Yoga Education

Master of Education Programme

(A Statutory Body of the Government of India)

National Council for Teacher Education

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Yoga Education (M.Ed Programme)
NCTE

The National Council for Teacher Education (NCTE) was established by an Act of Parliament (No. 73 of 1993) with a mandate to achieve planned and co-ordinated development of the teacher education through-out the country; for regulation and proper maintenance of norms and standards in the teacher education system; and for matter connected therewith. The NCTE came into existence on 17th August, 1995.

Programmes Recognised by NCTE

NCTE notified revised Regulations and Norms and Standards on November 28, 2014 for the following Teacher Education Programmes:

- 2-year diploma in early childhood education programme leading to Diploma in Preschool Education (DPSE).
- 2-year elementary teacher education programme leading to Diploma in Elementary Education (D.El.Ed.).
- 4-year bachelor of elementary teacher education programme leading to Bachelor of Elementary Education (B.El.Ed.) degree.
- 2-year bachelor of education programme leading to Bachelor of Education (B.Ed.) degree.
- 2-year master of education programme leading to Master of Education (M.Ed.) degree.
- 2-year diploma in physical education programme leading to Diploma in Physical Education (D.P.Ed.).
- 2-year bachelor of physical education programme leading to Bachelor of Physical Education (B.P.Ed.) degree.
- 2-year master of physical education programme leading to Master of Physical Education (M.P.Ed.) degree.
- 2-year diploma in elementary education programme through Open and Distance Learning System leading to Diploma in Elementary Education (D.El.Ed.).
- 2-year bachelor of education programme through Open and Distance Learning System leading to Bachelor of Education (B.Ed.) degree.
- 2-year diploma in arts education (Visual Arts) programme leading to Diploma in Arts Education (Visual Arts).
- 2-year diploma in arts education (Performing Arts) programme leading to Diploma in Arts Education (Performing Arts).
- 4-year integrated programme leading to B.A.B.Ed./B.Sc.B.Ed. (Integrated) degree.
- Bachelor of education programme 3-year (Part Time) leading to Bachelor of Education (B.Ed) degree.
- 3-year integrated programme leading to B.Ed.M.Ed (Integrated) degree.
# Yoga Education

(Master of Education Programme)

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Foreword

The role of teachers as agents of change promoting understanding and tolerance, and improving the quality of education of children cannot be over-emphasized. It necessitates demand for teachers who are professionally competent, responsible, and responsive to the needs of society; who are enthused with motivation, appropriate knowledge and skills; and who display a positive attitude towards life and other people; teachers who have personal characteristics of integrity and a kind of spiritual orientation.

What is most needed is to transform the personality, especially the attitudes, of our teachers and teacher educators in a direction that would facilitate appropriate development of personality and attitude of children and young adults for healthy and peaceful living, and for effectively contributing to social and national development, and global understanding. This also involves development of domain-specific knowledge and competencies and social/life skills in teachers and teacher educators. It is for this and allied reasons that the NCTE ventured into revamping the teacher-education curricula and syllabi at different levels of teacher education, and introduced Yoga Education as a compulsory area of study in all teacher education programmes in the country.

The NCTE’s role in this regard is simply laudable, for Yoga is a scientifically proven/verifiable system of providing excellence to the development of a ‘total’ human personality; and this can be a panacea for most human ills and misfortunes – both physical and mental. The techniques of yogic science, if regularly and properly practised, can relieve us of the stress and anxiety, dread and fear, anguish and frustrations, which, if persist for long, can result in developing various psychosomatic disorders that people today suffer from. These are also other spiritual dimensions to this life style.

The three modules prepared by the NCTE on Yoga Education for D.El.Ed, B.Ed. and M.Ed. are intended to fulfill the great expectations that the society has placed on teachers and teacher educators in respect of development of composite personality in teacher educators and teachers, and in turn in the students. I, on behalf of NCTE, thank the Expert Advisory Committee (and specially Guruji H.R. Nagendra, the chair of the Committee), the writers, the editors, other staff involved in this, Prof Bhim Singh Dagar (coordinator of this project), and Shri Juglal Singh, Member Secretary, NCTE for achieving this target on time.

New Delhi
June 8, 2015

Santosh Panda
Chairperson
Preface

The education of teachers is paramount to improving the quality of education of children, for teachers are instrumental in developing in children positive attitudes, stimulate curiosity, awaken their creative potential, promote understanding and tolerance, helping children understand themselves and the environment they live in, and eventually develop in them the moral consciousness, sensitivity and responsiveness to the needs of society. It is, therefore, rightly said that no nation can rise above the level of their teachers. But the question is: are all such capabilities being transacted in the class rooms?

The ground reality in institutions of teacher preparation seems quite different – dismal and frustrating. The National Curriculum Framework (NCFTE, 2009) clearly admits that there is a proliferation of sub-standard private teacher education institutions, which pose a serious threat to fulfilling the objectives of NCF (2005) and Right to Free and Compulsory Education (2009). It therefore becomes imperative to re-vamp the curricula and syllabi of teacher education programmes at different levels to include components which can warrant a fuller development of teacher’s personality.

