

ALEGIANCE

JOINING TOGETHER

Allegiance is the act of joining together with something. Limb Two of Emotional Yoga involves joining yourself with an emotional experience. This is the process of getting in touch with an emotion or perception in order to examine it. It moves you from a neutral position to an active plan in which you participate. Once you decide to give an emotion your focus, you create a dialogue with it. You inquire into it, asking for the steps you need to take to move forward—toward happiness, comfort, understanding, and love. Allegiance gets you directly involved with your emotional self.

As a child in school, you pledge allegiance to the flag. In the second limb of Emotional Yoga, you pledge allegiance to *yourself*—and this includes allegiance to your emotions. Imagine you are doing some yoga postures and you decide to focus on lengthening your breath. You give your allegiance to your breathing. Let's say that in the middle of your practice, the phone rings and you decide to get up and answer it. Then you return, only to get up again and turn down the radio or pay the bills. By giving your allegiance to your distractions rather than to your breath, you lose your sense of purpose.

Allegiance means that you get involved and *stay* involved in a process of self-observation. Once you give your allegiance to something, you commit to it. You work together, you might say "in concert," to create momentum. Allegiance joins you to your purpose.

The Yoga of Relationships

The ancients understood yoga by way of relationships. In yoga, relationships are developed, and through relationships yoga is mastered. Yoga is not a solitary endeavor. You can practice it alone, but its purpose is to connect you to something—to your body, your breathing, your emotions, or the things you are doing in your life, such as your work, your hobbies, your friendships, and so on.

You are a relationship. You are a composite and interaction of all the various parts of yourself. When you are doing yoga, you are serving the relationship of your body, your mind, and your emotions, all at the same time. In relating to your emotions, you first have to give them your attention. Then you move closer to them by participating or interacting with them. You get a dialogue going. Eventually, you'll find yourself in an intimate relationship with them.

An Interesting Conversation

Your emotions are a communications center. They keep you awake and aware. *Hello? Are you there?* Have a conversation with yourself right now. Ask yourself: What am I feeling in my body? Is it okay to be feeling the way I do?

Then, take responsibility for what you feel. If you are feeling glad or sad or disappointed or mad, don't look for someone else to blame. Blaming is simply an attempt to make someone else at fault so that you don't have to feel the way you do. Inquire, don't analyze. Ask yourself questions. Stimulating questions inspire the innate wisdom of your body and mind. Your emotions don't necessarily lead to greater wisdom, but the process of opening to them does.

giance gives you
commitment
to internally
transform your
personal attitudes.

- ◆ Begin by asking yourself general questions like, How do I feel about my emotions? How do I feel about asking my emotions questions? Can I talk to my emotions?

- ◆ Then, begin to have an internal dialogue with yourself. Frame your questions in your own way, or in a way that's relevant to your situation. Don't answer with your logical mind. Recognize the innate truth of whatever rises first in your mind.

- ◆ Ask yourself: How do I feel? What is creating this feeling (fear or unhappiness, or discomfort)? What is the truth of this feeling? What am I unhappy about? What is it that I don't like to feel?

- ◆ Next, ask: Why am I unhappy (or sad, or angry) about that? If I am to have allegiance to my happiness what steps might I take? What steps can I take to participate with this feeling of . . . (or this issue, or this situation)? How can I connect myself to . . . (being happy, or fulfilling my desire)? What are the steps I can take to achieve my purpose or intention?

Let your answers take you where you need to go. Be easy, and give yourself time and permission to feel comfortable with this process. The more you practice conversing with yourself, the easier it gets. Learn to release built-up emotions rather than let them foster behaviors you'll regret. Learn to nurture yourself rather than shut down. Make truth between you and your emotions your most important bond. Eventually, you'll be able to speak to yourself from your heart.

PERSONAL ATTITUDES (NIYAMA)

The second limb of yoga consists of five internal observances or attitudes—purity, contentment, purification, self-study, communion with a higher power. These five internal observances are necessary for creating a healthy life-style. They involve the level of your personal care, the environment you live in, the foods you eat, the company you keep, and the faith you

have. Transforming your attitudes has a deeply restorative effect on your emotions.

In Emotional Yoga, the relationship you have with yourself is your most important and intimate relationship. What sustains your relationship depends on the level of allegiance, care, and commitment you give. One of the ways you can take care of your emotional health is to practice methods of self-care.

The second limb teaches you how to use your personal attitudes as practices for emotional self-healing. Use them for making immediate and practical changes in your life. They are positive affirmations for creating a healthy relationship with your emotional self.

