

The Integrative Restoration Institute


An Introduction to iRest Yoga Nidra

WORKBOOK

Supporting Personal & Professional Development



Integrative Restoration Institute 900 5th Ave, Suite 204, San Rafael, CA 94901
(415) 456-3909 • www.irest.us • info@irest.us



The Integrative Restoration Institute has designed this Introduction to iRest program for individuals and groups in public and private organizations.

The program supports personal and professional development by giving the participants the skills to reduce stress, increase resiliency, support overall well-being, and live from an authentically connected place within.

This workbook will help support you through this program. Please complete each section when instructed and refer back as often as needed to support your process of learning and integrating these new skills.

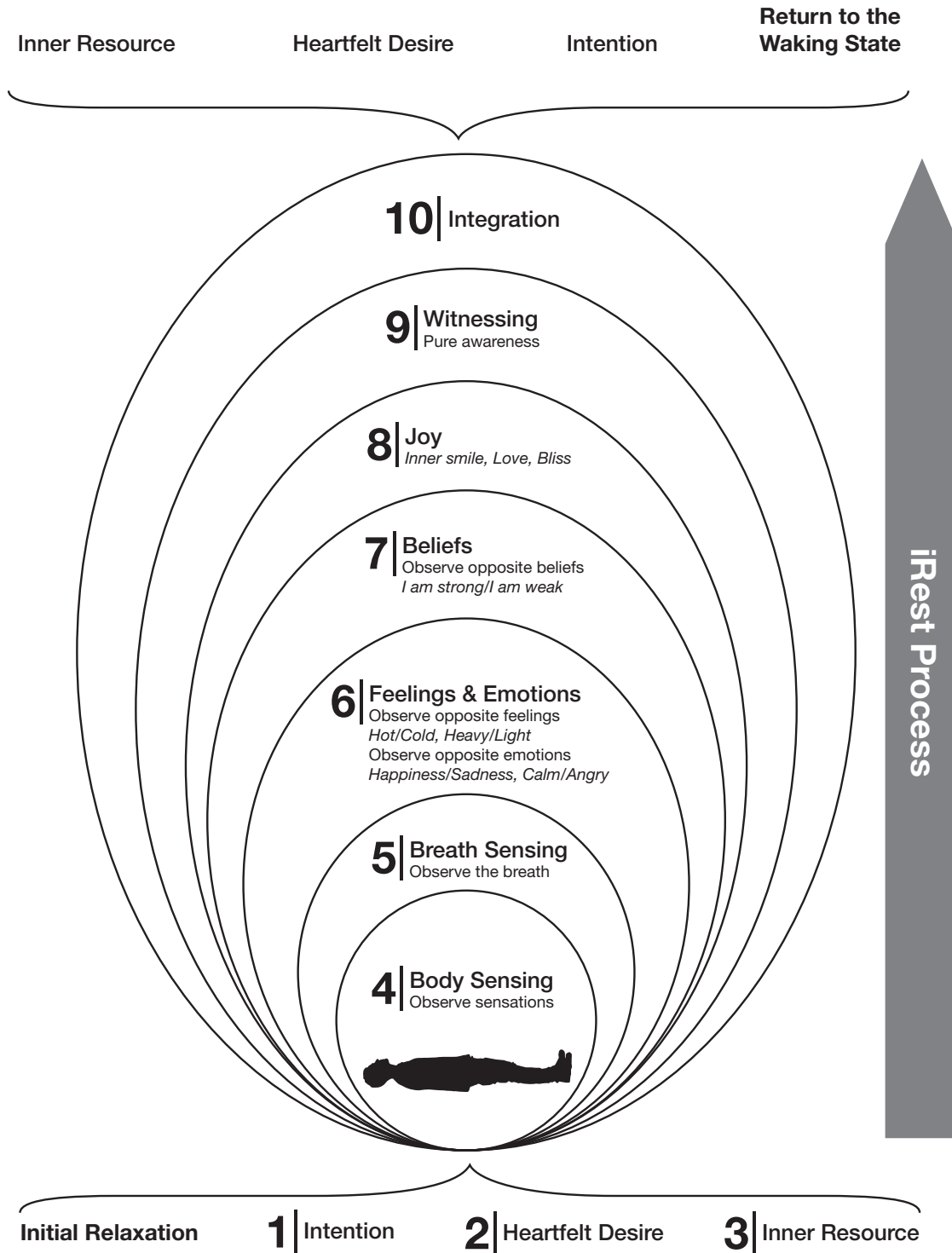
STAGES OF iREST

While resting at ease, the practice guides you through a series of inquiries inviting you to welcome opposites of sensation, breath, emotions, beliefs, images, and memories that naturally arise within your awareness. As you engage each experience, you proactively explore actions you can responsively take with respect to what you are experiencing, as well as experience yourself as the observer, or witnessing awareness, in which your every experience is unfolding.

iREST STAGE	PURPOSE	ASK YOURSELF...
Initial Relaxation	Experiencing the present moment.	What would make you most comfortable and at ease during this practice?
Heartfelt Desire	Getting in touch with what it is that you truly want in life.	What is it that you want more than anything else in life? What gives your life a sense of value, purpose, and meaning?
Intention	Establishing why you want to practice iRest today, and tomorrow.	What would most help you realize your hearts deepest desire or longing?
Inner Resource	Finding an inner sanctuary where you feel secure, to which you can return at any time during iRest, or whenever you feel the need to take a momentary time out.	Is there a place within your body that gives you the felt sense of being secure, safe, calm, at ease, and/or relaxed? Where and how do you experience this?
BodySensing	Welcoming and being present with what you are experiencing in your body. Learning to feel, welcome, observe, and respond to sensation.	Allowing attention to wander through your body, what physical sensations, if any, are present for you? How and where do you experience them?
