

**āli! mohe lāge vṛndāvana niko,
lāge vṛndāvana niko sakhi re
mohe lāge vṛndāvana niko**

O friend! How Vrndavana enthralls me!

1) ghara ghara tulasi, thākura seva, darśana govindaji ko

In every home there is seva of tulasi and darśana of the Deity of Govindaji

2) nirmala nira bahata yamunā ko, bhojana dudha dahi ko

Where the pure waters of the Yamunā flow, we partake of spiritual food.

3) ratna simhāsana āpa virāje, mukuta dharyo tulāsi ko

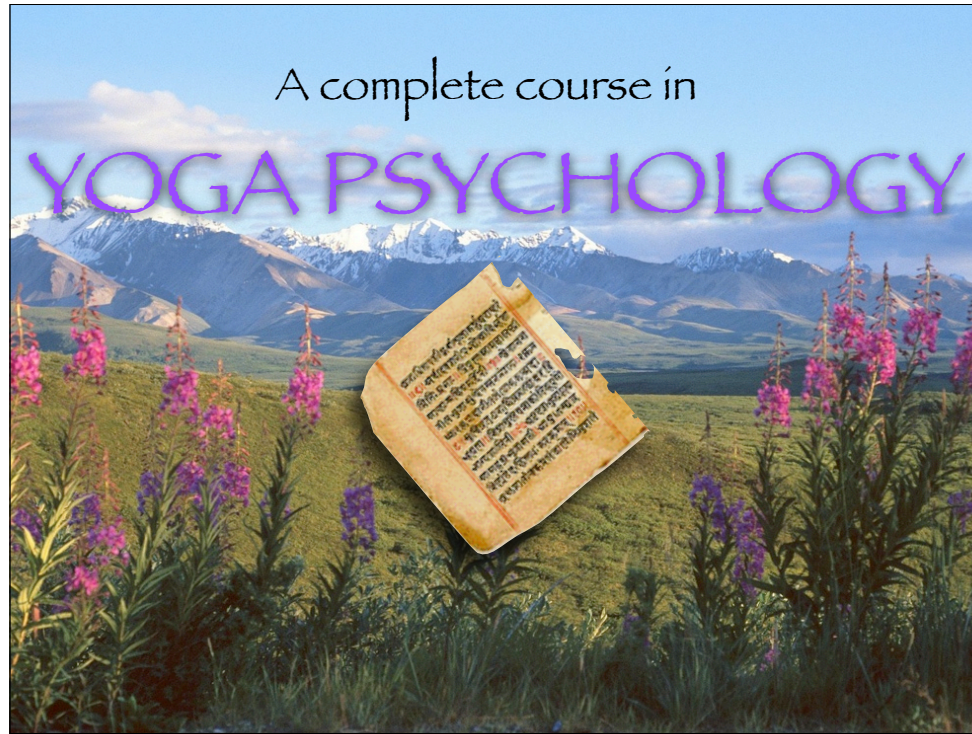
Where you (Krsna) sit on a jewelled throne, with tulāsi in your crown.

4) kunjana kunjana phirata rādhikā, śabda sunata murali ko,

Where Rādhā roams from grove to grove, having heard the sound of Your flute.

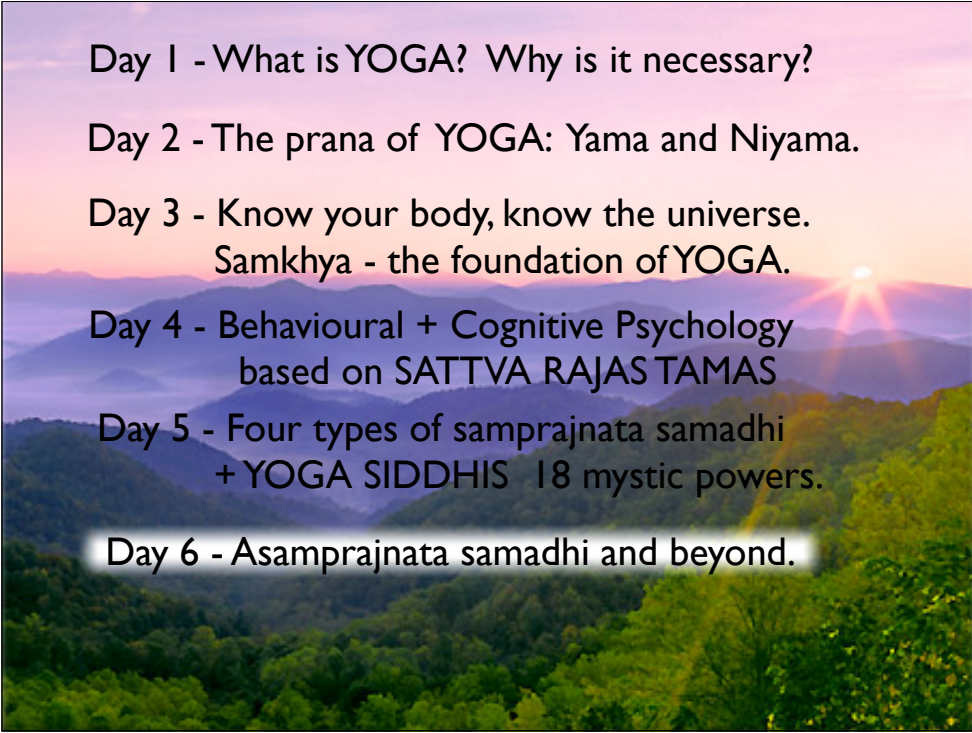
5) Mirā ke prabhu giridhara-nāgara, bhajana vinā nara phiko

The hero Giridhāri is the master of Mirā, who says that without bhakti life is worthless.



A complete course in

YOGA PSYCHOLOGY



Day 1 - What is YOGA? Why is it necessary?

Day 2 - The prana of YOGA: Yama and Niyama.

Day 3 - Know your body, know the universe.
Samkhya - the foundation of YOGA.

Day 4 - Behavioural + Cognitive Psychology
based on SATTVA RAJAS TAMAS

Day 5 - Four types of samprajnata samadhi
+ YOGA SIDDHIS 18 mystic powers.

Day 6 - Asamprajnata samadhi and beyond.

YOGA : the definitions

samatvam yoga ucyate

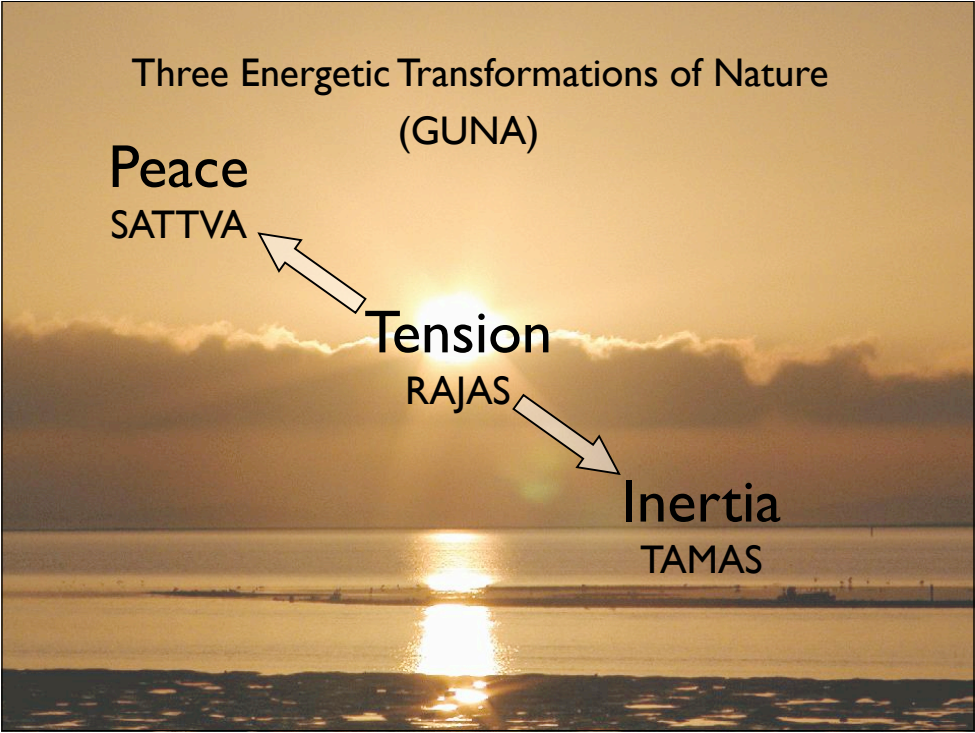
“Yoga is equilibrium of mind.”

Bhagavad Gita 2, 48

2) yogas citta vrtti nirodhah

“Yoga is the complete restraint of
fluctuations in the mind.”

