

Abstract:

Introduction:

There are two self's within us. The Lower Self is the ego which says, "I am this body. I am this personality. I am the natural being doing all these things." The Higher Self is the Soul, the immutable portion of the Divine within us. Lower self creates affects our intellect and creates stress due to inappropriate reaction over a particular situation. Two fold effect of such situation creates stress because our ego doesn't allow us to forget the incidence and that's why memory reiterates.

Purpose:

The purpose of the paper is to establish a relationship between selected yoga sutra and its subtle impact on stress management. Different types of yoga practice have different impact on physiological, psychological and emotional aspect of human life. There are techniques given in yoga sutras which can be understood in a short span of a time but the impact of these techniques are very subtle on psychological and emotional aspect of human life. Readers of this paper will be able to know about t these techniques and its usefulness in the management of stress related problems.

Research Design / Methodology /Approach / Materials & methods:

1. Finding out of different reasons of stress and then understanding the origins of various mental problems described by Patanjali as fundamental problems. (Table-1)
2. Contribution of Yoga towards the exclusion of small causes of stress and attainment of metal peace. (Table-2)

Results & discussion/Findings & Interpretation:

There are subtle techniques in yoga to reduce stress and its related problems.

Research Implications:

Psychologist can further study these techniques and implement it into counselling. The study provide the base for further study on the subject of stress management through yoga chitta-prasadan techniques.

Novelty/Originality: Author has tried to correlate various sutras of sage Patanjali with different emotional/behavioral patterns/situation and tried to suggest simple techniques that can be followed in stress situation by anyone without much training. This can be termed as contribution of the Author.

Keywords:

Stress, Yoga sutras, chitta-prasadan, stress management, reasons of stress, five kleshas and its impact on stress.

Subtle impact of Patanjali Yoga techniques on Stress Management

INTRODUCTION:

There are two self's within us:

1. The Lower Self is an apparition created by our consciousness due to our false identification with the physical body. It is the ego which says, "I am this body. I am this personality. I am the natural being doing all these things."
2. The Higher Self is the Soul, the immutable portion of the Divine within us, which, after being freed from the egoistic identification, stands back from our actions and effectively governs over our nature, admitting and rejecting actions as necessary.

The lower self creates most of the problems and affects our intellect and creates stress due to inappropriate reaction over a particular situation. If we silently observe after any wicked or unforeseen event related to us or happened around us, we could analyze that such event would not have happened if we had been able to control our emotions that time. Most of the time we forget the incidence but we cannot forget its repercussions means bad effects. Because we accept the incidence but could not accept its repercussions and we could not forget it. The effect of such situation is twofold-

1. Repercussions fits in our so called mind; and
2. Our memory reiterates if the person or similar incidence comes before us.

This happens because of our ego. Egoism has been found to be root cause of many physiological and psychological problems. Forerunners of the school of psychoanalysis Alfred Adler, Carl Rogers and Eric Brown have elaborated the significance of ego or I-ness in the formation of individual personality. Two fold effect of above cited situation creates stress because our ego doesn't allow us to forget the incidence and that's why memory reiterates.

This all happens because of our mind and the waves that are coming from it. Bhagwadgita and other Indian philosophical work have well guided us in this regard. We will see in next paragraphs how this work helps us.

While discussing about *dhyan-yoga*, Shrikrishna said to Arjuna that our own mind may become our friend or foe. It all depends upon how we control our emotions coming through mind. He also said that one should not allow once worsening by his own mind. In his further explanation Lord Shrikrishna has suggested some remedies to control reactions on the events that happened in our daily life.

Apart from other techniques; it includes some techniques of yoga such as control over physical body, mind and its activities and meditational activities. These techniques may be useful for those who are practicing it regularly and who's spiritual exercise (*adhyatmik sadhana*) is at a respectable level.

LITERATURE REVIEW:

Kulkarni, in an article "Burnout" published in *Indian Journal of Occupational and Environmental Medicine*, has said that the rapid change of the modern working life is associated with increasing demands of learning new skills, the need to adapt to new types of work, pressure of higher productivity and quality of work, time pressure, and hectic jobs. These factors are increasing stress among the workforce.

Keeley and Harcourt in their study, "Occupational Stress: A Study of the New Zealand and Reserve Bank," revealed that stress is caused by heavy work demands in the job itself, which the unskilled employee with little control over how the work is done, cannot adapt to or modify.

