

FROM STRESS MANAGEMENT TO STRESS FORESTALLMENT THE YOGA WAY

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ABSTRACT

Stress has enthralled a centre stage in the present terrain and affects all age groups from children in play groups to elderly citizens. Stress is a killer that quietly pervades the internal and physiological structure of the body, affects its functional capacity and in numerous cases also irreversibly damages the organs. Medicines for stress are proving unable to attack this ultramodern life complaint. Yoga has surfaced as an indispensable mending remedy for stress operation backed by exploration into the salutary aspects of colorful asanas and pranayama practices. The unstated supposition is that stress is then to stay and the only way of dealing with it's to manage it and help it from taking gargantuan proportions and affecting our body and life. Yoga is a gospel sourced from the literature of the Vedas and Upanishads. An yogic station in life along with performance of asanas and pranayama transforms the perception to stress. similar prolonged practice has the implicit to help stress from taking roots rather than only manage and pare the tree of stress with its deep roots. The main constituents of the yogic gospel and their interpretations in relation to stress are presented in the paper. Aim -The paper seeks to present some essential points of the Yoga gospel and its essential eventuality of an relinquishment of a bigger vision to help stress tree from taking roots in the psyche. It seeks to present Yoga as an station for stress forestallment in addition for stress operation. Objectification of a Yogic station could affect in better cognition of likely stressful situations and increased tenacity to face them valorously and with courage. Yoga could isolate one from stress in addition to adding the capacity to manage stress. The percolating spirit of Yoga leads to a healthy and productive life of well being.

Keywords: Stress, Perception, Yoga, Contemplation, Asanas, Pranayama.

Introduction

Stress has enthralled a centre stage in the present terrain and affects all age groups from children in play groups to elderly citizens. Stress is a killer that quietly pervades the internal and physiological structure of the body, affects its functional capacity and in numerous cases also irreversibly damages the organs. Medicines for stress are shy to attack this ultramodern life complaint. Yoga has surfaced as an indispensable mending remedy backed by exploration into the salutary aspects of colorful asanas and pranayama practices specified in Yogic literature. The unstated supposition is that stress is then to stay and the only way of dealing with it's to manage it and help it from taking gargantuan proportions and affecting our body and life. Yoga still needs to be appreciated as a gospel with an essential eventuality to attack the root of the stress tree and help stress from taking root in the psyche. It seeks to present Yoga as an station for stress forestallment in addition for stress operation.

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The Nature of Stress

Stress can be similarly defined as a constraining force or influence or as a distortion caused in a body, or physical, chemical, or emotional influences that causes fleshly or internal pressure and may be a factor in complaint occasion or a state performing from a stress that tend to alter an existent equilibrium.

Stress can arise when the demands of a situation/ stimulants are far in excess of the coffers available to meet them. Stress is a cycle which begins with the identification of an adverse/ inimical situation by the mind, followed by the activation of the sympathetic nervous system, release of chemicals by the endocrinal system to strain the branch muscles, increase in the respiration rate, briskly beating of the heart, diversion of blood force from the digestive system to the cadaverous-muscular system, dilation of pupils. The body is primed to either 'fight or flight' the impending peril. This cycle served the tone-preservation requirements of man as a huntsman/ gatherer and has survived over periods.

The Stress Cycle of Tone

Preservation has now come a cycle of tone – destruction. As it's continuously in stir it affects the functional capacity of the body and damages the organs. exploration in diabetes, heart related affections, hyperactive pressure, ulcers, asthma trace the cause of the detriment to the organs and the damages to internal physiological systems to stress situations. Stress is an 'independent variable' that's sought to be managed with medicines and/ or indispensable curatives like Yoga.

The frequency and speed of the stress cycle is determined by the perception of the situation/ stimulants. A perceived mismatch between the scarce coffers and pressing demands triggers cerebral and physiological strain which is perceived as stress. Perception varies from individual to individual as it's grounded on pride or Ahankara coupled with psychicpre-conditioning. The ultimate can be a totality of similar factors like habits, stations, internal strength, character traits, past gests, social and physical terrain. Stress is treated as an adversary to particular freedom and power of the 'I' sense. Stress which has its origin in the psyche finds an expression in the body.