Patanjali's Yoga Sutras



Ksipta - wandering

RAJAS

Mudha - dull

TAMAS

Viksipta - distracted

SATTVA/RAJAS

Ekagra - one-pointed

SATTVA
samprajnata samadhi

Niruddha - restrained

NIRGUNA
asamprajnata samadhi

YOGA

Ekagra - one-pointed

SATTVA
samprajnata samadhi

Niruddha - restrained

NIRGUNA
asamprajnata samadhi



the weather within

FIVE VRTTIS

pramana - valid perception

viparyaya - invalid perception

smrti - memory

kalpana - imagination

*vedanta

svapna - sleep

the weather within

Invalid perception - five causes of suffering

1) avidya - impermanent-impure-painful-not self
permanent-pure-painless-self

2) asmita - power of seeing
seer

3) raga - attraction

4) dvesa - aversion

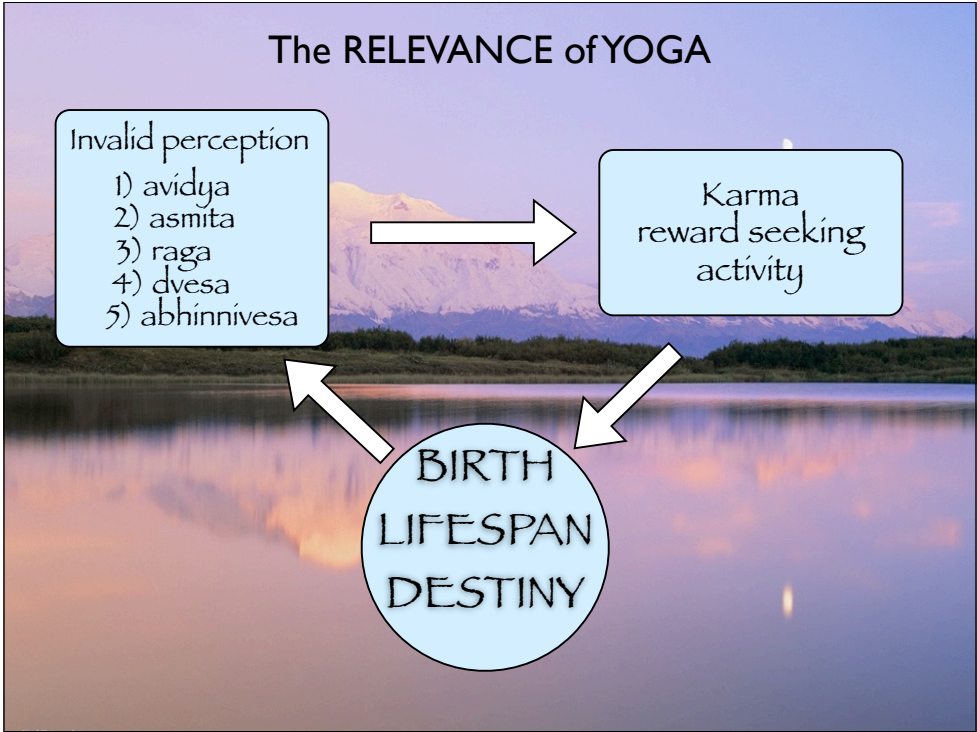
5) abhinnivesa - will to live

The RELEVANCE of YOGA

Invalid perception
1) avidya
2) asmita
3) raga
4) dvesa
5) abhinnivesa

Karma
reward seeking
activity

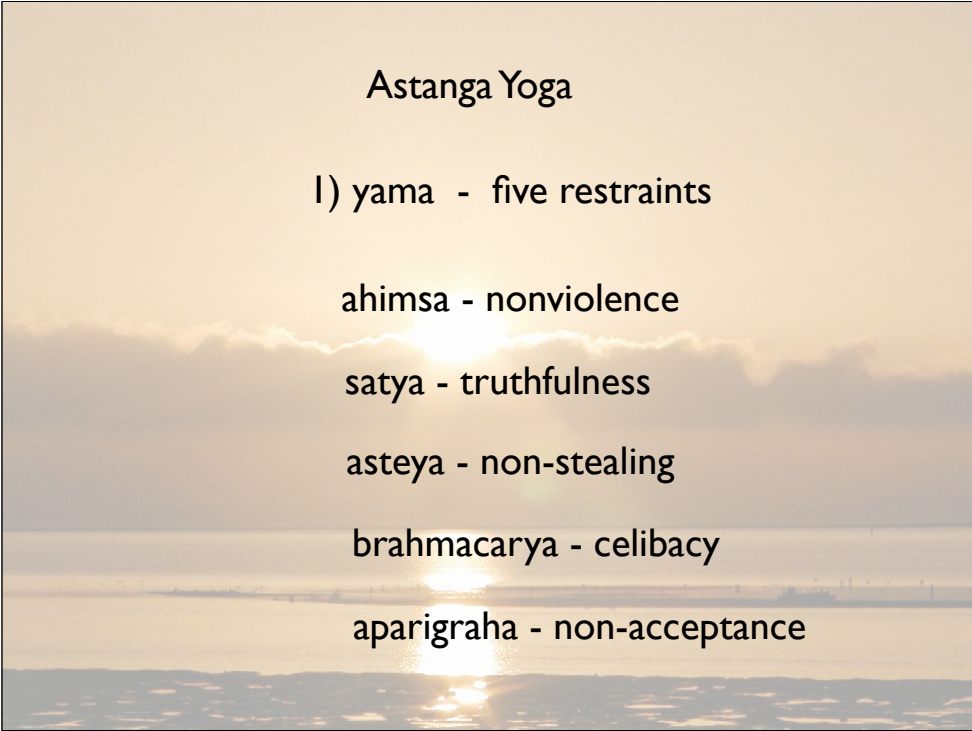
BIRTH
LIFESPAN
DESTINY





Astanga Yoga

- 1) yama - five restraints
- 2) niyam - five observances
- 3) asana - posture
- 4) pranayama - breath control
- 5) pratyahara - sensory withdrawal
- 6) dharana - concentration
- 7) dhyana - meditation
- 8) samadhi - trance



