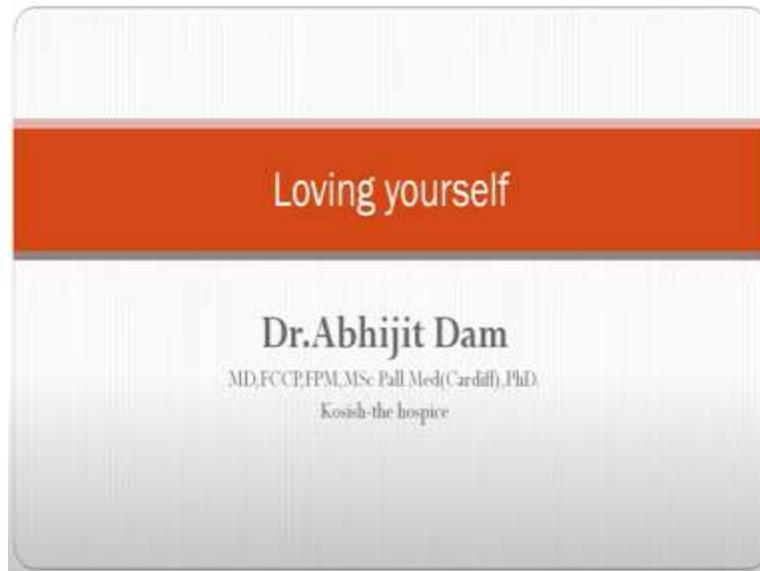


Certificate in Integrative Palliative Care – 3
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Week-11
Lecture 83: Loving Yourself

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Namaskar, my name is Dr. Abhijit Dam and I am the President of the National Association of Palliative Care for Ayush and Integrative Medicine. In our continuing series on discussion about spirituality and religiosity, now we will talk about a topic which is very basic and which concerns all of us and that is loving yourself. Now, I would begin my talk by asking you a very simple question, a very very simple question. Do you actually love yourself? Do you really love yourself? Now, as you keep asking this question to yourself, you would find that you would get different type of answers and many of you will actually be surprised at the different type of answers that you get from yourself. So, do you actually love yourself? Really, do you love yourself?

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Until you let go of who you are, you cannot be what you might be.

We are all conditioned human beings. From the moment we are born, we are given a name, we are given a religion, we are supposed to follow a particular path which has been decided by our parents or our community. So there is no freedom, right. So we are all doing, most of us are actually doing things which we are supposed to do, not that which we like to do, which we are supposed to do, right.

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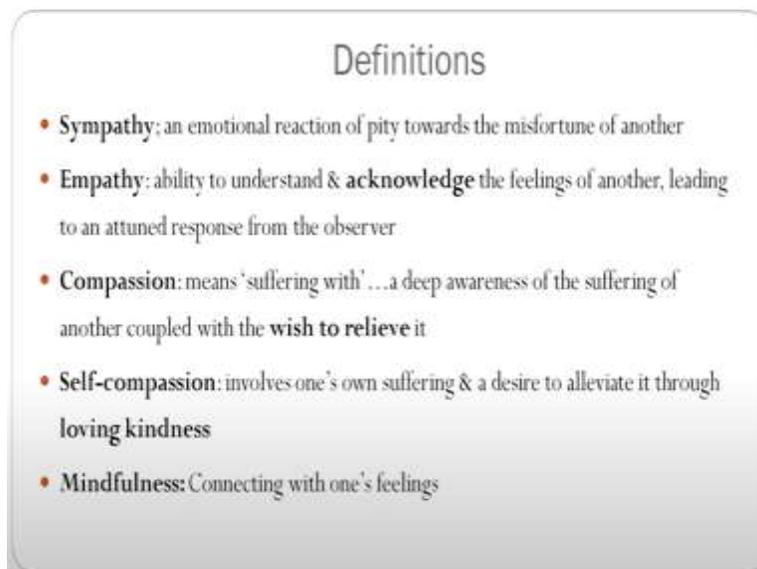
Studies on key components of quality care

- Clinicians consistently ranked technical skills higher than intrinsic qualities
- Which is opposite to responses from patients and families

Now, studies on key components of quality care have shown that clinicians consistently ranked technical skills higher than intrinsic qualities. That is, if you go to a bunch of doctors and if you talk to them and you ask them who is a good doctor, they would say, oh, this doctor, he is very well read. he has so many degrees, so he must be a good doctor, right. But what do a patient, what does a patient want from a doctor? For a patient who is a good doctor? For a patient a good doctor is a person who would actually sit and listen to them, give them adequate time, be always available for them, pick up their phone calls, you know. So, that is a good doctor.

The patient does not understand degrees. For a patient, the criteria of a doctor is different, but if you see from a clinician's point of view, who are scientific based people, for them it is more of a, it depends on the number of degrees, the amount of education, that determines whether you are a good doctor or not. But when it comes down to real practice level at the patient's thing, it is a totally different story.

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Now, let us address a few terminologies. First is sympathy.

What is sympathy? Sympathy means it is an emotional reaction of pity. Suppose you are going, walking along a road and you see a beggar who is just sitting in the hot sun. You feel pity for him. Oh, a poor fellow is sitting in the hot sun. And then, but you continue walking.

