



Yoga for Self Care

From Me to We | May 23



danielsimpson.info

Focusing inward

॥ It is one's self which one should see and hear, and on which one should reflect and concentrate. For by seeing and hearing one's self... one gains the knowledge of this whole world.

Bṛhadāraṇyaka Upaniṣad 2.4.5 (trans. Olivelle, 1998)

Self-isolation

kaivalya

(H1) [Cologne record ID=56297] [Printed book page 311,3]

kaivalya n. (fr. kevala), isolation, vām.

absolute unity, VEDĀNTAS. ; BHP. [ID=56298]

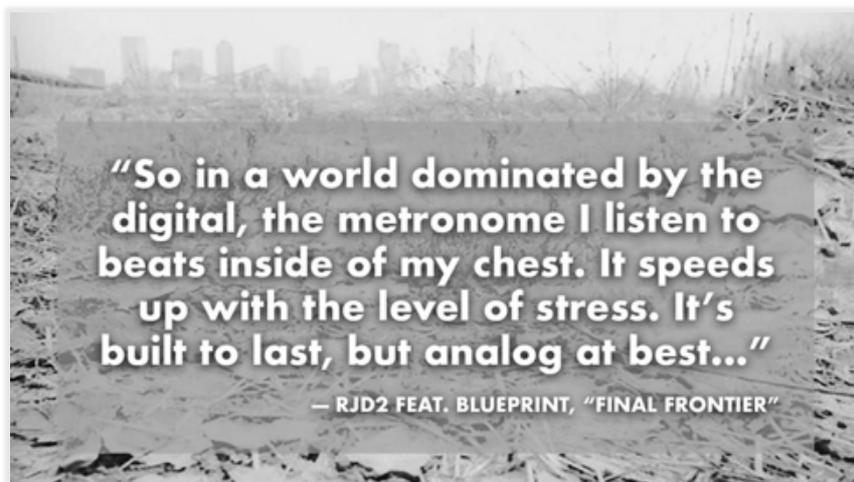
perfect isolation, abstraction, detachment from all other connections, detachment of the soul from matter or further transmigrations, beatitude, MBH. ; KAPS. ; SĀMKHYAK. &c. [ID=56299]

for vaikalya, RĀJAT. VII, 1149 [ID=56300]

kaivalya mf(ā)n. leading to eternal happiness or emancipation, MBH. XIII, 1101. [ID=56301]

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Urban versions



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Practical polarities

Renunciation		Worldliness
Interiority		Activity
Transcendence	vs.	Transformation
<i>nivṛtti</i> (turning away)		<i>pravṛtti</i> (turning towards)

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The human condition



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Yoga as medicine

E II What is known as yoga amounts to the breaking of the connection with suffering... Suffering that has yet to manifest is to be avoided.

Bhagavad Gītā 6.23; *Yoga Sūtra* 2.16 (trans. Sutton; Bryant)

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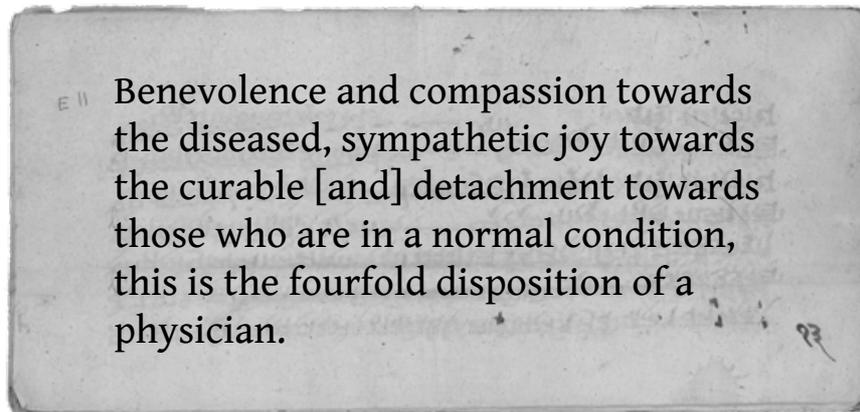
Healing metaphors

E II As medical science has four divisions: illness, cause of illness, recovery and therapeutics – so this philosophy of salvation has four parts, viz. cycle of births, its cause, liberation and the means of liberation.