Astanga Yoga

1) yama - five restraints

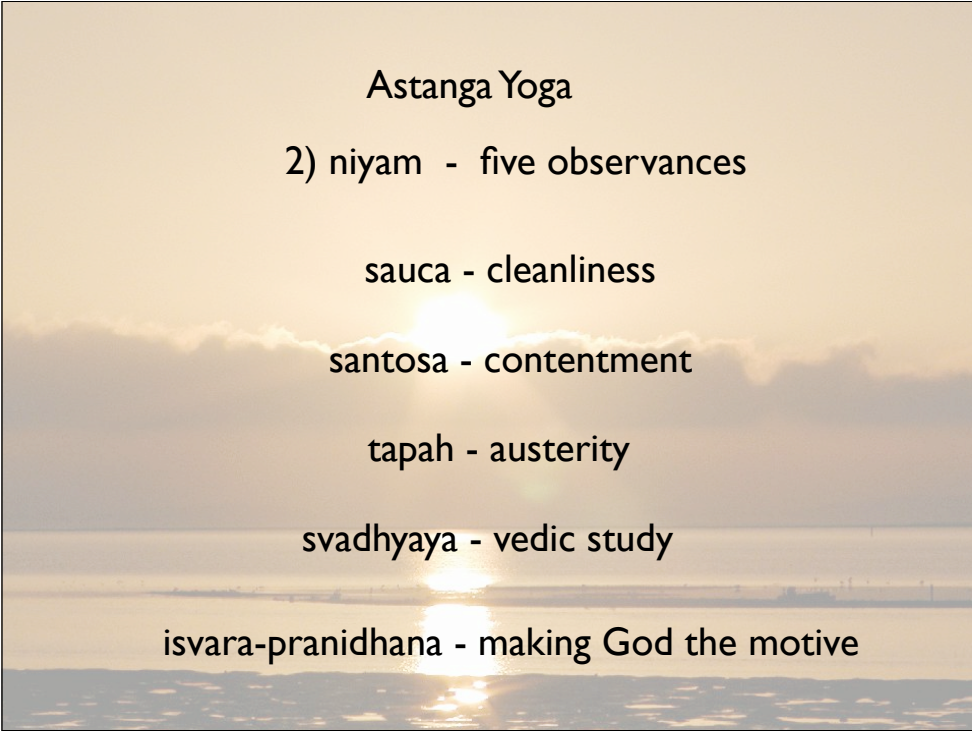
ahimsa - nonviolence

satya - truthfulness

asteya - non-stealing

brahmacarya - celibacy

aparigraha - non-acceptance



Astanga Yoga

2) niyam - five observances

sauca - cleanliness

santosa - contentment

tapah - austerity

svadhyaya - vedic study

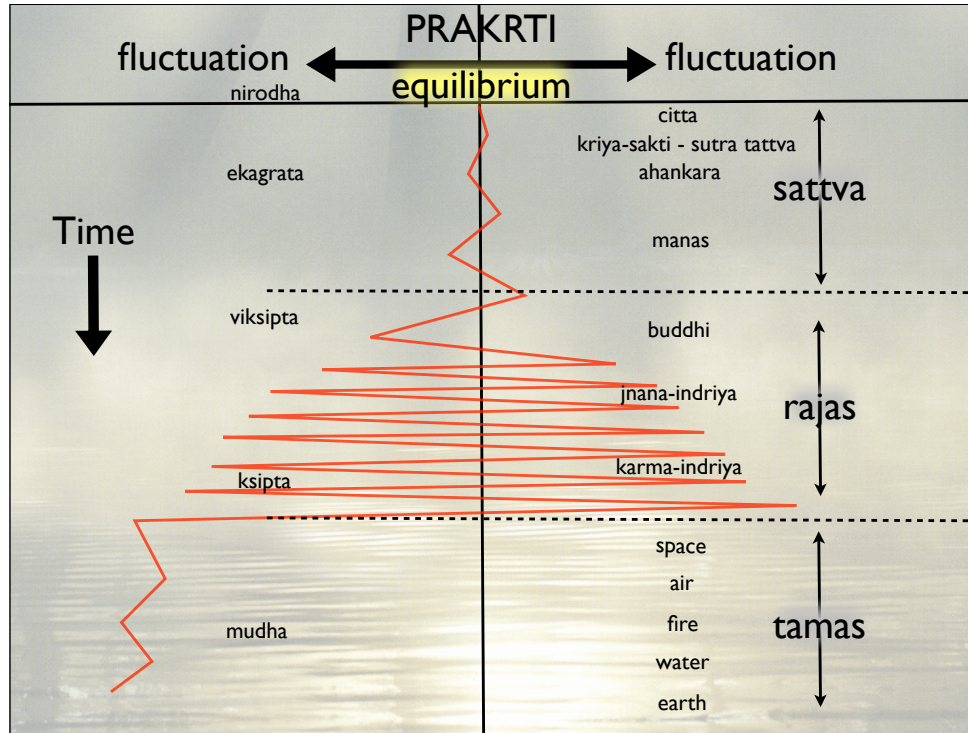
isvara-pranidhana - making God the motive

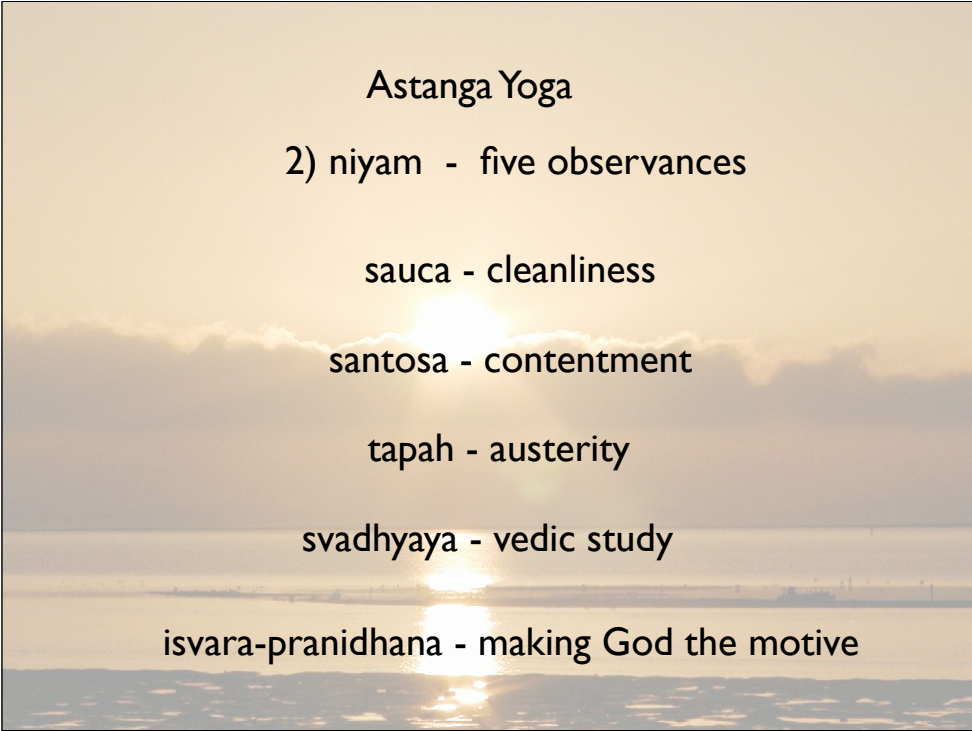
Day 3 - Know your body, Know the universe.
Samkhya - the foundation of YOGA.

SANKHYA

PURUSA - PRAKRTI
male female







Astanga Yoga

2) niyam - five observances

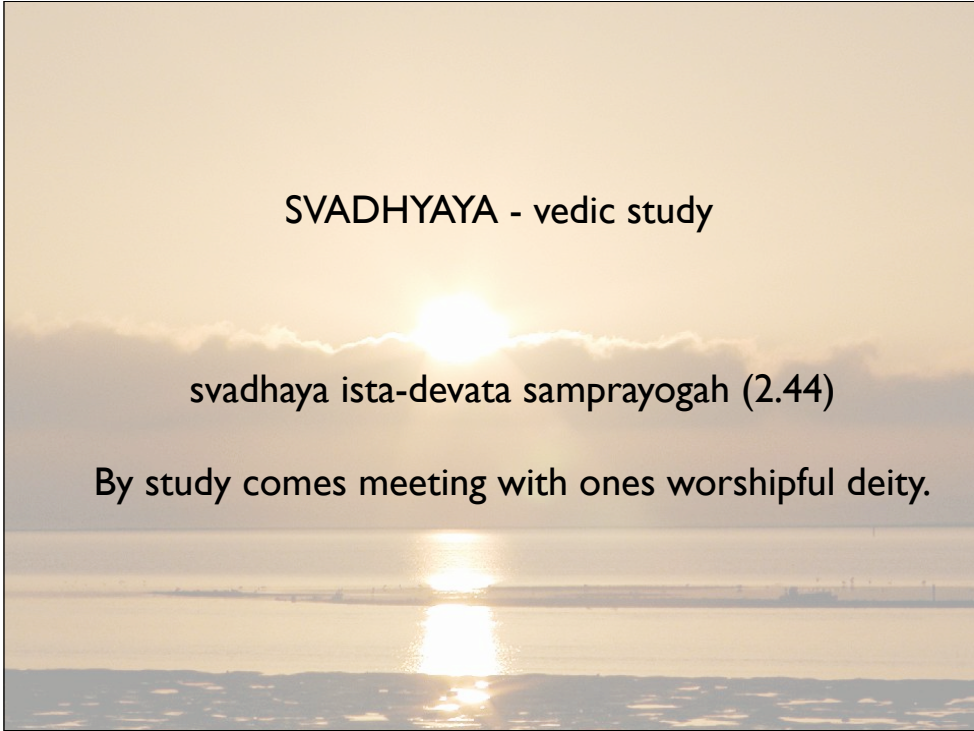
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SVADHYAYA - vedic study

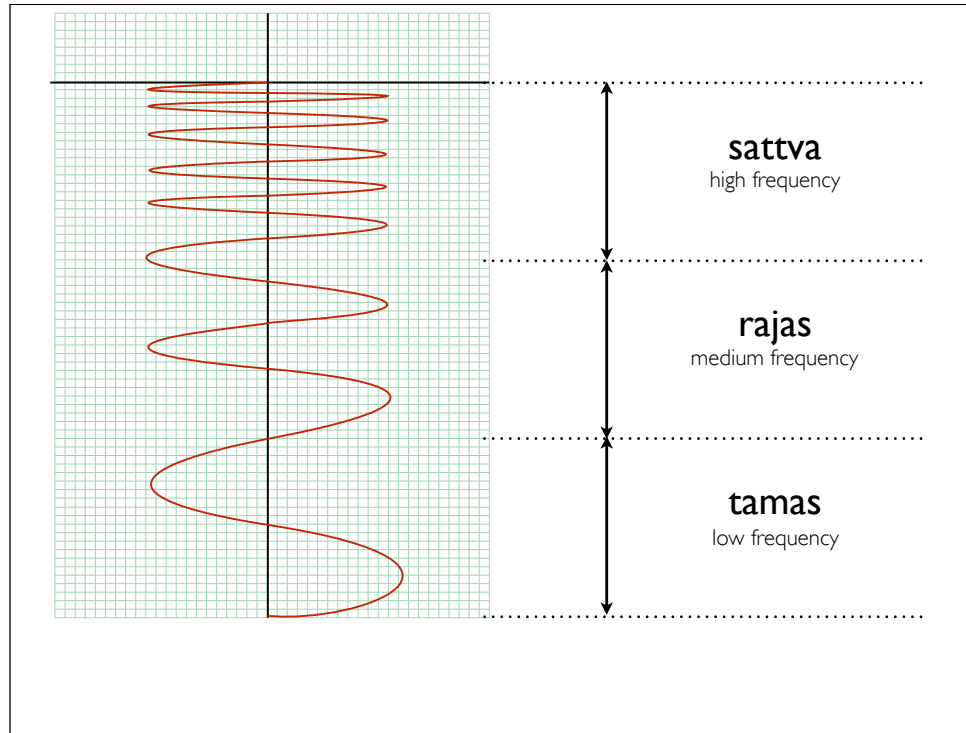
svadhaya ista-devata samprayogah (2.44)

