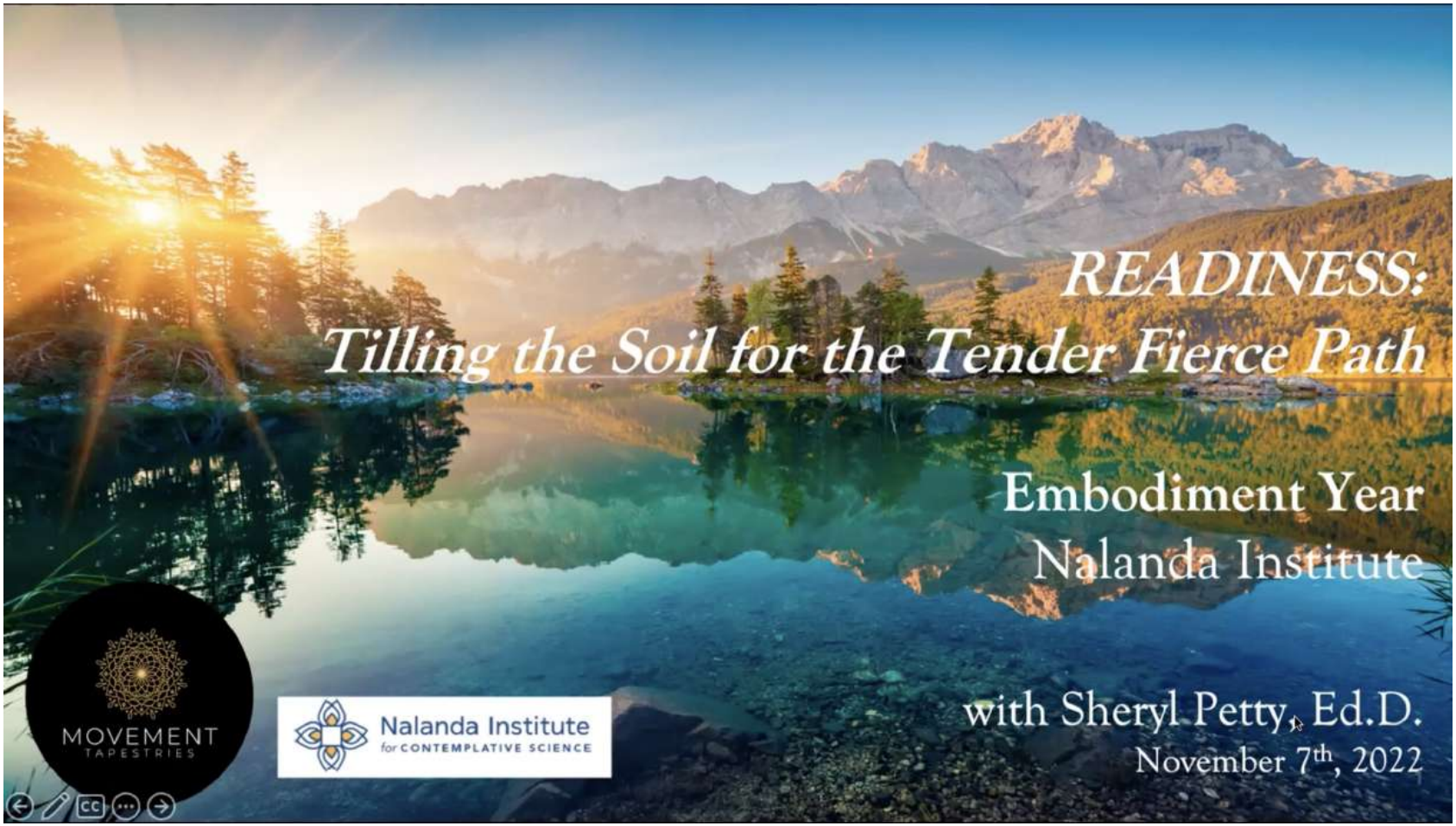

READINESS:
Tilling the Soil for the Tender Fierce Path
Embodiment Year
Nalanda Institute
with Sheryl Petty, Ed.D.
November 7th, 2022
MOVEMENT
TAPESTRIES
Nalanda Institute
for CONTEMPLATIVE SCIENCE