BreathSensing	Tuning into the natural rhythm of the breath. Learning to observe and actively engage the breath.	What is your breath like? Calm, deep, and relaxed, or tense, shallow, and forced?
Opposite Feelings	Observing feelings that are present: comfort/ discomfort, warm/ cool, etc.	What feelings (hot / cold, heaviness / lightness, etc.) are present for you?
Opposite Emotions	Observing and proactively engaging emotions such as fear/ courage, anger/peace, sadness/ joy, etc.	What emotions (calm / angry, happy / sad, etc.) are present for you?
Opposite Thoughts	Observing and proactively engaging thoughts, images that are present.	What beliefs ('I am strong' / 'I am weak', etc.) are present for you?
Joy & Well-Being	Experiencing and engaging feelings of pleasure, happiness, joy, love, bliss, and well-being.	Can you experience the felt-sense of inner joy, or well-being within your body? How and where in your body do you experience this?
Awareness	Witnessing Awareness: Your ability to witness or observe what's present. Your ability to be awareness, which is always at peace and at ease.	Inquiring: What is it that is aware of your body, breath, feelings, emotions, and thoughts? Can you experience an innate sense of peace and well-being, no matter your circumstance?
Integration	Integrate the tools of iRest into your daily life.	In this, and every moment, I remember and experience my innate sense of well-being and peace.

WHAT HAPPENS DURING iREST?

During iRest, we observe, welcome, and engage various aspects of our waking existence, starting with the most gross form, the physical body, and then moving on through more subtle layers, such as the breath, feelings, emotions, thoughts, and joy. As we welcome everything that is present in the body and mind, our emotions and thoughts begin to grow calmer. In the process we discover and connect to the aspect of ourselves that is always peaceful and at ease.



The Path of Meditation

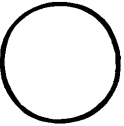
Unqualified Nondualism (Kashmir Shaivism) | Advaita | Patanjali's Yoga | Samkhya



In The World



Reaching Source



Truth & Self Transcended



Truth Transcended



Riding Truth Home



Knowing Truth



Catching Truth



Perceiving Truth



Discovering Footprints



Searching For Truth

Pure Being Beyond Thought
Beyond Chakras

Form as Formlessness
Emptiness Everywhere

Consiousness Pervading & Interpenetrating
Narayānāna
Transcendent

Welcoming Pure Being
Six Revelations
Pointer Sisters
Kañchukas
Joy
Sahasrāra
Immanent