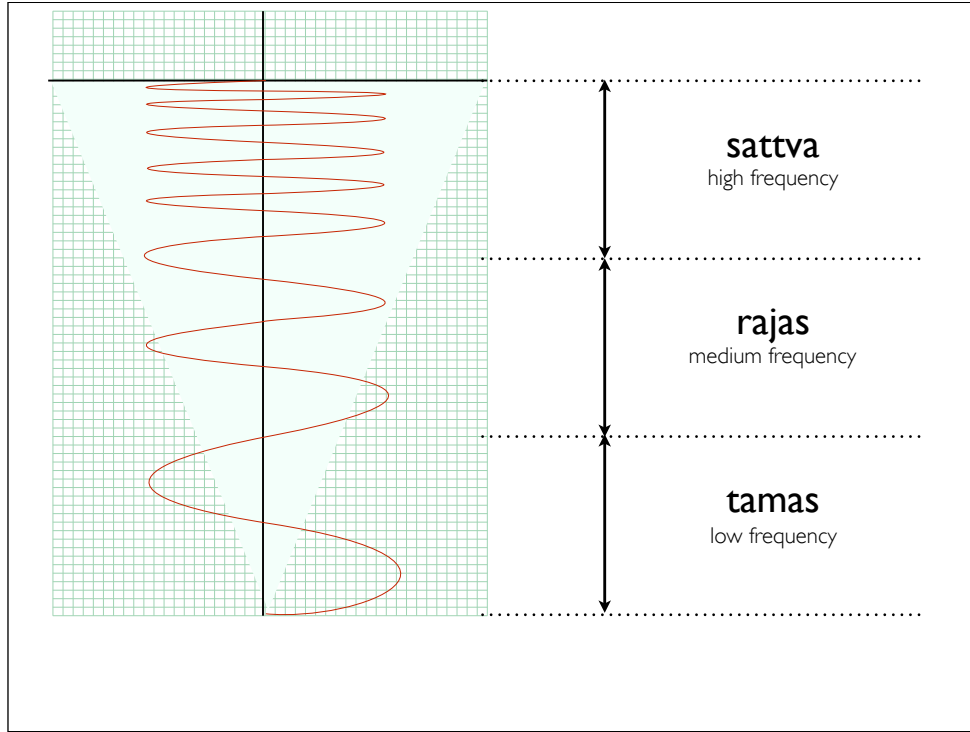
By study comes meeting with ones worshipful deity.

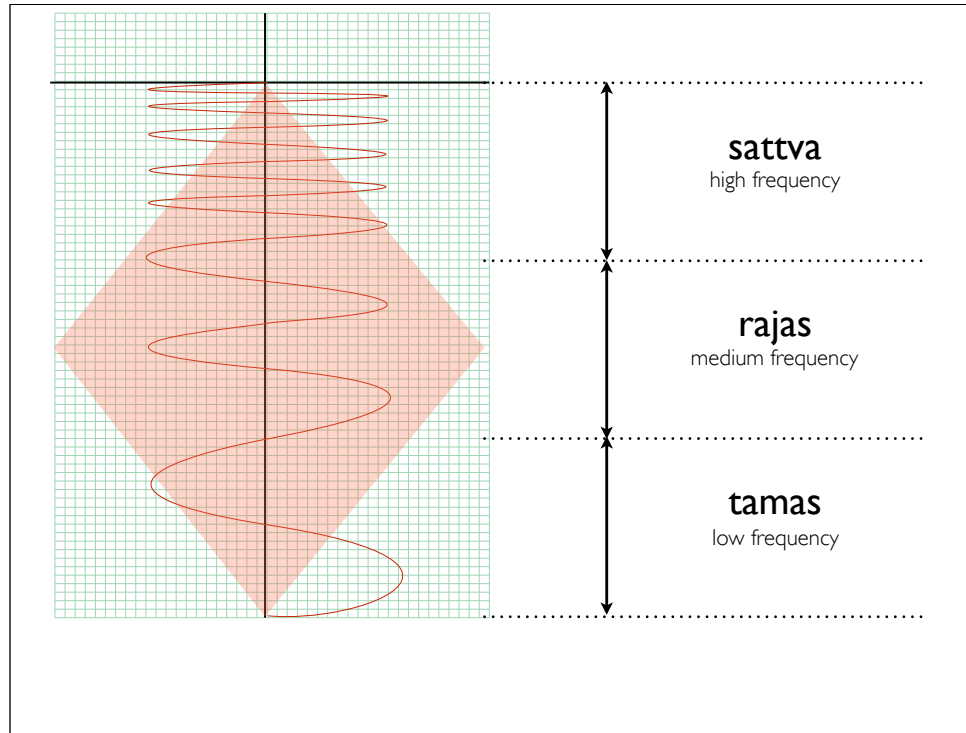


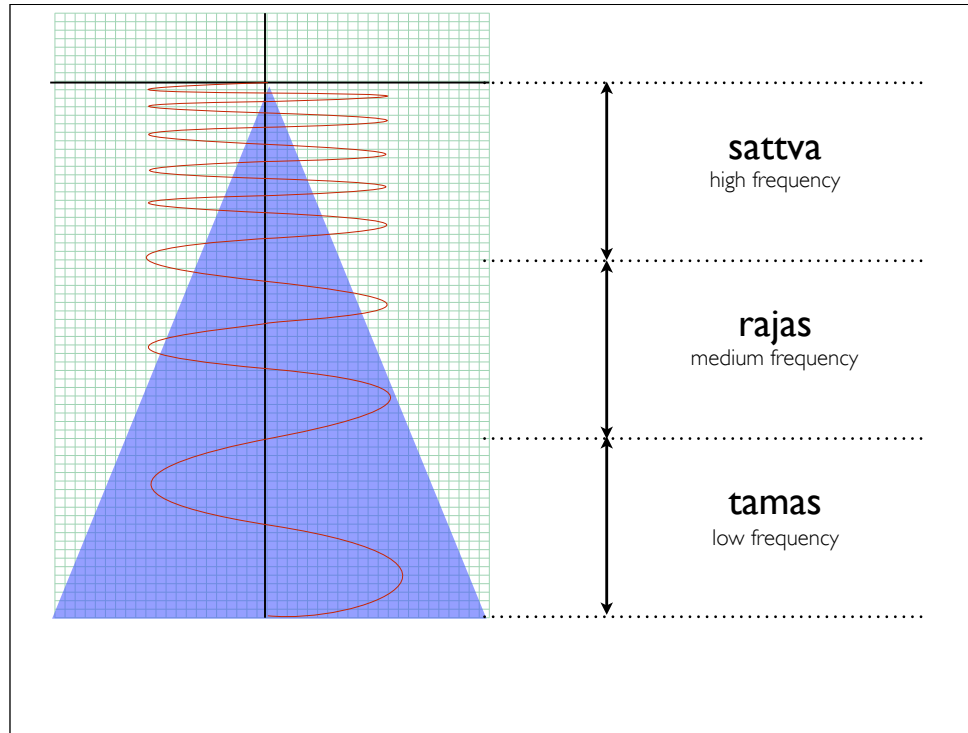


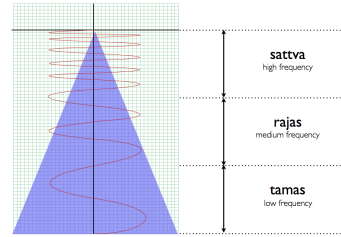
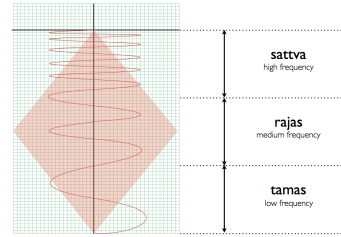
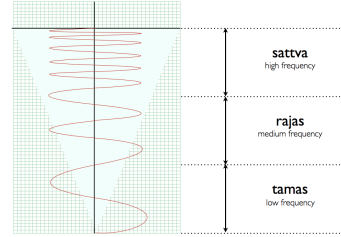
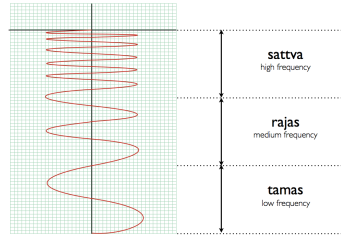