Purpose

- *Overview of Deep Equity / Social Justice & Spiritual Practice (esp. Tantra)*
- *Initial practices to support staying present in intensity & expanding our repertoire for compassionate action*
- *Reflection & Discussion*

MOVEMENT TAPESTRIES

Nalanda Institute for CONTEMPLATIVE SCIENCE

Warm-Up

(in chat or brief verbal)

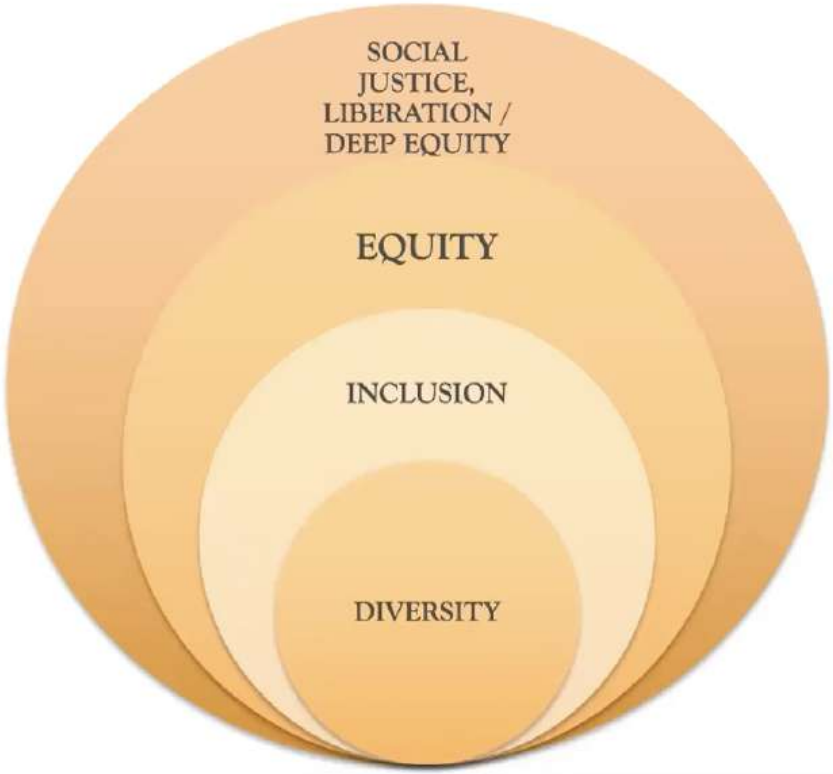
What does the class title evoke for you?
What questions (if any) does it raise?
"Readiness: Tilling the Soil for the Tender Fierce Path"

What is one hope you have for today?
(though we may not get to all of them☺)

MOVEMENT
TAPESTRIES

One framing...

Diversity, Inclusion, Equity & Liberation

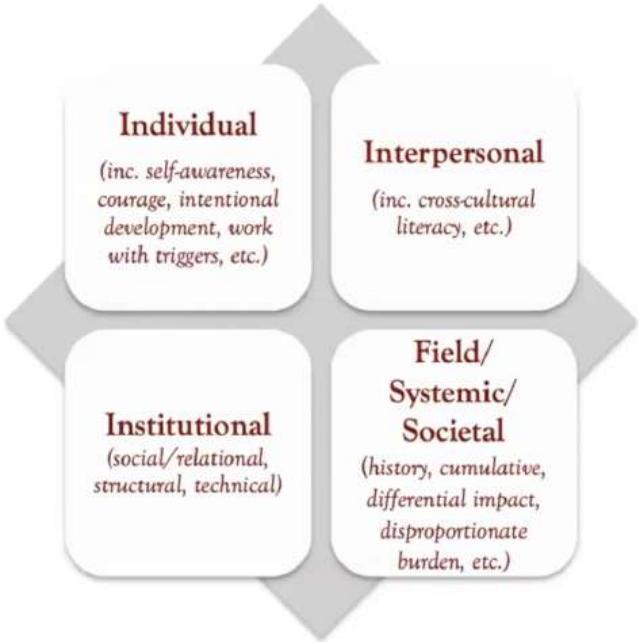


MOVEMENT TAPESTRIES

Dimensions of Deep Equity

Equity/inequity at these levels can manifest implicitly & explicitly *(consciously & unconsciously)*

