



St Jeanne Antide
Foundation

Stories and Practices

for becoming whole

Wisdom Stories
to complement the
Workshops on 11 Life Practices
delivered by the
Emotional Freedom Service
of the
St Jeanne Antide Foundation

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Use This Collection to Become Whole

This collection of wisdom stories is for your private study, and is designed to complement the workshop material that covers 11 important life practices. The Workshop material is in Maltese, in an eBook called “Gwida Prattici” and can be downloaded as PDF from <https://www.antidemalta.org/efs-books.html>

These stories, like the Workshop on 11 Life Practices, are your tool for moving ahead with your journey to wholeness.

Each of the stories are worth pondering for a long time. What is this story telling me? What is the relation of this story to the corresponding Practice? How has this story increased my awareness of myself? To what extent has such insight about myself contributed to: self-awareness, compassionate self-forgiveness, compassionate understanding and forgiveness of others; compassion for others and for humanity?

These stories will shed light on our imperfections, our wounds. But as Rumi says, the wound is where the light of divine grace enters you. It is your indispensable teacher, your window on wholeness. Permit that teacher to teach you. Are you dismayed at finding ugly patches in yourself? Do you judge yourself harshly for it? “Be perfect”? (Matthew 5:43-48) If we were perfect we would not be human. But let’s not blame Jesus for impossible standards. The word “perfect” in the original Greek of the Gospels (*teleioi*) did not mean being “perfect,” exactly, but rather it meant reaching completeness, the fulfilment of my nature, *wholeness!*

This is also easy to see from the context: ⁴³“You have heard that it was said, ‘Love your neighbor and hate your enemy.’ ⁴⁴But I tell you, love your enemies and pray for those who persecute you, ⁴⁵that you may be children of your Father in heaven. He causes his sun to rise on the evil and the good, and sends rain on the righteous and the unrighteous. ⁴⁶If you love those who love you, what reward will you get? Are not even the tax collectors doing that? ⁴⁷And if you greet only your own people, what are you doing more than others? Do not even pagans do that? ⁴⁸Be perfect, therefore, as your heavenly Father is perfect.”

So Jesus seems to be saying: be whole and complete in yourself and your outlooks and in your behaviour, just like God is all-encompassing and complete. So when we discover ugly patches let us treat them as our teachers, forgive ourselves and others, and strive to be whole, complete.

This wholeness can hardly happen if we deny or exclude our bodies; our emotions; our semi-conscious urges; our awareness of our own tendencies and behaviour; the stories we tell ourselves to maintain our internal obstacles that prevent spirituality; our spiritual levels; and there, the mystery. It's a wonderful mystery, ungraspable by normal awareness, the divine love and presence, the Christ within, waiting for divine fulfilment through human fulfilment.

Wholeness is cultivated. It's a life journey and probably won't happen in one workshop or retreat. The holistic Life Practices of the 11 Life Practices Workshop are tools for cultivating this wholeness. They are tools for cultivating the awareness, self-healing, compassion and self-compassion, and contemplative practice. These are tools for our journey — imperfections and all — to wholeness. These stories, from the various spiritual traditions of humankind serve to remind us or shock us into awareness of just why each of the various practices are needed for wholeness.

As we reach into our own wholeness we find that the universal wholeness is reaching us from the depths of our being, from the depths of other persons, from the depths of nature, all through the Holy Presence. As a beautiful Spanish proverb has it, *El camino más corto pasa por las estrellas*. The shortest path (to another person or thing) passes through the stars. L-iqsar triq tghaddi mill-istilel.

Tony Macelli,

Emotional Freedom Service, St Jeanne Antide Foundation



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Practice 1 - The Welcome Method

PAID INSULTS



Once there was a disciple of a greek philosopher who was commanded by his Master for three years to give money to everyone who insulted him. When this period of trial was over, the Master said to him: Now you can go to Athens and learn wisdom. When the disciple was entering Athens he met a certain wise man who sat at the gate insulting everybody who came and went. He also insulted the disciple who immediately burst out laughing.

