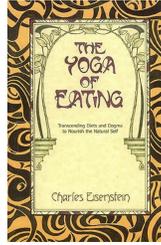


## Your Kindle Notes For:



### **The Yoga Of Eating: Transcending Diets and Dogma to Nourish the Natural Self**

**Charles Eisenstein**

Location: 31

I decided to try something different. Instead of trusting any outside authority, I would trust my own body-no matter what it led me to.

Location: 52

Without work and chores to do, escapism loses its appeal.

Location: 54

Maybe, just maybe, life without willpower would be more creative, more abundant, more productive, and more dynamic than the life of shoulds and shouldn'ts.

Location: 59

True discipline is really just self-remembering; no forcing or fighting is necessary.

Location: 65

The fact is that any effort at self-improvement or change-including dietary change-relying mainly on willpower is destined to fail.

Blue highlight | Location: 66

If you resolve, "I will make myself do it," then you are fighting yourself. It means you are divided, that on some level you do not want to do it. Sooner or later, in a moment of weakness perhaps, or in a moment of self-forgetting, your true desires will express themselves as actions.

Location: 69

In a divided self, willpower is a puny thing.

Location: 77

Second-guessing and ignoring the body is what has gotten us into this mess in the first place, and we will not get out of it by imposing on the body yet another set of dietary principles, no matter how new-and-improved they may be.

Location: 87

The ancient yogis considered eating to be a sacred act, in which one living part of nature absorbs and integrates another.

Location: 114

For the body is not the house of the spirit, it is the spirit taken physical form. And the world, too, is not the creation of divinity, it is divinity as presented to our senses. At least, that is an essential premise of this book.

Location: 119

Pain and illness bring us back to ourselves.

Location: 136

Even without this tendency, because our conventional dietary recommendations are a confusing mishmash of shoulds and shouldn'ts that seemingly have little to do with our desires as expressed in the body, a diet of self-improvement inevitably becomes a diet of self-denial.

Location: 151

Only when we heal the wound of separation and accept and love ourselves without judgment does the need for external nurturance gradually wither away. One way this will manifest is in the diet. Without willpower, without denial or self-coercion, without the need for shoulds and shouldn'ts, the relationship with food will change.

Location: 175

For simplicity's sake, and for convenience of metaphor, I will use the much-ridiculed word "vibrations" to sum up the biochemical, ethical and spiritual quality of a food.

Location: 189

There is a fatal flaw in the logic of elevating oneself spiritually by elevating one's diet. The flaw is revealed in the following saying: "You cannot change one thing without changing everything." To be sustainable and health-giving, our diet must harmonize with our manner of being in the world.

Location: 210

Nature abhors dissonance. Dissonance can be maintained only with effort, for Nature moves toward harmony and wholeness.

Location: 211

there is the possibility that all your other vibrations will shift to come into harmony with the one you've changed.

Location: 226

It is now clear why imitating the diet of a holy person will not make anyone holy.

Location: 237

The menu of a monastery or spiritual retreat center nourishes a very different state of being than does the menu of a truck stop. If you adopt a monastic diet but not a monastic lifestyle, you will hunger for more substantial nourishment.

Location: 264

In a way it is much harder to be a good rich man than it is to be a good poor man.

Location: 272

Basically, the theory of karma says that in some way, all of these effects will come back to you. The theory of karma says that you yourself will experience the consequences of all your thoughts, words, and actions, including the eating of food.

Location: 275

causes combine in complex ways to create experience.'

Location: 276

way to understand and apply the theory of karma is to ask, 'By this action, what am I saying 'yes' to?'

Location: 301

When our food production system throws nature out of balance, is it any wonder that our lives too spiral out of balance?

Location: 306

Is this symphony of vibrations in harmony with your own? Does it resonate with who you are now, and with who you would like to be? Does it nourish you?

Location: 310

Real people of ancient times slept without dreams and awoke without worries. Their food was not sweet, their breathing was very deep.-Chuang-tze

Location: 314

Recovering naturalness in breathing is a practice and a tool for recovering naturalness in eating. In both areas, we try to gain sensitivity to body messages, and learn to trust those messages.

Location: 317

On a purely physiological level, deep breathing massages the internal organs, promotes lymph flow and venous blood return, and conserves energy.

Location: 324

We pinch and contort ourselves to fit into the ideal image society presents us, which makes it impossible to be at ease with who we are.

Location: 327

That is why deep breathing is not attained through learning, but through unlearning.

Location: 361

The most formidable hurdle is chronic hurrying.

Location: 369

Notice what happens at the transition between inhalation and exhalation.

Location: 387

Everything about you is related to everything else, and you cannot change one thing without changing everything.

Location: 391

It is true that you can calm the breath by calming the mind, but you can also calm the mind by calming the breath. The vehicle of breath can take you very, very deep. Your natural breath is a treasure of the soul. It is a treasure far more reliable than just about anything else in this world, for as long as you are alive no power, no calamity, can take it away from you.

Location: 396

Liberating your natural breath demands in the end that you liberate your natural self as well; equally, natural breathing is a pathway to self-liberation.

Location: 397

The central practice of the Yoga of Eating could not be simpler: to fully experience and enjoy each bite of food.

Location: 409

Swallowing before food is fully tasted and chewed corresponds to exhaling before the inhalation is complete.