I am very glad to note that, in the very recent past, NCTE has taken very bold, appropriate and transparent steps to revamp teacher education with new Regulations 2014, various revised Norms and Standards, and the Curriculum Frameworks and syllabus for 15 teacher education programmes. It is very gratifying to see that Yoga Education has been made a compulsory paper/area of study for all the 18,000+ teacher education institutions teaching above 14 lakh teachers through above 3 lakh teacher educators/ faculty members. This is for the first time that Yoga Education has been made compulsory nationally for all the teacher educators and student-teachers in the country. My heartiest congratulations to NCTE and those who have been steering it forward, especially the Chairperson Professor Panda. I am also glad to chair the NCTE Expert Advisory Committee to develop detailed syllabus and learning modules on Yoga Education for all the 15 teacher education programmes that NCTE has recognised.

Yoga is the single most area of learning, which is capable for effecting total development of human personality. Yoga has its roots in Indian culture and traditions, and it is scientific in method and content like any other academic discipline. Its claims are verifiable in the same way as those of physics or medicine.

In view of the above, the NCTE envisaged to develop learning materials, which could be most authentic and secular, and free form any sectarian biases. The materials developed in these modules satisfy the criteria of secularism and democracy and, in most cases, have research-based authenticity. The materials have been developed under the guidance of an expert advisory committee comprising known scholars of Yoga education from different parts of the country and from different Yoga schools of thought.

Each module is divided into units of study which provide a theoretical base to the main theme. The last unit in each of the modules is practice-based. In the last unit, which is named “Practicum”, the yogic techniques including Āsanas, Prāṇāyāma, Bandhas, Mudrās or Kriyās (sat kriyās) have been systematically explained stepwise and illustrated with the help of graphics or photos of postures. Along with procedures of the concerned yogic practices, precautions or special instructions, if any, have been clearly mentioned so that the sādhaka, after initial training under the guidance of an adept practitioner can practise on one’s own. Do’s and Don’ts have been given as and when required.

The presentation of the content is in self learning mode, for the Yoga teacher is not expected to be present with the practitioner all the time, especially in the evening and morning which are the most suited occasions for practising Yoga techniques.
Every unit of study starts with an introduction to the unit. Then, before presenting the content, its learning objectives have been zeroed-in on in terms of observable or testable behaviours. Then, there are in-built exercises/activities which help in comprehending the concept of Yoga techniques. Some suggestive answers have been provided for each of the activities at the end of the module. To stimulate curiosity and thinking, for each unit some reflective questions are provided. To obtain a synoptic view of any unit, a summary of the unit is provided at the end of each unit.

The unit on ‘Practicum’ contains general guidelines as well as those which are special to a particular posture. I am fully confident that having gone through the modules, the teacher educators and the would-be teachers would feel a perceptible difference in their personality. They are likely to be happier, healthier persons and will be able to do teaching and learning confidently and effectively. Both the teacher educators as also graduating teachers entering the classrooms to teach will be able to practise Yoga education for themselves, as also facilitate its practice in their students.

Let’s join hands to make Yoga education a national success.

New Delhi
June 8, 2015

H.R. Nagendra
Chair of Expert Advisory Committee
Acknowledgements

The development of the Yoga Modules for D.El.Ed, B.Ed. and M.Ed. programmes has been a mammoth task though with pleasant and enriching experiences for all those involved in this. On completing this Module for M.Ed., we want to express our profound gratitude to Guru Ji Prof. H.R. Nagendra, Chancellor, SVYASA University, Bangalore and other members of the Expert Advisory Committee, namely, Swami (Dr.) Atmapriyananda, Vice-Chancellor, Rama Krishna Mission Vivekananda University, Belurmath: Swami (Dr.) Mangalteertham, earlier with Bihar School of Yoga, Munger; Shri O.P. Tiwari, Secretary, Kaivalya Dham, Lonavala, Pune; Dr. Ishwar V. Basavaraddi, Director, Morarji Desai National Institute of Yoga, New Delhi; Dr. Rajvi Mehta, Chief Scientist, Iyengar Yogashraya, Mumbai; Dr. Chinmaya Pandya, Pro-Vice Chancellor, Dev Sanskriti Vishwavidyalaya, Haridwar; Prof. G.D. Sharma, Head, Deptt. of Yoga, Patanjali Yogpith, Haridwar. The advisory committee was the real impetus and guiding force in preparing the curriculum and suggesting the modus operandi of the production of these modules on time without compromising with the quality.

Our special thanks are due to Dr. Parimal Devnath from Pune, and Dr. Sadhana Arya, Guest Faculty at MDNIY, New Delhi, who incessantly worked day and night in preparing this module; and especially to the Editor Dr. Ishwar V. Basavaraddi, who extended all kinds of help and guidance till the final production of the volume.