Why do you laugh when I insult you? said the wise man. Because, said the disciple, for three years I have been paying for this kind of thing and now you give it to me for nothing. Enter the city, said the wise man, it is all yours.

Desert Fathers - © Soul Food

THE MONKEY CAN'T RESIST

In india hunters had a proven way of catching monkeys. A half coconut would be hollowed out and a hole made that was only large enough to let a monkey;s open hand pass through. The coconut was then pinned to the ground and tempting food placed beneath. A mon-



key would approach, intent on getting hold of the food beneath the coconut, but alas as soon as it grasped the food in its fist it found itself unable to pull its hand and the food free of the coconut. Imprisoned it would stay, caught by its own unwillingness to open its fist.

Hindu - © Soul Food

Practice 2 — The Tapping Method

(No entries)

Practice 3 — Mindfulness

ASK THE HORSE!

A horse suddenly came galloping quickly down the road. It seemed as though the rider had somewhere important to go.

Another person, who was standing alongside the road, shouted, "Where are you going?" and the woman on the horse replied, "I don't know! Ask the horse!"

Notes: This is a short but well-known Zen story with a powerful meaning behind it. The horse symbolizes our habit energy. The story explains the way we usually live, at the mercy of our old habit energies which have been established not by our intentional actions, but by our surroundings and mindless activity.

The horse is pulling us along, making us run here and there and hurry everywhere and we don't even know why. If you stopped to ask yourself from time to time why exactly you're running around so much, sometimes you might have an answer, but it's never a very good one. You're just used to it, it's how we're taught to live.



Source: <https://buddhaimonia.com/blog/zen-stories-important-life-lessons>



IMPERFEZZJONI, PROJEZZJONI, U SĦUĦIJA

“Kunu perfetti”? Jekk inkunu perfetti ma nkunux bnedmin. Ma nwaħħlux f’Ġesu. Il-kelma “perfetti” fl-original Grieg tal-vangelu (teleioi) ma tfissirx eżatt perfezzjoni iżda kompletezza, milja tan-natura tiegħi, wholeness, sħuħija! Dan narawh ukoll mill-kuntest: “Imma jiena ngħidilkom: Ħobbu lill-għedewwa tagħkom, u itolbu għal dawk li jippersegwitawkom, biex tkunu wlied Missierkom li hu fis-smewwiet; għax hu jtalla' x-xemx tiegħu sew fuq il-ħżiena u sew fuq it-tajbin (...) Kunu mela perfetti, bħalma hu perfett Missierkom li hu fis-smewwiet.” (Matthew 5:43-48)

Donnu qed jgħid li meta tinduna b’l-imperfezzjoni moħbija tiegħek, li tkun qed tipprogettaha fuq ħaddieħor, issir bniedem li, bħal Alla, jagħder u jhobb lil kulħadd. L-ispiritwalità tal-bnedmin hija spiritwalità tal-imperfezzjoni, iżda wkoll ta’ mħabba bla kundizzjoni u ta’ mogħdrija universali.

Tony Macelli, *Id-Dell Ġewwieni u s-Sħuħija Moħbija*, <https://www.antidemalta.org/efs-books.html>



THE IMAGE, THE ESSENCE, THE TOUCHING

Lord Shantih once came to a pond and stopped to look at his reflection in the still waters.

"Is this reflection me?" he asked his com-

panion.

"No, my Lord. It is but an image of you."