1. Cleanliness or Purity (Saucha)

Yoga Sutra, ch. 2, v. 40:

Cleanliness or purity reveals what needs to be maintained and protected; what decays is external, what does not, is deep within.

When I think of purity I think of pure, crystal-clear water, or pure, clean mountain air. But what does *practicing* purity look like? Purity as an emotional practice is the act of clarifying your emotional perceptions and projections and eliminating ambiguity. Emotional clarity and purity are very much the same.

Clarifying your emotions and reviewing your daily habits on a regular basis brings purity. Purity is the act of being honest and kind to yourself every single day. When you start with one activity and shape it into a habit, it's the beginning of your Emotional Yoga practice. Practice maintains purity, realigns your values, points out the need for adjustments, and refreshes your emotional reservoir.

For example, take a look at the personal habits you are currently choosing. Each one directly influences the state of your emotions on a daily basis. Find out if any of them is a choice that no longer nurtures or serves you well.

Make a self-inquiry. Does your body feel strong and healthy? Are you getting enough rest? Are you overeating, or drinking or smoking too much? Do

you have a habit of hanging out in front of the TV and watching what you don't like? What do you take in through your senses? How do the things you watch, listen to, smell, taste, and touch affect your feelings and thoughts? How do you react to these things? Is it an enjoyable reaction?

Who are your friends? Are they pleasant and supportive, or are they negative and critical?

To develop emotional purity, acquire the habit of checking in with yourself several times a day to see what you like and what feels good. Ask yourself: "What am I feeling about this?" and listen to your response. Try experimenting with yourself in the following ways.

CULTIVATING PURITY

- ❖ When you are hungry, ask your body first what it would like to eat, and then eat the foods that not only taste good but feel good in your body.
- ❖ Satisfy yourself, and treat your senses to the highest quality of influences and images. Ask yourself what you most like to see, hear, touch, taste, and smell.
- ❖ Observe yourself around violent images and agitating sounds. Ask yourself what these images and sounds feel like in your body. Get out into natural environments and notice how you feel in contrast.
- ❖ Look at your surroundings. Are they orderly, beautiful? How do they make you feel? Make them visually stimulating, refreshing, and clean. Is there something you can add to make you happy?
- ❖ Take a few minutes each day to consciously observe yourself and how you feel, in silence.
- ❖ Keep filtering out the external noise and listen to your inner self.
- ❖ Eliminate an excessive habit, such as gossiping, from your life.
- ❖ Break a habit. Try something new that frees you and makes you excited, energized, and joyous.

In the end, it doesn't matter how much you know about purity or how well you can explain it to others. It's not even important whether you have reached a "state of purity." What is important is how well you integrate the habits of purity, and how much purity you manifest in your life moment by moment. Purity is silent. It is cultivated. It comes from your heart.

3. Contentment (Santosha)

Yoga Sutra, ch. 2, v. 42:

Contentment results in total happiness.

Contentment is our natural state of emotional balance. It is the very purpose of our lives, and the purpose of yoga too, to seek or link with this balance. Contentment is a choice you can make. If you give yourself permission to be content, you are well on your way.

Use your emotional antenna to sense what makes you comfortable or uncomfortable, happy or unhappy. At any time of the day, ask yourself some simple questions: Am I feeling comfortable or uncomfortable? Am I feeling happy or unhappy? What is making me feel unhappy? How am I allowing myself to feel unhappy? What am I allowing that isn't making me feel happy? Then, ask yourself, "What steps can I take?"

You don't have to stay unhappy or miserable, ever. Move toward your own state of contentment. Don't wait for someone to give happiness to you. As a friend of mine once said, "Only *you* can bring happiness to yourself. Everyone else is probably busy anyway."

Since the secret of contentment lies within you, you can always find a way to liberate it. Contentment doesn't come from the immediate satisfaction of a specific desire, but arises instead when you are not anxious about the present, when you do not feel pangs about the past, and when you have no worries about the future. Once you develop a strong enough sense of contentment, the external circumstances of your life do not matter. You are still content from within yourself.

Trying to be happy all the time is not the answer. You can't be emotion-

ally perfect. There is no such thing. Emotional perfectionism is the biggest obstacle between you and your ability to stretch beyond your comfort zone. Worrying about being perfect only makes you emotionally limited. It doesn't make you happy. It's okay to get messy. You get messy when you deal with your emotions, anyway. So, why not learn to play in the mess?

