

# CLASS-VI

Lesson 1 Four Streams of Yoga

Lesson 2 Yama and Niyama

Lesson 3 Introduction of Hatha Yoga





## 1

## FOUR STREAMS OF YOGA

Yoga is a mastery over the mind. There are various streams of Yoga. Swami Vivekananda broadly categorized this into four streams as they are:

- **Karma Yoga** - this is about selfless action without an attachment to the results.
- **Raja Yoga** - this is the practical approach to reach higher states of consciousness.
- **Bhakti Yoga** - this is an attitude of total surrender and love.
- **Jnana Yoga** - this is the path of knowledge. It deals with the intellect.

Swami Vivekananda said, “All streams of Yoga lead to the same goal. Do it by work (Karma Yoga), worship (Bhakti Yoga), philosophy (Jyana Yoga) or psychic control (Raja Yoga) by any one or two or all of these and be free”.

Let us know these streams of Yoga.



Notes



## OBJECTIVES

After studying this lesson, you will be able to:

- recall four streams of Yoga- Karma Yoga, Raja Yoga, Bhakti Yoga and Jnana Yoga and
- practice Karma Yoga, Raja Yoga, Bhakti Yoga and Jnana Yoga.

### 1.1 KARMA YOGA

Karma means any action which is physical or mental.

Karma yoga is welfare activity, performed selflessly, unattached and silently. Karma yoga is also an art of ‘working in relaxation’ with total ‘ Awareness ’. Our actions are classified into three, namely Tamas, Rajas and Sattva.

- Tamas-This is the darkness and the crudeness in man. It is born of ignorance and the cause of delusion. It binds us through recklessness, laziness and sleep.
- Rajas -This is full of passion and is born out intense desire and attachment. It binds the us through attachment with action.
- Sattva -This is pure, without impurities, illuminating and free from sickness. It binds us through attachment with happiness and knowledge.

Karma Yoga offers us three methods towards achieving the goal.

First step: This is to destroy the Tamas and remove the resistance to action, both physical and mental.



Second step: This is to overcome the problems of Rajas, manage the most difficult situations as fire-fighting with ease and not get lost.

Third step: This is to resolve all conflicts that arise on our way towards achieving the goal.

Let us now learn and understand one of the famous sloka from Bhagavad Gita which explains the Karma yoga:

कर्मण्येवाधिकारस्ते मा फलेषु कदाचन ।  
मा कर्मफलहेतुर्भूः मा ते सङ्गोऽस्त्वकर्मणि ॥ २-४७ ॥

Karmaëyevādhikāraṣte mā phaleṣu kadācana |

Mā karmaphalāheturbhūḥ mā te saṅgo'stvakarmaṇi || 2.47||

### **Meaning**

You have a right to perform your prescribed duties, but you are not entitled to the fruits of your actions. Never consider yourself to be the cause of the results of your activities, nor be attached to inaction. BG 2.47

This is a very popular verse of the Bhagavad Gita, so much so that even most school children in India are familiar with it. It offers deep insight into the proper spirit of work and is often quoted whenever the topic of Karma yoga is discussed. This verse gives four instructions regarding the Karma yoga

- Do your duty, but do not worry yourself with the results.
- The fruits of your actions are not for your enjoyment.

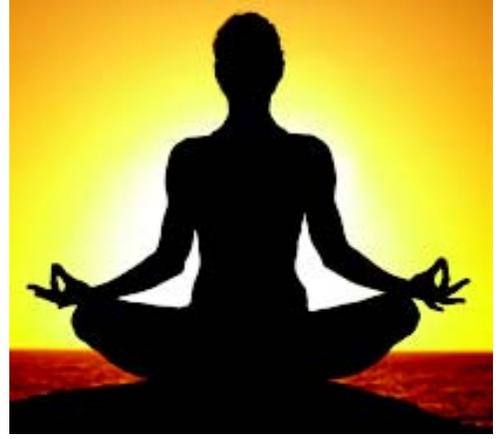


- Even while working, give up the pride of doership.
- Do your work in regulated and disciplined manner.

## 1.2 RAJA YOGA

Raja means King. Raja yoga is the path of discipline and practice with will power. The main texts of this tradition are yoga sutra of Maharshi Patanjali. It is also known as Ashtanga Yoga (The eight-step yoga) because it is organized into eight parts:

- Yama – Self control
- Niyama - Discipline
- Asana - Physical exercises
- Pranayama - Breathing exercises
- Pratyahara - Removal of the senses from external objects
- Dharana - Concentration
- Dhyana - Meditation
- Samadhi - Complete realization



Raja yoga is also defined as the path of willpower. Lord Krishna explains this aspect in Bhagavad Githa:

उद्धरेदात्मनात्मानं नात्मानमवसादयेत् ।

आत्मैव ह्यात्मनो बन्धुरात्मैव रिपुरात्मनः ॥ ६-५ ॥

uddharedätmanätmänaà nätmänamavasädayet |

ätmaiva hyätmano bandhurätmaiva ripurätmanaù || 6.5||

### Meaning

Elevate yourself through the power of your mind, and not degrade yourself, for the mind can be the friend and also the enemy of the self. BG 6.5

Lord Krishna says that we must use the mind to elevate the self. In other words, we must use the intellect to control the mind. In today's time if we are suffering from various problems, suffering from ill health, tensions and stresses, these are of our own making. Therefore, it is for us to change ourselves to overcome these miseries and grow to reach higher states of bliss, creativity and freedom.

Swami Vivekananda says that "We are the makers of our own destiny". We have been given the freedom to choose either to make or damage ourselves. If we use this freedom of will, the power of intelligence and discrimination for development, we 'make' ourselves. And if we misuse, there is decline and we 'damage' ourselves.

