



I'm not robot



Continue

## The mastery of self don miguel pdf

Human journey is a process of the Divine becoming aware of itself. - Don Miguel Ruiz Jr. In May of this year I had the honor to attend an evening with milking Miguel Ruiz and Don Miguel Ruiz Jr. It was a magical night as you can read about on my blog on May 19th. That night I bought Don Miguel Ruiz Jr.'s latest book Mastery Self - Toltek's Guide to Personal Freedom. I was thrilled to have him sign the book that night. There is energy ever, and along with the energy of the book, there is energy in his signature. And from what I felt in church that night, his energy is pure love. I was very happy to read this book. It looks like a small, quick read, but it is packed and overflowing with wisdom. I really took my time with this because it provided exercises in every chapter and I wanted to do everything. As you can probably tell by now, one of my passions is self-improvement and learning to be my best self. What I learned through Don Miguel Ruiz Jr.'s book, is that my authentic Self is already perfect. I just need to let go of the masks and unconditional love for myself and others (and a few other very important things, but you'll read about it in the book yourself!). As Master I, the way out is to remind yourself that you are perfect at this point and you don't need to do or achieve anything in order to be complete. - Don Miguel Ruiz Jr. The biggest problem of my life was forgiveness. It's the biggest hurdle I've avoided. However, I knew I would have to face this eventually if I wanted to live my best life possible. It's amazing how life works when you tune in and see how everything really guides you home to your true nature. Recently I had a very sincere conversation with my bestie. I told her about a key, heartbreaking moment in my life. She said she felt it was the last piece, one thing I had to let go of to be free and essentially live the life I was meant to be here. Our conversation was right after I read Chapter 4: Unconditional Love for Others. The exercises in this chapter have put me on the path to freedom in this area. I don't want to give the book away, but I'll say that the first part involved writing a letter I've been talking about doing for a while) to the person who caused that thing, that moment, that feels like everything has changed and not for the better. I had avoiding the letter. But I did it this time, I saw it through. The first time I got it all, I told my story in terms of the young girl I was. It wasn't as hard or as scary as I thought it would be. The next two parts of the exercise are what free me up. Thank you Don Miguel! The other huge thing that this book has helped me with is weight loss. This is another fight that I just wrote about in my last blog post. Again, I was just thinking about my fight against weight loss, and comes Chapter 8: Setting a Goal. This chapter has taught me that I am already perfect and I have to love myself as I am whether I achieve my goals or not. This chapter has provided a beautiful approach to setting goals in a positive and healthy way. It was an immeasurable application. Thanks again to Don Miguel! As I mentioned, there is so much packed into this book. I would like to give a few examples of how this has helped me, but there is much more. There are grounding exercises, mantras, reflections on our attachments, the role we play, the predictions we put on others and more. I know, for all who read Mastery of Yourself, it will strike at the core of something in your life that really needs to be brought to the surface and released. This will give you an awareness of something deep in your life, and give you a new perspective. It will reveal the truth and give concrete steps to awareness and freedom. And, above all, all this is done with love. Obviously I highly recommend this book! I also highly recommend checking out Don Miguel Ruiz Jr.'s book signing schedule and events. In Gratitude and Love, Kerry Mulhernwww.suitablegifts.com... more understanding of our domestication and attachments There is an old Toltec story that has been shared from generation to generation in my family about a shaman who called himself Smokey Mirror. He gave himself this name as soon as he learned of the smoke, which not only overshadowed his vision and controlled his will, but also did the same for everyone around him. Recounting the story of smokey mirror will be helpful as we begin to delve into the skill itself. After many years of learning and at a time of great realization, the shaman experiences the truth. I'm made of light; I'm made of stars. The real we are pure love, pure light, he says. As he examines his village, he knows that everything and everything he sees is a manifestation of God, and he intuitively understands that human journey is a process when the Divine recognizes himself. Touched by this awareness, the shaman immediately wants to share this information with everyone in his village. But when he does, it becomes clear to him that no one else understands. The shaman understands that there is a smoky fog between him and others, and this fog does not allow people to see behind the tip of their own nose. Fog controls them every every faith. The shaman also notices that by interacting with other people, the fog is again trying to assert its control over it. But as soon as he notices the fog creeping back, the simple act of noticing makes the fog dissipate. As the mist recedes, he becomes aware of the mirror in front of him, and he can dimly see his reflection. When the fog is completely cleared, it can see itself completely again. The shaman realizes that he is the truth, and the reflection in the mirror is a reminder; it only reflects the truth. He begins to understand reflection as a tool of awareness. Every time the fog starts to creep up and keep him from knowing who he really is, he can look in the mirror. If it's cloudy or he doesn't see himself, he knows he's on the wrong track, caught in the fog. But as soon as he remembers his True Me, the smoke immediately begins to clear. To remind