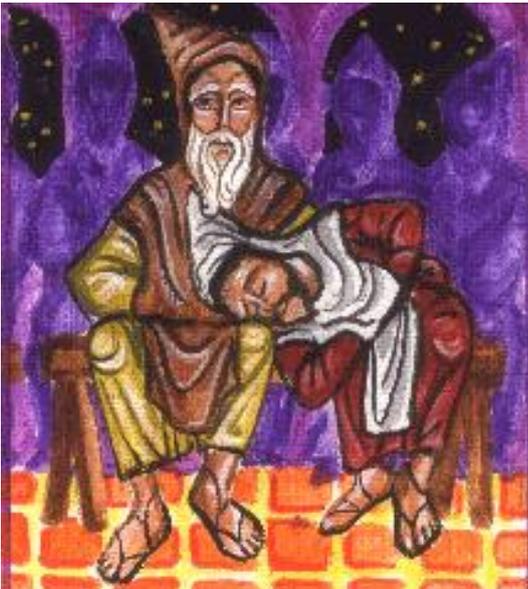
"And how does the water hold my image?"

"It holds you," said the companion, "with a skin like a mirror."

"And where," said Lord Shantih, "do we touch, this pond and I?"

His companion reached in the water and splashed Lord Shantih in the face.

Thomas Wiloch - © Soul Food



Practice 4 — Relaxation

DOZING

Some old men came to see Abba Poemen, and said to him: Tell us, when we see brothers dozing during the sacred office, should we pinch them so they will stay awake? The old man said to them: Actually, if I saw a brother sleeping, I would put his head on my knees and let him rest.

Desert Fathers - © Soul Food

THE FEROCIOUS DOG

There was once a perfectly normal little dog neither fierce nor timid. One day, this little dog wandered off to a nearby fairground, and found itself inside the hall of mirrors.



The little dog took one look around, and saw hundreds of dogs staring back at it. Terrified at being so surrounded, it began to bark and to bare its teeth, to its horror, every one of the hundreds of other dogs did the same. Suddenly the ordinary little dog was in the midst of a hostile army of strange and fearsome looking animals. Its barking grew even more frantic and its growl more vicious. It tried to bite the other dogs, but as soon as it got near to them, they too growled and tried to bite. This might have gone on all night, but the little dog's owner came looking for it. As soon as the little dog caught sight of its owner and heard the familiar call, it began to wag its tail and jump up and down for joy.

And yes, all the other dogs did the same. And the little dog went home thinking that perhaps the big wide world wasn't

quite as terrifying as it had first thought.

Traditional Indian story. Source: One Hundred Wisdom Stories, by Margaret Silf

Practice 5 — Simple Meditation

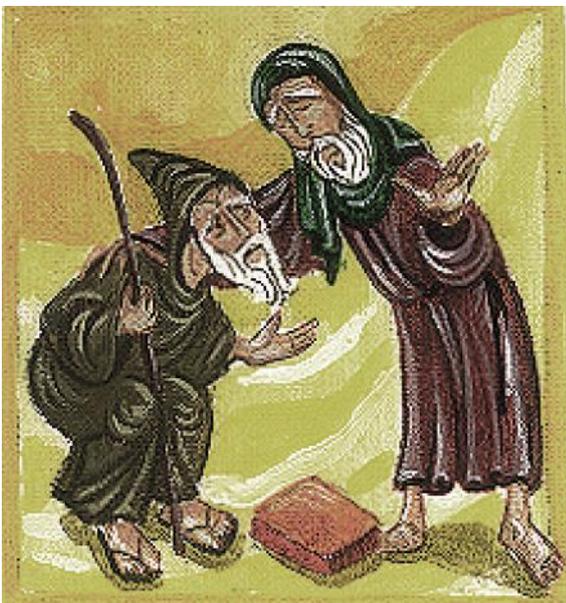
EMPTY BOAT COLLIDING



If a man is crossing a river
And an empty boat collides with his own skiff,
Even though he be a bad-tempered man
He will not become very angry.
But if he sees a man in the boat,
He will shout at him to steer clear.
If the shout is not heard, he will shout again,
And yet again, and begin cursing.
And all because there is somebody in the boat.
Yet if the boat were empty,
He would not be shouting, and not angry.
If you can empty your own boat,
Crossing the river of the world,
No one will oppose you,
No one will seek to harm you.