Commentary on *Yoga Sūtra* 2.15 (trans. Āraṇya / Mukerji, 1983)

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Healing metaphors



Carakasamhitā Sūtrasthāna 9.26 (trans. Maas, 2020)

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Widespread reminders



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“Divine abodes”

E II By cultivating an attitude of friendship toward those who are happy (*maitrī*), compassion toward those in distress (*karuṇā*), joy toward [the] virtuous (*muditā*), and equanimity toward [the] non-virtuous (*upekṣā*), lucidity arises.

Yoga Sūtra 1.33 (trans. Bryant, 2009)

11

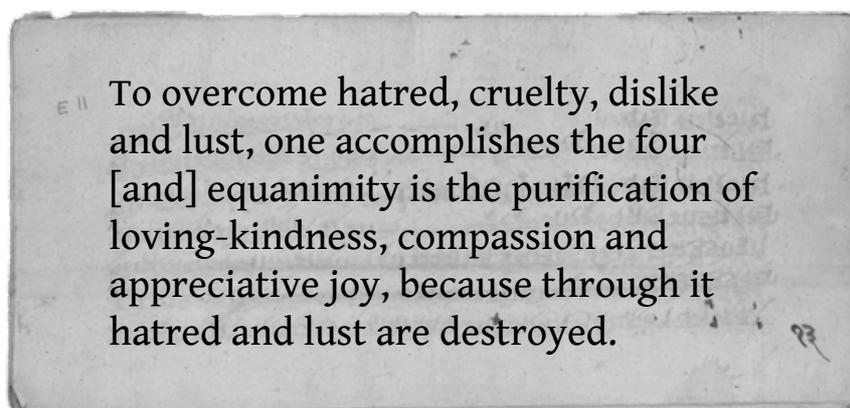
Immeasurable values

E II He stayed completely pervading the whole world [with] a mind full of friendliness (*mettā*)... a mind full of compassion (*karuṇā*)... a mind full of sympathetic joy (*muditā*) [and] full of equanimity (*upekkhā*).

Dīgha Nikāya II.186-87 (trans. Gethin, 2008)

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Immeasurable values



Vimuttimaggā 8:5 (trans. Ehara, Thera and Thera, 1961)

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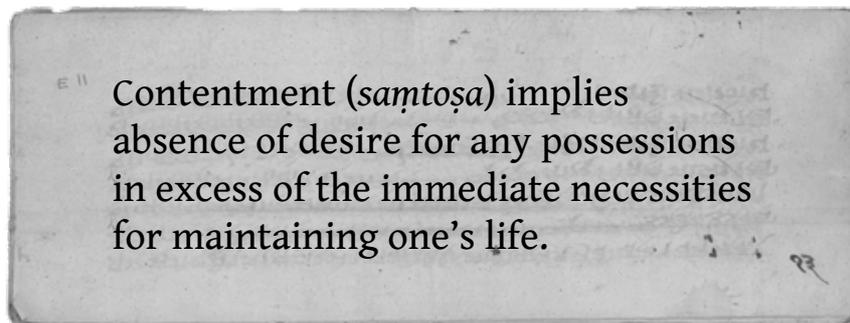
Accepting what is

“What’s important is the continuity of the awareness and the quality of the attention that we pay to things. It’s not getting a particular posture or technique down... it’s how you use a tool that’s important... We can take loving-kindness as a theme, and then sometimes, what comes up is how irritating the world is. But it doesn’t really matter. How are we holding it? What is actually coming up in the mind, and how are we relating to it? How are we layering our experience? That’s where the kindness is, having that sense of non-contention, letting go: ‘This is what’s coming up? Oh, that can be let go of. I don’t have to contend with that. Back to the breath, back to the walking, back to the continuity of awareness.’”

