

Long Beach Meditation

Dharma Practice in Everyday Life – An Online Retreat – October 2nd - 5th, 2025

Thank you for choosing to join us for this online retreat. Entering into retreat while at home is a unique opportunity to practice deeply while in the midst of the familiar environment of daily life. This presents unique challenges—opportunities to practice—as we bring the energy and intention of practice into our home, our relationships and our immediate environment.

1. Schedule

All times listed are in PT (Pacific Time). The schedule appears at the end of this document on a single page to make it easier to print it out.

2. Retreat Etiquette

When you join the meeting on Zoom, you will automatically be muted. Please remain muted through all the sitting periods. The only time you will need to turn your microphone on is during small group sessions, if there is Q+A after the Dharma talk, one-on-one meetings with a teacher and our closing council.

Please arrive a little early to online sittings and practice discussions, just as you would in a meditation hall.

It is supportive for your fellow retreatants if you leave your camera on throughout the session. This gives a sense of sitting together, instead of simply viewing names on a screen. However, if you are doing non-retreat activities please turn off the video so as to not distract others. Some people find it supportive to have the computer screen to their side or at a distance during the meditation sessions so that they are not distracted by the screen. We trust your discernment in taking care of yourself if it is challenging for you to keep your video on.

Please be mindful of your physical movements during sittings the same way you would in the meditation hall, not moving around, not drinking or eating, and not “leaving the hall” unless necessary. Also please be mindful of moving the phone or tablet while the camera is on. It is visually disturbing to see the camera moving while walking for example. If movement or conversation on your end can be heard by other participants, we may turn your camera off or mute your microphone.

For meditation, if possible, choose an area that is quiet and free of distractions. Closing the door and turning your phone off (or “do not disturb mode”) are helpful. Please close any other apps on the device you are using for Zoom which may prove distracting, such as email and messaging apps. Often, people find it helpful to place a Buddha, a candle or flowers in their practice area to support an atmosphere of a meditation hall.

It supports fellow retreatants and teachers if you sit in front of a clean, simple background, just as meditation halls are kept visually clear of distractions. If you choose to use a virtual background, please choose one that is simple and not distracting to others.

3. Home Practice

We understand that due to the nature of participating in a retreat at home, the expectations that we have of one another differ from those that would be in place for a residential retreat. If you can only join in for part of the retreat, then please do so, knowing that we would rather you join us for the parts that you can than not at all. Where possible, please do not join or leave during a

meditation period. It is OK to join or leave during walking meditation. If you cannot attend for a whole block of meditation, please come and go during the 10 minute walking meditation periods.

It is helpful to consider any other activities you need to do as a continuation of your meditation, doing them unhurriedly and mindfully. Please take the opportunity to sink into practice throughout our time together and bring that quality of mind to all that you do during this time.

Before beginning, please discuss your retreat with roommates, partners, and family members to determine what kinds of interactions you may or may not have during the retreat. Let them know what to expect, including times that you will not be available and what amount of speaking they should expect from you. Consider posting a schedule where they can see it.

If you are doing the retreat with a partner, here are a few tips to consider:

- Sitting together in the same location can be very supportive
- Decide before the retreat how much speaking you will do with each other. Many people find it supportive to minimize or eliminate casual conversation.
- Decide before the retreat how the tasks of meal preparation and clean-up will be shared. It can be helpful to create a schedule for these activities.

In advance of the retreat, it helps to develop a meal plan, do grocery shopping and cook meals that can be reheated easily. Some suggestions regarding food and meal preparation:

- Keep it simple and nutritious
- Consider food preparation and clean up as a part of practice in which you bring a relaxed awareness to all your activities
- Consider preparing large portions and using leftovers regularly

4. Caretaking Practice

You can use this time to clean your home, work in the yard, prepare your meals, or any other household task that requires your attention, including computer-based work if necessary, though as the retreat is held online an extended screen-break may be beneficial.

5. Walking Meditation

We will simplify walking meditation for the online retreat. You may pick your own pace, and you may choose to vary the pace if you like. You may use the restroom at any point during walking meditation if you need to. It is better to walk close to where you have been sitting so you can hear the timekeeper end the walking period.