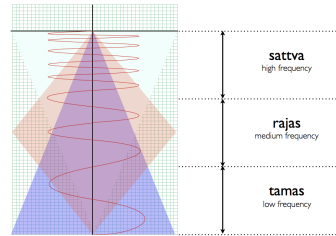


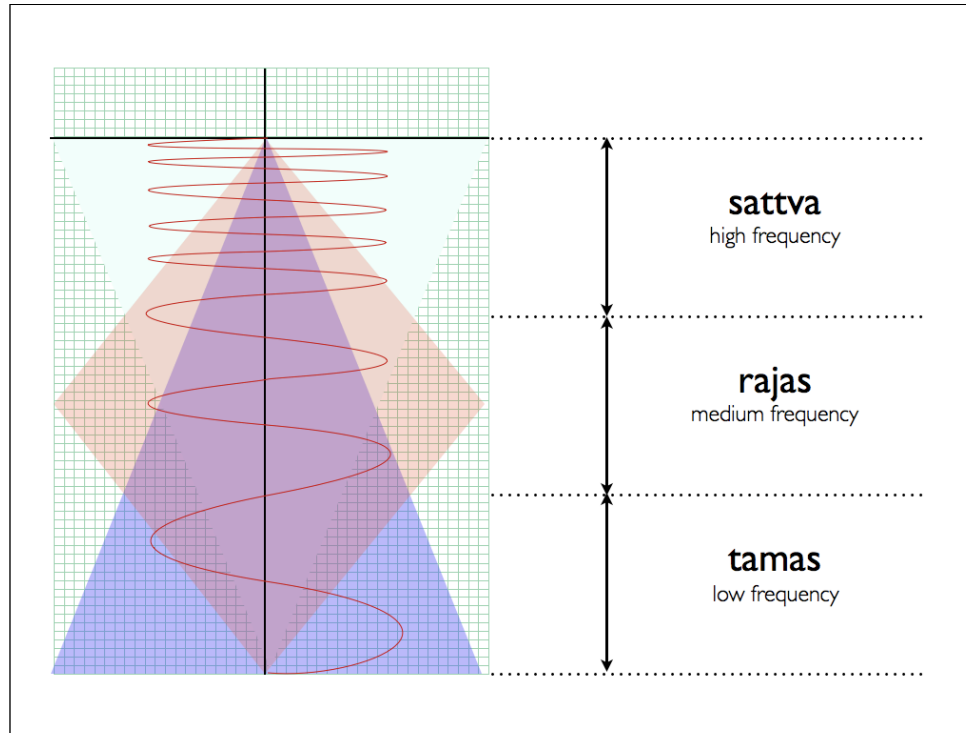


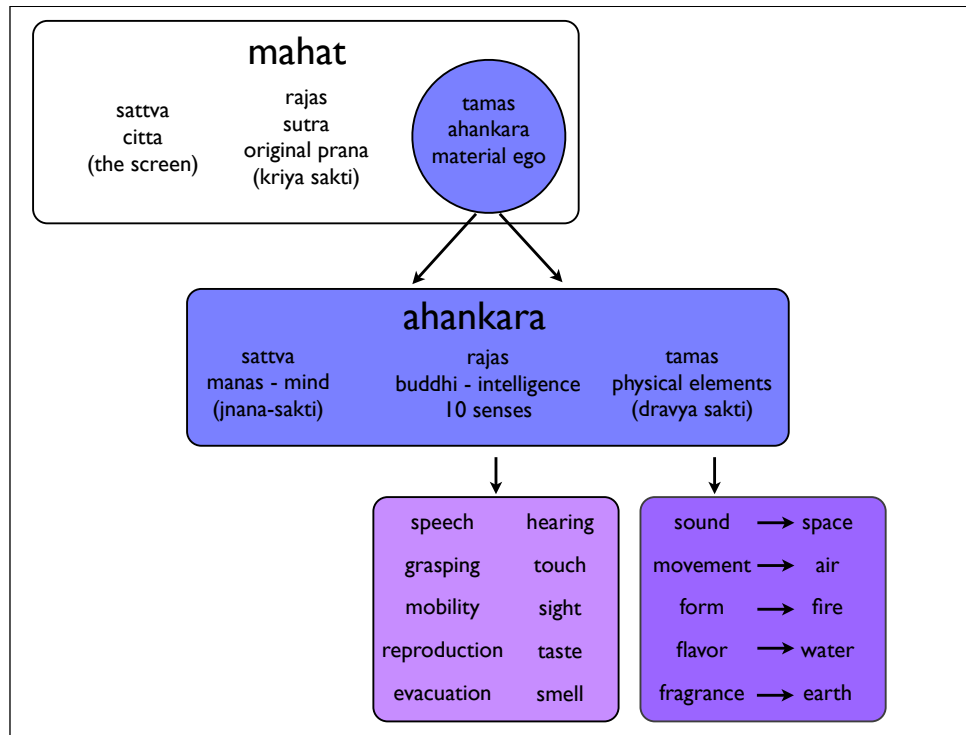




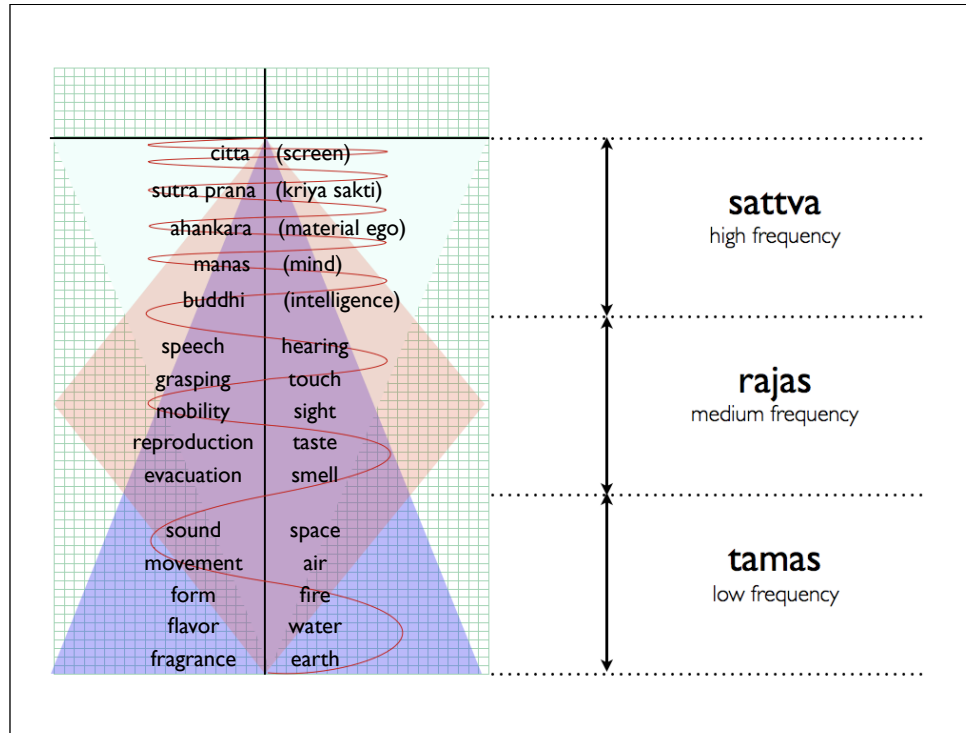








Day 4 - Behavioural + Cognitive Psychology
based on SATTVA RAJASTAMAS



Tamas Cognitive:

depressed,
intolerant,
fear-stricken,
without conscience,
filled with false expectations.
deluded,
angry,
stingy,
hateful,

Tamas Behavioural:

lazy,
uncontrollable addictions,
frivolous,
quarrelsome,
dependent parasite,
hypocritical,
frivolous,
quarrelsome,
constantly complaining and lamenting,
chronic fatigue
violent,
inclined to perversion,

Rajas Cognitive:

proud,
considering oneself superior to others,
fondness for hearing oneself praised,
overconfident,
inwardly anxious.
materially ambitious,
quick tempered,
motivated by prestige,
uncontrolled desires,
dissatisfied even in gain and success,
exceptionalism,

Rajas Behavioural:

intense endeavour;
uncontrolled desires,
addicted to sex,
belligerent,
prone to ridicule others,
prone to advertise one's own prowess,
justifying actions by one's strength,
audacious in speech and action.

Sattva Cognitive:

humble,
content,
satisfied in any condition,
controlled of mind
tolerant,
clarity of mind, discriminating,
learns from the past,
insightful of the future,
embarrassed at improper action.

Sattva Behavioural:

equipoised,
self-restrained, controlled of senses,
generous, charitable,
truthful,
modest,
free from frivolity,
detached from sense indulgence,
dutiful,
simplicity in dealings,
peaceful,
compassionate to humans and animals,
consistent in word and deed.