Pasanno Bhikkhu, Abundant, Exalted, Immeasurable (2016)

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Getting grounded



Commentary on *Yoga Sūtra* 2.32 (trans. Āraṇya / Mukerji, 1983)

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Simple pleasures

(2.42) From contentment, supreme happiness is attained.

Thus it has been said: “The pleasure that comes from love in this world and the great pleasure there is in the divine realm are not worth the sixteenth part of the happiness [that comes from] the destruction of desire.”

Yoga Sūtra 2.42 and commentary (trans. Mallinson and Singleton, 2017)

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Related forms

E 11 When he leaves behind all desires emerging from the mind, Arjuna, and is contented (*tuṣṭaḥ*) in the self by the self, then he is said to be one whose wisdom is steady.

Bhagavad Gītā 2.55 (trans. Sargeant, 1984)

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Related forms

E 11 Content (*saṃtuṣṭo*) with whatever comes to him, transcending the dualities [i.e. pleasure, pain etc.], free from envy, constant in mind whether in success or in failure...

Bhagavad Gītā 4.22 (trans. Sargeant, 1984)

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The root of wellbeing

tuṣ

(H1) [Cologne record ID=86265] [Printed book page 452,1]

Whitney Roots links: [LUS](#)

tuṣ cl. 4. °syati (metrically also °te; fut. tokṣyati, toṣṭā, and inf. toṣṭum [MBH. iv, 1562] PĀN. 7-2, 10 ; KĀR. [SIDDH.]; aor. atuṣat, BHATT. xv, 8 ; pf. tutoṣa)

to become calm, be satisfied or pleased with any one (gen. dat. instr. loc., or acc. with prati) or anything (instr.), ŚĀKHŚR. i, 17, 5 ; MBH. &c.;

to satisfy, please, appease, gratify, i, 4198 :

Caus. toṣayati (or metrically °te) id., RV. x, 27, 16 (p. f. tuṣayanti), MBH. &c.;

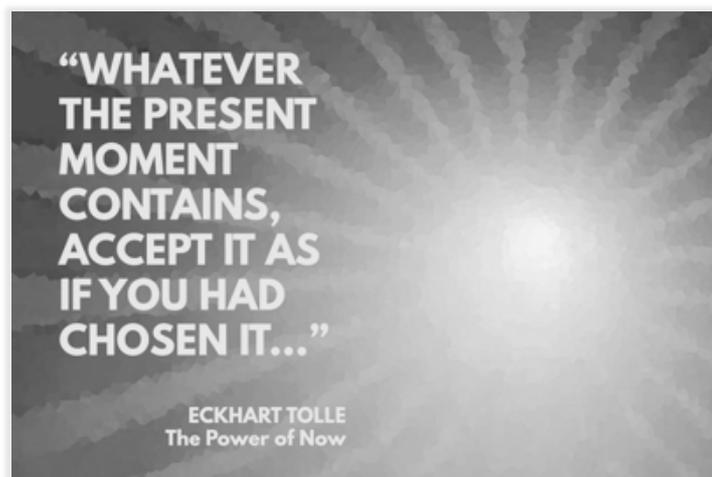
Desid. tutukṣati, w. :

Intens. totuṣyate, totoṣṭi, w. ;

cf. tūṣṇim.

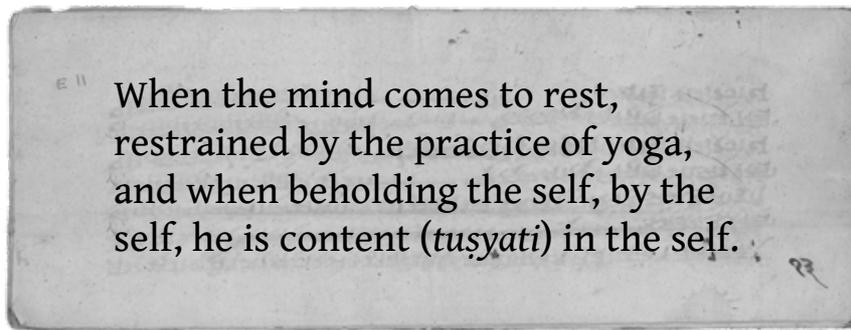
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Modern echoes