Location: 410

This parallel to breathing is not merely incidental: hurrying and distraction in any area of life will eventually infect all areas of life. You may notice the same pattern in conversation-breaking in with your own speech before another's speech is finished;

Location: 417

Perfunctory chewing and hurried swallowing rob body and soul of the benefits of food. Incomplete chewing hinders digestion.

Location: 434

Only by fully experiencing each bite of food does your body really know what it is eating.

Location: 445

To attain the full conscious enjoyment of eating, the best environment is probably that of silence. In company, a meal taken in attentive silence can be very intimate.

Location: 453

We overeat not because we enjoy food too much, but because we do not enjoy it enough!

Location: 464

The link between flavor and nutrition is part of Nature's design.

Location: 470

The benefits of the Yoga of Eating come not from self-denial, but from uninhibited enjoyment of and delight in food.

Location: 473

True intimacy develops under conditions of silence or joint creativity-and true intimacy is scary and uncomfortable.

Location: 479

Therefore, in the full practice of the Yoga of Eating, when you eat, eat; when you talk, talk.

Location: 488

If a practice diverges too far from where you are right now, it will create a tension that can only be resolved by giving up the practice, or by giving up everything that you are.

Location: 491

Let's not lose sight of the fundamental motivation. The goal of the Yoga of Eating is to bring greater enjoyment and delight into your life. Certainly, food is a great source of pleasure, but there are others as well. Good conversation, for example, is both a pleasure and an art form. If the conversation at a meal interests you more than the food, then by all means, devote your attention to the conversation.

Location: 504

- At every meal, let the first bite you take from every dish be with perfect attentiveness.

Location: 517

Learn to distrust diets that promise change without change.

Location: 529

Simply decide not to be busy.

Location: 532

Life becomes a series of choices-"What would I like to do now?"-rather than a series of obligations-"What must I do now?"

Location: 542

Family harmony requires compromise sometimes, a gentle yielding love. The body is strong and the world generous. Both can accommodate error after error as they patiently await the time of healing.

Location: 549

Fortunately, the simple tool of fully enjoying each bite of food has the power to resolve any questions about food choices and diet. The only reliable authority, in the end, is your own body.

Location: 555

Conscious, attentive eating is an infallible tool, but it requires considerable trust and courage.

Location: 567

I say "by taste alone," though at this stage of sensitivity, taste becomes something more than taste; it becomes a window for the intuition.

Location: 574

When you listen to your body, it will guide you toward the diet that is right for you. This may conform closely to one of the common dietary philosophies, or it may not.

Location: 577

Sensitivity and trust must be built patiently. In beginning to practice the Yoga of Eating you will probably experience some dramatic revelations about food and nurturance, but you'll be confused sometimes too.

Location: 588

At such times, it is good to be prepared with dietary rules that you can discipline yourself to follow. You should formulate these rules in moments when body messages are clear. Make rules when you don't need rules, then apply them when you do.

Location: 591

Do not write your rules in stone. Your "symphony of vibrations" is not sheet music, already defined and complete, it is a work in progress that evolves over time, with different melodies and themes weaving in and out from movement to movement.

Location: 610

For the snacking office worker or student, the problem really isn't the snacking, the problem is engaging in work not in harmony with the soul's work. When you are absorbed in an exciting creative task you have no desire to escape it by snacking. Escapism, distraction from life, is also often at the root of overeating at meals.

Location: 616

Overeating is an indication that there might be something wrong with your life, not that there is something intrinsically wrong with you. Almost everything I have said

Location: 623

Usually it is quite obvious. In the case of snacking and overeating, just ask yourself, "Am I hungry right now?" That's all there is to it, in sparkling simplicity.

Location: 624

The Taoist adage, "Eat when you are hungry, drink when you are thirsty, sleep when you are tired," with its reverence for nature and the body, embodies the essence of the Yoga of Eating.

Location: 630

Sometimes it helps to verbalize the question: "Body, do you really want this?" (Yes, I know it sounds silly, but often it really works. Try it!) As part of your query, imagine the entire course of the eating experience, before, during, and especially after. What is the feeling of satisfaction like, physically? You will be able to sense where the desire is coming from.'

Location: 637

The breath is a bridge between mind and body. So when you are eating and wonder whether you have had enough, simply pause for a moment with mouth empty and experience a deep, unhurried, complete breath.

Location: 647

Stop controlling, and start trusting a higher intelligence.

Location: 656

If something you eat makes you uncomfortable afterward, it is imperative to patiently feel and experience that discomfort. That way the experience of eating becomes integrated with all its effects, not just the initial mouth-pleasure.

Location: 664

Thus we never fully integrate the effects of our actions with the actions themselves. There is a word for the unintegrated effects of actions: karma.

Location: 669

Fully experiencing neither pain nor pleasure, we live fragmented, disconnected lives.

Location: 675

When you are about to stuff yourself with cake, the appropriate use of willpower lies not in forcing yourself to refrain but in remembering exactly how stuffing yourself feels, and listening to how your body feels right now. Only then is your decision to eat or not eat an informed one. An informed decision is more likely to be a wise decision.

Location: 681

If it is a true, body-based appetite, then every time you deny it, it gets stronger. If it is a superficial craving, not serving a genuine need, then every time you resist it, it gets weaker.

Location: 698

Love of a temporary, false, or idealized image of oneself is called vanity, and it betrays a rejection of the true self underneath.