The NCTE expresses their heartfelt gratitude to the Morarji Desai National Institute of Yoga (MDNIY), New Delhi in a very special way, for they provided us for use in this volume copies of the real photos, displaying the posture/poses of different yogic practices. For this gesture, we have no words to express our heartfelt thanks, especially to Dr. Basavaraddi, Director, MDNIY, who has throughout been our guide in this venture of national interest, significance, and utility.

We are also thankful to Dr. Rakesh Tomar, Under Secretary (Academic) who helped in various ways in administrative jobs required for the production of this module. The NCTE is grateful to Shri K. Vishvanathan, the graphic artist who designed the cover page in a very symbolic and creative form which has added greatly to the get-up of the module. We are especially thankful to Shri Piyush for his flawless skill in page making and composition of the Module. Our thanks and acknowledgement are also due to Ms. Kanika Dhillon and Mr. Umesh Kumar, who provided all kinds of secretarial and administrative assistance, without which the work probably could not have been completed in this short duration.

On behalf of the Chairperson and my personal behalf, a very special thanks to Prof. B.S. Dagar who has single-handedly steered the development of all the Modules and has gone through the entire work meticulously in consultation with the Chairperson, and coordinated between the Expert Advisory Group, the writers, the editors, designers, and printer for this fruitful outcome.

On behalf of NCTE and my personal behalf, our gratitude to Prof. Santosh Panda, Chairperson, NCTE who has been the real guiding force and front leader for many reforms and developments at NCTE, including the present venture.

New Delhi
June 8, 2015

Juglal Singh
Member Secretary
About the module

You are welcome to this module on Yoga Education. It is a two credit course to be completed in a total of 48 hours of self-study and practicums (16 hrs. theory and 48 hrs. of practicums). The practicums are to be done under the guidance of a Yoga teacher.

During your B.Ed. programme, you have already been introduced to the essentials, the basic concepts, theory and practices of Yoga as a discipline. The present Yoga course is an extension of and a supplement to what you learned in the B.Ed. programme. As a supplement, it is concerned with the applications of the principles and practices of Yoga in our day to day lives. It aims at facilitating you to lead a happy, healthy, socially productive, and personally satisfying life.

In keeping with these broad goals, this module is developed to include three main areas of the application of Yoga. These are:

1. Yoga and personality development,
2. Yoga and stress management, and
3. Yoga and self-development.

These three areas constitute the three units of this course.

The 4th Unit is on Practicum, which includes certain cognitive and practice-based exercises. The purpose of including practicums is to enable you to develop necessary skills required for performing some relevant Yoga practices, which can help you to develop an integrated personality, manage your stress, and also facilitate you in understanding your Self. Yoga, as you know, by practicing āsanas, prāṇāyama etc., works wonders in enabling one to understand the cause of and manage the psycho-physiological variants like anxiety, aggression, hostility, depression, stress and the like. If practiced properly and regularly, it can transform you in a vibrant personality, which is full of energy and enthusiasm, and inculcate in you a positive and action-oriented attitude. The prāṇāyama for example, can considerably reduce the level of stress and other symptoms of anxiety, frustration etc. The Yoga practices can also develop resistance against diseases. The yamas and niyamas can help develop in you the universal human values, which our education of today is badly lacking. It is for these reasons that Yoga is being accepted and acclaimed as a way of life all the world over. And hence, this course on Yoga education is an essential component of your M.Ed. programme.

Module objectives

After going through this module, you should be able to:

- Illustrate the yogic concept of personality in terms of Pañcakoṣa and Triguṇa theories.
- Explain the meaning and dimensions of an integrated personality.
- Explain how the practice of Yoga can help you develop an integrated personality.
- Discuss the concept of stress in terms of its causes, symptoms, and consequences.
- Relate the role or contribution of Yoga practices in coping with stress.
- Elucidate the concept of self-development and the role of human values in self-development.
- Explain how the practice of Yoga can lead to human excellence.

To realize these objectives, the following units of study have been included in the modules.

Unit 1

Unit 1, which is titled “Introduction to Yoga and Personality Development” starts with a definition of personality from psychological as well as Yoga points of view. From the Yoga
perspective, the human personality is discussed within the frame work of Pañcakosa, which are the Annamaya kośa, the Prānāmaya kośa, the Manomaya kośa, the Viśuddhamaya kośa and the Ānandamaya kośa. In every human being there are three Guṇas (attributes)—the sattva, the rajas, and the tamas guṇas. What type of personality one will be said to develop, depends on the preponderance of the particular Guṇa. Further, the concept of personality is also discussed in terms of its different dimensions—the physical, social, emotional, intellectual, and spiritual.

Then, the role of Yoga in the development of personality is explained, specially highlighting the contribution of yamas and niyamas, and other limbs of the Aṣṭāṅga Yoga.