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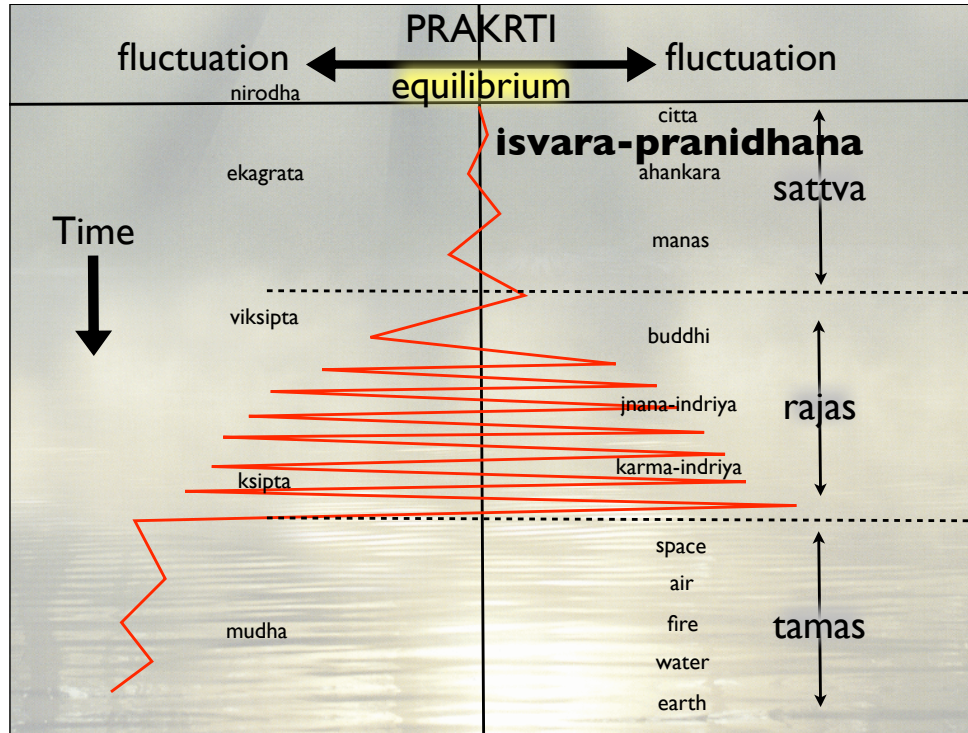
Isvara-pranidhana

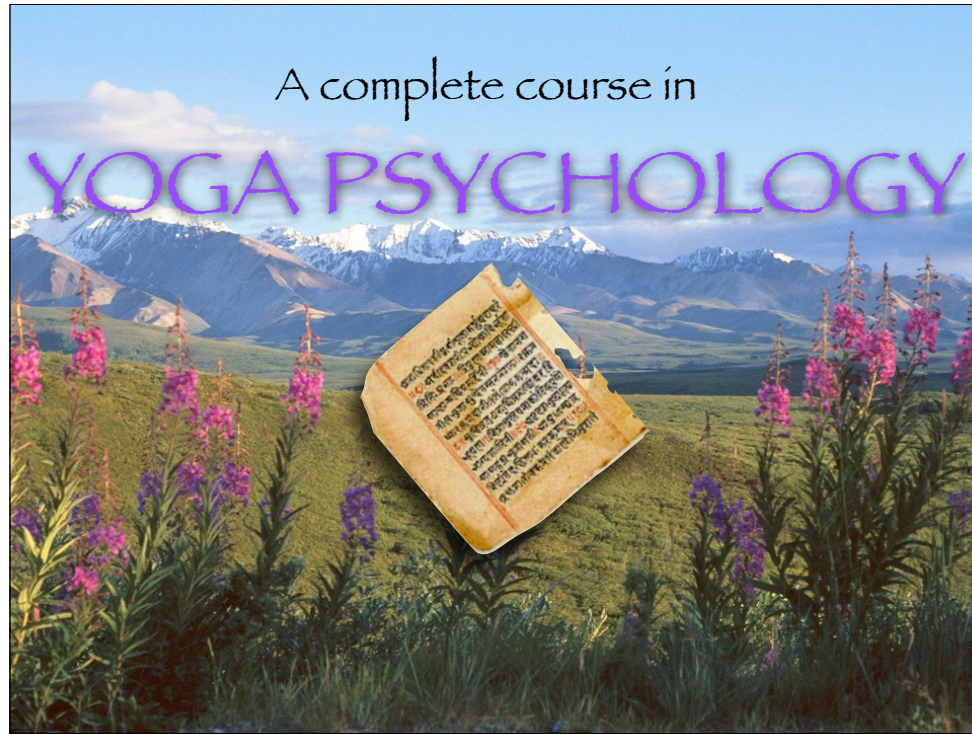
klesha-karma vipakasayair apamrstah
purusa visesa isvarah (1.24)

Isvara is an individual divine person,
untouched by affliction, karma and reactions.

samadhi siddhi isvara-pranidhanat 2.45

The perfection of trance by devotion to Isvara.





A complete course in

YOGA PSYCHOLOGY

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SATTVA
samprajnata samadhi

Niruddha - restrained

NIRGUNA
asamprajnata samadhi

Samprajnata Samadhi

samapatti - thought transformation

savitarka / nirvitarka gross objects

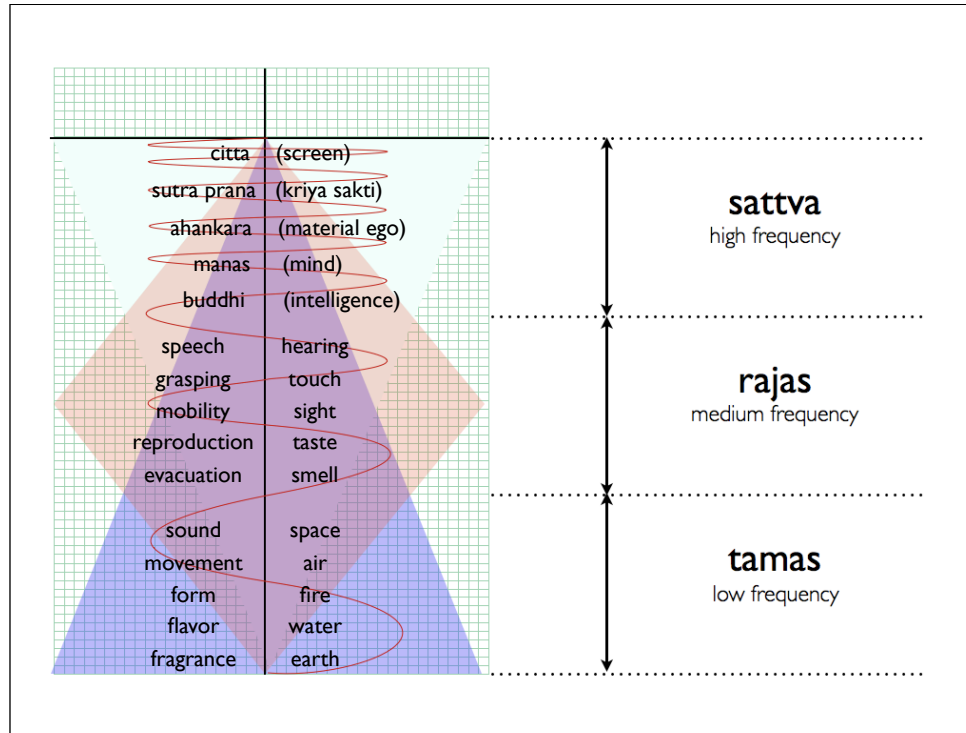
savicara / nirvicara elements (tanmatras)