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Conscious presence



Bhagavad Gītā 6.20 (trans. Sargeant, 1984)

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Things as they are

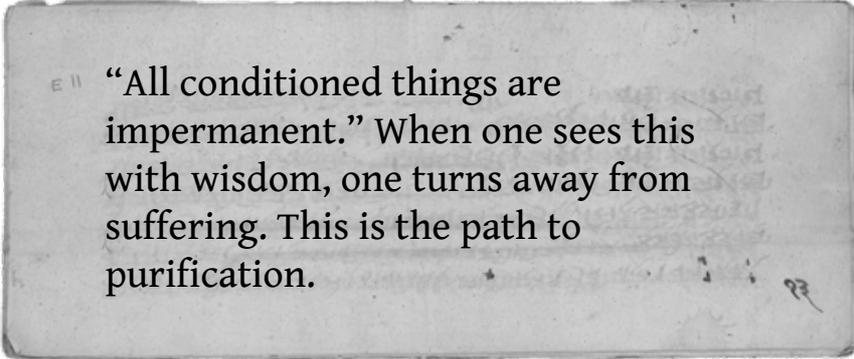
¹⁴ Physical sensations, truly, Arjuna,
Causing cold, heat, pleasure, or pain,
Come and go and are impermanent.
So manage to endure them, Arjuna.

¹⁵ Indeed, the man whom these
(sensations) do not afflict,
O Arjuna,
The wise one, to whom happiness and
unhappiness are the same,
Is ready for immortality.

Bhagavad Gītā 2.14-15 (trans. Sargeant, 1984)

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Things as they are



“All conditioned things are impermanent.” When one sees this with wisdom, one turns away from suffering. This is the path to purification.

Dhammapada 277 (trans. Buddharakkhita, 1985)

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Reducing suffering

“In the normal course of events our quest for happiness leads us to attempt to satisfy our desires—whatever they be. But in so doing we become attached to things that are unreliable, unstable, changing, and impermanent. As long as there is attachment to things that are unstable, unreliable, changing, and impermanent there will be suffering—when they change, when they cease to be what we want them to be. Try as we might to find something in the world that is permanent and stable, which we can hold onto and thereby find lasting happiness, we must always fail. The Buddhist solution is as radical as it is simple: let go, let go of everything. If craving is the cause of suffering, then the cessation of suffering will surely follow...”

Rupert Gettin, The Foundations of Buddhism (1998)

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Engaging adversity

वितर्कबाधने प्रतिपक्षभावनम्
vitarka-bādhane pratipakṣa-bhāvanam

When oppressed by negative impulses, one should contemplate the opposite.

Yoga Sūtra 2.33 (trans. Slatoff, 2011)

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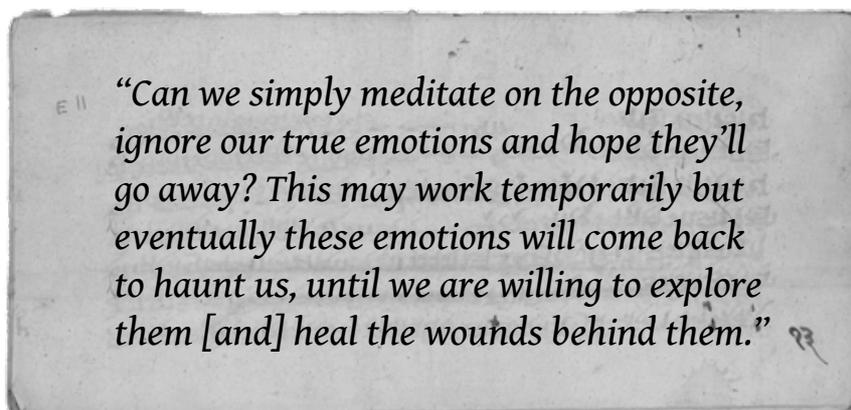
Weakening afflictions

E II Negative impulses—violence and so forth—[are] preceded by greed, anger, or delusion... Because these produce the infinite fruits of suffering and ignorance, one should contemplate the opposite.