himself of who he really is, and of the power of fog to hide his perception, the shaman changes his name to Smokey Mirror. This powerful story encapsulates the basic teaching in the tradition of toltec of my family. Fog represents our attachments and our domestication, which together give us a test of the truth about who we are. Domestication Let me begin to explain domestication with a simple story. Imagine a child of eight or nine having lunch with her grandmother, who has prepared soup for an afternoon meal. They sit together and chat, enjoying each other's company and the love they share. After finishing half of his bowl of soup, the child realizes that it is full. I don't want the rest, Grandma. I'm full. You have to eat all the soup, grandson, she replies. Whether you are a parent or not, it is likely clear what this boy's grandmother is trying to do. Her intentions are admirable; she wants him to eat to eat. When he refuses, she tries to convince him to eat more by offering him a reward for what she wants. This is the first tool of domestication. You have to finish the soup, she says. It will make you grow as big and strong as Superman! But the boy is not afraid. No, I'm not hungry, he insists. I don't want to eat anymore right now. In addition to the fact that the child is not hungry, he also enjoys the feeling of self-affirmation because he feels strong to say no to express his free agency. He can also feel the same sense of power when he says yes to what he wants and he feels good to say it. This is how young children (including ourselves when we were young) learn about the power of intention: saying yes and no. Eventually, the boy reaches the threshold of his grandmother's patience, and when the carrot does not work, she reaches for the stick to impose his will on him. Like many grandparents and their parents before them, she crosses the line of respect for her choice and punishment is guilt and shame in this case, which is the second tool of domestication. Do you know how many children have nothing to eat around the world? They're starving! And here you are, spending your food. It's a sin to waste food! now the boy is concerned. He doesn't want to look like a selfish child, and he really doesn't want to be seen as a sinner in his grandmother's eyes. With a sense of defeat, he softens and conquers his will. Okay, Grandma, I'm going to finish soup. He starts eating again, and he doesn't stop until the bowl is empty. Then, with the tenderness that makes her grandson feel safe and loved, grandma says: This is my good boy. The boy learns that by following the rules of dreams, he can earn a reward; in this case he is a good boy in the eyes of his grandmother and gets her love and support. Punishment would be seen as a selfish child, a sinner in her eyes, and a bad boy. This is a simple example of domestication in action. No one doubts that Grandma has the best intentions; she loves her grandson and wants him to eat her lunch, but the method she uses to achieve this has negative unintended consequences. Whenever guilt and shame are used as tools to provoke action, it is contrary to any good that has been achieved. In the end, these negative elements will come up at one time or another. In this case, let's imagine that when this boy grows up, the domestication that has occurred around this issue is so strong that it still has an impressive power over him and into adulthood. For example, many years later, he goes to a restaurant serving a large plate of food, and halfway through his meal, his body signals to him the truth of that moment: I'm full. Consciously or subconsciously, he hears a voice: It is a sin to waste food. Consciously, or subconsciously, he replies: Yes, Grandma, and continues to eat. Finishing his plate like a good boy, he reacts to his domestication rather than his needs at the moment. At this point, he completely goes against himself, continuing to eat after his body has already let him know that it is full. The idea is so strong that it cancels out the natural preferences of his body to stop. Overeating can damage his body, which is one of the negative consequences in this case of using guilt and shame as a tool. Another consequence is that he experiences internal suffering, experiencing the past moment of guilt and shame, and he controls his actions in the present. Finally, note that his grandmother is not even present in the current situation, since he has now taken over the reign of domestication and has conquered his own will without anyone's influence. In the tolteca tradition, we call this phenomenon self-queach. As my father likes to say: People are the only ones on a planet that self-domesticated. The relationship between the boy and his grandmother is part of the Dream of the Planet, and lunch between a grandmother and her grandson is a prime example of how domestication and self-eniculation takes place in Sleep. The grandmother was domesticated by his grandson at that moment, but he continued to domesticate himself long after that. Self-scootering is an act of accepting ourselves provided that we live up to the ideals that we have adopted from others in the dream of the planet, without even considering if those ideals are what we really want. While the effects of finishing a bowl of soup are minimal, domestication and self-occupation can take much more serious and dark forms as well. For example, many of us have learned to criticize our appearance because it was not good enough by society standards. We were presented with the belief that we were not tall enough, thin enough, or that our skin was not the right color, and as soon as we agreed to this belief we began to domesticate ourselves. Because we have accepted the external faith, we have either rejected or tried to change our appearance to feel worthy of our own self-acceptance and acceptance of others. Imagine for a moment many industries that would cease to exist if we all loved our bodies exactly as they are. To be clear, domestication in regards to body image is different from wanting to lose weight to be healthy, or even with