**Unit 2**

The second unit is titled “Yoga and Stress Management”. The unit discusses, to begin with, the concept, causes, symptoms, and consequences of enhanced stress.

The unit also visualised stress in the Yoga perspective; and, taking Yoga as a way of life, clarified how yogic principles can help us cope with stress. This is done through, Āhāra-vihāra, Ācāra vicāra, and vyavahāra.

Second, the unit also discusses how the regular practice of prānāyāma, Yoga-nidrā, antarāmauna, and meditation can help not only in managing our stress level but also in bringing it to the level where maximum efficiency in our daily activities can be possible.

**Unit 3**

This unit delves deep into the relationship between, Yoga and Self-development. It delineates the concept of self and self-development to realize our innate potential that we are endowed with by nature (i.e. our hereditary predispositions or Saṁskāra).

In addition, the unit also discusses the concept and types of values—individual, social and spiritual. It highlights the role of Yamas and Niyamas in human self-development by orienting our life to the path of spirituality. From a practical and educational perspective, it explains how we, as teachers, can help children develop values. Last, but not the least, the unit illustrates how the practice of Yoga (Aṣṭāṅga Yoga) can lead to human excellence.

**Unit 4**

This is the last unit of the course, which is practical or pragmatic in nature: It is a unit, which specifies the guidelines for performing various Yoga practices. Apart from giving the general guidelines, the unit also explains specific guidelines and procedures relating to different Yoga practices which have been recommended in the earlier three units viz., for development of personality, managing the stress, and ensuring self-development.

Simultaneously, the unit zeroes-in on the precautions that need to be taken in view while practising the different Yoga activities.
Unit 1: Yoga and personality development

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1.1 Introduction

Personality is an important theme. In modern psychology, several approaches have been adopted to understand it. However, from Yogic point of view, personality can be understood from a different perspective. A holistic personality comprises physical, emotional, intellectual, social and spiritual dimensions.

In this unit, personality will be discussed from Yogic point of view. Patañjali's Aṣṭāṅga Yoga will be delineated in the context of holistic personality development. To bring more clarity on the topic, various activities have been given in the Unit. An attempt has been made to integrate the Yogic and modern approaches to understanding and development of personality.

1.2 Learning objectives

After going through this unit, you will be able to:

- describe the concept of holistic personality from Yogic point of view;
- distinguish yogic concept of personality from its modern concept;
- describe the concept of integrated holistic personality;
- explain yogic ways of holistic personality development;
- describe yogic attitudes for personality development;
- integrate the practices of Aṣṭāṅga Yoga into holistic personality development; and
- relate various Yogic practices with different dimensions of personality.
1.3 Yogic concepts of personality

Personality is a central theme of the disciplines of Yoga and psychology. Personality refers to persistent patterns of a person's behavior. It tells about the unique characteristics of a person. You are aware that in modern psychology, personality has been explained in various ways. For the convenience of understanding, these theories of personality have been divided into four broad categories, namely, type and trait theories, psychoanalytical theories, learning theories, and humanistic-existential theories. Modern psychology recognises body and mind as the two entities of a person. In order to understand mental processes and behaviour of an individual, modern psychology takes the help of various concepts like ego, self, consciousness. However, in Yoga philosophy, personality has been viewed differently. Yoga views the person more deeply over and above physical body and mind; it has added a third entity called self (ātmā). In Yoga, the concepts of ego, self, and consciousness have different connotations. Concepts of pañcakośas and guṇas are very relevant in the context of understanding and development of personality.

You can understand the above paragraph if you look around and observe how your friends and family members behave; how they interact with one another; how they express their feelings and emotions; how they react or respond to a given situation or event. Each one of your friends behaves differently. One who is short tempered, reacts furiously; the other keeps cool, no matter what happens.

Have you noticed that when your friend is aggressively provoked by his/her hostile feelings or emotions, his breathing shortens, muscles contract, and hands and legs tremble? This is to prove that even though an emotion is a mental function, it has inseparable connection with the gross physical body and all the processes therein.

It means that an individual is an indivisible unit. For the sake of convenience, we should continue to say that, it is body, it is mind and so on. This is called an integrated approach to personality. In Yoga philosophy, in its entirety, it comprises five sheaths, called pañcakoṣa, which are described as under.

1.3.1 Pañcakoṣa

The concept of Pañcakoṣa adopts a multi-dimensional approach to the understanding of personality and explains the person in an extensive manner. The concept of Pañcakoṣa is mentioned in the Taittirīya Upniṣad.