Yoga Sūtra 2.34 (trans. Slatoff, 2011)

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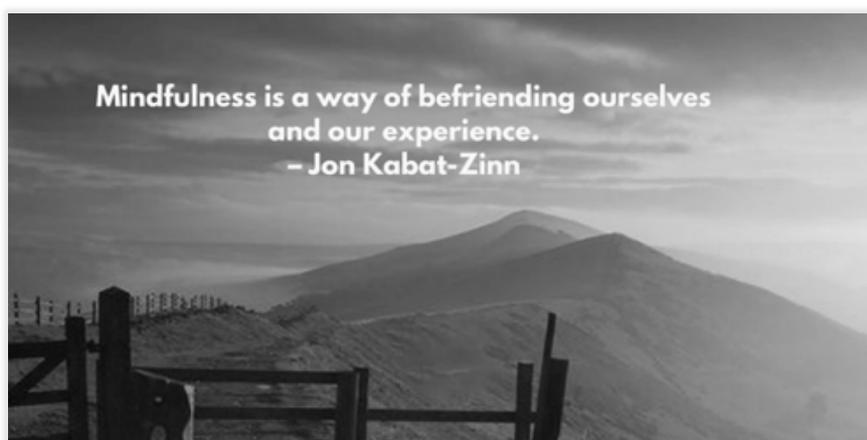
Awkward questions



Zoë Slatoff, "Contemplating the Opposite," *Nāmarūpa* (2011)

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Integration



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The middle way

६ ॥ With desires nullified, free from the duality identified as pleasure and suffering, those who are free of illusion then progress to that changeless state of being.

Bhagavad Gītā 5.5 (trans. Sutton, 2014)

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Harnessed attention



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Focused intention

E ॥ Both the good and the gratifying present themselves to a man; the wise assess them, note their difference and choose the good over the gratifying. But the fool chooses the gratifying rather than what is beneficial.

Kaṭha Upaniṣad 2.2 (trans. Olivelle, 1998)

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Constant choice

“What the Buddha emphasizes as a starting point in the quest for true happiness is the close correlation between the ethical quality of our conduct and the felt tone of our experience. Bodily deeds, speech, and thoughts can be distinguished ethically into two broad classes, the unwholesome (akusala) and the wholesome (kusala). The Buddha noted that the unwholesome is a source of misery, the wholesome a source of blessedness. Greed, hatred, and delusion lead to harm and suffering, while their removal brings well-being and happiness. His constant injunction to his disciples, therefore, was to make a determined effort to abandon the unwholesome and to develop the wholesome.”

Bhikkhu Bodhi, The Numerical Discourses of the Buddha (2012)

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Skilful means

E 11 Yoga is skill (*kauśalam*) in action...
 The wise ones, who have abandoned
 the fruit born of action, and are freed
 from the bondage of rebirth, go to the
 place that is free from pain.

Bhagavad Gītā 2.50-51 (trans. Sargeant, 1984)

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Wholesome goals

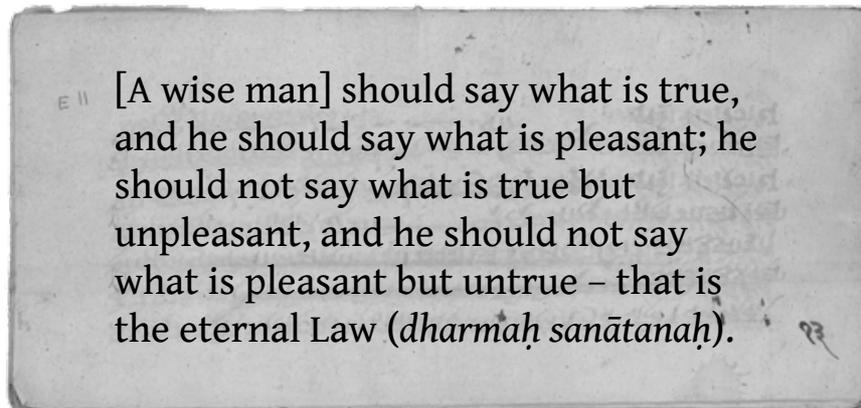
If this abandoning of what is unskilful (*akusala*) were conducive to harm and pain, I would not say to you, “Abandon what is unskilful.” But because this abandoning of what is unskilful is conducive to benefit and pleasure, I say to you, “Abandon what is unskilful...”