Chuang-tzu - © Soul Food

THE QUARREL



There were two old men who had lived together for many years, and they never quarrelled. Now one of them said, let us try to quarrel once, just like other people do. And the other replied: I don't know how a quarrel happens. Then the first said: Look, I put a brick between us, and I say, This is mine, and you say, No, it's mine, and after that a quarrel begins.

So they placed a brick between them, and one of them said: This is mine, and the other said: No, it's mine. And he replied: Indeed, it's all yours, so take it away with you! And they went away unable to fight with each other.

Desert Fathers - © Soul Food

IS THAT SO?

The Zen master Hakuin was praised by neighbours as one living a pure life. A beautiful Japanese girl whose parents owned a food store lived near him. Suddenly without any warning her parents discovered that she was with child.

This made her parents angry. She would not confess who the man was, but after much harassment at last named Hakuin.

In great anger the parents went to the master. "Is that so?" was all he would say.

After the child was born it was brought to Hakuin. By this time he had lost his reputation, which did not trouble him, but he took very good care of the child. He obtained milk from his neighbors and everything else the little one needed.

A year later the girl-mother could stand it no longer. She told her parents the truth—that the real father of the child was a young man who worked in the fishmarket.

The mother and father of the girl at once went to Hakuin to ask his forgiveness, to apologize at length, and to get the child back again.

Hakuin was willing. In yielding the child, all he said was: "Is that so?"

Zen - © Soul Food



*Hakuin and the baby
just the way it is*



Practice 6 — Self-Compassion

THE CRACKS AND THE TREASURE

“There is a crack, a crack in everything

That's how the light gets in”

– Leonard Cohen, Anthem (lyrics)

In a large temple north of Thailand’s ancient capital, Sukotai, there once stood an enormous and ancient clay Buddha. Over a period of five hundred years, violent storms, changes of government, and invading armies had come and gone, but the statue endured.

At one point, however, the monks who tended the temple



noticed that the statue had begun to crack and would soon be in need of repair and repainting. After a stretch of particularly hot, dry weather, one of the cracks became so wide that a curious monk took his flashlight and peered inside. What shone back at him was a flash of brilliant gold! Inside this plain old statue, the temple residents discovered one of the largest and most luminous gold images of Buddha ever created in Southeast Asia. Now uncovered, the golden Buddha draws throngs of devoted pilgrims from all over Thailand.

The monks believe that this shining work of art had been covered in plaster and clay to protect it during times of conflict and unrest.

Source | Jack Kornfield, [The Wise Heart](#) (Bantam; Reprint edition, 2009) pages 11-12

Notes: Retrain yourself to see beyond the cracks to the beauty that lies beneath. It is unbreakable, has no concept of age and doesn't conform to other people's standards of perfection. Retraining yourself to see the perfection of imperfection, the image of God in the cracks of life, is an essential part of the path towards human liberation.

Saint Paul describes this experience in [2 Corinthians 4:7](#) as "treasures in clay jars". (see below)

<https://philipchircop.wordpress.com/2014/07/07/god-in-the-cracks/>

THE TREASURE IN CLAY JARS

⁶ For it is the God who said, "Let light shine out of darkness," who has shone in our hearts to give the light of the knowledge of the glory of God in the face of Jesus Christ.

⁷ But we have this *treasure in clay jars*, so that it may be made clear that this extraordinary power belongs to God and does not come from

us.⁸ We are afflicted in every way, but not crushed; perplexed, but not driven to despair;⁹ persecuted, but not forsaken; struck down, but not destroyed;¹⁰ always carrying in the body the death of Jesus, so that the life of Jesus may also be made visible in our bodies. [...]

¹⁶ So we do not lose heart. Even though our outer nature is wasting away, our inner nature is being renewed day by day. ¹⁷ For this slight momentary affliction is preparing us for an eternal weight of glory beyond all measure, ¹⁸ because we look not at what can be seen but at what cannot be seen; for what can be seen is temporary, but what cannot be seen is eternal.