Yoga Gospel and Stress

Yoga has surfaced as an indispensable mending remedy as medicinal approaches give characteristic relief from stress and are shy to attack this ultramodern life complaint. Yogic remedy is grounded on a holistic principle of treating the body as a psychosomatic medium and exploration has also set up a strong positive correlation between yoga and stress operation. Yoga is one of the six Indian philosophical systems which are known as 'Darshana'. These doctrines don't depend solely on sense and logic, but on 'vision' or 'passing' the verity. Yoga is a dualistic gospel and shares its meta-physical generalities with the Samkhya gospel which are Purusha Principle of knowledge which is eternal, unmanifest and conscious. Prakriti Principle of Matter which is eternal, manifest and unconscious. The ingredients of the physical world are deduced from the confluence of these two early, eternal principles. Prakriti is the nature principle and has within it three rates (gunas) chastity, brilliance (sattva), action (rajas) and indolence, heaviness (tamas) which manifest themselves at every position of the creation. Gunas are opposed to each other and yet always changing and trying to achieve a balance. All derivations of Prakriti similar as mahat (universal intellect), the chitta (individual mind) and every living thing and object have three gunas but in different/ varying proportions. Purusha, the cosmic tone, eternal bliss, pure mindfulness is beyond time and space, witnessing all that happens within each one of us. The Yoga sutras of Sage Patanjali are a system of chastising the variations of the mind to establish ourselves in our true tone of the Purusha. Avidya or ignorance is the high "klesha" or inborn affliction mentioned by Patanjali in the Yoga sutras. Accordingly, rather than fete the difference between the characteristics of Purusha and Prakriti and identify with Purusha we tend to identify with the instantiations of Prakriti be body conscious, come involved with the variations of the mind and expressions of the psyche. Stress is the cause of associating ourselves with the contents of the mind and the incapability to fete the difference between Purusha and Prakriti. Yoga removes the robe of ignorance covering Purusha within each one. Purusha is bigger in wisdom, reach and power than the Prakriti grounded element of individual body pride or 'I' principle. Purusha is our real tone and this recognition transforms the internal perception of thrall and stress to a sense of inner freedom and stability. An understanding of the characteristics of Prakriti leads to an appreciation that change is caused by the interplay of the three gunas of sattva, rajas and tamas. Situations and comprehensions are subject to change. What's perceived moment as stressful could in unborn turn out to be salutary and what's perceived moment as salutary could in future be stressful. The natural order of change shows the futility of the stress creating station of adhering to the history and stewing avoiding the future. Changing internal comprehensions of ourselves and of the situations stimulants is the key to help turning the cycle of stress.

Yoga and Mental Fortitude

Patanjali in his Yoga sutras classifies mental states into five states which are:

- Kshipta or restless, trapped state - the mind moves from one thing to another in an uncontrolled fashion
- Mudha or dull, pre-occupied state - the mind is locked into depression
- Vikshipta or distracted state - the mind oscillates between concentration and distraction on a subject
- Ekagra or one-pointed state - the mind is fully and continuously concentrating on a subject
- Niruddha or restrained state - the modifications of mind are controlled, wisdom dawns on the characteristics of Purusha and Prakriti with freedom from the trammels of Prakriti

The mental states of Kshipta, Mudha and Vikshipta could be either the cause of stress or the result of stress. The practice of Antaranga Yoga stated in the Patanjali Yoga sutras and comprising of Dharana (concentration), Dhyana (meditation) and Samadhi (total absorption) are for silencing the human monkey mind and awakening the discriminating intellect to experience the principle of consciousness. It starts with Dharana by channelising slowly the multiplicity of thoughts towards one thought by focus and developing the Ekagra state of the mind. The uninterrupted continuance of Dharana leads to Dhyana i.e. concentration leads to meditation, and paves the way for Samadhi.

Meditation practice induces a deep state of rest and develops restful and relaxed awareness. It improves, clarity, creativity and comprehension. Development of awareness on the gross and subtle sensations occurring in the body and the mind leads to sensitization and discrimination between what apparently looks as permanent or temporary but is otherwise. It promotes an attitude of 'Sakshibhava' - witnessing oneself and one's thoughts in every situation and an ability to stand back and look with the eyes of a third person at every situation and stimuli.

The cascading effect of the yoga practices leads to mental fortification and changed perceptions. A quality to remain undisturbed. Situations and external stimulus are perceived not with the lens of senses and emotions but with discriminatory intelligence. Stress is prevented from being accepted in the psyche as the situations are met with responses instead of a reaction. In the Niruddha state, character is transformed with the flowering of awareness and discriminative intellect.

Yoga and Sickness- Physiological Capability

Asanas and Pranayama practices have been well proved and used as remedy for relieving stress symptoms. Asanas are the co-ordinated conduct of numerous muscles working together to assume and maintain postures with stability and comfort. Asanas are primarily meant to overcome the disturbances in the alcohol meter of the body, loosen the muscle miserliness and ameliorate the functioning of the organs affected by stress and its affiliated affections. Pranayama can be defined as the practice of manipulation of the inflow of inhalation and exhalation. Pranayamic breathing is smooth, prolonged and penetrative and veritably different in quality from normal breathing. Asanas and pranayama practices have a sickness- physiological bearing on gesture as they seek to re-establish a harmonious functioning of the whole body and mind system. Asana practices also develop and strengthen internal rates of continuity, fidelity and trouble. Pranayama is important as the control and arrest of respiration also brings about a control on the wayward and nonstop thinking of the mind, the arrest of internal variations and of pride knowledge which is responsible for numerous stressful and neurotic conditions. Asanas and pranayamas have strengthening effect on the body and a sanctification effect on the mind. They're proving effective in erecting up impunity for stress forestallment and also palliate the functional disability caused by stress.

Conclusions

Stress can be managed with yogic practices. Still, an understanding of Yoga gospel and the objectification of a Yogic station enables one to fantasize life in a broader perspective and in a generous manner. The experience of the principle of knowledge, coupled with internal fiber and sickness-physiological capability enables enhanced perception to cognize the onset of likely stressful situations, increase the tenacity to face them valorously with courage and help stress from taking root in the psyche. An relinquishment of a yogic station seeks to transcend Yoga for stress forestallment in addition to stress operation. Yoga could isolate one from stress and its pervading spirit leads to a healthy, qualitative and productive life of well being.

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