



Terminology G to Z



Rites of Passage

“The so-called rites of passage, which occupy such a prominent place in the life of a primitive society (ceremonials of birth, naming, puberty, marriage burial, etc.), are distinguished by formal, and usually very severe, exercises of severance, whereby the mind is radically cut away from the attitudes, attachments, and life patterns of the stage being left behind. . . . [footnote]. . . . All rites of passage are intended to touch not only the candidate but also every member of his circle.”

— Campbell, 1968, p. 10

Safety

A discussion about safety is a discussion about the internal and external balancing of worlds that sustain a harmony with one another. When one carries a charge because of being threatened by others, what happens to the individual’s productive capacity? For true communication and rapport to unfold, it is necessary that there is an atmosphere of safety.



Otherwise, what evolves is a false and defensive atmosphere in which the individual is forced to consider their survival as opposed to their living. The characteristics of survival are quite different than those of living.

Safety refers to “safe and facilitated.” When an individual feels safe, he or she will function with specific internal resources. When an individual is threatened then she or he will be focused on adapting to external influences. Research Questions: What is your feeling about safety of employment? Is your position here secure? How does this affect productivity? Is there a sense of insecurity? Is this useful? How could it be different?

Self in Context

Without understanding the whole, we can not understand the individual, but without understanding the individual, we can not understand whole.

The individual that we want to focus on is you. The whole is the context that you find yourself in right now.

As you are reading this sentence, bring your awareness to yourself your breathing, and the rising and falling of your chest or stomach. Count three breaths and feel the sensation of the breath in the body, the rising and falling of the breath.

After three breaths, allow the awareness to gently move to hearing. Simply listen to the sounds around you... the computer, your breath, perhaps a slight ringing in your ears, and more. Gain a realization of the dimensionality of the space around you, the depth, distance between sounds, as defined by each particular sound you hear, and simply listen.

After a few moments, gain a sense of your body in the space around you. Breathing, feeling, and hearing and simply sit a moment. There will be tensions, just simply let go and relax. For just a moment.

Now as you move into your day, remember this moment, allow it to travel with you. Allow other moments of mindfulness to find you intermittently in your day. And explore yourself in context. Move into the whole of the day and listen, feel and breath. Allow awareness of yourself as perhaps you are perceived by others. Notice that the whole of the day is embracing you as much as you are moving into it.

Allow understanding to find you.

Shaman

“In our tradition, the word for shaman translates to “hollow man” or “hollow being.” It is the same idea as the hollow reed philosophy in Christianity. The shaman becomes a



hollow vessel for energy to move through. He or she guides the energy of spirit with feeling and emotional intent, outside of thought or action. The shaman enters into the realm of active creation and manifests changes in the physical, emotional, and spiritual bodies. A true shaman works in harmony with creation, using the powers of creation to support life, never to damage or destroy.”

— Mitchell, Sherri. Sacred Instructions (pp. 140-141). North Atlantic Books. Kindle Edition.

Showing Up

Showing up involves holding onto yourself while allowing the other to see you. This includes a capacity to carry yourself comfortably within your body and owning what is there in your experience. As this posture is maintained you notice what interferes with this embrace of the self, i.e. the fear of rejection or judgment, unwanted responses from the other, or lack of self-confidence.

Showing up increases the possibilities in communicating with the other, holds a potential to increase the quality of life, now, contributes to personal and professional growth, fulfillment and enhances one's personal integrity, sense of balance and wholeness.

This posture involves receiving of empathy and opening to the hidden potential.

Silence

“A young monk came to live in the monastery where Ajahn Chah was practicing. The people who lived in the town outside the monastery were holding a series of festivals in which they sang and danced all night long. When the monks would rise at three thirty in the morning to begin their meditation, the parties from the night before would still be going strong. At last, one morning the young monk cried out to Ajahn Chah, ‘Venerable One, the noise is interrupting my practice — I can’t meditate with all this noise!; ‘The noise isn’t bothering you, ‘ Ajahn responded. ‘You are bothering the noise.’ As Lushtak put it to me, ‘Silence is not a function of what we think of as silence. It’s when my reaction is quiet. What’s silent is my protest against the way things are.’ “

— <https://www.brainpickings.org/2012/04/04/in-pursuit-of-silence/>

Stillness

“When the mind is still, tranquil, not seeking any answer or solution even, neither resisting nor avoiding, it is only then that there can be a regeneration, because then the mind is capable of perceiving what is true and it is the truth that liberates, not our effort to be free.”