2 Corinthians 6-18, Bible, New Revised Standard Version Catholic Edition (NRSVCE)

THE WOUND IS WHERE THE LIGHT ENTERS YOU

In 1995 Coleman Barks published his translation of selected writings by Rumi, a 13th-century poet and Sufi mystic. A poem titled "Childhood Friends" mentioned light entering a wound:

Let a teacher wave away the flies and put a plaster on the wound.
Don't turn your head. Keep looking at the bandaged place.
That's where the light enters you.
And don't believe for a moment that you're healing yourself.

Source: <https://quoteinvestigator.com/2016/11/16/light/>



Practice 7 — Centering Prayer-Meditation

THE LETTER OR THE LOVE

A lover pressed his suit with a woman unsuccessfully for many months, suffering the atrocious pains of rejection. Finally his sweetheart yielded. "Come to such and such a place, at such and such an hour," she said to him.

At that time and place the lover finally found



himself seated beside his beloved. He then reached into his pocket and pulled out a sheaf of love letters that he had written to her over the past months.

They were passionate letters, expressing the pain he felt and his burning desire to experience the delights of love and union. He began to read them to his beloved. The hours passed by but still he read on and on.

Finally the woman said, "What kind of a fool are you? These letters are all about me and your longing for me. Well, here I am sitting with you at last and you are lost in your stupid letters."

Traditional - © Soul Food



JUST LISTEN

A journalist asked Mother Teresa, "What do you say to God during all that time you are in prayer?"

She answered, "I don't say anything. I just listen."

The journalist took some time to try and digest this. Then he asked, "But what does God tell you during all that time?"

"Oh," she replied, "He just listens, too."

Source untraced—T.M.

A HOLE IN A FLUTE

"I am a hole in a flute that the Christ's breath moves through...

Listen to this music" — *Hafiz*. I am a string in the concert of God's joy.—*Jacob Boehme*



FALSE OR LIMITING IDENTIFICATIONS

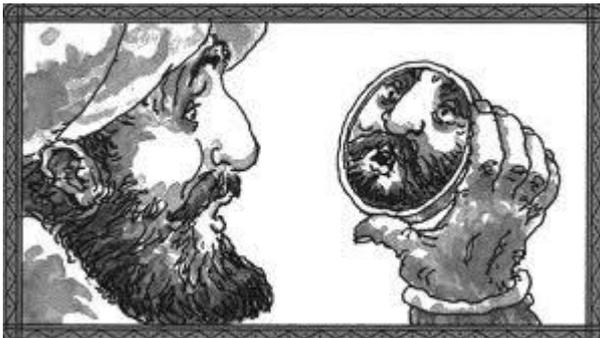
One day Mulla Nasrudin got word that he had received a special message from the Sheik in Basra. When he went to pick it up they told him he must first identify himself.

Nasrudin fished in his trousers and took out a brass mirror. Looking into it he exclaimed, "Yup, that's me all right."

Sufi - © Soul Food

Practice 8 — Chanting and Deep gestures

WE ARE THREE, YOU ARE THREE



When the bishop's ship stopped at a remote island for a day, he was determined to use the day as profitably as possible. He strolled along the seashore and came across three fishermen mending their nets. In pidgin English they explained to him that centuries before, their people had been Christianized by missionaries. "We Christians!" they exclaimed, proudly pointing to each other.

The bishop was impressed. He asked if they knew the Lord's Prayer. They had never heard of it. The bishop was shocked. How could these men claim to be Christians when they did not know something as elementary as the Lord's Prayer?

"What do you say then, when you pray?" he inquired.

"We lift eyes to heaven. We pray, 'We are three, you are three, have mercy on us'" The bishop was appalled at the primitive, downright heretical nature of their prayer. So he spent the whole day teaching



them the proper way to say the Lord's Prayer. The fishermen were slow learners, but they gave it all they had, and before the bishop sailed away the next day, he had the satisfaction of hearing them go through the entire prayer without an error.