Although yoga has been practiced for over 5000 years, it has only recently gained popularity in the United States and Europe. In America, the yoga market emerged as a 5.7 billion dollar industry in 2008, an increase of 87% from 2004. The practice originated in India and has been implemented to alleviate both mental and physical ailments including bronchitis, chronic pain, and symptoms of menopause.

In a national, population-based telephone survey (n=2055), 3.8% of respondents reported using yoga in the previous year and cited wellness (64%) and specific health conditions (48%) as the motivation for doing yoga.

Another study has shown improvement of mental health of both the young and seniors by reducing stress through yoga. Yoga can be wisely applied in welfare programs to improve the quality of life in all age groups. In this study, SAA levels decreased after yoga practice in both groups, and there was no difference in effect between groups. In seniors, SAA levels were higher; this may be due to stress or increased sympathetic activity, or increased epinephrine levels compared to the young. In two senior subjects in the initial two to three classes, SAA levels increased after yoga, possibly be due to pain after practicing asana, failure to relax during meditation, or anxiety about yoga. However, after a few classes, once they became accustomed to yoga, SAA levels came down. Decreased sympathetic activity signifies a decrease in stress level. In young individuals, the SAA level was low compared to seniors, and it reduced after yoga practice. This signifies that yoga helps to improve mental health and to overcome routine stress. Both state anxiety and trait anxiety scores decreased after yoga practice in both groups. There was no difference in response between the groups. Both

the young and seniors showed a decrease in their anxiety scores. Participants felt better and relaxed after practicing yoga. Response was more for state anxiety compared to trait anxiety. Thus yoga has both an immediate as well as long-term effect on anxiety reduction and helps to bring even behavior changes or controlled response to any type of stress, if practiced regularly. It has been observed that a yoga-based relaxation technique decreases state anxiety more, in comparison to supine rest.

A review of the literature identified two trials evaluating the effects of yoga on reducing anxiety and stress. In a trial of 114 subjects by Khasky and Smith, yoga and imagery were found to be more effective at increasing a relaxed state, compared to the control group ($p < 0.003$) and guided imagery was more effective than yoga in reducing negative thoughts ($p < 0.03$). Malathi and Damodaran randomly assigned 50 stressed medical students to yoga or to a nonintervention control group. A reduction in stress, improved sense of well-being, and confidence was found in the yoga group ($p < 0.001$).

The psychotherapeutic efficacy of meditation has also been reported (Shafii, 1973; Kartikeya, 1973; Daniel, 1975; Ross, 1976; Miskiman, 1976). Transcendental meditation has been found to bring about reduction in muscle tone, blood lactate level caused by stress, slow down respiration, decrease in metabolism, and changes on electroencephalogram (Wallace 1970). Meditation stabilizes the autonomic nervous system and reduces anxiety and hypertension. Meditation is being recommended by the medical doctors for the management of anxiety, insomnia and drug addiction. Shafii (1973) believes that clam introspection during meditation can be used as a technique of dynamic psychotherapy. Meditation has been found to play a promotive role in emotional stability and it increases ability to resolve conflicts.

MEANING OF YOGA & STRESS:

Meaning of Yoga: Yoga means to attain equilibrium. Yoga also means to keep tranquility in each situation. The situation may be of joy or sorrow. As per Patanjali; it also means suppression of five particular behavioral pattern of mind which disturbs us in attaining concentration. Yoga also means to conquer upon five basic burdens i.e. Klesha.

Yoga is now recognized as a metaphysical and spiritual science leading to the union of individual consciousness with cosmic consciousness (energy) with the integration of body, mind and spirit.

Meaning of Stress: As per Merriam-Webster Dictionary; meaning of stress is "a physical, chemical, or emotional factor that causes bodily or mental tension and may be a factor in disease causation"

Another meaning of stress as per Oxford English Dictionary is "Something that causes a state of strain or tension".

Definition of Stress:

Eminent behavioral scientist Stephen Robbins defines stress as that which arises from an opportunity, demand, constraint, threat, or challenge, when the outcomes of the event are important and uncertain.

Hans Selye first introduced the term stress into life science. The term *stress* is derived from the Latin word "*Stringere*", which means "to be drawn tight."

Stress also means difficult situation and reaction on this difficult situation.