You need to be emotionally messy—confused, distracted, anxious, depressed, melancholy, sad—in order to find out who you are, why you are here, and what you're supposed to do. If you accept your untidy, imperfect emotions, you'll find they have tremendous value.

DEEPENING CONTENTMENT

Here is a yogic technique for increasing and developing positive emotional states—friendliness, compassion, happiness, steadiness, and strength. Attitudes like these are curative. What makes them powerful is using them creatively. In this exercise, you learn to consciously intend to create more positive attitudes, desires, and expansive states by aiming your consciousness toward a certain goal.

- ❖ First, decide on a specific attitude you wish to cultivate. Let's say the attitude is happiness.
- ❖ Sit comfortably and close your eyes. Settle your mind by directing your attention within. Simply lengthen the flow of your breath for a few minutes. Then, sit quietly with your eyes closed and *feel the silence*.
- ❖ As you do so, bring your attention to your heart; at the same time, put your awareness on to the attitude and give it the whole of your attention. Say the word or intention inside yourself, mentally (e.g., *happiness*), and release your intention into the field of your consciousness. It's like blowing the seeds off a dandelion—you say the intention inside, then let it go. Next, bring your awareness back to your self. Stay there in silence for a few moments.
- ❖ Release your intention again from your heart, and bring your awareness back to your self. Be there silently. (This almost happens simultaneously.)

- ❖ Repeat this procedure with one intention at least two to four times, always coming back to your self. Then, try it with another intention or word (e.g., *friendliness* or *compassion*).
 - ❖ If you notice any attachment to the outcome of your intention, don't hold on, let it go.
- Do this exercise anytime, anywhere, even for a few seconds. Practice it regularly, taking one thought or idea at a time, and automatically your awareness will shift. You'll feel lighter, happier.

3. Purification (Tapas)

Yoga Sutra, ch. 2, v. 43:

Removing impurities allows the body and mind to function more efficiently.

Good health depends on your ability to fully metabolize the nutritional, emotional, and sensory information you ingest. When your "digestive" energy is robust, your immune system is strong, and you have clarity of perception, physical strength, and emotional balance. When your food, thoughts, attitudes, or emotions are not metabolized properly, you accumulate toxic residue.

In Ayurvedic medicine, anything in the system not digested or metabolized is called *ama*, which means "raw, uncooked, or unripened." Emotions that are repressed, denied, unresolved—undigested—have a similarly toxic effect. Your emotional pathways get blocked and the vital feel-good chemicals in your body stop flowing. You experience mood disorders. Emotional *ama* begins to accumulate in your system, and you find that your energies are severely weakened. You feel dull, weak, distressed, depressed, or fatigued. Eventually, you get sick.

Toxic accumulation can be caused by a variety of situations: lingering anger or fear; psychological stress; unhappy work situations; loss of employment; divorce or death; exposure to violent, crude, or shocking experiences; contact with other people's negativity; unhealthy surroundings. Fortunately, in Ayurveda there is a natural approach to eliminating both physical and

emotional ama from the system. It comes by way of a three-step process of purification, rejuvenation, and prevention:

1. *Purification* is a part of our body's natural state, because our body is routinely in a state of renewal. Our cells are constantly regenerating themselves. We are always in a process of transformation. Since our emotions occur everywhere throughout our body, they too are always in a process of transformation. Purification helps our system re-create its emotional balance.

In Ayurveda, purification involves a radical regimen of pure foods, silence, purgatives, herbs, and oil massage treatments administered under the supervision of a doctor. Removing toxicity from your food, water, air, relationships, and emotions is regularly recommended, along with a seasonal detoxification program—to minimize the accumulation of toxic experiences and maximize the positive ones.

Sattva, or "purity," is a word used to describe the healthy experiences that lead to emotional health—right food, right environment, appropriate choices, and emotions that are metabolized and expressed. Periodically reviewing your daily habits and adjusting your diet, exercise, and life-style according to the season and to your body type helps maintain your health and prevents toxins from accumulating.

2. *Rejuvenation* is used along with purification to tonify, nourish, and replenish the energy of the body-mind and bring it back into balance. In Ayurvedic medicine, the term is *Rasayana*, which comes from the root *rasa*, "juice or essence," and *ayana*, "that which enters." Rasayana regenerates your natural rhythms by introducing healthful substances into your daily life. Herbs, oil massage, aromas, colors, and sounds promote circulation, stimulate energy, and are catalysts for keeping you healthy, strong, and aware.

