



The way to love anthony de mello summary

For the cricket administrator, see Anthony de Mello (cricket administrator). Anthony de MelloBorn(1931-09-04)4 September 1931Bombay, British IndiaDied2 June 1987(1987-06-02) (aged 55)New York, New YorkOccupationJesuit priest, authorKnown for Spiritual writings and teachingsIgnatian spirituality Anthony de Mello, also known as Tony de Mello (4 September 1931 – 2 June 1987), was an Indian Jesuit priest and psychotherapist. A spiritual teacher, writer, and public speaker, de Mello wrote several books on spirituality and hosted numerous spiritual teacher, writer, and public speaker, de Mello wrote several books on spiritual teacher, writer, and public speaker, de Mello wrote several books on spirituality and hosted numerous spiritual teacher, writer, and public speaker, de Mello wrote several books on spiritual teacher, writer, and public speaker, de Mello wrote several books on spiritual teacher, writer, and public speaker, de Mello wrote several books on spiritual teacher, writer, and public speaker, de Mello wrote several books on spiritual teacher, writer, and public speaker, de Mello wrote several books on spiritual teacher, writer, and public speaker, de Mello wrote several books on spiritual teacher, writer, and public speaker, de Mello wrote several books on spiritual teacher, writer, and public speaker, de Mello wrote several books on spiritual teacher, writer, and public speaker, de Mello wrote several books on spiritual teacher, writer, and public speaker, de Mello wrote several books on spiritual teacher, writer, and public speaker, de Mello wrote several books on spiritual teacher, writer, and public speaker, de Mello wrote several books on spiritual teacher, writer, and public speaker, de Mello wrote several books on spiritual teacher, writer, and public speaker, de Mello wrote several books on spiritual teacher, writer, and public several books West and for introducing many people in the West to mindfulness-based practices he sometimes called "awareness prayer." Beginnings De Mello. He was born in Bombay, British India, on 4 September 1931.[1] He was raised in a Catholic family and dreamed of one day joining the Jesuit order. At the age of 16, de Mello entered the Society of Jesus at the seminary of Vinalaya on the outskirts of Bombay. In 1952, he was sent to Spain to study theology at De Nobili College in Pune and was ordained to the priesthood in March 1961 After his return to India, he spent several years working in seminaries, and in 1968 he was made rector of the seminary of Vinalaya.[2][3] De Mello was first attracted to the Jesuits for their strict discipline. Those who knew him during his earlier years in the order described him as somewhat conservative in his theology and reluctant to explore other religions.[4] Some of his peers noted that his experience in Spain led him to broaden his perspective and to lose much of his rigidity.[3] Work In 1972, he founded the Institute of Pastoral Counselling, later renamed the Sadhana - A Way to God, was released in 1978. It outlined a number of spiritual principles and "Christian exercises in Eastern form" inspired by the teachings of Saint Ignatius.[6] It popularized the notion of "awareness prayer" in the United States for his readers and for those who attended his lectures.[7] Death De Mello died of a heart attack in 1987, aged 55, in New York City. [8] Bill De Mello, a brother of Tony's recounts in his book "Anthony deMello: The Happy Wanderer" that Tony's body was found by Fr. Frank Stroud, S.J. According to Fr. Stroud, de Mello's body was curled up in a fetal position.[9] His official death certificate lists the immediate cause of his death as "Atherosclerotic coronary artery disease with recent thrombosis of left circumflex branch." Posthumous controversy In 1998, 11 years after de Mello's death, the Congregation for the Doctrine of the Faith under the leadership of its Cardinal-Prefect, Joseph Ratzinger[10] (who later became Pope Benedict XVI) conducted a review of de Mello's work and released a lengthy comment expressing theological the advisory that they were written in a multi-religious context and are not intended to be manuals on Christian doctrine.[14] Bibliography A number of de Mello's works were published posthumously as collections or based on notes or recordings of his conferences.[15] Sadhana: A Way to God, 1978. ISBN 0-385-19614-8 Wake Up! Spirituality for Today, 90 minutes of talks given before a live audience The Song of the Bird, Image, 1982. ISBN 0-385-19615-6 Wellsprings, 1984. ISBN 0-385-24290-5 The Heart of the Enlightened, Doubleday, 1987. ISBN 0-385-24672-2 Taking Flight, Image, 1988. ISBN 0-385-41371-8 Awareness, Image, 1984. ISBN 0-385-19615-6 Wellsprings, 1984. ISBN 0-385-24290-5 The Heart of the Enlightened, Doubleday, 1987. ISBN 0-385-24672-2 Taking Flight, Image, 1988. ISBN 0-385-41371-8 Awareness, Image, 1984. ISBN 0-385-24672-2 Taking Flight, Image, 1984. ISBN 0-385-41371-8 Awareness, Image, 1984. ISBN 0-385-24672-2 Taking Flight, Image, 1984. ISBN 0-385-41371-8 Awareness, Imag 1990. ISBN 978-0-385-24937-9 Contact with God, Loyola Press, 1991. ISBN 0-8294-0726-X The Way to Love, Gujarat Sahitya Prakash, 1996 Rooted in Versity Press, 1991. ISBN 0-8294-0749-9 Call to Love, Gujarat Sahitya Prakash, 1996 Rooted in Versity Press, 1991. ISBN 0-8294-0749-9 Call to Love, Gujarat Sahitya Prakash, 1996 Rooted in Versity Press, 1991. 