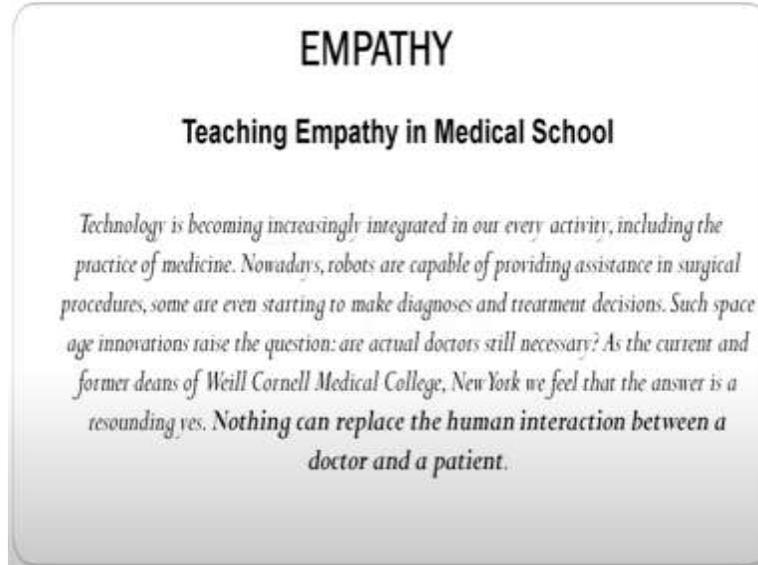
That is sympathy. Whereas, empathy is the ability to understand and acknowledge the feelings of other leading to an attuned response from the observer. So, you see the same beggar and you feel that no, no, no this person must be feeling so much of heat, he is

suffering, he must be feeling so hot, he must be suffering terribly. So, that is empathy and compassion means suffering with a deep awareness of the suffering of other coupled with the wish to relieve that suffering. So, when compassion with the same beggar you would pick up the beggar and move him to a better place or you would give him an umbrella, you would help to relieve his pain, you would work to relieve his suffering and that is compassion.

Self-compassion, self-compassion involves one's own suffering and a desire to alleviate it through loving kindness and that is why I asked you the question that do you really love yourself? You also suffer, isn't it? All of us suffer. But are you compassionate towards your own self? Have you addressed your own suffering? Are you kind towards yourself? That sadly is not happening. And mindfulness, there is something called mindfulness which is connecting with one's own feelings. If you sit quietly with your eyes closed and just observe your mind, then you can see the different ways it is running. Now, it is running in one direction, it is thinking of one particular thing and then as you keep on observing your minds, then suddenly your mind will switch, it will go in another path, it will run for some time, again it will switch.

So, this is observing, this is being mindful. And like when you are eating food, if you are mindful about eating, you can see, you appreciate the food, the nature, the color of food, you inhale the aroma of food, you put that morsel of food in your mouth, you chew, you feel the texture, you feel the crunchiness, you feel the taste, you enjoy the taste that is mindfulness. If you are eating mindfully that eating might take you one hour to complete that is mindfulness putting you know your mind I mean observing your mind very closely, observing your actions very closely.

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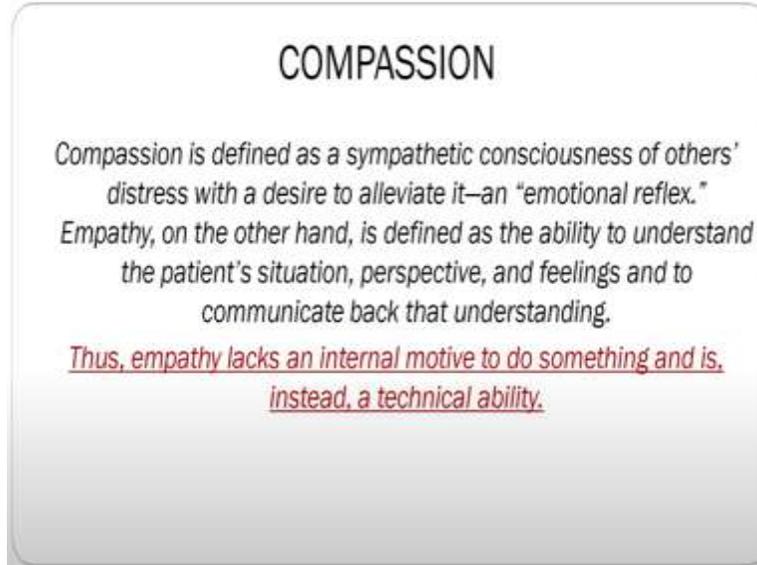


Teaching empathy in medical schools. Technology is becoming increasingly integrated in our every activity including the practice of medicine.

Nowadays, robots are capable of providing assistance in surgical procedures and some are even starting to make diagnosis and treatment decisions. Such space age innovations raise the question, are actual doctors still necessary? Now the current dean and the former deans of Weill Cornell Medical College actually said that nothing can replace the human interaction between a doctor and a patient because this is what differentiates us. The empathy, the compassion, robots do not have that compassion which humans have and as Adi Guru Shankaracharya had said, Janthunaam Nara Janma Dhurlabham. Being a human being is a unique experience. It is Dhurlabh.