Months later the bishop's ship happened to pass by those islands, and the bishop, as he paced the deck saying his evening prayers, recalled with pleasure the fact that on that

distant island were three men who were now able to pray correctly, thanks to his patient, pastoral efforts. While he was lost in thought, he happened to look across the water and noticed a spot of light coming from the island. The light kept approaching the ship, and, as the bishop gazed in wonder, he saw three men walking on the water toward the boat. The captain stopped the boat and all the sailors leaned over the rails to see this amazing sight.

When they were within speaking distance, the bishop recognized his

three friends, the fishermen. "Bishop," they exclaimed, "we so glad meet you. We hear your boat go past island and come hurry hurry meet you."

"What is it you want?" asked the stunned bishop in awe.

"Oh, Bishop," they said, "we so sorry. We forget lovely prayer. We say: 'Our Father in heaven, holy be your name, your kingdom come,' then we forget. Please teach us whole prayer again."

The bishop felt humbled. "Go back to your homes, my good men," he said, "and each time you pray, say, 'We are three, you are three, have mercy on us! ... ' And, if you remember, ask for mercy too on this bishop."

Anonymous. In: Sower's Seeds of Encouragement: Fifth Planting; edited by Brian Cavanaugh

SACRED CHANTING

Chanting is at the heart of all sacred traditions worldwide, and for very good reasons. What meditation accomplishes in silence chanting accomplishes in sound: it wakes up the emotional center and sets it vibrating to the frequency of love and adoration while feeding the body with that mysterious higher "being food" of divine life. [...] Sacred chanting is an extremely powerful way of awakening and purifying the heart because it allows us to experience, beyond the distortions of our own personal passions, the power and profundity of the divine passion itself.

In the Christian tradition, sacred chanting has always centered on the psalms, and this is a wonderful tradition to continue, even in your own home and even if you don't consider yourself musically gifted. At its simplest, chanting is simply a matter of putting voice to the words you see on a page. Open your Bible to the psalms (or use any of a number of wonderful contemporary translations), take a deep breath, and starting! On a single tone is fine. Don't be embarrassed or self-conscious about how you sound; instead, simply sense the wonder of your own breath and your own tone. Out of these two elements, all sacred traditions agree, the divine Source brought the created realm into being, and these two elements are right there in you. In a mysterious way, your true voice. Whether large or small, high or low, bold or timorous, is very closely related to your true self; and as you learn to sing out of your natural being without pretense or strain, the beauty of your unique quality of aliveness will shine through.

Of course, chanting is one of those activities that is infinitely more powerful in a group. In the Christian tradition, one of the most helpful new resources of the past couple of decades has been Taizé chant. [In another form of chanting] a single phrase or even word is chanted over and over, with harmonic improvisation invited and with mounting intensity and ecstasy. [Improvised] new chants flow almost spontane-

ously out of your own being.

From *The Wisdom Way of Knowing*, by Cynthia Bourgeault,
DEEP GESTURES AS EFFECTIVE CONTEMPLATIVE PRACTICE