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A lack of these skills can create a long-lasting negative cycle within families that are less financially literate. Women can improve their financial skills by getting the proper training, information and guidance. This will help them understand money better and make better decisions about it. Policy makers should incorporate education about money into general consumer education. Studies on financial literacy focus on five areas: The ability to keep accurate financial records, the ability to create a spending plan, and an understanding of how money works.Women are less likely to be knowledgeable about financial topics, according to a study conducted by researchers. The results show that women have difficulty understanding basic financial concepts and answering questions related to finance. Financial literacy varies by gender. Women are better at managing household funds and men are better with long-term planning, choosing products, and staying informed. In developed countries, women lag behind in skills pertaining to accumulating wealth and creating stability. Why Target Women? Financial experts from the OECD and its network on financial education (INFE) conducted a study to determine why women are less financially literate than men. They also wanted to know how this adversely affects the economy and women's lives. The OECD (Organisation for Economic Co-operation and Development) conducted a study to analyze the financial literacy of women. It looked at existing data on this issue and proposed some solutions. The INFE (International Network for Financial Education) agreed that financial literacy is important, but said it would focus more on women in its future efforts. Girls in developing countries are not as likely to get the same education as boys. This is because they face cultural barriers that limit their access to educational opportunities, such as colleges and government training programs. In some countries, women receive more education about the marriage market than the labor market. In developed nations like the US, women tend to score lower on math skills tests than men do and have less financial education at home; they also encounter obstacles when it comes to working outside of the home (for example, childcare issues). They're also less likely to own property or have access to credit compared with men.In many families in America today, men manage most of a family's finances rather than women doing so. Research shows that girls feel less confident about their abilities to handle money than boys. They may actually be better at math, but it's not because of gender bias. When tests are presented as being gender biased, women do poorly on them, but when the test is said to be unbiased, they do just as well as men. Literacy Benefits EveryonePeople who are financially literate have better control over their budgets, spending and debt. being is higher than that of people who do not know how to handle money wisely. The more money you have, the better financial education you get. The less they know about finance and the fewer services they use. Experts can demonstrate that financial literacy is important to an economy's health, but most people don't understand or care enough about it. This means there will be trouble for economies in the future as complexity increases without a corresponding increase in awareness of how things work. Awareness Book Summary, by Anthony de Mello The Way To Love contains the final flowering of Anthony de Mello's thought, and in it he grapples with the ultimate question of love. In thirty-one meditations, he implores his readers with his usual pithiness to break through illusion, the great obstacle to love. "Love springs from awareness," de Mello insists, saying that it is only when we see others with clarity, we must examine ourselves without misconception. The task, however, is not easy. "The most painful act," de Mello says, "is the act of seeing. But in that act of seeing. But in that act of seeing that love is born." Anthony De Mello was the director of the Sadhana Institute of Pastoral Counseling in Poona, India, and authored several books. The Way To Love is his last. The Way To Love contains the final flowering of Anthony de Mello's thought, and in it he grapples with the ultimate question of love. In thirty-one meditations, he implores his readers with his usual pithiness to break through illusion, the great obstacle to love. are that we can begin to really love. But not only must we seek to see others with clarity, we must examine ourselves without misconception. The task, however, is not easy. "The most painful act," de Mello says, "is the act of seeing. But in that act of seeing that love is born." Anthony De Mello was the director of the Sadhana Institute of Pastoral Counseling in Poona, India, and authored several books. The Way To Love is his last. "The Way To Love contains the final flowering of Anthony de Mello's thought, and in it he grapples with the ultimate question of love. In thirty-one meditations, he implores his readers with his usual pithiness to break through illusion, the great obstacle to love. "Love springs from awareness," de Mello insists, saying that it is only when we see others as they are that we can begin to really love. But not only must we seek to see others with clarity, we must examine ourselves without misconception. The task, however, is not easy. "The most painful act," de Mello says, "is the act of seeing. But in that act of seeing that love is born." Anthony De Mello was the director of the Sadhana Institute of Pastoral Counseling in Poona, India, and authored several books. "The Way To Love is his last. Anthony deMello was a Jesuit Priest known throughout the world for his writings and spiritual conferences. He died suddenly in 1987. Among his many books are Sadhana and The Song of the Bird. Introduction Years ago, when I first heard of Tony de Mello, S.J., I didn't believe what I heard. The story I am about to tell has bearing on the book you are about to read. I was told that Tony gave a retreat to sixty fellow Jesuit priests and spoke to them six hours a day for eight days. I remember saying, "No