It is a very rare thing. Amongst all the creatures, it is the human beings and human beings alone which have the power of discrimination and compassion.

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So, compassion is defined as a sympathetic consciousness of others distressed with a desire to alleviate it. You have to have the desire key, how can I reduce the suffering of this person and emotional reflex. Empathy on the other hand is defined as the ability to understand the patient's situation, perspective and feelings and to communicate back that understanding.

Thus, empathy lacks an internal motive to do something and is instead a technical ability. Whereas compassion comes from the heart, you do it, you do something to relieve the suffering.

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Compassion

- Seven dimensions
 - Attentiveness
 - Listening
 - Confronting
 - Involvement
 - Helping
 - Presence
 - Understanding
- Three components
 - Recognizing suffering
 - Relating to individuals in suffering
 - Reacting to suffering



There are seven dimensions of compassion, attentiveness, listening, confronting, involvement, helping, presence and understanding. You need to recognize suffering, you need to relate to individuals in suffering and then you need to react to that suffering. Actions associated with compassion are attending to little things you do not have to do something very great, you just have to go sit with the patient, just sit by the side of the patient, you do not have to do anything also, just sit by the side make the patient understand that you are there for him you are there by his side, right.

Small acts of kindness like giving a glass of water to somebody or opening the door for somebody or helping somebody you know climb up the stairs. Small acts of kindness it is the small things in life which makes life so meaningful, not the big things and therapeutic inaction giving others the gift of quiet, time, space.

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- Actions associated with compassion
 - Attending to 'little things'
 - Small acts of kindness
 - Therapeutic inaction
 - Giving others the gift of quiet, time space
- Visible, persistent & dedicated presence



There are so many times in your life where you want to be left alone and during those periods if somebody just comes in and sits with you, you feel irritated. So, giving the person some the gift of quiet time and space is also very important and visible persistent and dedicated presence as I said that you do not always have to do something, you have to be there just make your presence be felt that is important.

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Cultivating Compassion

- Can compassion be taught?
 - Inherent skill
 - Communication skills associated with compassion can be taught
- Inhibiting factors
 - Negative role modelling, fatigue, overemphasis on efficiency within healthcare
- Communication a 'Key media'
- Hallmark of Compassion
 - Engaging the patient as a person with individualised needs

Now cultivating compassion, now can compassion be taught, now this is a million dollar question, some schools of thought say that perhaps it can be taught and some say that no, it is something like spirituality you know, this is a inbuilt software which we all have, it

is an inherent skill, but the communication skills associated with compassion can be taught, but compassion per se cannot be taught, it is inbuilt. There are certain inhibiting factors like negative role modeling, fatigue, over emphasis on efficiency with healthcare.

Communication is a key media player. A good communication is very important. And the hallmark of compassion is engaging the patient as a person with individualized needs. So, what are the barriers? The barriers to good compassion? In, for doctors, the barriers come, first barrier is burnout, where the patient, where the doctor himself requires compassion. As a person, you yourself, as I said in my previous slides also, know yourself.

It is important to know yourself before you can help others. Fill up your own glass of, glass with water before you can pour water out to others. So, learn to love yourself first. Fill yourself with love and only then you can transfer your love to others. You cannot just love others just like that if you cannot love yourself.

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Barriers

- In physician
 - Burnout
 - External distraction
 - Difficult patients or families
 - Complex clinical situations
- In healthcare system
 - Lack of time, support, staffing
 - Negative workplace culture
 - Resistance to change, entrenched views, negative attitudes



So, burnout, external distraction, difficulty with patients or their families, complex clinical situations, lack of time, lack of support, lack of staffing, and negative workplace culture like resistance to change, entrenched views, negative attitudes all these are barriers to good compassion practices because compassion is basically human to human interaction. And in the modern technological world we are getting away from this man to man interaction. We use technology to talk, we use technology to communicate. So, we are losing, we are somehow losing out on our human touch and we are losing out on our compassion.

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Suffering

- Our agony at losing our hopes and expectations
- Being forced to relinquish control
- Feeling vulnerable, helpless and powerless against the undesired change and loss

A close-up photograph of an elderly woman with a pained expression, showing missing teeth. She is looking directly at the camera with a grimace, her hands near her mouth. The background is slightly blurred, showing a pink fabric.

What is suffering? Suffering is our agony at losing our hopes and expectations, being forced to relinquish control, feeling vulnerable, helpless and powerless against the undesired change and loss.

And the story of this lady I had already explained in my previous slides where her husband had given her a knock and knocked off her teeth.

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- Pain is inevitable...
suffering is optional

A photograph of a family: a man holding a baby, a woman, and a child. The man is on the left, wearing an orange shirt, holding a baby. The woman is on the right, wearing a pink sari. A child is sitting in front of them. They are all smiling and looking towards the camera. The background shows a window with a view of trees.

And this example also I talked of in my previous slides that pain is inevitable, but suffering is optional and where this lady you know made gave her sense gave her suffering a sense of meaning and purpose. So, suffering is optional, everybody suffers, everybody suffers. But suffering is optional, if you choose to bring that suffering within your house and give them a sofa to sit on, the suffering will always sit on the sofa. But if you refuse to acknowledge the suffering, if you give your suffering a sense of meaning and purpose and you can transcend that suffering, you can overcome that suffering and that is what makes you different.

