GROUP

Keep doing

that.

WHAT ?!?

NOW

1. Learning to Observe.

Observe events around us.

• The rain falling, the dog barking, and garbage truck driving by.

Observe our direct perception/experience of events.

• It's raining and I am wet; the dog barking is loud; the unpleasant smell of the garbage truck.

Observe our internal state.

• I notice disappointment that it's raining, I am delighted to see the dog, the garbage truck reminds me I forgot to put out my garbage and feel anger arising.

Observe our listening.

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• A stranger asks for directions. I pause and ask her to repeat the question. In a split second, I notice my listening. I set aside arising anger, disappointment, and delight. I now pay attention to the question.

2. Practio

2. Practice "Coming Back" (to present).

FOCUS: the span of attention \rightarrow staying present

CONCENTRATION: the depth of attention → *staying grounded*

- Focus the mind on a single object to the exclusion of other objects to foster concentration, or a "one-pointed" mode of mental function.
- Refrain from giving attention to distracting thoughts or sensations that arise.
- Gently return awareness to the primary object of experience (the breath, a word or conversation, etc.).

"Your worst enemy cannot harm you as much as your own unguarded thoughts." –The Buddha $^{\odot}$

3. Learning To "Not Know" Be willing to move beyond what we already know. Let go of the need to know, to prove, or to explain. We become unrecognizable to ourselves – *to allow for unexpected discoveries*. Avoid turning something new into something known. This reduces "differences" to similarities. Dissolve fixed views to increase capacity for "unlearning."

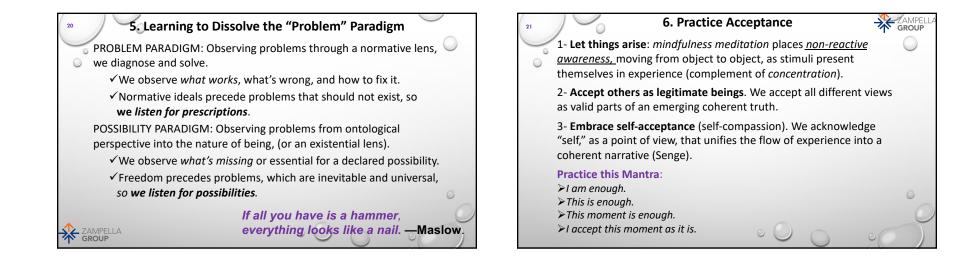
- Knowledge seeks certainty, which is fixed and predictable.
 Listens through knowledge for answers tuned into cognition (our head).
- Wisdom embraces uncertainty with humility by questioning knowledge.
 Listens with intention for possibilities, questions tuned into breath/body (neck-down).

There is a difference between knowing the path & walking the path. – Morpheus, THE MATRIX.

4. Practice Resistance Tolerance/Training BE WILLING to set aside your point of view; drop any assumptions and expectations. BE CLEAR on your intention; what you care about in this conversation (beyond agenda). BE OPEN to observing how you resist. During the communication, notice any resistance to what's being said. Inquire: what it is they want to say that I don't want to hear? Then, pause and breathe, and be where they are in the conversation.

- BE COMMITTED to get another's full communication.
 - ✓<u>Inquire</u>: am I willing to stay in the conversation until I get someone's full communication? (Is there anything else to say?)







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• Observe through the layers of "concepts" that represent

- experiences; and "beliefs" about those concepts, both of which we forget we made up to explain reality.
 - **Observe meaning:** Begin dissolving expectations, assumptions and differences notice what questions or thoughts emerge.
 - **Dissolve identity** and disclose "self" as a point of view no longer separating us from others.
 - **Observe what shows itself:** Notice what emerges in the way others recreate you (bring you into being).
 - Observe opposites making wholes: the arising of polarities, possibility, or potential.

