

**INNER YOGA:
FOUNDATION, PRACTICE, AND GOAL**



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Opening Chant: Ashtanga yoga mantra

**Vande gurunam caranaravinde
Sandar sita svatma sukha vabodhe
Nih sreyase janalikamane
Samsara halahala moha santyai
Abahu purusha karam
Shankha cakrasi dharinam
Sahasra shirasam shvetam
Pranamami patanjalinam**



I pray to the lotus feet of the supreme Mentor,
Who teaches perfect knowledge, showing the way
To knowing the self-awakening great happiness,
Who is the doctor of the jungle (of suffering), able to remove
The poison of the ignorance of conditioned existence.
In his guise as the divine servant,
With 1000 white radiant heads,
Human in form below the shoulders,
Holding the sword of discrimination,
The fire wheel of time,
And the conch of divine sound,
To the sage Patanjali I prostrate.

Closing Chant: Mangala mantra

**Svasti prajabhyah paripalayantam
Nyayena margena mahim mahisah
Go brahmanebhyah subhamastu nityam
Lokah samastah sukhino bhavantu
Om shanti shanti shanti**

Let prosperity be glorified,
Let the rulers rule the world with law and justice;
Let divinity and intellect be protected,
Let the people of the world be happy and prosperous.
Peace, Peace, Peace.

Yoga Sutras Online:

<http://www.arlingtoncenter.org/Sanskrit-English.pdf>

http://yogaclassics.org/docs/ESSENTIAL_YOGA_SUTRAS.pdf

Class 1 What Assails Us: Five Hindrances (Klesha)

1. Misperception 2. "I"-dentification 3. Attachment 4. Aversion 5. Clinging

Tapah svadhyayeshvara pranidhanani kriya yogah. 2.1

Yogic action has three components - discipline, self-study, and orientation toward the ideal of pure awareness.

Samadhi bhavana-artha klesha tanu karana-arthash cha. 2.2

Its purposes are to disarm the causes of suffering and achieve integration.

Avidya-asmitta raga dvesha-abhiniveshah pancha kleshah. 2.3

The causes of suffering are not seeing things as they are, the sense of 'I', attachment, aversion, and clinging to life.

Avidya kshetram uttaresham prasupta tanu vichinnodaranam. 2.4

Not seeing things as they are is the field where the other causes of suffering germinate, whether dormant, activated, intercepted, or weakened.

Anitya-ashuchi dukkha-anatmasu nitya shuchi sukha-atma khyatir avidya. 2.5

Lacking this wisdom, one mistakes that which is impermanent, impure, distressing, or empty of self for permanence, purity, happiness, and self.

Dirg darshana shaktyor eka-atmateva-asmitta. 2.6

The sense of 'I' ascribes selfhood to pure awareness by identifying it with the senses.

Sukha-anushayi ragah. 2.7

Attachment is a residue of pleasant experience.

Dukkha-anushayi dveshah. 2.8

Aversion is a residue of unpleasant experience.

Svarasa vahi vidushopi tatha rudhobhiniveshah. 2.9

Clinging to life is instinctive and self-perpetuating, even for the wise.

Class 2

Foundation: The Five Restraints (Yama)

- 1. Non-violence 2. Truthfulness 3. Not Stealing 4. Sexual Purity
5. Non Possessiveness**

What Constitutes the Path of Yoga?

2.29 Yama niyama-asana pranayama pratyahara dharana dhyana samadhyoshtava-angani.

The eight components of yoga are external discipline, internal discipline, posture, breath regulation, sense withdrawal, concentration, meditative absorption, and integration. (CH)

What are the Yamas?

2.30 Ahinsa satya-asteya brahmacharya-aparigraha yamah

The five external disciplines are not harming, truthfulness, not stealing, celibacy, and not being acquisitive. (CH)

2.31 Jati desha kala samayaanavachinnah sarva bhauma mahavratam.

These universals, transcending birth, place, era, or circumstance, constitute the great vow of yoga. (CH)

What are the results of the Yamas?

2.35 Ahinsa pratishthayam tat sannidhau vaira tyagah

Being firmly grounded in nonviolence creates an atmosphere in which others can let go of their hostility. (CH)

2.36 Satya pratishthayam kriya phala shrayatvam.

When one is established in truthfulness, one ensures the fruition of actions. (EB)

If you make it a way of life always to tell the truth, then anything you undertake will have a successful result. (MR)

2.37 Asteya pratishthayam sarva ratnopasthanam.

To one established in nonstealing, all wealth comes. (SCA)

2.38 Brahmacharya pratishthayam virya labhah.

Upon the establishment of celibacy, power is attained. (EB)

2.39 Aparigraha sthairye janma katha-anta sambodhah.

Freedom from wanting unlocks the real purpose of existence. (CH)

When refrainment from covetousness becomes firmly established, knowledge of the whys and wherefores of births manifests. (EB)

Class 3

Foundation: The Five Observances (Niyamas)

1. Purity 2. Contentment 3. Discipline 4. Study 5. Surrender

What are the Niyamas?