Because it is possible to develop what is skilful (*kusala*), I say to you, “Develop what is skilful.” If this development of what is skilful were conducive to harm and pain, I would not say to you, “Develop what is skilful.” But because this development of what is skilful is conducive to benefit and pleasure, I say to you, “Develop what is skilful.”

Aṅguttara Nikāya 1.58 (trans. Thanissaro, 2002)

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Timeless guidance



Manusmṛti 4.138 (trans. Olivelle, 2005)

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Inner cleansing

¹⁴ Austerity of the body is said to consist of worship of the gods, Brahmins, teachers, and wise men, cleanliness, honesty, celibacy, and not harming (*ahiṃsā*).

¹⁵ Austerity of speech is said to consist of speaking words that do not disturb others and which are true (*satyam*), loving, and beneficial...

¹⁶⁻¹⁷ And austerity of the mind is said to consist of mental serenity, benevolence, silence, self-control, and a pure disposition. When men engaged in yoga undertake this threefold austerity with the highest faith and without desire for any result, that austerity is said to be of the nature of *sattva*.

Bhagavad Gītā 17.14-17 (trans. Sutton, 2014)

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Disentangling



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Letting go

E II For those who are devoted to me, who
surrender all their actions to me, who
worship me and meditate on me
through single-pointed yoga, I
become without delay the deliverer
from the ocean of death and rebirth.

Bhagavad Gītā 12.6-7 (trans. Sutton, 2014)

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Dissolving distress



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Gentle strength

E || Everything can be taken from a man
but one thing: the last of the human
freedoms—to choose one's attitude in
any given set of circumstances, to
choose one's own way.

Viktor Frankl, *Man's Search for Meaning* (1959)

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Loving kindness

“As you physically feel at ease, attention and mindfulness are present. Then formulate the wish, ‘May I abide in well-being.’ Allow the breath to come in and go out. Allow the heart to resonate around that sincere wish, ‘May I abide in well-being. May I abide in happiness. May I abide in freedom from affliction.’ Allow that to resonate through the body and the mind. ‘May I abide in freedom from suffering and discomfort—mental, physical, any kind of dukkha...’ Allow that wish to be an energy within the body and mind. Allow that energy to flow through and permeate the whole body... ‘May I abide in the basis of all that is pleasurable and delightful... freedom from hostility, in freedom from ill will. May I abide in freedom from anxiety.’”

Pasanno Bhikkhu, *Abundant, Exalted, Immeasurable* (2016)

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Embracing it all

E II “Things don’t really get solved. They come together and they fall apart. Then they come together again and fall apart again. It’s just like that. The healing comes from letting there be room for all this to happen: room for grief, for relief, for misery, for joy.” १३

Pema Chödrön, *When Things Fall Apart* (1997)

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We are what we need

ॐ *“Love is built on commitment to one’s dharma—one’s sacred duty—and not on personal desire... Love is not about getting what we want. Love is about how we live with what we are given.”*

C.W. Huntington, Jr., *Māyā: A Novel* (2015)

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Self care isn’t selfish

“The Buddha says, ‘That’s exactly what one’s attitude should be and that’s how it is in reality. It’s when we cherish and honour ourselves fully that we can really look after and cherish others. We need to have that foundation...’ So, on an emotional level, we need to attend to ourselves in appropriate and skilful ways. When we look after ourselves, attend to our well-being, that is when we can be a refuge and be there for others. As human beings, we’re not all that different, despite all of our assumptions about our fascinating uniqueness. We’re not very different, so when we tune in and understand ourselves, we can be really present for others. It’s our unskilful obsession with ourselves that blocks us off from others.”

Pasanno Bhikkhu, *Abundant, Exalted, Immeasurable* (2016)

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