Subject
Ājña

Object
Vishuddha

Internal Organs
Antaḥkarana
Anahāta

Organs of Cognition
Pañca Jñānendriyas
Ātma

Organs of Action
Pañca Karmendriyas
Manipūra

Subtle Elements
Pañca Tanmātras
Svādhisthāna

Gross Elements
Pañca Mahābhūtas
Mūladhara

37. Mahatripura Sundar - Sahaj Samādhi

Cit, Parama Śiva, Maheshvara, Svātantrya, Svabhāva (absolute sovereignty of free will)
Supreme beyond the triplicity of the physical, subtle and causal. 'I' and 'This' in indistinguishable unity
Pure Being 'I' or 'am' arises, beyond the not-two-joined realities of Śiva/Śakti
Parā Samvit: the supreme Experience beyond and unaffected by time, space and relation, yet alone making possible the existence of the manifested universe, constituted of the tattvas ('that-ness')
Prakāsha—Pure 'I-ness' (It shining, everything happens to shine. By its light alone does all this appear.)
Vimarsha—Pure 'This-ness'. The non-relational, immediate awareness of Itself as Itself.

Stabilized Self-Realization

35. Śakti
Infinite Energy —'I' & 'This'
Divine Mother
Negation and Potentialization
Kinetic aspect of Consciousness
Filled with ecstasy/delight (ananda)
First movement of will (icchā)

36. Śiva
Infinite Consciousness—'I-'This' distinguishable but not separate
Divine Father
Pure Experiencing of Itself prior to the experience of 'I' or 'am'
Static aspect of Consciousness
Filled with Self-revelation (cit)
Paramashiva — transcendental (vishvōtīrṇa) & immanent (vishvamaya)

The entire universe and every sentient/non-sentient thing is absolutely and only the Supreme, Śiva/Shakti—That which simply Is

Stabilizing Self-Realization

32. Śuddha Vidyā
Subject and object are distinct
Matter & Consciousness Apparent
Material Universe Blossoming
Being in motion
Power of action (kriyā)
"This I am"
Aham Aham—Idam Idam

33. Īśvara
Object is appearing
Matter Appearing
Material Universe Sprouting
Being with motion
Power of knowing (jñāna)
"I am this"
Idam Aham

34. Sadā Śiva
Subject is appearing
Consciousness Appearing
Material Universe Resting
Being
Power of willing (icchā)
"I am and this is"
Aham Idam

Unstable Self-Realization

Remembering ↔ Formless
Forgetting ↔ Form

31. Māyā

That which measures the immeasurable
Limiting the individual's capacity into the finite
Self-forgetting and differentiating power
Severs 'This' from 'I' and 'I' from 'This'
"The universe is separate from me" and "I am separate from the universe"

26. Niyati
Limited Space
Verus Omnipresent

27. Kāla
Limited Time
Versus Timeless

28. Rāga
Limited Perfection
Versus Perfect

29. Vidyā
Limited Knowledge
Versus Omniscient

30. Kalā
Limited Doer
Versus Omnipotent

25. Puruṣa

Subjective Witnessing Presence
Highest realization in Patanjali-Sāmkhya wherein Prakṛiti is viewed as real and separate

'Seer'

24. Prakṛiti

Objective Material Matter Matrix—Nature—Root of All Feeling—Experienced
Objective manifestation of the "This I am". The cause of all change (vikṛiti). Tripartite
Sattva-Illumination, Motionlessness, Bliss—Sukha (lucidity, beingness, sat)
Rajas-Activity: Moving, Passion—Duhkha (dynamism)
Tamas-Stasis: Stupefaction, Dullness—Moha (inert)

'Seen'

