



THE HUMAN CONNECTION INSTITUTE

FACILITATOR'S GUIDE

to the

GROUP INSIGHT GAME

We are going to explore a new way of meditating together as a group. This is nowhere near as difficult as something from the Guinness Book of Records, say, "balancing ten people on a single bicycle," yet focusing as a group does require great attentiveness, rapport, or a state of undivided attention. We all understand what it means to give our undivided attention when we are listening carefully to someone. Instead of meditating on our breath or on a candle flame, we begin a process of zeroing in on sharing undivided attention. By focusing moment to moment on sharing a sense of rapport with at least one other person, we get better at it. This alters our experience of what it means to be conscious with others in a group. Surprisingly, meditating in this way as a group makes meditation easier and teaches us a great deal about how to meditate alone.

The more we share a sense of undivided attention with at least one other person, the more we share a sense of breathing together, of feeling together. This is a subtle process, and requires a deepening sense of relaxation and the gradual development of "effortless concentration."

It is not at all unusual that the imminent prospect of sharing awareness with others causes some nervousness. Please rest assured, anything we do not want anyone to know about us--automatically--remains beyond the reach of anyone else's awareness. No one reads anyone

else's mind. By immersing ourselves in collective rapport, we increase our ability to empathize with and respect others.

For the first part of the game, we take turns pairing off, building rapport by sustaining eye contact with each of our partners. We speak to the whole group solely about sharing sensations and emotions--giving less attention to thoughts and intuitions for the time being--as we explore the nature of perception--itself. Instead of being focused by a task or vision, a stream of interconnected ideas or coordinated physical activity, we are going to focus on building rapport by sharing undivided attention together. We are each going to speak one at time to the whole group as the group listens while we sense the group listening to us. This allows the group to travel into collective consciousness.

THE GROUP INSIGHT GAME (GIG)

GUIDELINES FOR SHARING UNDIVIDED ATTENTION

“You are where your attention takes you. In fact, you are your attention. If your attention is fragmented you are fragmented. When your attention is in the past, you are in the past. When your attention is in the present moment, you are in the Presence of God and God is present in you. Let yourself die to all that does not really exist and discover what does. Let go of all you think you know.” ~ Ken Carey

1. The GIG is a four-hour group meditation designed to bring everyone into the present moment, creating a safe and powerful space for love-in-action to happen. The Big GIG lasts a day, the SuperGIG several days and with practice, the benefits may last a lifetime. We play the game to become more unconditionally loving. We discover that undivided attention, when focused on itself, is unconditional love.

2. What is undivided attention? Our perceptions only occur indivisibly in the moment. When our so-called conscious mind is fully present and integrated with this immediacy, we can experience the opposite of separation and stress, unconditional love. To notice undivided attention as a group, we focus in the following way:

3. We speak only about what we perceive to be shared, as it is occurring in the moment. We trust that a perception that seems to be shared with at least one other person, actually is. We name the person(s) with whom we seem to be sharing a perception.
4. If anyone senses someone is not relating a shared experience, s/he can ask “Is this a shared experience?” This helps to bring the attention of the individual and the group back to the necessity of speaking only about the experience of sharing undivided attention.
5. At the beginning, this may be an illusive and sometimes confusing activity. It’s common for people to imagine that they will embarrass themselves or let the group down in some way. However, what appears to be “negative” energy becomes a resource for reaching group consciousness. The point of this exercise is to create a safe space for all of our thoughts and feelings.
6. Expressing our experience of undivided attention--as it becomes fully integrated with our thoughts and feelings--is the sole topic of conversation.
7. At first our words may point to common experiences which are obvious such as the ticking of a clock or the sound of someone coughing. As everyone begins to shift into a state of undivided attention, what is shared becomes clearer. Shadowy areas of ourselves begin to integrate with our preferred masks. Typically we go through several stages of clarity and chaos on our journey to awareness.
8. We may intuit or feel what is happening in the group as a whole and express it. It is not uncommon to notice mixed feelings in the group. For example, there might be a sense of awkwardness as well as a sense of relaxation, fear and, also, heartfelt love, a holding back as well as a letting go.
9. Anyone may verbalize what is happening for them in the present moment, as long as there is a sense of sharing this perception with at least one other person.