The word, Pañcakoṣa comprises two words: pañca and koṣa. Pañca means five; and koṣa means body or sheath or layer. Thus, Pañcakoṣa literally means five bodies or five sheaths. According to the concept of pañcakoṣa, the ‘self’ – the divine spirit – is the real identity of a person. It constitutes the inner most core of a person. This real identity is encased in a series of five koṣas (sheaths), named respectively from the outermost to the innermost as: Annamaya koṣa: (physical or gross body), Prāṇamaya koṣa (energy body), Manomaya koṣa (mental body), Vijnānamaya koṣa (wisdom body), and Ānandamaya koṣa (bliss). The absolute reality can be discovered through the experience of the ‘self’ (Saraswati, 2004). ‘Self’ is difficult to be accessed as it lies at the innermost core. This has been graphically shown in Figure 1.
**Figure 1:** Five kośas (sheaths) and the 'self'

These kośas represent functioning of a person at different levels (Rama et al, 1976). They carry different levels of awareness; and are arranged successively from the grosser to increasingly more subtle awareness. Here, annamaya koṣa is the grossest body; while ānandamaya koṣa is the most subtle body of awareness. Each sheath covers and obscures the more subtle awareness of the body which is interior to it. This implies that a person functions at various levels of awareness. It is important for you to note that all kośas exist in a fixed order, but they are interrelated and form one entity. Therefore, the practices that benefit one koṣa will benefit other kośas also, and ‘Self’ can be accessed by working on all these bodies.

- **Annamaya koṣa:** Annamaya koṣa is the outer-most body. This part is mainly nourished by the food (anna) which we take; hence is called annamaya koṣa. This body functions on physical plane. It represents the physical body which is measurable by physical means. This koṣa is constituted by the organs and systems of our body which we can understand with the help of anatomy and physiology.

  It is essential that we keep this body healthy since only a healthy physical body can facilitate functioning of other kośas (bodies or sheaths). Internal cleansing practices (ṣaṭkarma) and yogāsanas are main practices for development of physical body (Nagarathna, 2005). Āsanas are an effective means to attain flexibility, relaxation, strength, toning, balance and general fitness of annamaya koṣa (Vivekananda, 2005).

- **Prāṇamaya koṣa:** Prāṇamaya koṣa is encased in the physical body and has the same form as the physical body. This koṣa consists of prāṇa (the vital energy) which is crucial for life. We are alive because of this koṣa. Life is derived from this body; and our sense organs – eyes, ears, tongue, nose, and skin – perform their functions through this body.

  Prāṇamaya koṣa is the basis of our physical body. We all know that without prāṇa, the physical body becomes lifeless. This koṣa is constituted by nādīs, cakras and various types of prāṇas (Ūdāna, Prāṇa, Samāna, Apāna and Vyāna). Prāṇa (energy) flows through the nādīs (energy-channels). It is said that there are 72,000 nādīs but the prime nādīs, are Piṅgalā, Idā and Suṣumnā nāḍī (Vivekananda, 2005). Prāṇamaya koṣa can be approached through prāṇāyāma (Nagarathna, 2005).
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Our physical sheath is affected by this koṣa. This body is the link between annamaya koṣa (physical body) and manomaya koṣa (mental body).

- **Manomaya koṣa:** It lies interior to the prāṇamaya koṣa (energy body). This koṣa is concerned with our emotional and cognitive behaviour which includes feelings, emotion, instincts, desires and various needs like security and protection from danger. Our emotions such as love, hate, fear, sadness, anger, disgust all are related to this koṣa.

In addition to this, manomaya koṣa also consists of manas, ahaṁkāra, memory and lower levels of buddhi or intelligence. The empirical knowledge, thinking and reasoning – both inductive and deductive – are part of this koṣa. Here, buddhi (intelligence) may yield to the pressure of emotions and habits; or it may make decision independent of the impulses or past programmes.

Our responses to the inputs received by the senses are controlled by this koṣa only (Vivekananda, 2005). Manomaya koṣa helps 'manas' (mind) to reach better decisions with rational thinking in handling day to day activities (Rama et al, 1976). At this level, one tends to draw conclusions on the basis of evidence and reasoning in day-to-day life. In short, it can be said that manomaya koṣa is concerned with our functioning at emotional level as well at lower levels of buddhi.

This koṣa is very significant as most of our day-to-day activities are governed by manomaya koṣa. If a person is impulsive, cannot control her/his emotions, then the person needs to work on this koṣa to improve on emotional dimension of her/his personality.

This koṣa is the link between prāṇamaya koṣa (energy body) and vijñānamaya koṣa (intellectual body).

This koṣa or body can be studied by focusing the attention inward on the working of mind. By regulating the breath, mind can be brought into focus. Meditation and devotional sessions can be used to develop this koṣa (Nagarathna, 2005). This koṣa can be made healthy by expressing our negative emotions like anger, hate, fear etc. and also through constructive channels such as music, sports and games, stories, articles etc.

- **Vijñānamaya koṣa:** It lies interior to the manomaya koṣa. It consists of higher levels of 'buddhi' which is related to power of discrimination and true understanding about the self. This koṣa does not give in to the passions of the other bodies (Rama et al, 1976). This is a realm of pure buddhi. This level is beyond thinking and reasoning. At this level, buddhi remains unaffected by emotions, habits, sense-impressions, perceptions or personal gains and egoism. It is governed by wisdom and viveka (which discriminates between right and wrong). If a person is able to discriminate between right and wrong, then the person can be said to be working at the level of the vijñānamaya koṣa.