21. Manas
Thinking, Perceiving, Imagining
Storing, Processing, Retrieving

22. Buddhi
Intellect, Decision-Making, Intuition
Ascertaining Intelligence

23. Ahaṁkāra
I-maker Ego of Objectivity
Holder of Sense of Separation

16. Ghrāna
Nose, Smelling

17. Rasanā
Tongue, Tasting

18. Cakṣu
Eyes, Seeing

19. Tvak
Skin, Feeling

20. Śrotra
Ears, Hearing

11. Upastha
Procreative organs

12. Pāyu
Excretive Organs

13. Pāda
Feet

14. Pāni
Hands

15. Vāk
Speech

6. Gandha
Smell

7. Rasa
Taste

8. Rūpa
Sight

9. Sparśa
Feeling

10. Śabda
Sound

1. Prithivī
Solidity, Stability
Earth

2. Jala
Liquidity
Water

3. Tejas
Formativity
Fire

4. Vāyu
Gaseousness
Air

5. Ākāśa
Spaciousness
Space



The Pointer Sisters

When we separate from our basic ground of unconditioned Well-Being (being well) five beliefs, or *Pointer Sisters* co-arise as coverings that conceal, as well as reveal our psychological and spiritual health.

Psychological Health

The Pointer Sisters are exquisite messengers that provide insight into how we can heal the fundamental errors of misperception that interfere with our psychological health, healing and wholeness. But while psychological freedom is helpful for learning how to live at ease with the demands of life, in and by itself it does not ultimately bring release from suffering.

Spiritual Awakening

The Pointer Sisters also serve as exquisite messengers that provide insight into the fundamental errors of misperception, which otherwise bind attention and prevent realization of, and awakening as, our innate ground of ineffable, spacious and spontaneous present unconditioned Being, which, when fully lived, reveals our true freedom and release from suffering.

Pointer Sister What we believe we are	Inquiry Inquiry to return to	Unconditioned Being What we really are all along
Contracted The Problem: When we lose touch with our innate ground of Being, we live believing that we're constricted and contracted, limited to the confines of our bodymind; that we need more space in order to regain our sense of wholeness happiness The Resolution: Be your spacious, unrestricted openness of unconditioned and ever-present Being in which all transient forms of body, mind, senses and objects are arising, unfolding, and passing away.	Where am I?	Spacious
Time-bound The Problem: When we lose touch with our innate ground of Being, we live in time, identified with the past, projecting a future, always trying to be present. We live believing that we were born, will die, and that we need more time in order to accomplish what we need to, in order to regain our sense of wholeness and be happy. The Resolution: Be timeless unconditioned Being that is always present even as the mind projects past, present and future.	When Am I?	Timeless
Lacking The Problem: When we lose touch with our innate ground of Being, we live believing that we are imperfect; that there is something inherently wrong or flawed with us, and that there's something we need to obtain (attachment) or get rid of (aversion) in order to regain (grasping) our sense of wholeness and happiness. The Resolution: Be what you truly are before, during, and after desire arises. Recognize and abide in and as unconditioned Being, basking in and as your utter perfection.	What am I?	Perfect
Confused The Problem: When we lose touch with our innate ground of Being, we live confused; believing that we're a limited knower who needs to gain knowledge in order to attain a wholeness and happiness. The Resolution: Relinquish striving and memory. Live before the mind projects a difference, experiencing yourself as the Mystery that you are and everything is unconditioned Being.	Why Am I?	Clear, Connected, Complete
Separate The Problem: When we lose touch with our innate ground of Being we believe that we are a limited, powerless doer who must do or overcome, in order to regain our sense of wholeness and happiness. The Resolution: Feel yourself as effortless, unconditioned Being that's independent of doing, without cause and condition, naturally occurring and always spontaneously present.	Who am I?	Whole



The Relative and the Absolute The Way of Meditative Self-Inquiry

Richard Miller, PhD

Harmony with Life

During the first phase of self-inquiry we understand that all objects, outer and inner, arise and pass away of their own accord. Here, we learn to *welcome*, be with, and respond to all changing objects—body sensations, emotions, thoughts, and world, all that’s arising to our body, mind, and senses—without aversion or attachment. We learn to responsively engage and not identify, fuse, or react to what’s arising. Welcoming restores inner harmony, as well as harmony within our relationships and daily life. We realize that neither possessing nor relinquishing any object leads to lasting happiness. True happiness is independent of object. True happiness lies within.