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Suffering seeks validation to blossom positively. All of us suffer and validation of suffering is important to give that suffering a sense of meaning. You have to validate that suffering.

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Paradox!

We spend more time
looking after our physical
bodies than our minds!

We spend more time looking after our physical bodies than our minds, isn't it? You go to the beauty parlour, you buy new dresses, you make up your hair, you do good polish, you do so many other things for looking good. But within yourself you are suffering.

So, you are not looking at your mind, you are just looking at your exterior. It is just like in a car you know if you polish your car from outside it will look sparkling clean, but if you do not polish the machine engine, if you do not take care of the engine the car won't run, the car might look very good from the outside. But if you do not take care of the engine if the car will not run. Similar is with our bodies. If you just look at look after the physical body you will not run unless you take care of your mind.

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The slide is titled "Rumination" and contains five bullet points. The text is as follows:

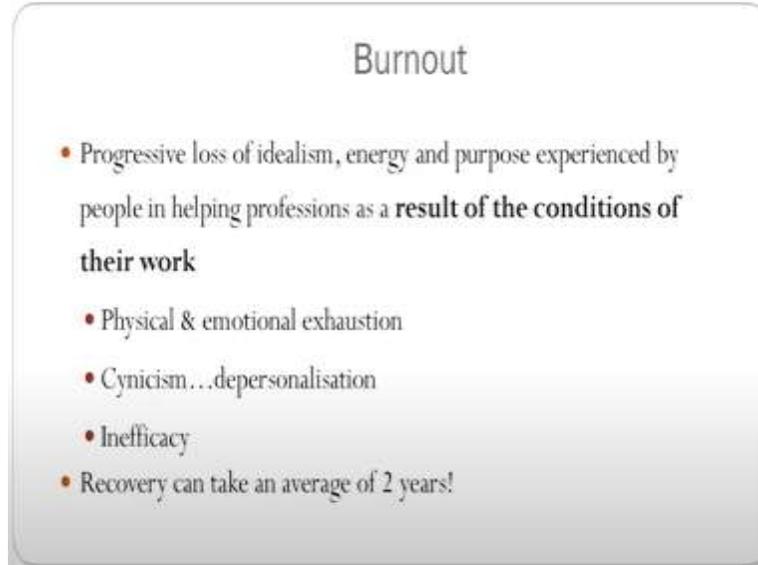
- The mind is your best friend....and your worst enemy!
- Focusing on unpleasant events puts us in a risk of significant depression.
- The urge is often very strong....difficult habit to give up
- At the core lies fear...
- Break the cycle...even a 2 minute break from rumination is helpful

The mind is your best friend and your worst enemy also. So many times see when suppose your boss scolds you at work, right and now you have come back home you are sitting at home in front of the TV. But those thoughts of that scolding which you received by your boss that is coming back to your mind now. That thought is repetitive in your mind now. Although that scolding was done in the morning, but now in the evening at your house also you are still thinking of that scolding.

You are re-experiencing that suffering again and again and again. Your mind is making you suffer. That re-experiencing is called reumination. Who is doing that? You, your mind is doing it. Who is making you suffer? Your mind is making you suffer.

Your boss is not making you suffer. You are the cause of your own suffering. So, how to take care of this reumination, repeated thoughts? Break the cycle. Whenever this thought will again come back to your mind, immediately identify it that thought is coming back, distract it, remove that thought, think of something else. Pray, do prayer, do meditation, go somewhere else, talk to somebody else, but you have to break that cycle.

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A slide titled "Burnout" with a light gray background and rounded corners. It contains a bulleted list of four items. The first item is bolded.

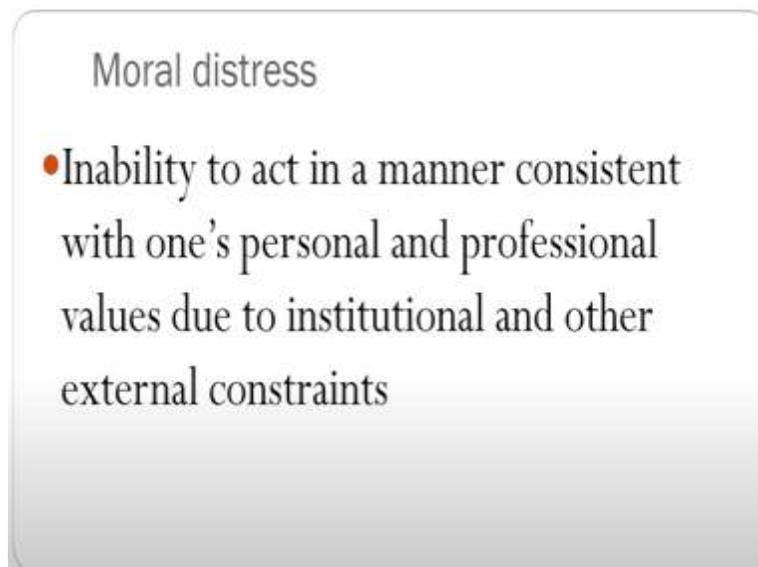
Burnout

- Progressive loss of idealism, energy and purpose experienced by people in helping professions as a **result of the conditions of their work**
- Physical & emotional exhaustion
- Cynicism...depersonalisation
- Inefficacy
- Recovery can take an average of 2 years!