The vijñānamaya koṣa establishes the link between manomaya koṣa (mental body) and ānandamaya koṣa (bliss body). We can access this koṣa by working upon three lower koṣas by removing their blockages and reducing our identification with them. Another way is by doing good activities and by associating ourselves with the people who are working at higher levels like thinkers, joyous people, yogīs etc. Exploring new avenues, learning more, and accomplishing good deeds etc. help to develop it (Vivekananda, 2005). This koṣa may be developed by analysing and understanding the problems in Yogic way (Nagarathna, 2005).
Ānandamaya kośa: Ānandamaya kośa is the most subtle body. It remains in the most intimate contact with pure spirit or the ātmā which is the true reality of all of us. Ānandamaya kośa reflects the blissful state of the 'self' characterised by an ineffable experience of peace, love and ecstasy. This kośa can be functional in people who are dominated by selfless love. A person, functioning at this level, remains in a state of joy. S/he does not get affected by external stimuli or events or things. The individual at this stage remains in a perfect state of mental equipoise—transcending even the Buddhi. Rationality or empirical experience have no meaning for an individual in the bliss state.

We are generally not able to access this kośa because we are entangled in the lower levels of functioning and are associated with other outer kośas (Vivekananda, 2005). This kośa can be accessed by practising joy in all circumstances and by doing nīśkāma kārma. (Nagarathna, 2005)

If we think deeply we find that all the five bodies are important for a holistic personality. If we want to develop the 'self' – the core of the personality – all bodies need to be integrated and given enough care and attention. In Section 1.4 of this Unit, we shall discuss various dimensions of holistic or integrated personality. You can see that the concept of Pañcakośa represents all those dimensions and emphasizes the integration of all five bodies for development of a holistic personality.

**ACTIVITY 1**

- Take a lamp. Light it. Cover it with five layers of transparent paper.
- Observe and experience the intensity of light.
- Now, take another lamp. Light it. Cover it now with five layers of opaque paper.
- Observe and experience the intensity of light.
- Do you find any difference in the intensity of light? If yes, why?

- When did you experience better light? Explain.
In the above activity, this analogy can be transferred to the concept of koṣas.

Lighting of the lamp in the activity symbolizes the 'self'. Transparent sheets of paper symbolise well developed, clean and healthy bodies, while opaque sheets can be taken as undeveloped and not-so-healthy bodies. The conclusion can be drawn that in order to develop the personality, all koṣas (bodies) are important and the 'self' shines through the healthy and developed bodies. The healthier the inner bodies, the more balanced will be the personality of the individual.

1.3.2 Guṇas (attributes): sattva-guṇa, rajas-guṇa and tamas-guṇa

Yoga also describes an individual human being on the basis of 'guṇas' or attributes.

**Example**

Consider the following example: Students are given an assignment and are told that the one who gets the highest marks will receive cash reward. One student is attracted by the cash reward, but does nothing and keeps on postponing the work on the assignment. Another student starts working on the assignment due to the cash reward attached to it. Some other student works on the assignment because she thinks that working on the assignment is her duty. She works for her inner satisfaction and happiness and not for the sake of cash reward.

How do we explain the above kinds of behaviour? The answer to this can be given in terms of the guṇas.

Let us discuss the concept of guṇas in detail.

'Guṇas' may be described as the qualities or the tendencies within a person which determine and explain the personality and behaviour of a person. There are three guṇas – sattva, rajas, and tamas. Together they are known as tri-guṇa. These guṇas get reflected in our mental states and manifest behaviour.

The concept of guṇas is mentioned in the Atharvaveda. It has been described in detail in the Sāmkhya Darśana.

According to Sāmkhya Darśana, Prakṛti (nature) is composed of tri-guṇas – sattva, rajas and tamas. Patañjali also defines sattva, rajas and tamas guṇas as illumination, action and inertia respectively in the following verse:

prakāśa-kriyā-sthitīśilaṁ bhutendriyātmakaṁ bhogāpavargārthaṁ drśyam  
P.Y.S. 2.18

The Bhagavadgītā also defines these guṇas in the similar way. According to the Bhagavadgītā, sattva is stainless (pure), luminous, and healthy. It is attached to happiness and knowledge (Bhagavadgītā, 14.6). Rajas is passion and arises due to attachment with worldly things. It binds an individual to the fruits of her/his actions (Bhagavadgītā, 14.7). Tamas is inertia which arises from ignorance (Bhagavadgītā, 14.8).