Being + Doing
("what" + "how")



Includes ***re-connecting with emotions & "un-numbing"***

Intersectional *lens (race, socioeconomics, language, dialect, gender, ability, geography, LGBTQ identity, etc.)*

MOVEMENT TAPESTRIES

Levels of Attention/Inattention to Equity

1. ***Beliefs & Intentions*** *(what do I think is true & possible?)*
2. ***Awareness & Perception*** *(what's on my radar – body, speech & mind?)*
3. ***Presence*** *(where is my stamina & focus? in general & esp. with intensity)*
4. ***Skill*** *(what is my capacity? how broad is my repertoire?)*
5. ***Action & Impact*** *(what did I do & what resulted from my efforts?)*

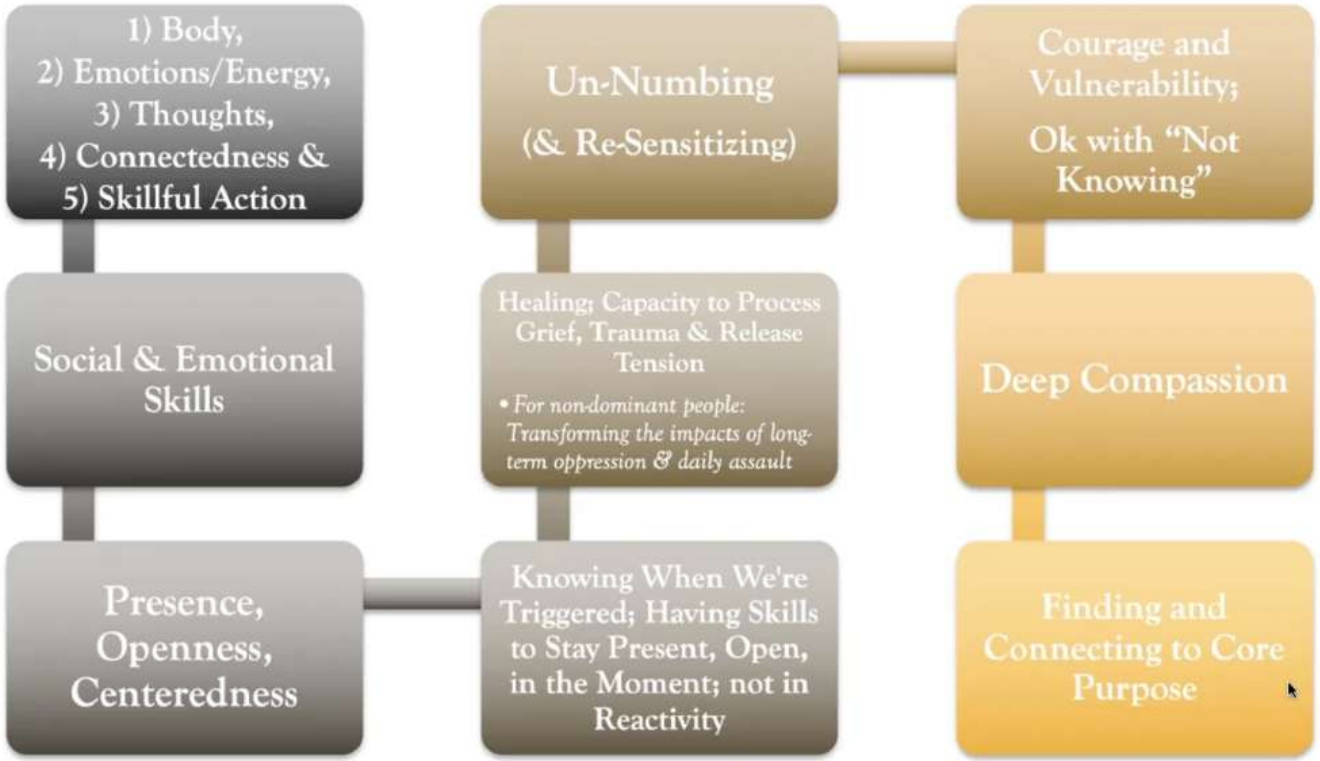
(all levels require bravery)