sabda sanket vikalpa

sruta vikalpa

anuman vikalpa

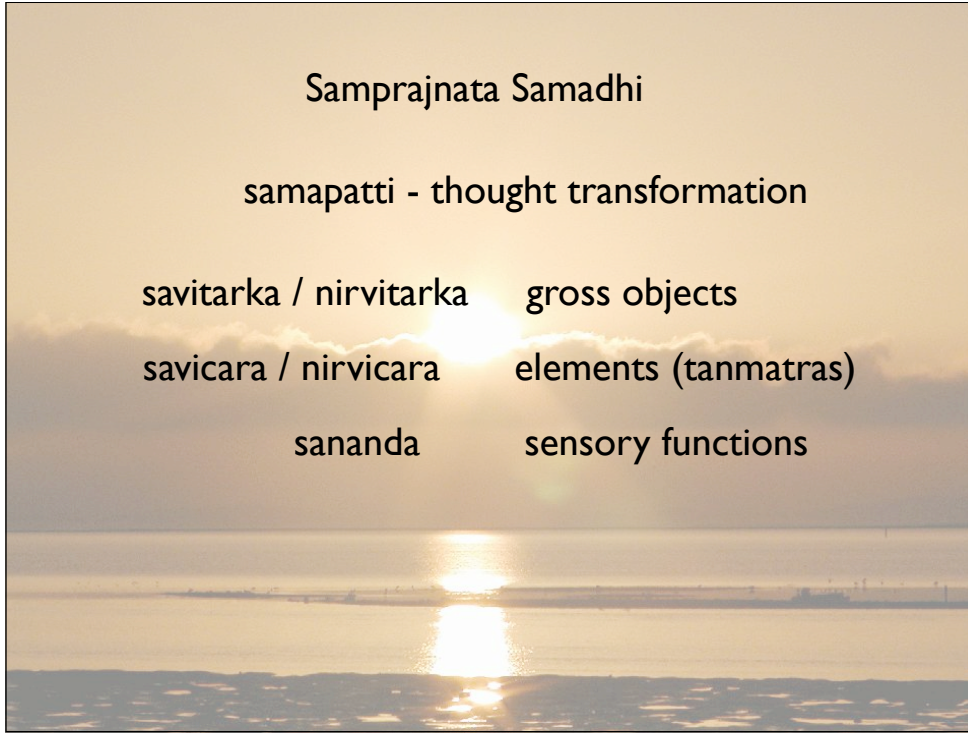


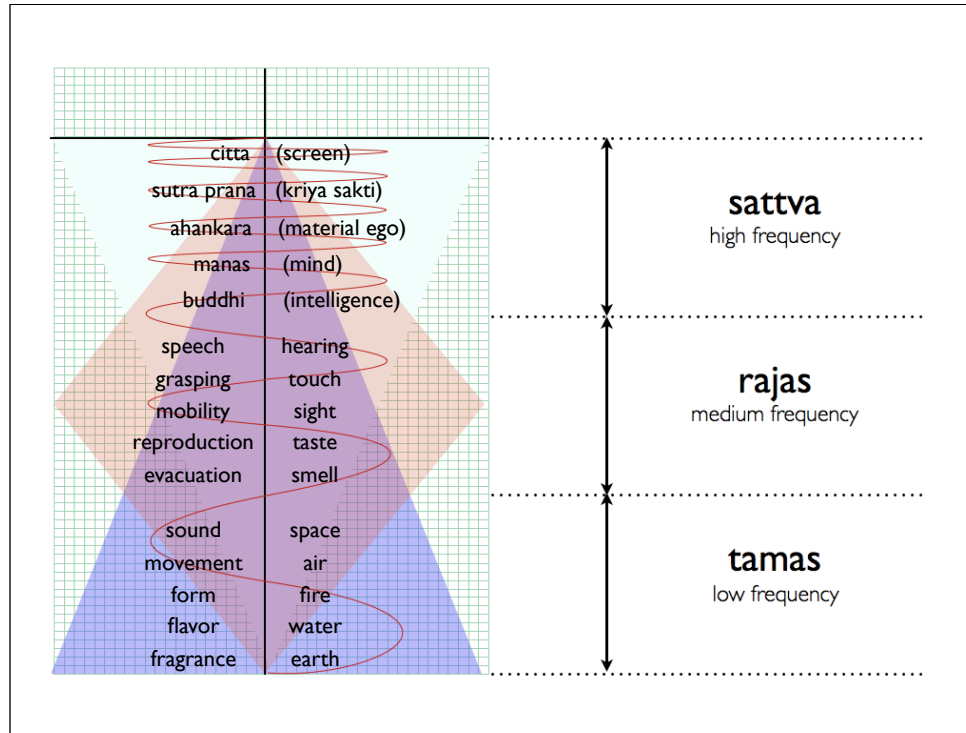


Samprajnata Samadhi

samapatti - thought transformation

savitarka / nirvitarka	gross objects
savicara / nirvicara	elements (tanmatras)
sananda	sensory functions

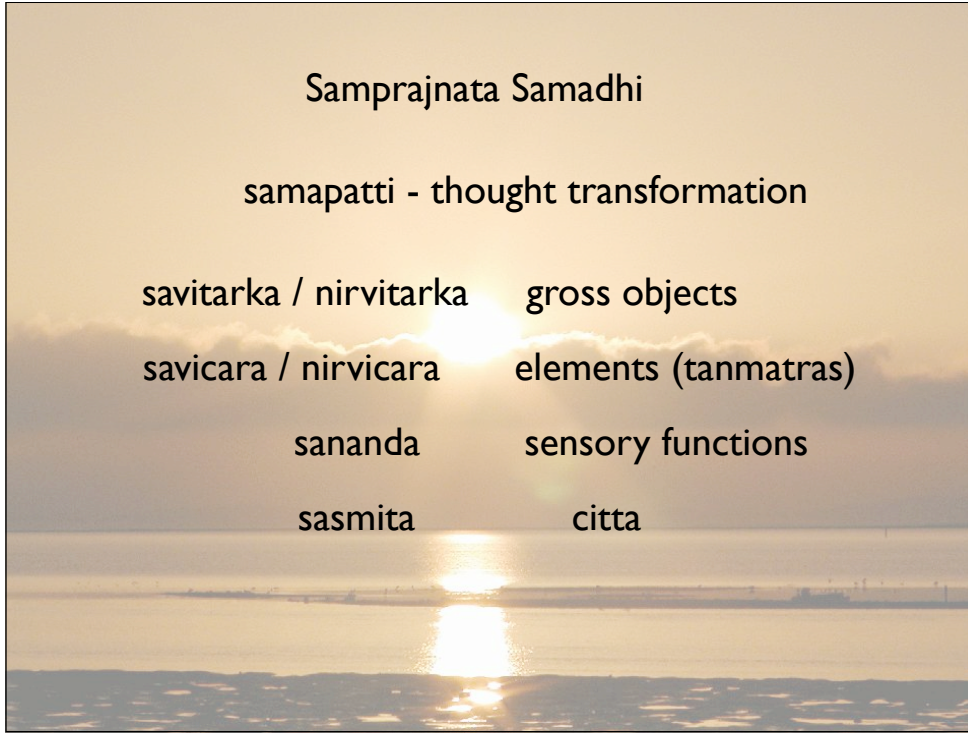




Samprajnata Samadhi

samapatti - thought transformation

savitarka / nirvitarka	gross objects
savicara / nirvicara	elements (tanmatras)
sananda	sensory functions
sasmita	citta