3. *Prevention* is a matter of routine. The human body loves routine and thrives when it is fed, exercised, and rested regularly. Daily routines have a major influence on your emotions. Proper exercise, regulated

breathing, self-study, and nourishing foods are basic constituents for emotional and physical health. Simple daily and seasonal routines bring a sense of lightness to the body, increased energy, natural enthusiasm, and emotional resilience.

It's surprising how simple routines can act to stimulate the vitality of your entire organism. Changing your life-style can make a big difference in helping you lead a happier and healthier life. In the long run, the choices you make regarding how you live are as valuable as any intervention available.

Following are some routines, practical suggestions, and gems of advice prescribed thousands of years ago, which are still useful today for maximizing purity, balancing the emotions, and enhancing the quality of your life.

RASAYANAS, ROUTINES, AND RHYTHMS

Rasayanas for nourishment:

1. Eat light, freshly cooked natural foods.
2. Eat only when you are hungry.
3. Always sit down to eat, and eat in a settled atmosphere.
4. Never eat when you are upset.
5. Experience all six tastes at every meal (sweet, sour, salty, bitter, pungent, astringent).
6. Sit quietly for a few minutes after you finish eating.
7. Walk at least one hundred steps after your meal to stimulate digestion.
8. Drink plenty of pure water.
9. Exercise regularly and moderately.
10. Go to sleep or rest when you are tired. Don't stay up too late.

Rasayanas for emotional *sattva*, or purity:

1. Wake up with the sun and watch the sunset in the evening. Occasionally stroll in the moonlight.

2. Take time every day for play, humor, relaxation, and good company.
3. Spend time outside in nature.
4. Refrain from negativity, bitterness, anger, and criticism.
5. Be generous with others as well as pleasant and tolerant.
6. Be satisfied and happy and cultivate relationships with those who are satisfied and happy.
7. Know that you have the power to change how you feel.
8. Always learn from your failures.
9. Don't ask for things to be better, make yourself better.
10. Remember that when you are grateful, you are rich.

There is something about the rhythm of a daily routine. There is a musicality in motion that spills into your life. If you lead a chaotic life, it is difficult to feel steady and smooth. If, on the other hand, you lead a life that is too regular or sterile, you lose something creative. Find a place somewhere in between. Be like a jet pilot realigning his plane when it goes off course. Keep realigning yourself if you get off course.

With a few devoted endeavors on your part, you can pledge yourself to your emotional and physical well-being. This is of the utmost importance, because the pursuit of your life implies the pursuit of your health, and without your health, you cannot enjoy your life.

4. Self-study (Svadhyaya)

Yoga Sutra, ch. 2, v. 44:

Self-study leads to awareness, communication, and union with spirit.

These days, self-exploration typically is done in little, fragmented ways. For your body, you work out at the gym. For your mind, you take a class, or you read a good book. For your personal development, you join a therapy group or see a counselor. You keep checking out all the different options, reading self-help books on relationships, or trying to accumulate a variety of tech-

niques to help you learn about the different parts of who you are. But none of these alone seems to help you as much as you think it does. That's because the study of the self needs an integral approach and doesn't come from simply reading a book, listening to a lecture, or taking a kick-boxing class. Self-study comes from personal experience—knowing what your mind is doing, feeling what your body is feeling—every single day. Self-study is when you examine what is inside you. It's when you return to yourself, and reveal yourself to yourself. In yoga, there are at least four developmental stages to this process. Following is a framework for studying yourself and for carrying you through the day.

A FRAMEWORK FOR SELF-STUDY

1. The first step involves *recognition, attention, and knowledge*. Accurately assess your present situation and condition. Know where you are so that you can know where you are going. Before you begin any exercise, always take a few minutes to recognize the place from which you start. You can also do this in the morning before you start your day. Each day will be entirely different, because you will be different.
2. The second step involves *regulation, willingness, and practice*. Determine your direction and clarify what steps you need to take in order to get where you are going. This observation process becomes the platform for the path you are willing to take. Practice is a plan of action.
3. The third step involves *reflection, discovery, and insight*. Reflect and meditate on the effects of your experience. Discover and identify new things. Notice if you feel different—stronger, happier, or more stable—and adjust your actions accordingly.
4. The fourth step involves *experience, integration, and inspiration*. Begin to integrate these experiences into the whole of your life. Work with yourself again. Inquire, test, study, and rediscover. This will make any practice you do more meaningful, deeper, and inspiring. Let it lead you on a lifelong path of self-discovery and wisdom.

connect you to what is emotionally deep inside. Having faith, you learn to have faith—in God, in yourself, in life. Faith is a relationship that touches the heart.

