” in the sense of morally right or wrong, but fitting according to some personal reasoning. For example:

Q.: “What’s right about avoiding feeling your joy?”

A.: “I don't like to feel giddy—it makes me feel ungrounded.”

Q.: “Thank you. What’s right about avoiding feeling your joy?”

A.: “Others won’t like me if I’m full of joy and they are sad.”

*We hope this orientation package is useful. Please do not share this handout with anyone not in DH10*

*We are happy to have you join us in this delightful journey of discovery!*

For detailed information on the DH10 program or to apply to the group, please check our website [www.cadh10.org](http://www.cadh10.org) or contact our administrator Gregory at [CADH10@ridhwan.org](mailto:CADH10@ridhwan.org)