REASONS OF STRESS:

Reasons of stress may be internal or external factors. If the stress is caused by physical or emotional reasons then it is internal and something is causing tension then it will be called as external factors.

The foremost reason behind any stress is gap between demand from mind & supply. These demands may from others; from outside situation or at times it may from own mind also.

A particular physical, mental or emotional situation may be difficult to handle for someone but it may be normal for another and for some another person the same situation may become an acceptable challenge to him. An excessive stress will be generated in case of first person and comparatively stress will be at an acceptable level for second category of persons but stress will be more than an acceptable level in case of third category of persons. Effect of stress in case of first and third category of persons will depend upon how they react upon the situation

Reaction; without knowing true facts; upon a particular situation will also create stress. Suppose someone is walking in a dark night and while walking he step up on a rope and feel like there is a big snake below his foot. This situation will create stress on the person & how he face the situation will decide how stress will affect the person.

Other reasons of stress are depressed feeling; quarrels between two objectives and pressure to perform or required to behave particularly in a given situation or not getting the things as per one's own wishes.

If we critically analyze reasons behind stress; we will find five subtle reasons behind it. These reasons have already been given by Patanjali as Klesha. We can call it as fundamental causes of mental problems. Five Kleshas (burdens) as described in Second Chapter (Yog-Sutra/II/3) are:

1. Avidya: Means complete ignorance
2. Asmita: Self Ego-Higher or Lower
3. Raag: Temptation towards things we love
4. Dwesha: Dislike towards things that causes trouble
5. Abhinivesha: Will to Live or survive converted into importance to self-Excessive or undergone

EFFECT OF SEVERE/CHRONIC (UNWARRANTED) STRESS:

Normal stress is useful for the development of human being. But if the stress is increased to the extent of normal level then the stress will be harmful.

Effect of severe stress can be broadly classified into four categories.

1. Psychological Imbalance-such as anxiety, irritability and insomnia.
2. Psycho-Physic Imbalance-such as high blood pressure or increased heart rate
3. Biochemical Imbalance-such as instant reactions such as anger, sensitivity, getting emotional and
4. Psycho Neurotic Imbalance-such as depression, substance abuse, sharp behavioral changes.

The fourth stage of stress will surely require the help of stress management professionals to cure the problem.

Other effect of severe stress will be result in inefficiency, reduction of physical power, changed intellect and emotional thought process, reduction in will power, reduction of power to face diseases, mental disorders and incurrence of various psycho-somatic diseases.

To reap appropriate gains from the normal stress and to avoid increase in stress so as not to become severe one will require proper management of stress.

STRESS MANAGEMENT:

Meaning of Stress Management: As per Wikipedia meaning is “**Stress management** refers to the wide spectrum of techniques and psychotherapies aimed at controlling a person's levels of stress, especially chronic stress, usually for the purpose of improving everyday functioning”.

The meaning of stress management refers the use of psychotherapy and the original meaning of the word 'psychotherapy' comes from Greek, meaning 'healing of the soul' [psyche (soul) and therapeia (healing)]. Stress management is also the technique to be used for the purpose of improving

everyday functioning of a person. Therefore here Yoga techniques can play vital role because Yoga is science of Mind (soul) and stress management requires healing of the soul.

HOW YOGA IN GENERAL HELPS IN STRESS MANAGEMENT:

Daily Yoga exercise such as Asanas, Pranayam, Shudhikriyas, Dharana, Dhyan, Om Chanting (Mantra Meditation) and Yoga-Nidra can help in keeping stress at normal level and can also help in reduction of increased stress. Following are the general techniques which can reduce stress:

Technique	Effect as given Yoga Texts
Asana- Different body postures	Regular practice of Asanas will reduce duality of Mind
Pranayam-study of breathing	Regular practice of Pranayam will reduce anxiety and will increase calmness.
Shudhikriyas-Cleansing techniques	It will increase self-confidence.
Dharana, Dhyan, Om Chanting (Mantra Meditation) and Yoga-Nidra-Meditational techniques	Regular practice will reduce anxiety and will increase awareness and concentration.

PARTICULAR YOGA TECHNIQUES OF PATANJALI ON STRESS & ITS BENEFITS:

Although these techniques are meant to remove distractions (Chitta-Vikshepa & Antaray) coming to attain ultimate bliss (Samadhi/Moksha); these techniques can give us the insights into psychotherapeutic process and devices for psychic management.