2.32 Saucha santosha tapah swadhyayeshvara pranidhanani niyamah.

The five internal disciplines are bodily purification, contentment, intensity, self-study, and orientation toward the ideal of pure awareness. (CH)

The observances are cleanliness, contentment, austerity, study [of scripture], and devotion to God. (EB)

The commitments are to be clean, to be contented with whatever we have, to embrace hardships for higher goals, to engage in regular study, and to seek our Master's blessings. (MR)

What are the Results of the Niyamas?

2.40 Shauchat svanga jugupsa parair asansargah

By cleanliness, one [develops] distaste for one's body and the cessation of contact with others. (EB)

2.41 Sattva shuddhi saumanasyaikagryendriya jaya-atma darshana योग्यत्वनिचा.

Truth, purity, sweet thoughts, single-pointedness, and mastery of ones senses are all qualities that make you suitable for seeing your true self. (MR)

2.42 Santoshad anuttamah sukha labhah.

Contentment brings unsurpassed joy. (CH)

2.43 Kayendriya siddhir ashuddhi kshayat tapasah.

Embracing spiritual hardships destroys your impurities, allowing you to master both body and senses. (MR)

As intense discipline burns up impurities, the body and its senses become supremely refined. (CH)

2.44 Svadhyayad ishtadevata samprayogah.

Self-study deepens communion with one's personal deity. (CH)

If you engage in regular study, then you come to be with the Angel of your deepest dreams. (MR)

2.45 Samadhi siddhir ishvara pranidhanat.

From submission to God comes the perfection of samadhi. (EB)

If you seek your Master's blessing, you attain final meditation. (MR)

Through orientation toward the ideal of pure awareness, one can achieve integration. (CH)

Workshop: Contemplative Practices

Posture (asana), Breathwork (pranayama), Meditation (dyana)

Class 4

The Goal of Yoga: Integration

What is Yoga?

1.2 Yogash chitta virtti nirodhah

Yoga is stilling the patterns of consciousness. (CH)

We become whole by stopping how the mind turns. (MR)

What is the Purpose of Yoga?

1.3 Tada drashtuh svarupevasthanam.

Then, pure awareness can abide in its very nature. (CH)

On that day the seer comes to dwell within their own real nature. (MR)

2.1 Tapah svadhyayeshvara pranidhanani kriya yogah.

Yogic action has three components - discipline, self-study, and orientation toward the ideal of pure awareness. (CH)

Kriya-yoga, the path of action, consists of self-discipline, study, and dedication to the Lord. (EB)

2.2 Samadhi bhavana-arthah klesha tanu karana-arthash cha.

Its purposes are to disarm the causes of suffering and achieve integration. (CH)

Now the whole purpose of meditation is to make our negative thoughts dwindle away. (MR)

The yoga of action is for bringing about samadhi and for weakening the impediments [to yoga]. (EB)

What is Samadhi?

1.41 Kshina virtter abhijatasyeva maner grahitir girhana grahyeshu tat stha tat anjanata samapattih.

As the patterning of consciousness subsides, a transparent way of seeing, called coalescence, saturates consciousness; like a jewel, it reflects equally whatever lies before it - whether subject, object, or act of perceiving. (CH)

Those extraordinary people who shatter the way the mind turns things around use a balanced meditation, which is fixed and clear on its object. And the object is like a crystal, with the one that holds it, and what it holds, and the holding itself as well. (MR)

Samapatti, complete absorption of the mind when it is free from its vrttis, occurs when the mind becomes just like a transparent jewel, taking the form of whatever object is placed before it, whether the object be the knower, the instrument of knowledge, or the object of knowledge. (EB)

1.43 Smirti parishuddhau svarupa shunyeva-arthamatra nirbhasa nirvitarka.

At the next stage, called coalescence beyond thought, objects cease to be colored by memory; now formless, only their essential nature shines forth. (CH)

Stay in that one pure thought, and never forget it; that single most important thing: things are empty of being what they are by themselves. This is the clear light, beyond all conceptual thought. (MR)

Nirvitarka [samapatti], "absorption without conceptualization," occurs when memory has been purged and the mind is empty, as it were, of its own [reflective] nature. Now only the object [of meditation] shines forth [in its own right]. (EB)

1.47 Nirvichara vaisharadyedyatma prasadah.

In the purity of nirvichara samadhi, the supreme Self shines. (SCA)

When you gain the fearlessness of going beyond all examining, you reach inner bliss. (MR)

In the lucidity of coalesced, reflection-free contemplation, the nature of the self becomes clear. (CH)

2.28 Yoga-anga-anushthanad ashuddhi kshaye jnyana diptir aviveka khyateh. Yama niyama-asana pranayama pratyahara dharana dhyana samadhayoshtava-angani.

When the components of yoga are practiced, impurities dwindle; then, the light of understanding can shine forth, illuminating the way to discriminative awareness. (CH)

Upon the destruction of impurities as a result of the practice of yoga, the lamp of knowledge arises. This culminates in discriminative discernment. (EB)