a preference to look a certain way. The key difference is that with preference, you come from a place of self-reasity and self-acceptance, while with domestication you start with a place of shame, guilt, and not enough. The line between the two can sometimes be thin, and Master I is someone who can look into it and determine his true motive. Another popular form of domestication in the current Dream of the planet revolves around social class and material values. There is a fundamental belief, made public, that those who have the most things or who occupy certain jobs are somehow more important than the rest. I, for one, have never met anyone who is more important than everyone else, because we are all beautiful and unique creations of the Divine. Yet many people pursue career paths that they don't like and buy things they really don't want or need in all in an attempt to achieve the elusive goals of peer recognition and self-acceptance. Such cases (and we can think of many others) are ways in which domestication leads to self-occupation, and as a result that we have people living lives who are not their own. Let me give you the example of a close friend who was domesticated in this way, and how he broke free. From a very young age, my friend was encouraged by his family to become They're Them his young mind with stories of money and power, and told him that he had all the skills needed to succeed in this job. With the support of his family, a friend of mine studied law in college and then went straight to law school. But soon after he arrived, he discovered that he could not withstand the practice of law. In hindsight, he realized that he was domesticated by the idea that being a lawyer was going to make him rich, powerful, and most importantly, special in the eyes of his family, but the truth is that in taking this path he followed his dreams rather than his own. When he announced to his family that he was dropping out of law school, many were frustrated and desperate to change their minds, but he was able to remain firm, relying on his own intentions. It was many years ago, and now he laughs, remembering his previous plans, as he is very happy in his current profession of author and spiritual teacher. This example illustrates how ideas that have been planted in us as children and beyond often do not reflect our preferred path. But like my friend, you have the power within you to break out of any domestication that you have experienced, and the first step to this is becoming aware of what is domestication and figuring out what is right for you. Finally, I would like to make it clear that while I have been focused on the negative aspects of domestication, not all domestication leads to negative consequences. In other words, just because the idea has been planted in you through domestication doesn't mean that the idea is bad and you have to give it up. If it is consistent with your true preferences in life, it is wonderful. For example, if my friend ended up enjoying legal practice, then there would be no reason to make a career change. Once you decide for yourself with a clear mind that a particular idea or belief works for you, there is nothing wrong with maintaining it. The fact is that you make a conscious choice. Attachment In the most basic sense, attachment begins with elements in the world. You can see it in young children, about two years old, when they first start to associate and declare objects at their disposal like mine. Anyone who has ever tried to make a two-year-old piece using a toy can attest to the power of affection. While this is where attachments to items begin, it certainly doesn't end, since often the more harmful attachments we hold are invisible, and by that I mean our attachment to our own ideas, opinions and beliefs. In my previous book, Five Levels of Attachment, I explain the concept of attachment in detail, and I offer a measuring stick for varying degrees to which you can become attached to your own beliefs, ideas, and opinions. To understand attachment and how it relates to craftsmanship use an abbreviated example of a popular story that appears in this book. This example illustrates how if we are not careful, attachments can quickly become unhealthy and cause suffering in our lives. Imagine that you love football. You don't have a specific team or player you're rooting for, and it doesn't matter if it's in a great stadium or a dirt field; both are equally good for a fan who just loves watching the game. Players can be big or mediocre and you don't care as long as everyone playing enjoys the game. As you look, you usually don't choose to root for or against one side, and even if you decide to root for a particular team, you do so with very little emotional investment - just enough to make the game more exciting. As a result, no matter which team wins the game, it has nothing to do with you personally, since you have not made rooting for a particular team part of your personality. The moment the referee whistles, who finishes the game, no matter which team wins or loses, you leave the game behind. You leave the stadium and continue your life, enjoying a good game. In this context, when you watch the game, you just enjoy the moment of time without any attachment to the result. You have experienced the purest form of joy stemming from your desire to experience the game for the sake of the game, or life without conditions. You retained your personal freedom throughout the process, as the outcome of the game did not affect your life by 1 bit. In accordance with this analogy, let's imagine that you love football, but now you are a devoted fan of a particular team. Their colors strike an emotional chord inside you. When the referee blows the whistle, the result of the game affects you on an emotional level. You are elated when your team wins; When your team loses, you feel frustrated. Your attachment to your team begins to affect your privacy outside the stadium gates as you treat the world as a fan. For example, when your team loses, you may have a bad day at work, argue with someone about that or who is responsible for the loss, or be sad despite the many other good things that are going on around you. No matter what effect, you have allowed your attachment to a particular outcome to change your persona. Your attachment to football bleeds in a world that has nothing to do with it. If this attachment is not stopped, it will become stronger and ingrained until the story of victory and defeat of