And burnout, progressive loss of idealism, energy and purpose experienced by people in helping professions as a result of conditions of their work.

Physical and emotional exhaustion, cynicism, inefficiency and recovery can take an average of two years. Now, burnout is so very common, so very common in all workplaces, most of the workplaces. And if you do not address it early, then you are in trouble, because burnout is a important problem. Recovery can take a long time.

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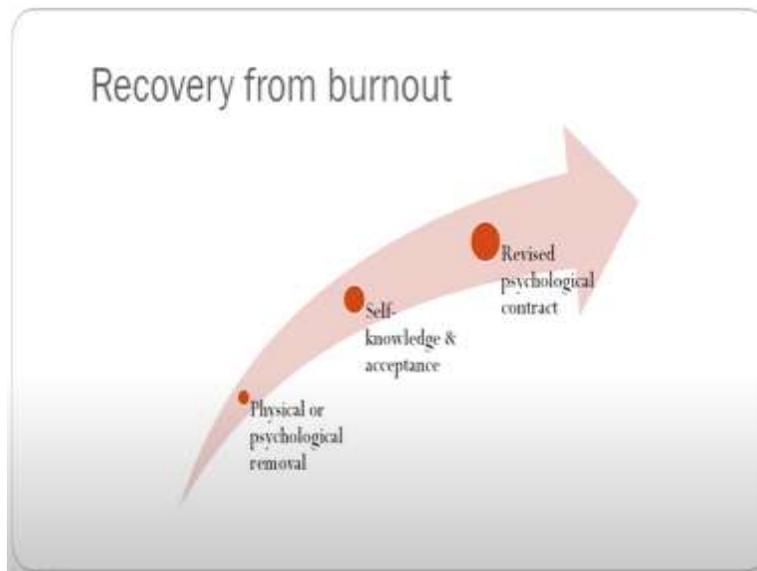
A slide titled "Moral distress" with a light gray background and rounded corners. It contains a single bulleted item.

Moral distress

- Inability to act in a manner consistent with one's personal and professional values due to institutional and other external constraints

Then, there is something called moral distress, that is an inability to act in a manner consistent with one's personal and professional values due to institutional and other external constraints, that is moral distress, that I want to do this, I feel that is, this is good, but you are not allowed to do so because of the rules and regulations, that is moral distress.

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Now, coming to recovery from burnout, this is a long road. So, first you should have a physical or psychological removal. Take a long leave, go out, leave the place, run away for some time. That is important because physical removal or psychological removal, if you are strong enough, psychologically you have to remove yourself from that thing. Then there is self-knowledge and acceptance, then you have to understand your mind.

Why is this happening to me? Sit and argue with yourself, sit and reconcile with yourself and accept it and then have a revised psychological contract with yourself. All of this is happening with your own self because it is you who is the source of your suffering and you who has the key to take out this suffering.

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Self care

- Not an indulgence but a necessity
- A sustained & intentional practice in one's life to preserve wellness & maintain a wholeness ambience
- It is a shift in power from the institution to the individual....hence a resolution

So self-care is not an indulgence, but it is a necessity. It is a sustained and intentional practice in one's life to preserve wellness and maintain a wholeness ambience. It is a shift in power from the institution to the individual.

Hence, it is a resolution. Self-care is a resolution and it is so very important. So, as I said, unless you have self-care, unless you can begin by loving yourself, you cannot love others. Unless you have compassion for yourself, you cannot have compassion for others. So, understanding your own deficiencies is so very important before trying to help others.

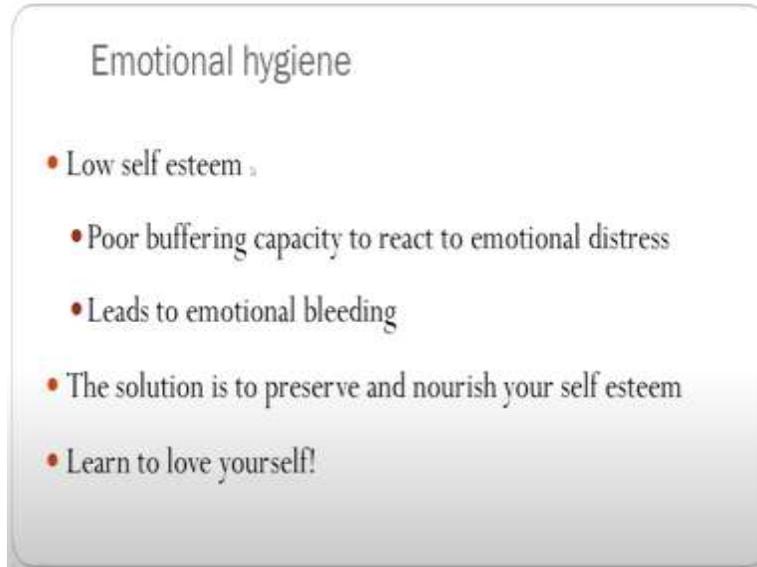
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So, interacting with human beings, if you go with a very angry mind to a patient, then you transfer knowingly or unknowingly you transfer your negative vibrations to your patient.