HAVING A DIALOGUE WITH SELF, GOD, OR A HIGHER POWER

Try having a conversation with your higher self or God. Make a date with yourself. Let it be something you want to do if it feels right. Conversations evolve gradually. They grow and blossom over time. When you begin, you may find yourself asking, "But how do I speak to God? What is there to discuss? Where do I start and what do I say?"

I like what Rabbi Aryeh Kaplan says in his book *Jewish Meditation*:¹ "Tell God I just read this book about having a conversation with God. I felt it was time I did it." Then all you need to do is to keep talking. Say to yourself, "For the next few minutes, I will be alone with God." Aware of His or Her presence, you'll eventually find something to say. Once the conversation begins, it's easy to continue. Trust yourself. You'll know what to say. The effects you get will be linked to your focus.

♦ Call out to God in the most basic way to establish communication.

Tell God you would like to talk with Him (or Her). Tell Him that you need Him at this time in your life, and explain that it's sometimes hard for you to speak. Talk as if you're talking to a close friend and it'll become easier.

♦ Ask God to help you be closer to Him. And tell Him how much closer you'd like to be. Tell Him how you feel. You can't bore God, so have the same conversation again and again if you wish. You can't offend God either, so rant and rave. Cry. Sob. Tell God how you feel. The more relaxed and honest your conversation, the easier it gets and the deeper your experience becomes. Do your best, and then surrender. Leave the rest to God.

If this process seems difficult, remind yourself that with God there is no such thing as failure. The only failure here is when you abandon the effort. Then, you only fail yourself by affirming your obstacles. Don't stop. Even if

Self-study is like exercising. It isn't a momentary excitement and it doesn't come with only one session. It has to be sustained. But the longer you do it and the deeper you go, the closer to yourself you get.

3. Communion with a Higher Power (Isvara-pranidhana)

Yoga Sutra, ch. 2, v. 45:

Perfection and liberation come from aligning one's self with the highest intelligence. The powers of contemplation are attained through one's relationship and devotion to God.

When you have an emotional crisis, it's natural to want to call out to someone for help. Thoughts and prayers flow automatically. In any difficult time, there is a longing to find comfort and to search for a higher reason or power. You look to God, the Divine, the Creator for guidance. You go inside yourself to find silence.

Silence is easy for thirty seconds. Try it for one minute, or half an hour. As you practice it, over time, silence becomes one of the easiest ways to connect to something higher. Healing begins in silence. It brings you face-to-face with yourself and awakens you to the "oneself" that is in intimate dialogue with God. When you look deeply within and have trust in the highest, the "within" becomes the "beyond."

In yoga, this notion of a higher intelligence or power is known as *isvara*—the ultimate wisdom, the source of all knowledge and guidance. *Isvara* clears up all obstacles, pain, and doubt. Yet, *isvara* is not an object that exists outside of you. It is something that dwells within you. In order to find it, tremendous faith is required.

Faith is an important element in yoga, yet it's not the same as religious faith. In yoga, faith comes directly from the trust you have in your own highest self. If you don't have faith in yourself, there's not much for you to gain, even if you believe in God. Faith in God is there only to strengthen your faith in *you*. You need to have faith to become who you are.

The point of having faith is to bring meaning to your life over time, to

the outside world is screaming at you. Create an inner world of determination and faith.

CONSCIOUSNESS IN MOTION

Yoga is the art of bringing your consciousness into motion. In the practice of yoga, you learn to consciously link your awareness to the rhythms of life. When you join with them by *feeling* rather than thinking, you discover within yourself the creative force of energy, the source of all life. Cultivating your feeling awareness is the first step in realizing this force. With skill, you can direct, guide, and circulate it within the whole of your body and throughout the environment as well.

You can have a feeling awareness at a molecular level—sensing your organs, fluids, pulse, and the flow of your blood, right down to the cells. You can focus your feeling awareness as far out as you can imagine—to the planets, the stars, other galaxies. As you move to deeper and deeper levels of feeling, you will discover the extraordinary power of your emotional source. Anything can happen when you put your consciousness into motion.

Consciousness in Motion is an exercise whose characteristic feature is the systematic rotation of consciousness in your body. Practice it by visually placing your attention on different parts of your body and deliberately feeling your body's intelligence. Keep your mind moving from point to point and be aware of every experience. As you do this, accumulated emotional and physical tensions will be released.