— Krishnamurti



Small Death

He is holding so tight to life that he doesn't have the energy to die.
For it is in our letting go that we are freed to be born anew.

Telegraphing

Telegraphing refers to both conscious and unconscious indicators that you are about to change the dynamic of a communication. Prior to a shift of topic, the end of a conversation, and in fact any change in the content or rapport, there exists information that you communicate to the client or other individual that you about to move in relationship to them. How you communicate this information regarding the transition is "telegraphed." Ask yourself, "is this happening consciously and in keeping with rapport or unconsciously?"

In any communication process there are dynamic "events" that occur, and which can work to deepen the possibilities available in the dialogue or which can work to limit them. One of the more compelling moments is when a transition is about to occur. How the "other" is informed about the up-coming communication transition set the ground for the following "events" which are about to occur in the process of communication.

Telegraphing one's movements can occur through a variety of skill sets. It can be as simple as an intentional statement such as, "we are going to make a transition now in what we are talking about," to a more dynamic communication which involves a less obvious communication. For example: when it is time to end a meeting the communicator may simply pause, smile, and make a statement such as, "In closing, let me tell you how nice it has been meeting you."

Thresholds

This is the thing that symbolizes - *that which we are leaving and the beginning of where we are going.*

Stop, next time you walk out and through the front door of your home or office – *just short of the threshold*. Stop and gain a sense of the reality of what is happening in this moment in your life. There is no certainty that where you are leaving you will ever return to again. Pause a moment, turn around and "claim" the life you have lived in this context, the people there who are saying "good-bye." Just a moment - to recognize your life as it unfolds.

A threshold is a gift and an opportunity to awaken the mind. Imagine that your internal states are just as noticeable. You awaken in the morning, perhaps with the dream state just a moment, a feeling, or an image away from this day that you are slowing becoming conscious of. Can you pause to mark the transition? Can you recognize that you are *betwixt-and-between*? What was - is ending. What will be - is emerging! Simply pause and claim these unfolding moments.



Tolerance

“When we talk about patience or tolerance, we should understand that there are many degrees, starting from a simple tolerance, such as being able to bear a certain amount of heat and cold, progressing toward the highest level of patience, which is the type of patience and tolerance found in the great practitioners, the Bodhisattvas on the high levels of the Buddhist path. Since patience or tolerance comes from a certain ability to remain firm and steadfast, to not be overwhelmed by the adverse situations or conditions that one faces, one should not see tolerance or patience as a sign of weakness, but rather as a sign of strength coming from a deep ability to remain steadfast and firm. We can generally define patience or tolerance in these terms. We find that even in being able to tolerate a certain degree of physical hardship, like a hot or cold climate, our attitude makes a big difference.

If we have the realization that tolerating immediate hardship can have long-term beneficial consequences, we are more likely to be able to tolerate everyday hardships. Similarly, in the case of those on the Bodhisattva levels of the path practicing high levels of tolerance and patience, intelligence also plays a very important role as a complementary factor.”

—His Holiness the Dalai Lama from *Healing Anger: The Power of Patience from a Buddhist Perspective*, published by Snow Lion Publications

Tracking

Tracking refers to the application of awareness to the process of thinking, feeling of emotions, and behaviors as they occur intra-psychically and relationally. This is a process in which awareness is brought to the here-and-now manifestation of experience and then proceeds to follow, track, the threads of images and feelings that brought about this experience.

By bringing awareness to experience in this way, one becomes mindful of that experience. This mindfulness then creates a field of perception within which the individual can trace back or track exactly what thoughts and feelings led up to the experience.

Truth

“Maintaining that Truth is a pathless land, and you cannot approach it by any path whatsoever, by any religion, by any sect. That is my point of view... Truth, being limitless, unconditioned, unapproachable by any path whatsoever, cannot be organized; nor should



any organization be formed to lead or to coerce people along any particular path. If you first understand that, then you will see how impossible it is to organize a belief. A belief is purely an individual matter, and you cannot and must not organize it. If you do, it becomes dead, crystallized; it becomes a creed, a sect, a religion, to be imposed on others... Truth has no path, and that is the beauty of truth, it is living. A dead thing has a path to it because it is static, but when you see that the truth is something living, moving, which has no resting place, which is in no temple, mosque or church, which no religion, no teacher, no philosopher, nobody can lead you to...then you will also see that this living thing is what you actually are. You have to be your own teacher and your own disciple. You have to question everything that man has accepted as valuable, as necessary."

— J. Krishnamurti

Worry

"It is not work that kills men; it is worry. Worry is rust upon the blade."

- Henry Ward Beecher

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