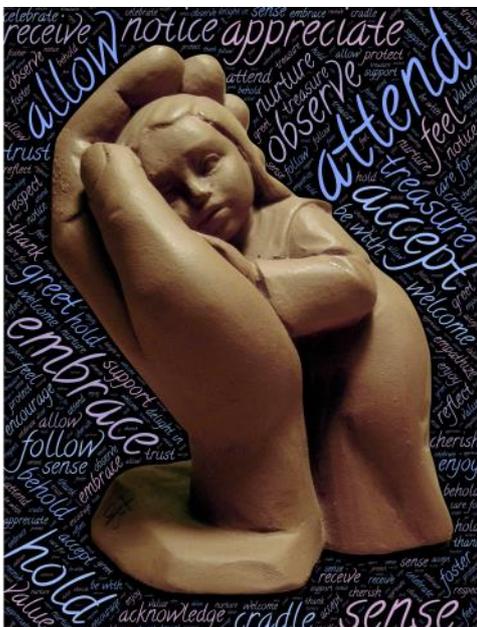
There is a famous story attributed to Russian Orthodox archbishop Anthony Bloom, one of the contemporary world's outstanding spiritual teachers, that makes this point quite strikingly. A young man came to him for spiritual consultation, and distressed because he couldn't make any sense out of his Christianity. The dogma and theology seemed like so much bunk, and the creeds frequently made him furious. He yearned for a life of faith, but it all seemed like a huge wall without handholds. What did Father Anthony suggest? The archbishop listened intently and then made a rather surprising suggestion: that the young man simply go home and make one hundred full prostrations a day for a month. Now in Orthodox practice a full prostration is not a simple bob-and-curtsy, as genuflection tends to be in the West. One goes flat out on the floor, face down, with arms out stretched; holds the position for at least a good long in-and-out breath; and then slowly rises to one's feet. The young man, puzzled but intrigued, carried out Father Anthony's program diligently.

When he returned a month later, his eyes were glowing with faith, and the creeds no longer made him angry. The reason, as the archbishop knew full well, is that through the deep rhythmic gestures of bowing and emptying himself, the man came to understand something that could not be found by mind. It lived in his body. In connecting with his body, he reconnected with the wellsprings of his faith.

From The Wisdom Way of Knowing, by Cynthia Bourgeault,

Practice 9—Compassion

TOUCH OTHERS & NATURE



I knew there were many interesting sights, but I didn't want any more of the LITTLE answers. I wanted the big answer. So I asked the guest master to show me the House of the Christian God.

I sat myself down, quite willing to wait for the big answer. I remained silent all day, far into the night. I looked Him in the eye. I guess He was looking me in the eye. Late, late at night I seemed to hear a voice, "What are you leaving out?" I looked around. I heard it again. "What are you leaving out?" Was it my imagination? Soon it was all around me, whispering, roaring, "What are you leaving out? WHAT ARE YOU LEAV-

ING OUT?"

Was I cracking up? I managed to get to my feet and head for the door. I guess I wanted the comfort of a human face or a human voice. Nearby was the corridor where some of the monks live. I knocked on one cell.

"What do you want?" came a sleepy voice.

"What am I leaving out?"

"Me." the monk said.

"What am I leaving out?" A third cell, a fourth, all the same.

I thought to myself, "They're all stuck on themselves." I left the building in disgust. Just then the sun was coming up. I had never spoken to the sun before, but I heard myself pleading, "What am I leaving out?"

The sun too answered, "Me." That finished me.

I threw myself flat on the ground. Then the earth said, "ME," too!

Father Theophane - © Soul Food



RYOKAN'S TEAR

Ryokan never preached to or reprimanded anyone. Once his brother asked Ryokan to visit his house and speak to his delinquent son. Ryokan came but did not say a word of admonition to the boy. He stayed overnight and prepared to leave the next morning. As the wayward nephew was lacing Ryokan's straw sandals, he felt a warm drop of water. Glancing up, he saw Ryokan looking down at him, his eyes full of tears. Ryokan then returned home, and the nephew changed for the better.

Zen - © Soul Food



TO SEE...

A writer arrived at the monastery to write a book about the Master. "People say you are a genius. Are you?" he asked.

"You might say so," said the Master with a smile.

"And what makes one a genius?" asked the intrepid reporter.

"The ability to see," said the Master.



The writer [...] muttered, “*To see what?*”

The Master quietly replied, “*The butterfly in a caterpillar, the eagle in an egg, the saint in a selfish person, life in death, unity in separation, the divine in the human and the human in the divine.*”

Source: Based on [Anthony de Mello, *One Minute Wisdom*](https://philipchircop.wordpress.com/tag/wisdom/) ,
<https://philipchircop.wordpress.com/tag/wisdom/> See also
Peter Van Breeman, *The God Who Won't Let Go* (Ave Maria
Press, 2001) page 98

Practice 10 — Open To the Healing Presence

GROW IN WISDOM, LOVE, HEAL?