Jesuit to read. I was told that Tony gave a retreat to sixty fellow. listens to another Jesuit six hours a day for eight days." When the fact was insisted on, I remember asking, "Who made that retreat?" The names of some very impressive Jesuits (impressive, at least, to me) were mentioned. It was then, like doubting Thomas in the Scriptures, I said, "This I have to see and hear for myself." Thus began the journey with the man who would affect my life so profoundly that, years later, I wouldn't even recognize the person I was those years past. And not I alone, but thousands of others like me. The occasion of my first meeting Tony de Mello now seems rather prosaic. He was asked to give a weekend retreat to a group of lay people. He agreed to do this on his way back to India from Rome. I asked to be put on that retreat just to meet and experience the man. It was an unforgettable weekend up in Saddle River, New Jersey, amid the snows of February. I will never forget the feeling of liberation; the sense he made of spirituality, of prayer, of the meaning of life; his humor; his marvelous storytelling. And it was all done in such a personal style. Years later, when he was speaking by television satellite to more than three thousand college students, he maintained that revolutionized my life." He had met a rickshaw driver in Calcutta named Rinsai, who, although he was dying of a painful disease and was so poor that he had to sell his skeleton before he died, still was a man filled with faith and interior joy. "I suddenly realized," Tony continued, "I was in the presence of a mystic who had rediscovered life. He was alive; I was dead. He was a man who had reincarnated himself during this life." The reason I say that the story of my meeting Tony has bearing on the book you are about to read is because when I came upon this manuscript, although I was very familiar with all that he had written (and spoken), I was amazed at how these small but powerful "meditations" evoked in me the same feelings I experienced when I first encountered him. Just reading through these pages brought back the wonderful sense of challenge, the spiritual provocation that Tony was such a master at providing. There was a basic honesty in Tony de Mello's character with which he reevaluated everything in his own life. And it was this honesty that he communicated so effectively to all who would listen. His analogies, his telling criticism of sacred cows—all brilliantly peppered throughout this book—inspired in me a like revaluation of my own life, and I have never regretted it. Take each one of these meditations and carry them with you throughout your day. place in your heart, the awakening experience of insight, the wonderful peace you experience when you gaze at the stars or watch a beautiful sunrise or glimpse a soft look of love in the eyes of your beloved. This is the effect these spiritual gems will have. All you need bring to them is a full heart and an inquiring mind. J. Francis Stroud, S.J. The Center for Spiritual Exchange Fordham University Bronx, N.Y. Profit and Loss For what will it profit a man, if he gains the whole world and forfeits his life? —Matthew 16:26 Recall the kind of feeling that arises within you when you look at the sunset or the sunrise or Nature in general, or when you read a book or watch a movie that you thoroughly enjoy. Get the taste of this feeling and contrast it with the first, namely, the one that was generated within you when you were praised. Understand that the first type of feeling comes from self-glorification, self-promotion. It is a worldly feeling. The second comes from self-fulfillment, a soul feeling. Here is another contrast: Recall the kind of feeling you are doing, you are absorbed in, the action that you are currently engaged in. And once again notice the qualitative difference between the worldly feeling and the soul feeling. Yet another contrast: Remember what you felt like when you had power, you were the boss, people looked up to you, took orders from you; or when you were popular. And contrast that worldly feeling with the feelings of self-promotion, self-glorification. They are not natural, they were invented by your society and your culture to make you produce the nourishment and happiness that is produced when one contemplates Nature or enjoys the company of one's friends or one's work. They were meant to produce the nourishment and happiness that is produced when one contemplates Nature or enjoys the company of one's friends or one's work. course of a day or a week and think how many activities engaged in that are uncontaminated by the desire for attention, approval, fame, popularity, success or power. And take a look at the people around you. Is there a single one of them who has not become addicted to these worldly feelings? A single one who is not controlled by them, hungers for them, spends every minute of his/her waking life consciously or unconsciously seeking them? When you see this you will understand how people attempt to gain the world and, in the process, lose their soul. For they live empty, soulless lives. And here is a parable of life for you to ponder on: A group of tourists sits in a bus that is passing through gorgeously beautiful country; lakes and mountains and green fields and rivers. But the shades of the bus are pulled down. They do not have the slightest idea of what lies beyond the windows of the bus. And all the time of their journey is spent in squabbling over who will have the seat of honor in the bus, who will be applauded, who will be well considered. And so they remain till the journey's end. Discipleship If anyone comes to me and does not hate his own life, he cannot be my disciple. —Luke 14:26 Take a look at the world and see the unhappiness around you and in you. Do you know what causes this