The whole environment becomes disturbed. So, knowing yourself, understanding yourself is so very important to have a good communication.

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And this is what is called emotional hygiene. You need to have a good emotional hygiene. If you have a low self-esteem, if you think very poorly of yourself, you think that no, no I am worthless, I am useless, then you really will become useless.

You are a unique creature. You are unique and what makes you unique is your own self, this slide I had shown you in my previous lectures also connecting.

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Compassion fatigue

- Diminished emotional energy needed to care for patients/others.
- Symptoms
 - Hyperarousal: Disturbed sleep, irritability, outbursts of anger
 - Avoidance
 - Reexperiencing: intrusive thoughts or dreams & psychological distress in response to reminders of work

So, this need for connecting with others also requires self-love and compassion, but when you continue doing this compassion over years and years seeing death, you know witnessing deaths and dealing with end of life care issues You often result in something which is called compassion fatigue, where there is a diminished emotional energy needed for care of patients or others. You become emotionally exhausted. How do you know that? There are symptoms like hyperarousal, that is disturbed sleep, you cannot sleep properly, you keep getting up, you keep, you are irritable, you have outbursts of anger, you keep fighting with others. Avoidance, You feel, no, no, no, I will not see any more patients, no, I do not want to go and talk to the patient's family, the avoidance.

And re-experiencing, that is you are sitting quietly and that boss has scolded you in the morning, again that thought is coming back to your mind, again and again it is coming back, that is re-experiencing that suffering again and again. Intrusive thoughts or dreams and psychological distress in response to reminders of work. So, you need to break the cycle. You will get help but you have to have that effort you need to ask for help you will get help.

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Butterfly effect of caring

- Learn to be sensitive, nonjudgemental & respectful towards yourself
- You can then be sensitive, nonjudgemental & respectful towards others



So there is something called the butterfly effect of caring, if you learn to be sensitive non-judgmental and respectful towards yourself then you can be sensitive non-judgmental and respectful towards others so it begins with you you should begin by loving yourself And only then you can transfer your love to others, otherwise it is not going to happen.

Loving yourself is so very important, so, so very important.

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And then there was this little girl who taught us a, taught me a big story, not a story but a lesson. So, there was this little girl she is no more now and she had retinoblastoma which is a type of cancer of the eyes. So, one eye was already gone one eye was already gone and the second eye she could barely see, right and she could not move about much, but she used to she had a small sister little sister who was barely 6 months old and she used to play with that little sister. But then progressively her vision kept on decreasing, kept on decreasing till she became totally blind and then she became very sad and when she was brought to us.

She was so sad that she would not interact with us and then we gently kept on asking her and then she said that I am no longer able to play with my little sister that was her pain, that was her suffering. She was not, she did not complain of any physical pain, although she had physical pain, but her main problem was, her main concern was that now because I cannot see anymore, I cannot play with my little sister. Because that playing with her little sister gave her a sense of meaning and purpose to her life, that was her spirituality. So, that is the nature of suffering.

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And then we, this is, this is her mother and after a lot of counseling over many days we could finally bring back some smile to her face and that was our greatest ever achievement.

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Self Compassion

- A basic kindness, with a deep awareness of the suffering of oneself & others.
- Mechanism
 - Mitigation of worry & rumination(which deepen sadness), avoids worrying spirals of catastrophic thinking
- Has a three-faceted structure
 - **Self-kindness**
 - **Common humanity**
 - **Mindfulness**

Now self-compassion, loving your own self, it is a basic kindness with a deep awareness of the suffering of oneself and others. So, self-compassion has three faceted structure.

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It begins with self-kindness, be kind to yourself, you are not a bad person, you are a good person, understand that, recognize that, love yourself, self-kindness. Second is common humanity, vasudeva kutumbukam, we are all part of a common humanity, we are all related. How are we related? All of us experience suffering, there is nobody in this world who has not suffered.

So, all of us are suffering. So that becomes a commonality and mindfulness bringing your mind actively to what is happening in this current period of time like when you are eating as I said if you are mindful about that eating, about that lay of, layout of food, about the aroma of food, about the look of food, about how you are chewing that food, how you are swallowing that food, mindfulness whatever activity you do put your whole mind into it. That is being present out there. Self kindness begins with self understanding, understand yourself, be kind to yourself, you are not a bad person as I said. When we fail, suffer or feel inadequate, we need to have self kindness. You might fail in your exams that does not make you a bad person, you have done your studies, fine.

You attempted your exams, fine. So, you failed. That is not the end of the world. Everybody cannot pass. So, you need to reconcile with yourself. Give your suffering a sense of meaning and purpose.