On the basis of above description, we can simply say that sattva is associated with such qualities as brightness, kindness, intelligence, love, compassion for others etc. All these qualities reflect the 'selflessness' and egolessness within the person. Rajas can be said to be associated with activity, energy, passion, desires etc., whereas tamas is characterized by laziness, dullness, heaviness, ignorance, etc.
In the above Example, the first student who is attracted by the cash reward, but does nothing and keeps on postponing the task is dominated by tāmasika guṇa. The student who immediately starts working on the task due to the cash reward attached to it is dominated by rājas guṇa. The third student who works for her inner satisfaction and happiness is dominated by the sāttvik guṇa.

On the basis of the dominance of the above guṇas, an individual’s personality can be categorised in three broad groups namely, sāttvik personality, rājasika personality, and tāmasika personality. These are the three types of personalities according to Yoga.

- **Sāttvik personality** is dominated by sāttvik guṇa and has inherent desire to be good and caring. Here, behaviour is motivated by moral strength, respect for humanity, non-violence, meditation, kindliness, silence, self-control, and purity of character (Srivastava, 2012). Forgiveness, patience, love and compassion for others, cool, altruistic behaviour etc. are some of the qualities of sattva guṇa. According to the Bhagvadgītā (14:11), an individual endowed with sattva guṇa becomes illuminated by wisdom. A sāttvik person becomes attached to happiness and can discriminate between right and wrong (Prabhupada, 1986). Renunciation and detachment are the characteristics of the personality of a person dominated by sattva. If a person works for others without his/her own interest, we can say that s/he is dominated by this guṇa. Saintly persons are an example of this type of personality.

If you look around in the society, you will find many great personalities who do lot of social work. They selflessly serve disabled people, socially discarded women and children, children who have no parents and relatives to take care of. These are acts of pure love and compassion. Those who do such kind of work have no self interest. They are just a few or handfuls. They can do so since they have predominance of sattva guṇa.

- **Rājasika personality** is dominated by action. According to the Bhagvadgītā (14.12), a rājasika person becomes passion-oriented with desires and intense endeavour. Such a person gets attached to the activities which would lead to expected results (Prabhupada, 1986). The attachment with self-interest gives the person a distorted picture of right and wrong. Enthusiasm, interest, activity are some of the attributes of this guṇa (Srivastava, 2012). A person dominated by rajas remains active. This type of personality can be seen in the people who are always active to fulfil their desires. A person who is always aspiring and tirelessly working to fulfil those aspirations can be said to have a rājasika personality. People with high achievement, motivation and with a vibrant attitude are the examples of this type of personality.

- **Tāmasika personality** is dominated by inertia (Bhagvadgītā, 14.13). This kind of person is characterised by inactivity, heedlessness, delusions, lack of enlightenment (Śāstri, 1982). Tamas produces ambiguity, idleness and fantasy. Tāmasika person derives happiness from self-delusion and miscomprehension (Srivastava, 2012). Procrastination, laziness, gossiping, day-dreaming, harming others, being revengeful etc. are some other characteristics of this guṇa. This kind of person remains aloof and does not care for others. A person who spends most of the time in gossiping, always sits idle and does not do anything worthwhile is an example of this type personality. Criminals or people who harm others are also examples of this personality type.

The above categorisation is based mainly on the dominance of a single guṇa. But, in real life, pure sāttvika, rājasika, or tāmasika personalities are a rare phenomenon. Generally people have the combination of two or more guṇas and are dominated by more than one guṇa. In that case, personality can be put into different categories such as sāttvika-rājasika, rājasika-tāmasika, etc. Individual difference can be explained by the variations in the degree of the sattva, rajas, and tamas within these combinations.
As a matter of fact, we all have *sattva*, *rajas* and *tamas* within us, which are reflected in different kinds of our mental states, tendencies, and actions at different times. We have *sāttvika* tendency when we are helping others without our own interest. We are driven by *rājasika* tendency when we are doing our work in school, college, office or in home for expected results. Similarly, we show *tamas* when we are sleeping or while away the time.

**ACTIVITY 2**

- Write about the qualities you think you have.
- Ask your friend to write the qualities (strengths and weaknesses) about you.
- Match the qualities you and your friend have written about you.
- If any difference is noticed, discuss with your friend and then reach your own conclusions.
- Prepare a list of the qualities which are agreed upon by you and your friend.
- Divide them into the categories of *sattva*, *rajas* and *tamas* in the following list:

<table>
<thead>
<tr>
<th>Sattva</th>
<th>Rajas</th>
<th>Tamas</th>
</tr>
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<tbody>
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</tbody>
</table>

**ACTIVITY 3**

- Some behaviours / activities are given as follows:
  

- Read the above carefully and put the above in the appropriate category given below:

<table>
<thead>
<tr>
<th>Sattva</th>
<th>Rajas</th>
<th>Tamas</th>
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1.4 Dimensions of integrated personality

Personality development in an individual is a process that involves patterns of changes or movements that begin at the conception and continues throughout his/her life span. Development is a multi-dimensional process that consists of evolution of personality on several dimensions. It is a multidirectional process characterised by both growth and decline. During infancy, childhood, adolescence and early adulthood, growth is the centre-stage of all development. However, as the person grows into middle and late adulthood, maintenance and regulation become more important and are more sought after (Santrock, 2007).