We all possess that "will" power as a manifestation of that freedom is in ourselves. Thus, Raja Yoga is to use that will power and elevate ourselves.



### INTEXT QUESTIONS 1.1

1. Karma means any action which is..... or.....
2. Our actions are classified into..... , ..... and.....
3. Raja Yoga is also known as.....



Notes



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### 1.3 BHAKTI YOGA

The term Bhakti comes from the root 'Bhaj', which means 'to be attached to God'. Bhakti yoga is a devotion and it is focused on the cultivation of love and devotion towards the God. The origin of Bhakti can be seen in the Upanishads, specifically the Shvetashvatara Upanishad. The Bhagavad Gita, The Puranas and Narada Bhakti Sutra are important scriptures that explain the philosophy of Bhakti yoga.

Lord Krishna explains the quality of Bhakta in Bhagavad Gith that:

अद्वेषा सर्वभूतानां मैत्रः करुण एव च ।

निर्ममो निरहङ्कारः समदुःखसुखः क्षमी ॥ १२-१३ ॥

adveṣā sarvabhūtānāṃ maitraḥ karuṇā eva ca |

nirmamo nirahaikāraḥ samaduḥkhasukhaḥ kṣamī || 12.13||

#### *Meaning*

Those devotees are very dear to me who are free from hatred toward all living beings, who are friendly, and compassionate. They are free from attachment to possessions and egotism, equipoised in happiness and distress, and ever-forgiving. BG 12.13

Bhakti softens the heart and removes jealousy, hatred, lust, anger, egoism, pride and arrogance.

Bhakti infuses joy, divine ecstasy, bliss, peace and knowledge. All cares, worries and anxieties, fears, mental torments and tribulations entirely vanish.

## Bhavas in Bhakti

Bhavas or feelings are natural to human beings and so these are easy to practice. There are five kinds of bhava in Bhakti.

- **Shanta Bhava:** The devotee is shanta or peaceful. He does not jump and dance. Bhishma was a Shanta Bhakta.
- **Dasya Bhava:** It is about being a servant of god. Lord Hanuman was a Dasya Bhakta. He had Dasya Bhava, servant attitude.
- **Sakhyabhava:** God is a friend of the devotee. Arjuna had this Bhava towards Lord Krishna. They both used to sit, eat, talk and walk together as close friends.
- **Vatsalya Bhava:** The devotee looks upon God as his child. Yashoda had this Bhava with Lord Krishna. The devotee serves, feeds, and looks upon God as a mother does in the case of her child.
- **Madhurya Bhava:** This is the highest form of Bhakti. The devotee respects the Lord as his lover. This was the relation between Radha and Krishna. The devotee and God feel one with each other and still maintain a separateness in order to enjoy the bliss of the play of love between them.



Notes



Navavidha Bhakti: The nine forms of devotion are

- Shravanam – Hearing the names, stories and glories of the God
- Keertanam – Chanting his glories
- Smaranam – Remembering the God
- Paada sevanam – Serving the God's feet
- Archanam – Worshiping the God
- Vandanam – Offering obeisance unto the God
- Daasyam – Serving the God as his servant
- Sakhyam – Developing friendship with the God
- Aatma Nivedanam – Total surrender of oneself to the God

Bhakti is bliss and more blissful would be our lives when we cultivate and practice the above discussed Navavidha Bhakti or nine forms of devotion in our journey of life towards the Supreme.

### 1.4 JNANA YOGA

Jnana means knowledge or wisdom. Jnana yoga is the path of intellect and the path of analysis. This is also the yoga of wisdom and has its own methodology. The fundamental goal of Jnana yoga is to become liberated from ignorance and to achieve the true knowledge or wisdom.

Lord Krishna say's in Bhagavad Gith that:

अपि चेदसि पापेभ्यः सर्वेभ्यः पापकृत्तमः ।  
सर्वं ज्ञानप्लवेनैव वृजिनं सन्तरिष्यसि ॥ ४-३६ ॥

api cedasi päpebhyaù sarvebhyaù päpakåttamaù |  
sarvaà jñanaplavenaiva vājinaà santariñyasi || 4.36||

### Meaning

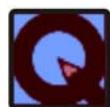
Even those who are considered the most immoral of all sinners can cross over this ocean of material existence by seating themselves in the boat of divine knowledge. BG 4.36

The three methodology of Jnana Yoga are:

- Shravana: It means hearing. Hearing a lecture or reading a book or watching a video all come under Shravana.
- Manana: After hearing a lecture, you must start cognizing about it, then logically try to understand it, repeat that again and again, questioning it to the maximum possible extent which is called Manana.
- Nididhyasana: It means experiment.



Experiencing true knowledge through Jnana yoga allows the student to know God and be liberated.



### INTEXT QUESTIONS 1.2

1. Important scriptures that explain the philosophy of Bhakti yoga are ....., ..... and .....
2. There are ..... of bhava in Bhakti.
3. Jnana means .....

Notes



Notes



## WHAT HAVE YOU LEARNT

In this unit you have understood the four paths of yoga, namely Karma Yoga, Raja Yoga, Bhakti Yoga and Jnana Yoga. You also learned the methods and steps of these Yoga.



## TERMINAL QUESTIONS

1. What is Karma Yoga?
2. What is Raja Yoga?
3. What is Bhakti Yoga?
4. What is Jnana Yoga?



## ANSWERS TO INTEXT QUESTIONS

### 1.1

1. Physical or Mental
2. Tamas, Rajas and Sattva
3. Ashtanga Yoga

### 1.2

1. Bhagavad Gita, Puranas and Narada Bhakti Sutra
2. Five kinds
3. knowledge or wisdom