6. Private Interviews

We will be offering private interviews during the retreat. We will be using breakout rooms in Zoom to do this, and we will provide orientation as to how this works during the retreat. Private interviews are an opportunity to talk about your practice and to ask any questions you have relating to your practice that arise during the retreat.

7. **Chanting**

We will keep everyone muted for these chants apart from the chant leader.

THE HEART SUTRA

(Chanted in the mornings after morning meditation, led by Tim or Jokai)

The text is included in this packet, on the final page.

THE FOUR VOWS

(Chanted after evening meditation, led by the Timekeeper)

Sentient beings are numberless; I vow to save them.

Desires are inexhaustible; I vow to put an end to them.

The dharmas are boundless; I vow to master them.

The Buddha Way is unsurpassable; I vow to attain it.

8. **Schedule**

See next page.

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Thursday

6:30 PM	Welcome and Meditation
8:00	Chant – The Four Bodhisattva Vows

Friday and Saturday

6:00 AM	Optional Early Bird Sitting Meditation
6:30	Walking Meditation
6:40	Meditation
7:50	Breakfast
9:00	Caretaking Practice
10:30	Meditation
11:00	Walking Meditation
11:10	Meditation
11:40	Dharma Talk
12:30 PM	Meditation
1:00	Lunch followed by rest break
3:30	Meditation (first period optional) (One-on-one Interviews available)
4:00	Walking Meditation
4:10	Meditation
4:40	Walking Meditation
4:50	Meditation
5:20	Dinner
7:00	Meditation
7:30	Dharma Talk followed by Meditation (One-on-one Interviews available)
8:50	Chant – The Four Bodhisattva Vows

Sunday

7:00 AM	Meditation
7:10	Walking Meditation
7:20	Meditation
7:50	Walking Meditation
8:00	Chant – The Heart Sutra
8:15	Breakfast
9:15	Closing Council
10:00	Retreat Ends

The Heart Sutra

The Maha

Prajna Paramita Hrdaya Sutra

Avalokitesvara Bodhisattva,

when practicing deeply the Prajna Paramita* perceives that all five
skandhas are empty and is saved from all suffering and distress.

Śāriputra*,

form does not differ from emptiness, emptiness does not differ from form.

That which is form is emptiness, that which is emptiness form.

The same is true of feelings, perceptions, impulses, consciousness.

Śāriputra,

all dharmas are marked with emptiness; they do not appear or disappear,
are not tainted or pure,
do not increase or decrease.

Therefore, in emptiness no form, no feelings, perceptions, impulses,
consciousness.

No eyes, no ears, no nose, no tongue, no body, no mind; no color, no
sound, no smell, no taste, no touch,
no object of mind;

no realm of eyes

and so forth until no realm of mind consciousness. No ignorance and also
no extinction of it, and so forth until no old age and death and also no
extinction of them.

No suffering, no origination,

no stopping, no path, no cognition,

also no attainment with nothing to attain.

The Bodhisattva depends on Prajna Paramita

and the mind is no hindrance;

without any hindrance no fears exist.

Far apart from every perverted view one dwells in Nirvana*.

In the three worlds*

all Buddhas depend on Prajna Paramita and attain Anuttara Samyak
Sambodhi*.

Therefore, know that Prajna Paramita is the great transcendent mantra

is the great bright mantra,

is the utmost mantra,

is the supreme mantra,

which is able to relieve all suffering

and is true, not false.

So proclaim the Prajna Paramita mantra, proclaim the mantra which says:

gate, gate, pāragate, pārasamgate, bodhi svāhā*

gate, gate, pāragate, pārasamgate, bodhi svāhā

gate, gate, pāragate, pārasamgate, bodhi svāhā.

* Perfection of Wisdom or Insight that leads us to the other shore.

* An Elder student of the Buddha.

* The extinction of all concepts.

* Past, Present, Future.

* Unexcelled Perfect Enlightenment.

* Going, going, going beyond, going beyond the beyond, Hallelujah!