Witnessing and Being

During the second phase of self-inquiry attention is relaxed from attending to objects and turns back upon its own movement. We realize we are the *witness* of all that’s arising. We settle into being a witness, then *being witnessing*, then simply *being*. The focus of attentions is drawn into simply resting and abiding as our presence of being.

Awareness

During the third phase of self-inquiry attention to all objects, the witness, witnessing, and our presence as being are all recognized as movements arising and passing away in *awareness*. Attention is released from our presence of being and turns into being awareness.

I Am

During the fourth phase of self-inquiry attention is drawn to the felt-sense of “*I-am*,” “*self*,” “*self-awareness*,” or self-consciousness, as a subtle movement that is arising in awareness. The felt-sense of I-am is recognized as a movement of thought that creates separation and prevents our full absorption into being awareness. Attention is released from identification with the thought-feeling of “*I-am*.”

Absolute

The fifth phase of self-inquiry occurs when the I-am thought-feeling drops away. There is simply abiding *as awareness*, free of I-am. Separation dissolves. All sense of I-am, self-awareness, or self-consciousness drops away. There is resting as our undifferentiated, unborn, *essential nature*: who we truly are. All sense of time, space, self, other, and objective reality disappears. There is no “*I*” registering what is. We abide as the *absolute* where “*I* is not.”

Revelation

In the sixth phase of self-inquiry, time, space, self-consciousness, the feeling of I-am, and our presence of being returns, inner and outer objective reality returns. The perfume of where we just were, where “*I* is not,” the essential ground from which everything is birthed, is recognized. This recognition pervades our daily life: the *revelation* of what we truly are beyond all objectivity. This is enlightenment where no separation is felt, even as world, self, and others reappear to the mind and senses. We live without a localized center, free of ego identification.

Integration

The seventh phase of self-inquiry involves the recognition of who we truly are amongst all the movements of daily life. We live in the revelation of our true nature as the indescribable absolute, which is giving expression to the bodymind and all worldly objects. We feel the underlying fabric of the unitive absolute underlying all movements of life. We realize that who we are as the unchanging absolute is beyond all changing movements. Fear, suffering, and anxiety dissolves. We abide as equanimity, love, compassion, kindness, and joy in the midst of daily living. We are at peace. This is the integration of enlightenment into daily life throughout all states of consciousness.

Step One: Setting Your Intention

Write down a statement that describes your intention for your practice. Examples are: "I remain alert and present throughout my practice," or "I understand and work with my core belief."

Step Two: Setting Your Heartfelt Desire

Write down a positive statement about yourself, another or the world. Write it as a statement of fact. Rather than saying, "May I be healed," or "May I be enlightened," state, "I am whole, healed and healthy in this and every moment," or "I am timeless Being expressing itself in every moment."

Step Three: Inner Resource

Describe your inner sanctuary; a felt-sense in your body of feeling secure, at home, relaxed, and at peace.

Step Six: Sheath of Feeling & Emotion

A. Feelings

Choose a feeling and its opposite.

Feeling A _____ and its opposite _____

Feeling B _____ and its opposite _____

B. Emotions

Choose an emotion and its opposite.

Emotion A _____ and its opposite _____

Emotion B _____ and its opposite _____

Step Seven: Sheath of Intellect

A. Beliefs

Choose a core belief that holds meaning for you. Then choose its opposite.

Belief 1 _____ and its opposite _____

Belief 2 _____ and its opposite _____

B. Imagery

Choose an image or theme that evokes a feeling of ease, relaxation or joyfulness, and its opposite.

Image/Theme 1 _____ and its opposite _____

Image/Theme 2 _____ and its opposite _____

C. Inner Strength

Choose an expression of Being (examples: love, compassion, potency, authenticity, etc.).

Inner Strength 1 _____

Inner Strength 2 _____

In the end, we realize how simple life is when we accept this moment, just as it is, without pretending to be other than who we are. This is grace in action and the culmination of iRest.

- Richard Miller, PhD



Integrative Restoration Institute
900 5th Ave, Suite 204
San Rafael, CA 94901
(415) 456-3909
www.irest.us