Sage Patanjali in his *Yoga Darshana* (Yoga Sutra) has elaborated these subtle techniques (Chitta-Prasandan & Chitta-Parikarma) in simple & small words and that too are easy to adapt for the common man. Now let us see what are that techniques.

I) CHITTA PRASADAN TECHNIQUES:

MAITRI:

The first & most important part of the first technique that can be followed by a common man is to have feeling of friendship with the successful/happy persons to whom you meet regularly or to whom you know. The logic behind this is very simple. The person who is going to be happy by having friendship feeling will be "you" and not that successful person. If you envy/hate those persons then it will be your own mind that will be disturbed; because our own thoughts affects us in the direction we think. If we think positively then the emotions like jealousy/envy will not come in our mind and its effect on our mind and emotion will be positive & it will help to remain free from unwanted stress. In a way patanjali taught us a good & simple step towards emotional intelligence also. If we involves ourselves in the happiness of others then indirectly we also become happy.

KARUNA:

The second part of the first technique is the exactly opposite to the first part. It means that we should have feeling of soreness with the people who are in a painful situation. We should have genuine feelings about his/her situation. If we can help him/her out from such situation then it will be nothing like better. But if we are unable to help; then our genuine feeling will work for them. The effect of that genuine emotion on our mind will be such that we will try to escape ourselves from doing anything bad for others. If such emotions come in our mind then other emotions will automatically become calm and cool. We will be able to feel inner peace by following this technique.

MUDITA:

The first & important part of the second technique is to have expression of gladness or cheerfulness in the mind if we see a person doing good deeds. The important effect of this mudita feeling will be such that one will start thinking of doing good deeds and second effect that one will not be jealous on the person doing good deeds. The cumulative effect of this feeling is that one will be able to detach himself from the feeling of unhappiness.

UPEKSHA:

The second important part of the second technique is to be remain indifferent in relation with the persons whose deeds are not good. The technique also emphasis that one should not dislike or dishonor the person whose deeds are not good. The effect of this upeksha feeling will be such that mind will remain free from thinking to do the deeds that are not good.

II) CHITTA PARIKARMA TECHNIQUES:

1. VEET-RAAG-VISHAYAM VA CHITTAM & VISHOKA VA JYOTISHMATI

Positive Thinking in disturbing situations

The third important technique which can be followed by anyone at the time of event that disturbs our mind is to thinking of the good object, place or person. If someone like mango; he can recollect mango, its taste, fragrance etc. and by this he will be able to get out of the disturbing situation. For example if a person comes before you with whom you do not have good relations because of some dispute with him the first thing you should do that try to forget the incidence that was cause behind the dispute and if this do not work for you then try to think about the object you like most. This thinking about liked thing will overpower the thoughts about that incidence or person and stress associated with it will be taken care automatically.

2. YATHABHIMAT DHYANAD VA:

This is the fourth technique which is about meditation. But the meditation may be anything as per the liking of the person. This technique will work for the persons who are not willing to meditate on GOD. This technique works because of the wavering nature of our mind is get controlled by the most liked object chosen for meditation. It could work as psychic management.

3. TAT-PRATISHEDHARTHAM EKA-TATTAV-ABHYASAH:

This is the fifth technique. Instead of studying or concentrating on too much things Sage Patanjali suggests to make concentration on any one thing at a time. In regular term it may be called as one pointed concentration. Such once pointed concentration may be on one's own breathing or concentration on external things such as Trataka-Kriya and Nasagra-Drishti. Concentration on one's own breathing will be useful for reduction in anxiety and multi-processing/multi-programming nature of mind. Because excessive multi-processing/multi-programming of mind also results in mental fatigue. The use of Trataka-Kriya (gazing steadily at one point) and Nasagra-Drishti (concentration on tip of nose) will be useful for improving concentration and will power. Physiologically, Trataka-Kriya and Nasagra-Drishti relieves eye ailments, and its most important effect is on the Ajna chakra and the brain. Trataka-Kriya and Nasagra-Drishti unlocks the inherent energy of the mind and channelizes it in the dormant areas of Consciousness. Further results of one-pointedness of mind are strong will power, improves memory and concentration. Actually Tat-Pratishedhartham Eka-Tattav-Abhyasah is the technique of determination however it may appear resembling with the technique of hypnotism which is being used for psychic management. The above technique may be called as self-hypnotization.