Practice this exercise with your eyes closed. Do it lying down or seated in a comfortable chair. Read, close your eyes, feel your body, and then open your eyes and read further. Or, ask someone to read it to you. Remember to proceed slowly.

- ◆ Close your eyes and, for a moment, imagine the millions of cells that make up your body. With a feeling awareness, sense their aliveness—feel them moving, vibrating. Tune in on a sensory level and feel what is going on inside your body right now. Remember, thinking about

something is not the same as feeling it. Allow your attention to remain fluid and effortless.

- ◆ Allow your feeling awareness to meander through your entire system, like flowing water. Feel the pulsing beat of your heart, and allow that pulse to stream beyond the edges of your body.
- ◆ Notice the space your body is occupying. Let your feeling awareness wander around your environment. Vividly feel your surroundings. Notice that you don't have to "look" to see.
- ◆ Listen to the sounds of your environment. Don't think about them, just become aware of them. Let your attention wander from sound to sound, lingering fully on one sound, then moving on to the next. Give yourself plenty of time to experience.
- ◆ When you are ready to move on, feel the sensation of your body resting in the chair (or lying down). Feel the weight of your body and become aware of all the meeting points between your body and the chair. Notice how your body is connected to the chair. Go slowly as you move your attention and become aware of every point of contact. Allow your attention to linger briefly on each contact point.
- ◆ Move your feeling awareness throughout your body. Sense your body's emotional aliveness. Then, start at your feet and notice your toes. Feel your toes and the spaces between them. Notice how your feet are resting on the floor. Gradually move your attention to your arches, to the tops of your feet, to your heels.
- ◆ Let your feeling awareness meander up through your ankles, calves, and shins. Keep feeling it. Move your attention up to your knees. Move it through the center of your legs and up your thighs to your hips. Feel the weight of your pelvis resting on the chair.
- ◆ Notice how your spine is attached to your pelvis and how it rises out from the base. Explore your spine, follow its curve into your lower back. Notice how your rib cage is connected to your spine and how it wraps around the front of your body. Move your attention to the

middle of your back and up to your shoulder girdle. Follow your spine to where your neck and shoulders meet. Keep going all the way up to your topmost vertebra, deep in the center of your head. Feel the entire length of your spine as you easily free your neck, allowing your spine to lengthen and your back to widen.

- ❖ Become aware of your right shoulder blade, then your left shoulder blade. Let your awareness move from point to point in this way, on both sides of your body. Feel your upper arms, armpits, elbows, lower arms. The palms and backs of your hands, wrists, fingers, and thumbs. Have a feeling awareness of your chest, your navel, your abdomen.
- ❖ Move your feeling awareness up through your collarbone to your throat. Up to your chin, your jaw, your mouth, your eyes. Your eyebrows, the space between your eyebrows, your ears, your nostrils, your nose, your forehead. Have a feeling awareness of the top of your head, then of your entire head.
- ❖ Become aware now of your whole body, every part, all at the same time. Keep your eyes closed and be silent for a moment. Have a feeling awareness in every cell of your body. The whole body together, sitting on the chair in the room. Perfectly still. Take your time—and in stillness, observe the flow of consciousness throughout.
- ❖ Stay in that silence and notice how you feel. Do you feel different from when you began this exercise? Do you feel any warmth or lightness in your body? Do you notice a feeling of release, a shift of energy?

Feel the healing source of vital energy within you. Pause and savor the moment, and know that everything you are looking for is right here, right now. It doesn't take much effort, and there is no absolute method—only attention, observation, and feeling.

Limb Three

WILL AND POWER

COOPERATING WITHIN

The combination of will and power is the act of cooperation. Limb Three of Emotional Yoga involves choosing to cooperate with an emotional experience through deliberate intention. Instead of worrying about a situation or suffering because of it, you learn to focus on it, join with it, and then cooperate with it. You exercise your will by intending to move toward it.

Nothing about the way you think, feel, or will is arbitrary. Every conscious idea or feeling is connected to a particular act of will. For example, when you enter a stuffy room, you open a window; when you hear your name being called out, you answer. The foundation of your life is built on this simple connection between your thinking, feeling, and willing.

When you choose to cooperate with something it's because you intend to do so. Your life is your choice. If you have lost the feeling that you have freedom of choice, you need to strengthen your will and power. You need to take responsibility and commit to what you choose.

The energy of willful cooperation is a fully conscious one. When you co-