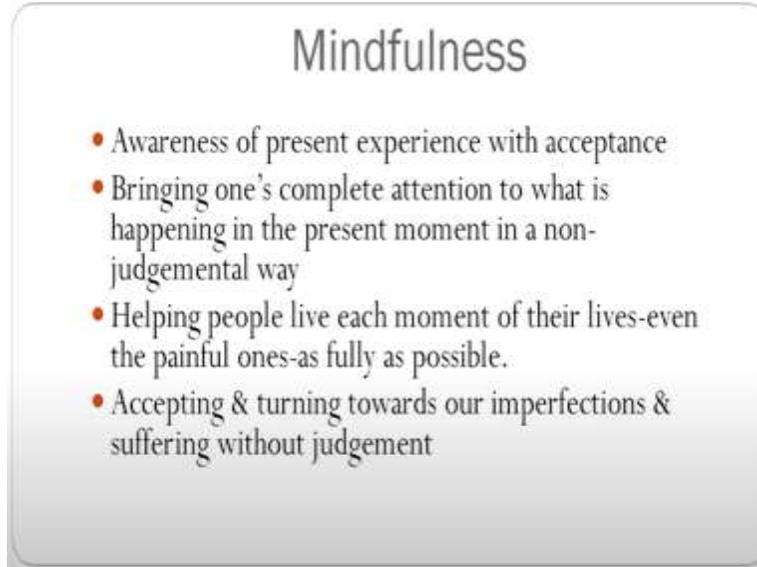
Soothing and nurturing ourselves. Help yourself. Pamper yourself at times. Sleep for some extra time. Every day it is not a rush for office, rest, take time out for yourself, enjoy the sun, enjoy nature, acknowledging your own shortcomings and without self-criticism, do not always criticize yourself, do not always keep blaming yourself.

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Prayer and meditation have a very important role to restore your balance and engaging in common humanity, as I said Vasudeva Kutumbakam.

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We are all part of a larger family and then mindfulness, awareness of the present experience with acceptance, bringing in one's complete attention to what is happening in the present moment in a non-judgmental way.

So, being non-judgmental, do not focus on whether this is right or whether this is wrong, do not try to judge a person. Helping people live each moment of their lives even the painful ones as fully as possible like that little boy who wanted to go to school. So, and accepting and turning towards our imperfections and suffering without judgment. So, we are nobody is perfect, nobody is 100 percent perfect, we are all imperfect, we are all having certain limitations.

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Common humanity

- We are not alone in our imperfections & suffering
- Failure & imperfections are 'normal'
- *Vasudhaiva kutumbakam*

The phrase is made up of three Sanskrit words:

- **Vasudhaa:** Means "earth" or "world"
- **Iva:** Means "like"
- **Kutumbakam:** Means "large" or "extended family"

So, it is fine. We are all human beings and common humanity. We are not alone in our imperfections and suffering. So, maybe I am imperfect, but then every person is imperfect. Nobody is perfect. Just because somebody comes first in class or somebody gets more, gets a promotion, does not make him more competent.

We are all special in our own special manner. Failure and imperfections are normal. This is what makes us human beings. And as I said Vasudevai Kutumbakam, Vasudhaa means earth or world, Iva means like and Kutumbakam means large or extended family.

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So, we are all a part of an extended family, like this single mother whom I met in Poland during my training out there in palliative care, she gave she was a single mother. No father out here, single mother and this was her son who had severe physical and mental restrictions since birth including the need for a tracheostomy and the child had a gastrostomy also.

But the mother in spite of being a single mother she chose to take care of the child and this child gave her suffering a sense of meaning and purpose.

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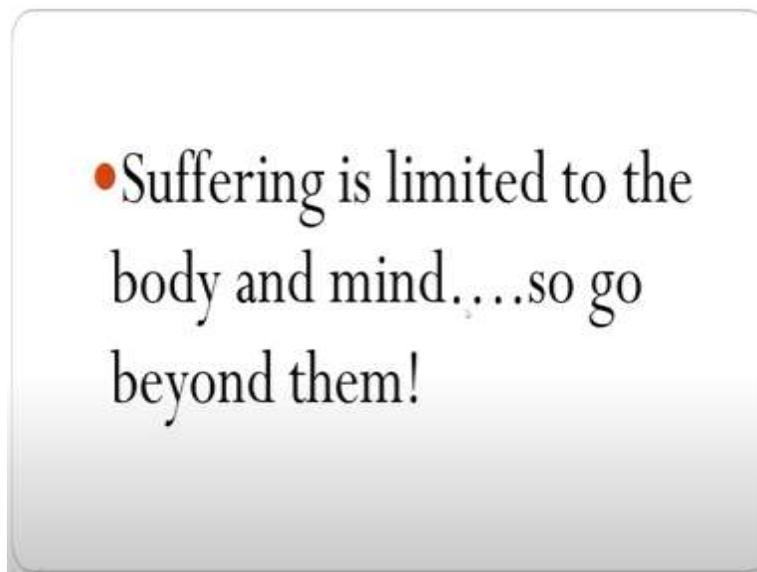
So helping people restore a sense of meaning and purpose to their suffering is very important and it begins with healing your own self. So you have to be kind to your own self, the butterfly effect of caring. Unless you are kind to your own self, you cannot be kind to others.

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So science does not answer why questions, science answers the how questions.

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Suffering is limited to the body and the mind.

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Gunas

- Guna traiya
 - *Tamo guna (Tamasic)*
 - *Rajo guna (Rajasic)*
 - *Satvo guna (Sattvic)*

So, you need to go beyond them, you need to explore yourself, understand yourself, begin your own spiritual journey and if you go to the ancient Hindu text of Vedanta, they divided the gunas or the traits, traits into three things, gunatraya they say the tamo guna that is the tamasic, the rajo guna, the rajasic and the satto guna that is the sattvic trait.