Sir William Osier, one of the fathers of modern medicine, is widely quoted as having said that objectivity is the essential quality of the true physician. What he actually said is different and far more profound than that. The original quote was in Latin and it is the Latin word *aequanimitas* which is usually translated as objectivity.” But *aequanimitas* means “calmness of mind,” or “inner peace.” Inner peace is certainly the ultimate resource for those dealing with suffering on a daily basis. *But this isn't something achieved by distancing yourself from the suffering around you. Inner peace is more a question of cultivating perspective, meaning, and wisdom even as life touches you with its pain. It is more a spiritual quality than a mental quality.*

Years ago Joseph Campbell offered a workshop for physicians on the experience of the sacred. At one point in his presentation he showed us slide after slide of sacred images: paintings, statues, potter)', tapestries, and stained glass from many places and times. I remember one of these vividly. It was a particularly fine example of Shiva Nata Raja, a “Dancing Shiva” from the Lieden Museum in Zurich. Shiva is the Hindu name for the masculine aspect of God, and while these small bronze statues are common in India, few of us had seen this charming image before. Shiva, the god, dances in a ring of bronze flames. The hands of his many arms hold symbols of the abundance of spiritual life. As he dances, one of his feet is lifted high and the





other is supported by the naked back of a little man crouched down in the dust, giving all his attention to a leaf he is holding between his hands.

Physicians are trained observers. Despite the great beauty of the dancing god, all of us had focused on the little man and the leaf and we asked Joseph Campbell about him. Campbell began to laugh. *Still laughing, he told us that the little man is a person so caught up in the study of the material world that he doesn't even know that the living God is dancing on his back.* There is a bit of that little man in all of us and certainly in most physicians. Thinking back on that scene, I wonder what was going through Campbell's mind. Life is the ultimate teacher, but it is usually through experience and not scientific research that we discover its deepest lessons.

A certain percentage of those who have survived near-death experiences speak of a common insight which afforded a glimpse of life's basic lesson plan. We are all here for a single purpose: to grow in wisdom and to learn to love better. We can do this through losing as well as through winning, by having and by not having, by succeeding or by failing. All we need to do is to show up open-hearted for class.

*Source: Kitchen Table Wisdom - Stories That Heal,
by Rachel Naomi Remen pp78-80*

My Notes



Minn hawn	Sa hawn	Għanijiet tal-Prattika	Il-Prattika !
Sentimenti Tqal 		Biex: <ul style="list-style-type: none"> • Ma Titkaxkarx; • Teħles Biża', Rabja, Nuqqas ta' Maħfra, eċċ 	<ol style="list-style-type: none"> 1. Il-Metodu tal-Merħba 2. Il-Metodu tat-Taptip ----  3. Tkun Konxju-Attent
Stress 		Biex: <ul style="list-style-type: none"> • Tħoll l-i-Stress • Tidhol fis-Sliem 	<ol style="list-style-type: none"> 4. Rilassament 5. Meditazzjoni Semplici 6. Nagħder Lili Nnifsi
Aljenat (maqtuġh) 		Biex: <ul style="list-style-type: none"> • Tqajjem Mogħdrija • "Tigi Saltnatek" 	<ol style="list-style-type: none"> 7. Talba tal-Kunsens (Centering) 8. Għanni s-Salmi 9. Agħder ---- 
Nixfa Spiritwali, Taqib leħor 		Biex: <ul style="list-style-type: none"> • Tfieg ma' Alla • Tfejjaq ma' Alla 	<ol style="list-style-type: none"> 10. Infetaħ għall-Preżenza Fejjieqa  11. Ixrob Tbatija, Ibgħat Sliem 

 = riżultati jidhru malajr

 = riżultati jikbru bil-prattika

 = tfittix riżultati li tista' tarahom

 = inti tista' taħdem fuq haċċieħor