4. PRACHCHHARDANA VIDHARANABHYAM VA PRANASYA (BREATHING TECHNIQUE):

The sixth important technique that can be followed by everyone at any place, time and situation. This technique is doing long breathing. We all know that at the time of listening to a bad or shocking news we use to hold our breathing and after listening that news completely we allow breath to go out. After pause for some time we outbreath and feels relax ourselves. This technique is called as long breathing. Sage Patanjali has given this technique for making our mind stress free. While doing long breathing our mind concentrates on the process of breathing and out breathing. And for some fraction of time we forget various thoughts/memories/events that use to evolve in our mind. For this fraction of time we live in "present" rather in past or future. The benefit of this technique is that our mind becomes thoughtless and the repercussions associated with the thoughts/memories/events go away.

5. VISHAYAVATI VA PRAVRITTIRUTPANNA MANASAH STHITI NIBANDHINI:

In this seventh technique sage Patanjali have used very fundamental principle of human mind. Generally human mind gets attracted towards the things it likes most & it keeps the memories of the same into his mind for long time. Using of these imprints that are printed on our subconscious mind is the subject matter of this technique. These imprints has power to create the subject without actually subject being available at present. For example fragrance of your most liked perfume. This creation of subject without actually subject being available at present has ability to control over mental functions. In Yog-Nidra; the above mentioned technique is used to imprint the results one want from his life or used to remove the imprints that are not required and are creating hindrance in the development of one's life. This technique can be compared with hypnotism of modern psychology.

6. SWAPNA NIDRA DNYANALAMBAN VA:

This is the eighth technique of achieving mind stability through attaining awareness on insight associated with one's beautiful dream and dream-less-sleep state of mind. In dream state of mind one becomes fully concentrated on the imageries of dream. And in calm sleep (Satvik-Nidra) & not being dormancy situation or unconscious state of mind) one is able to reproduce memories of calm sleep which are pleasant & delightful once he awake. The technique require either the recollection & continuous retention in mind of imageries of dream or recollection & continuous retention in mind of pleasant & delightful memories of calm sleep (Satvik-Nidra) and thereby achieving stability of mind.

7. HEYAM DUKHAM-ANAGATAM:

Increase acceptance level and by that avoid stress

The ninth important technique is for the persons who are under stress due to something that may happen in the future. Some people have habit to think only crooked about something that may happen in future and are always in worry. This technique suggests increasing our acceptance level. The sorrow that may come to us because of a person, event should be whitewashed by us before coming to us by increasing our acceptance level about happening of such event. For example; we should accept the fact based on the others' experience that our own son will also not listen to us after attaining his teenage. By accepting this fact we will be able to manage our stress at the time he actually does not listen to us.

CONCLUSION:

So far, we have seen the meaning of yoga and stress, its reasons, effects as well as the need of stress management. We also have seen general and special yogic ways to tackle the stress. We also understood that yoga has not only identified the root causes of stress but it also suggested the ways to manage stress and establishment of contentment in one's life.

To sum up, small things gives more stress than big and there are small but effective solutions to bring oneself out of the situation. One should work on oneself for oneself by oneself. Therefore in daily schedule one should understand & follow the subtle techniques to manage stress. Our forefathers have well understood that diseases follow thought lines and not blood lines therefore they have given more weightage to mind & emotion.

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Table-1		Table-2
Reasons of Stress	Five Kleshas (Yog-Sutra/II/3)	Chitta-Prasadan techniques that can be used in general for each of five kleshas (Yog-Sutra/I/33-39)
Reaction as well as ignorance of root cause behind something	Avidya	TAT- PRATISHEDHARTHAM EKA-TATTAV-ABHYASAH
Required to behave particularly in a given situation or not getting the things as per one's own wishes	Asmita	Heyam Dukham- Anagatam
Gap between demand from mind & supply	Rag	Maitri, Karuna, Mudita & Upeksha YATHABHIMAT DHYANAD VA SWAPNA NIDRA DNYANALAMBAN VA
	Dwesh	
Instant reaction	Abhinivesh	VISHAYAVATI VA PRAVITTIRUTPANNA MANASAH STHITI NIBANDHINI PRACHCHHARDANA VIDHARANABHYAM VA PRANASYA (BREATHING TECHNIQUE) VEET-RAAG-VISHAYAM VA CHITTAM & VISHOKA VA JYOTISHMATI