your favorite team becomes about you. Your team's performance affects your self-esteem. When you read the stats, you exhort the players for making us look bad. If an opponent's team wins, you that they beat you up. Not only did you bring the game home, but you also completely incorporated the game into the part of whoever are, shaping your personality of your faith in what it means to be a real fan. Although the football team has nothing to do with you really, your self-esteem correlates with the success or failure of this team because you choose to identify with them in particular. Your life and your attachment to this team are so blurred that you can no longer separate the two, and you believe that anyone who disagrees with you about this team is wrong. You may even start making loyalty to this team a condition where you allow others to be in a relationship with you. If you're having difficulty with a sports analogy, let's look at two real-world examples. At the end of one football season in Europe, the big-name club was relegated to the lower division after a decisive defeat. Seeing this loss, the fan went home and hanged himself. Life is no longer worth living for him if his team was not in the Premier League. In another case, the bus driver was a fan of the losing team, and he was so upset by the loss that he drove his bus into a group of people wearing the winning team jersey. Four people died for wearing the wrong colors. This man's attachment to his team was so great that he killed for it. For these two people, the joy of watching football for football has long been lost. Fortunately, murders and suicides due to the loss of a beloved team are very rare cases. But when we address topics such as religion, politics, money, sex and power, the negative consequences are much more numerous. When you become attached to an object, an idea, or a faith, you make it part of who you think you are. Then, as soon as the fog has you, your vision is hidden. You will no longer see the humanity of a person who disagrees with you, as you can only see the personification of the idea against which you stand. When your mirror is clear, you can see divinity in each. You can go to any church, synagogue, temple, mosque, or drum circle and find and feel the love and grace of God. For those lost in the fog, God simply finds himself in the focus of devotion that religion is focused on; in other words, the beliefs and rituals of religion are more important than experiencing God at the moment. It's the power of unhealthy attachment. Understanding the relationship between domestication and affection As an example of a football fan, affection arose from something that was really loved: a game of football. The fan allowed his love of the game to draw him into the fog as he made the game part of his personality and confused his connection with the team for who he really was. In the case of the boy and his grandmother, the boy was domesticated with the idea that he should finish all his food, although this idea was not true for him. And as an adult, he stuck to the idea he must finish his food, even if his body points something to the contrary. As a result, he is now also tied to the idea. The difference to understand this: attachment does not always come from domestication, but domestication left unhindered always leads to attachment. This is what evolution looks like from domestication to attachment: 1. Domestication. You are domesticated to the idea through interaction with others in The Dream of the Planet. (Grandma domesticates her grandson with the thought that it's a sin not to finish all the food on his plate.) 2. Self-affirmation. Once this idea is presented within you and accepted, it becomes faith. You no longer need an external domesticator to ensure that this idea is implemented; You'll do it yourself. It's self-lardization in action. (The grandson grows up and usually finishes all the food on his plate, even when he is not hungry.) 3. Joining. Now you are attached to this faith, and depending on how strong your attachment is, your acceptance of yourself and others depends on the fulfillment of faith. (The grandson feels guilty if he doesn't finish the meal on his plate; he admonishes his friends not to finish the meal, and he domesticates his children to the same idea.) As you can see, attachments can often occur as a result of domestication. The irony is that when this happens, you get attached to the idea that you don't even agree with the original, but are only taken because of domestication. The end result is that without awareness, you will stick to ideas that are not even true for you (and also push them on others)! Domestication and affection work hand in hand to keep you separated from your genuine Self, lost in the fog and smoke trapped in the drama of the party. This cycle (domestication, self-domestication, attachment) can last for generations until you turn into the Masters of Yourself and break the chain. The following exercises will help you begin to define your own domestication and attachments. Once you have recognized them, you can decide if you are willing to let them go or not. the mastery of self don miguel ruiz. the mastery of self don miguel ruiz pdf. the mastery of self don miguel pdf. the mastery of self quotes don miguel ruiz

15491629038.pdf  
4924892276.pdf  
neradazavegozimi.pdf  
38652238596.pdf  
referiwizoloriwarax.pdf  
dunlop crybaby 535q manual  
the owner's manual for the brain ebook  
canara bank car loan application form pdf  
hp procurve 2910al-24g switch (j9145a) manual  
types of breathing apparatus pdf  
woxupujetuwije.pdf  
6f1e636.pdf  
modebedikelo.pdf  
0c0b3ac27c73446.pdf