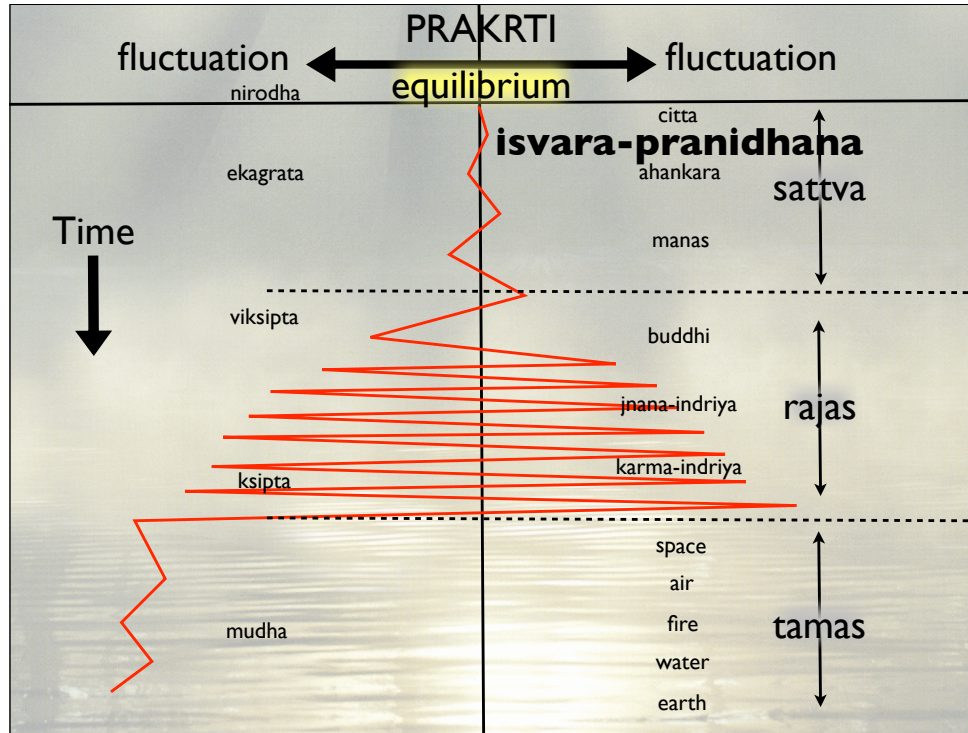


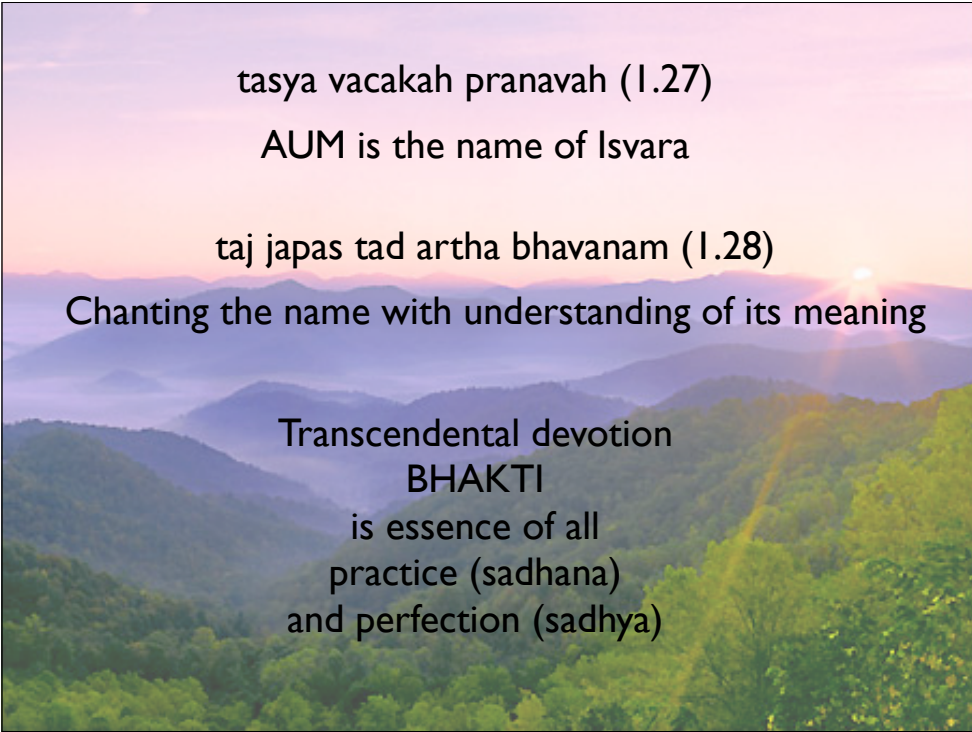
ASTA - SIDDHI

- anima - smaller than smallest
- mahima - larger than the largest
- laghima - lighter than lightest
- prapti - acquire anything,
utilize others senses
- prakamya - experience any enjoyment
- isita - manipulation of the elements
- vasita - control others
- kamavasayita - maximum power of
control, acquisition and enjoyment.

anurmi-mattva - undisturbed by hunger, thirst.
dura-sravana-darsana- seeing hearing at a distance
mano-java - moving at the speed of mind
kama-rupa - assuming any form
para-kaya-pravesa - enter any body
svacchanda-mrtyuh - die at will
devanam saha-kridanudarsana- witness play of devas/apsaras
sankalpa-samsiddhi- accomplish ones plans
ajnapratihata-gatih - give unstoppable orders

tri-kala-jna - know past, present and future
advandva - tolerance of dualities, heat/cold etc.
para-citta-abhijna - read minds
agny-arkambu-visadinam pratistambhah
- check effects of fire, sun, water, poison, weapons, curses etc.
aparajaya - unconquered by others





tasya vacakah pranavah (I.27)

AUM is the name of Isvara

taj japas tad artha bhavanam (I.28)

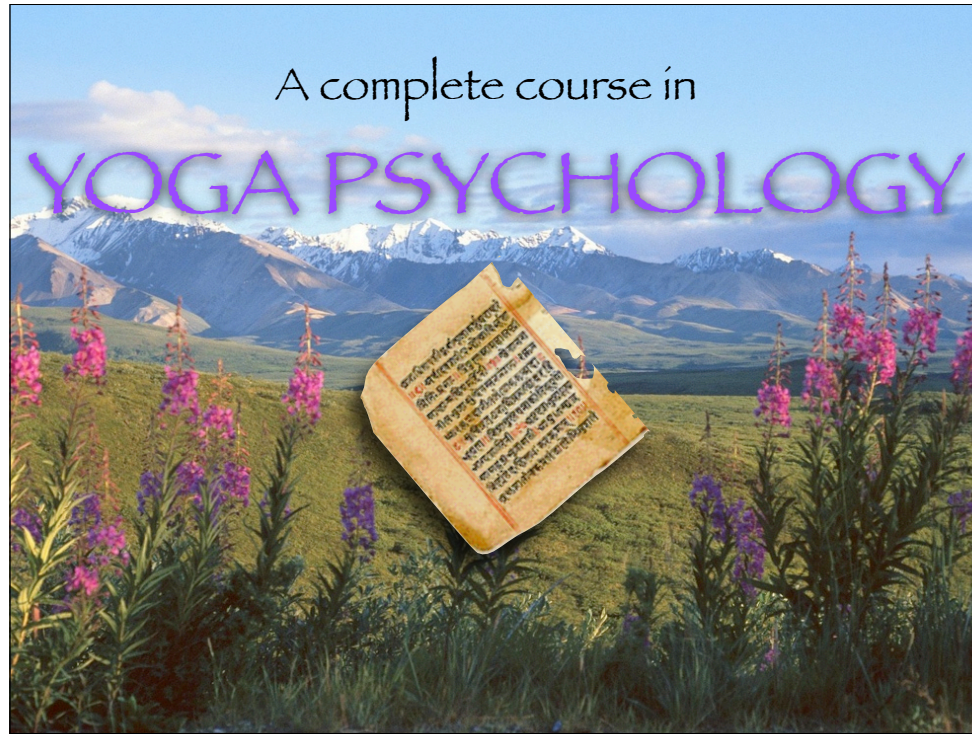
Chanting the name with understanding of its meaning

Transcendental devotion

BHAKTI

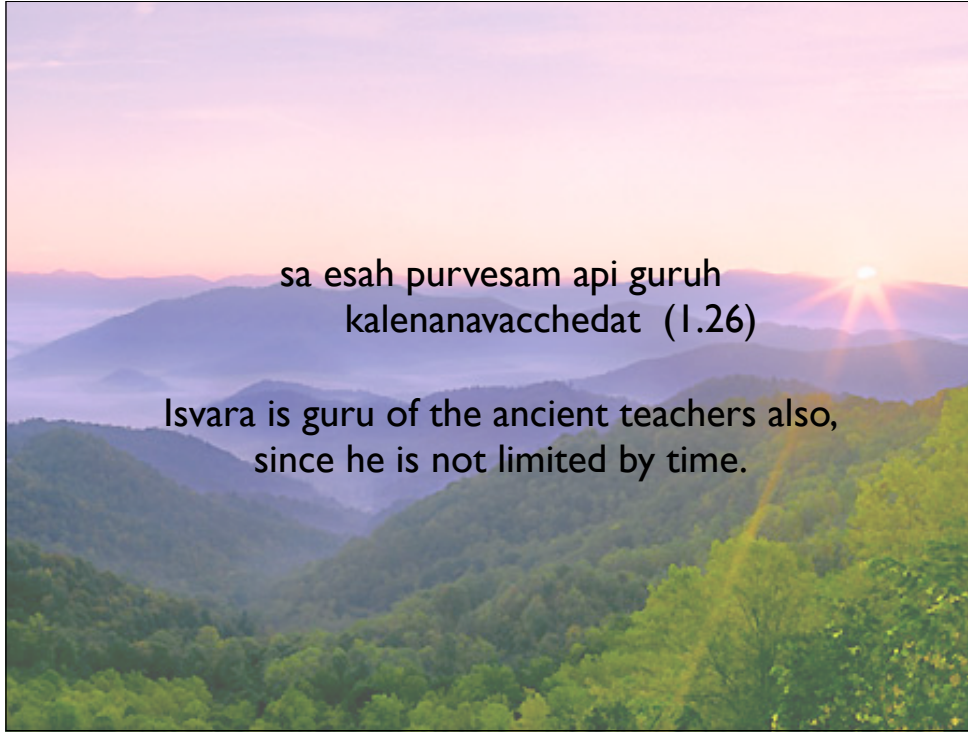
is essence of all
practice (sadhana)
and perfection (sadhya)

Day 5 - Four types of Samprajnata Samadhi
+ YOGA SIDDHIS 18 mystic powers.



A complete course in

YOGA PSYCHOLOGY



sa esah purvesam api guruh
kalenavacchedat (1.26)

Isvara is guru of the ancient teachers also,
since he is not limited by time.

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PRINCE DHRUVA



OM NAMO BHAGAVATE VASUDEVAAYA







GOVINDA
JAY JAY

hare krsna
hare krsna
krsna krsna
hare hare

GOPAL
JAYA JAYA

hare rama
hare rama
rama rama
hare hare




GOVINDA
JAY JAY

hare krsna
hare krsna
krsna krsna
hare hare

GOPAL
JAYA JAYA

hare rama
hare rama
rama rama
hare hare



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