MOVEMENT
TAPESTRIES

Deep Equity includes:
"What" we do, "How" we do it &
"Who" we are with each other when we are doing it

Some Functions of Spiritual Practice in Equity

*(*knowing these may appear different in different cultures)*



Developed in Partnership with Change Elemental

Common Pitfalls in Spiritual Practice & Equity

(not exhaustive)*

1. *Equity spiritual bypassing*; using "dharmic" language as a shield to not engage with *particularity* and the *specificity* of human experience (alongside the "universal"); performing "woke-ness"
2. Focusing on *"interior" practice* and *with insufficient attention to "relational" skills*, especially as they relate to human differences, navigation, etc.
3. *Ignoring or underemphasizing cultural difference* (race, gender, etc.), history, disproportionate burden, etc.; "we're all human"/"melting pot"; we are not "generic"
4. *Practice that does not engage intense emotions* in healthy ways (e.g., fear, rage, conflict, etc.; without muting them; Tantric & African-based Wisdom Traditions are deeply equipped here)
5. *Openness is necessary but not sufficient*; we need *specific* skills for engaging in the complexity of human relations
6. Other?

Other Pitfalls & Remedies...

- *Not trying to take 'refuge' in Stillness, Space, Calm, etc. as preferred / "better" / "higher" / more "desirable" states*
- *Experiencing space and movement as Non-Dual.*
- *Spontaneous, beneficial action arising of its own accord, without fear, as & when needed. [This is where we are going.*]*

The Movement from Sutra to Tantra

Things are not always solid, fixed, defined, continuous, knowable, certain, etc.

What happens when we rest in the non-solid aspect of things (Emptiness/Openness)?

What happens when we stay present to the movement of phenomena, grounded in Bodhicitta, our innate goodness & the goodness of reality?

Reflection & Discussion

"The deep meaning of "compassion" requires or *compels* us to be *fully* engaged in the world and profoundly *in touch with* the suffering of beings."

Journal (5 min); PRACTICE; then Small Groups (15 min)

1. *How are you being called to be engaged in the world at this time?*

2. *How attentive are you to the particular and the universal, esp. as it relates to race, gender (and other cultural differences), power, history, impact, etc.?*
   - *What is easy or difficult about this?*

3. *What does your practice require of you, in this moment?*
   - *What are the extents and limitations right now of your spiritual practice, equity practice, and your capacity in general to support your work in the world?*

4. *Where will you focus next in your capacity building? What else is coming up for you?*

Sharing Practices & Approaches

Based in the indigenous tradition of Tibet, called Bön.

**Can be used in relation to honoring your own practices.*

PURPOSE:

- Openness
- Presence
- Resting/Restfulness (inc. settling the nervous system)
- Clearing Internal Blockages & Promoting Internal Flow
- Compassionate, Fearless, Creative Response & Action (*not* reactivity)

9 Breaths:
Balancing & Purifying the Channels

(many versions…)

Used for Clearing:

Clinging/Fixation

Cringing/Aggression

Spacey-ness

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3 Doors: *Stillness, Silence, Spaciousness*

**Relaxed, upright posture*

Doorways to:

Open, Resting, Grounded, Creative, Present

Stillness ←→ Movement

Silence ←→ Sound

Spaciousness ←→ Focus

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