10. We sustain person-to-person soft-focus eye contact with a partner across the circle, keeping at least one person between ourselves and our partner. It is recommended that people in primary relationships sit across from each other at the beginning. After a few minutes, at the facilitator's signal, we nod to our partner and find a new partner.
11. If this requires changing seats, we REMEMBER to hold to the guidelines.
12. While maintaining eye contact, one partner may choose--at any time--to move (head, arms, legs) in extra s-l-o-w motion without leaving his or her place in the circle. As one partner moves, the other partner can remain absolutely still while both focus on sharing THEIR perception of movement. The facilitator may suggest this at any time.
13. While some silence is permissible, remember the main point of this exercise is to allow ourselves to share undivided attention while speaking and moving.
14. Therefore, to avoid retreating into inner space, anyone can say, "So," to anyone else, or to the group as a whole, if there is prolonged silence.
15. We speak in present tense only, reminding anyone who refers to the past or future, by saying "past" or "future" to them.
16. We avoid using unnecessarily complicated concepts including judgments and comparisons and, kindly, remind anyone who uses them by saying "concept," "judgment" or "comparison." Also, anyone who finds a statement unclear, overly complicated, or not loud enough to be heard, can gently say "clarify" or "please speak up" to anyone else.
17. This obligates the speaker to restate what s/he said. The facilitator need not abide by this last guideline, interjecting conceptual explanations and guidance without being "re-minded."
18. Under no circumstances do we use our ability to question or remind someone as a way of singling him or her out for criticism. If irritation with someone or the process itself "WANTS" to take the form of judgment, analysis, or objection, this must instead be

verbalized as either a fear or a discomfort--and only if these seem to be shared with undivided attention.

19. We omit personal pronouns and possessives and gently remind anyone who uses them by repeating the pronoun used. In place of the pronouns we can substitute first names or we simply say "This one ..." or "That one ..." or "There is..."
20. One at a time--as we are moved to speak--we talk to the group and the whole group listens to us. We continue to gaze with one person as we speak to the whole group. Everyone needs to monitor him/herself, speaking about as much as everyone else.
21. If we need to, we ask for improved eye contact by catching our partner's attention and saying, "Eyes."
22. Remember, our usual way of speaking is often so automatic and unconscious that it can distract us from simply being aware together as a group, so we follow the speaking guidelines, even during breaks.
23. Anyone may see auras or spectral colors,--perhaps for the first time--but if this is not a shared experience, please do not mention it. Later in the process, seeing auras--as a group--can become commonplace.
24. While this process is enjoyable, even ridiculous at times, laughter grinning, and joking--especially at the beginning--tend to dissipate our ability to concentrate on the ENERGY of undivided attention. Whenever possible, (in between "losing it") we want to channel the energy that would be otherwise used in laughter into the exercise at hand, in order to "WIN THE GAME."

According to the many thousand-year-old practice of rDzog Chen, wherein all the paths of Yoga meet, undivided attention is the only permanent aspect of reality.

PRE-GAME QUESTIONNAIRE:

Thank you for taking a few minutes to answer the following three questions. You will be helping us understand what occurs to people prior to beginning this process.

1. I think, feel, sense, intuit or believe one or more of the following about fully participating in this group consciousness process:

() a. I judge this process, the facilitators, one or more of the participants, the setting, and/or atmosphere to be wrong or unacceptable --for whatever reason.

() b. I judge myself as possibly wrong in general, maybe in the wrong place, at the wrong time or quite possibly incapable of adequately participating in the play of this process. I am afraid of everyone else realizing how vulnerable, unhappy, shallow and/or unintelligent I feel.

() c. I am afraid I might ruin the experience for everyone else and feel uncomfortable, nervous and anxious about this.

() d. I feel I would just like to watch what happens first before immersing myself in something I don't understand. I prefer to analyze what is happening with objectivity, believing that full participation would make me less able to understand what this process may be doing to me or to others.

() e. This is something I do not want to get involved in. Maybe my hesitation will end up helping others. After all someone has to remain responsible. If this is an evil, mind-control trap of some kind, like what happened in Nazi Germany, Jonestown or the Heaven's Gate cult, then perhaps I should stay undercover to expose this blight on humanity.

() f. OTHER. _____

() g. I feel relaxed yet curious, interested in being surprised by something new and different. I accept that it is normal to feel awkward and somewhat nervous about

participating in something unfamiliar. Still, I am confident and I feel safe. I am open to exploring the unknown, knowing that I do not need to control everything in order for everything to be under control.

2. I realize I am here today because I want to experience a new form of group consciousness, that this process may help me to replace judgment and fear with insight and confidence. In light of this, if I answered "a," "b," "c," "d," "e" and/or "f" to the above question, can I temporarily set aside these attitudes, judgments, comparisons and/or fears for the next few hours by adopting attitude "g."?
 Yes No

3. If I answered "No" to the last question, would I go so far as to excuse myself, understanding that--at this time--I choose not to participate, knowing that my inability or unwillingness to follow the guidelines and share perceptions with everyone else could upset me and/or derail the group?
 Yes No

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