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Tamo guna is characterized by laziness, lethargy, habitual procrastination, loss of interest, depression, suicidal tendencies. So, everybody has some amount of Tamogun.

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And then there is a Rajogun, which is characterized by activity, restlessness, bombarded with thoughts, you cannot sit quietly, just like a little child, always doing something, jumping, impatience and indecisiveness, anger and aggression, violence, this is Rajo guna.

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Satto guna

- Purity, beauty, joy, enthusiasm
- Feeling of lightness, cheerfulness
- Efforts bring fruit easily
- Meditation is effortlessly easy
- Success and extreme good luck

And then there is Sattogun that is purity, beauty, joy, enthusiasm, feeling of lightness, cheerfulness, efforts at being, efforts bring fruit easily so on and so forth.

So everybody has a mixture of these three gunas Sattogun, Tamogun and Rajogun. Now it depends on you on which guna you try to bring out within you, which guna to project. So it is your own intention. So you have to do it.

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This is late professor Uchak who was my guru in palliative medicine, it is from him that I learned the science and the art of palliative medicine and this is one of our, this was one

of our patients again for her holding her great grandchild in her lap that gave her a sense of meaning and purpose to her life.

She was suffering from advanced breast cancer metastatic breast cancer. Photograph was taken way back in 2011. So be kind to yourself.

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This is our hospice in rural jharkhand and these are retreat sessions which we have for self healing. So you need to as palliative care professionals you need to take care of your own self because you are dealing with so many negative things so called culturally negative things daily, death, dying, end of life care, wounds, pain, suffering and various negative emotions.

So you need to take care of yourself. Otherwise, it will result in compassion fatigue, you cannot pour from an empty glass so take time to refill it, right.

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So how do you do it? You begin with self compassion, be kind to yourself and suffering is a part of life understand that it is common humanity, right and may I be kind to myself that is self kindness also. So, practicing mindfulness there are so many methods by which you can practice mindfulness. Mindfulness is bringing your mind, focusing your mind to the present moment in a non judgmental way, right. Bringing your mind to the present not procrastination or rumination, thinking about what your boss told you in the morning, no.

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Practising mindfulness

- Yoga... *ruj*, to enjoin
- Eight limbs (*Ashtanga yoga*)
 - Yama, Niyama, Asana, **Pranayama**, Pratyahara, Dharana, Dhyana, Samadhi
- Asana: *sthira sukham asan*
- Pranayama
 - *Purak*(inspiration), *Rechak*(expiration), *Kumbhak*(retention)
 - Nadi Shodhan pranayama (*anulom vilom*)
- Trataka (part of *shat karma*)
 - gazing at a single point, such as a candle flame, to enhance vision, improve concentration, and positively influence cognitive processes

But bringing your mind in a non-judgmental way let it float very gently be with your mind and yoga, yoga is one of the ways by which we can practice mindfulness the Ashtanga yoga that is the eight limbs of yoga as advocated was the Yama, asana, pranayama, pratyahara, dharana, dhyana and samadhi. So, pranayam, pranayama that is yama means to control, to keep in leash that is keeping the prana, vayu or restraining the prana vayu. So, why the pranayam techniques I won't go into the details, but a simple practice like anulom vilom that is nadi, Nadi Shodhan Pranayama by practicing Anulom Vilom, you can practice mindfulness, you can help restore mindfulness, you can restore the what you call the Chitta Ekagrata, single pointedness of the mind. Then there are techniques like Trataka, like gazing at a single point like a candle flame to enhance vision, to improve concentration and positively influence cognitive processes, right.

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Compassion & 'scientific' research

- Greater self-compassion linked to reduced psychopathology
- Self-compassion facilitates resilience
- People who were self-compassionate when thinking about their breakup had a better psychological adjustment which persisted for > 9 months!
- Self-compassionate people
 - Less afraid of failure
 - More motivated, try harder to learn
 - Empathetic concern, altruism, forgiveness of others

Now compassion and what does the scientific research say? Greater self-compassion linked to reduced psychopathology.

Self-compassion facilitates resilience. People who were self-compassionate when thinking about their breakup had a better psychological adjustment which persisted for more than nine months. So, self-compassionate people are less afraid of failure, more motivated, they try harder to learn, they are more empathetic. They have altruism and forgiveness of others. So, so many advantages of compassion and this is what scientific research is actually shown.

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Helping, fixing & serving...

- When you help, you see life as weak
 - Work of the ego
- When you fix, you see life as broken
 - Work of the ego
- When you serve, you see life as whole
 - Work of the soul



So, when you help you see life as weak, this is a work of the ego. When you fix you see life as broken that is also a work of the ego, but when you serve without any expectation in return, which is a part of karma yoga. When you serve, you see life as whole and that is the work of the soul. So, we should learn to serve without any expectations of getting anything back in return. Do not perform any actions based on the fruits of the actions. You perform the actions, the results may vary, but it is your duty to perform the action. That is all what you have. Just focus on that. Thank you.