unhappiness? You will be wrong. There is only one cause of unhappiness: the false beliefs you have in your head, beliefs so widespread, so commonly held, that it never occurs to you to question them. Because of these false beliefs you see the world and yourself in a distorted way. Your programming is so strong and the pressure of society so intense that you are literally trapped into perceiving the world in this distorted kind of way. There is no way out, because you do not even have a suspicion that your perception is distorted, your thinking is wrong, and your beliefs are false. Look around and see if you can find a single genuinely happy person—fearless, free from insecurities, anxieties, tensions, worries. You would be lucky if you found one in a hundred thousand. This should lead you to be suspicious of the programming and the beliefs that you and they hold in common. But you have also been programmed not to suspect, not to doubt, just to trust the assumptions that have been put into your vour culture, your religion. And if you are not happy, you have been trained to blame yourself, not your programming, not your cultural and inherited ideas and beliefs. What makes it even worse is the fact that most people are so brainwashed that they do not even realize how unhappy they are—like the man in a dream who has no idea he is dreaming. What are these false beliefs that block you from happiness? Here are some examples. First: You cannot be happy without the things that you are attached to and that you consider so precious. False. There is not a single moment in your life when you do not have everything that you need to be happy. Think of that for a minute. The reason why you are unhappy is because you are focusing on what you do not have right now. Another belief: Happiness is in the future. Not true. Right here and now you are happy and you do not know it because your false beliefs and your distorted perceptions have got you caught up in fears, anxieties, attachments, conflicts, guilt and a host of games that you are programmed to play. If you would see through this you would realize that you are happy and do not know it. Yet another belief: Happiness will come if you manage to change the situation you are in and the people around you. Not true. You stupidly squander so much energy trying to rearrange the world is your vocation in life, go right ahead and change it, but do not harbor the illusion that this is going to make you happy. What makes you happy or unhappy is not the world and the people around you, but the thinking in your head. As well search for an eagle's nest on the bed of an ocean, as search for happiness that you seek you can stop wasting your energy trying to cure your baldness or build up an attractive body or change your residence or job or community or lifestyle or even your personality. Do you realize that you could change every one of these things, you could have the finest looks and still be unhappy? And deep down you know this is true but still you waste your effort and energy trying to get what you know cannot make you happy. Another false belief: If all your desires are fulfilled you will be happy. Not true. In fact it is these very desires and to each of them say these words: "Deep down in my heart I know that even after I have got you I will not get happiness." And ponder on the truth of those words. The fulfillment of desire can, at the most, bring flashes of pleasure and excitement. Don't mistake that for happiness? Very few people know and no one can tell you, because happiness? Very few people know and no one can tell you, because happiness of pleasure and excitement. who have been sitting in darkness all their lives? Can you describe reality to someone in a dream? Understand your darkness and it will stop; then you will know the taste of happiness. If people want happiness so badly, why don't they attempt to understand their false beliefs? First, because it never occurs to them as false or even as beliefs. They see them as false or even as beliefs. They see them as false or even as beliefs. attachments, fears, social pressures, tensions, ambitions, worries, guilt, with flashes of the pleasure and relief and excitement which these things bring. Think of someone who is afraid to let go of a nightmare because, after all, that is the only world he knows. There you have a picture of yourself and of other people. If you wish to attain to lasting happiness you must be ready to hate father, mother, even your own life and to take leave of all your possessions. How? Not by renouncing them or giving them or giving them or not, they will have lost their grip over you, their power to hurt you, and you will be out of your dream at last, out of your darkness, your fear, unhappiness. So spend some time seeing each of the things you cling to for what it really is, a nightmare that causes you excitement and pleasure on the one hand but also worry, insecurity, tension, anxiety, fear, unhappiness on the other. Father and mother: nightmare. Wife and children, brothers and sisters: nightmare. All your possessions: nightmare. Every single thing you cling to and have convinced yourself you cannot be happy without: nightmare. Then you will hate father and mother, wife and children, brothers and sisters and even your own life. And you will so easily take leave of all your possessions, that is, you will stop clinging and thus have destroyed their capacity to hurt you. Then at last you will experience that mysterious state that cannot be described or uttered—the state of abiding happiness and peace. And you will understand how true it is that everyone who stops clinging to brothers or sisters, father, mother or children, land or houses . . . is repaid a hundred times over and gains eternal life.

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