You might have seen that some people in your neighbourhood are physically strong, but are weak in grasping basic arithmetic or even alphabets. This is an uncomfortable state of personality. You might have also come across certain highly intelligent students or teachers who quickly lose their temper on just drop of a hat. So also a contra example is available. A physically weak student is extraordinary in his studies. Even though it will be a rare thing to find a person who is very good in all dimensions, yet the discussion on an integrated personality would essentially comprise all these unusually recognised aspects.

Not mere development of an integrity in a person, but maintenance of the same could be quite challenging for all of us.

Personality development is a multi-dimensional phenomenon. There are several dimensions which need to be integrated. Absence of any one dimension makes one's personality incomplete and lop-sided. For a holistic personality, the following dimensions are required to be integrated (Figure 2):

- Physical dimension
- Intellectual/cognitive dimension
- Emotional dimension
- Social dimension
- Spiritual dimension

![Figure 2: Dimensions of personality](image)

Each dimension has specific activities and processes which undergo certain changes. These changes normally take place in an orderly sequence, though there may be variations in their rate. It is important to note that all dimensions of personality are overlapping, inter-dependent, and intricately interwoven. A purely compartmentalized approach is not at all possible. These are studied separately for the purpose of better understanding only.
1.4.1 Physical dimension

Physical dimension is mainly concerned with the development of body from anatomical and physiological point of view. Changes in height, weight, and motor skills, development of brain, hormonal changes, cardiovascular changes etc. – all are parts or aspects of the physical development. The physical dimension is concerned with physical health and fitness of body. It gets reflected in healthy functioning of the body where different systems of body work in a coordinated way.

For a holistic personality, a person requires to be physically fit and healthy. This dimension to certain extent is determined by biological inheritance but can be developed by āsana and prānāyāma (discussed in Unit 4 of this Module) and healthy food also.

1.4.2 Emotional dimension

The emotional dimension involves development of skills for management of emotions including feelings and attitudes. Emotions may be positive such as state of happiness, joy, contentment, love, kindness, compassion etc. They may be negative also, such as state of hate, anger, fear, sadness, jealousy etc. It is important that positive emotions are developed to the maximum; and negative emotions are controlled and expressed in a proper way. It is equally important that a person is emotionally stable. There should not be frequent and rapid mood swings. Thus we can say that emotional stability, development of positive emotions, proper expression and channelization of negative emotions lie in this domain. The development of this dimension is reflected in appropriate emotional reaction towards a given situation.

This dimension is generally the most neglected area in real life, though it is of paramount importance for a holistic personality. We can find the traces of this neglect in our disproportionate emotional behaviour. In mega cities, often we witness the increasing incidents of road-rage. Murders are being committed in a fit of rage on petty issues even for the sake of Rs. 20, 50 or 100. Is this behaviour normal? Are these emotions appropriate? You will agree that they are not appropriate. They are the emotional outbursts arising out of the negligence in management of our emotions. It is happening because the person is not able to control the emotions. A holistic personality requires that we develop positive emotions, sublimate negative emotions, and express them in a proper way.

In order to do this, it is necessary that we effectively manage our emotions. This area falls in the domain of emotional intelligence which is related to management of emotions in an intelligent way. An emotionally intelligent person explores her/his emotional behaviour. This exploration helps in gaining personal insight into the way how one feels and behaves. It also helps in learning new healthy ways to deal with ups and downs of life.

In emotional management, Yoga can play a crucial role. Yama, niyama, prānāyāma, pratyāhāra, dhyāna (meditation) are the Yogic practices which facilitate the development of this dimension. For understanding and practicing these Yogic activities, you may refer to Unit 4 (Practicum).
ACTIVITY 4

- During last ten days, which emotions dominated your behaviour?

- Analyse them whether your emotions were positive or negative.

- Make a separate list of positive and negative emotions.

- Discuss it with your friend and find out the ways by which negative emotions can be channelised into constructive activities.

1.4.3 Cognitive, intellectual dimension

Cognitive or intellectual development is related to mental abilities and mental processes, such as perception, learning, memory, thinking, language, concept-formation, reasoning, decision making, problem solving, creative activities etc. Due to the development of this dimension, we are able to acquire new skills and knowledge about the facts and environment around us and perform various mental tasks like analysing, synthesising,
evaluating etc. Cognitive development enables us to develop right perspective about the concepts, things or situations.

A nurturing environment is essential for cognitive development. Developing the habit of reading good literature (svādhyāya) is a healthy way to cognitive development. Various other Yogic practices such as *pratyāhāra, dhāranā* and *dhyāna* (meditation) also facilitate it by enhancing concentration and memory.

### 1.4.4 Social dimension

The social dimension of personality is concerned with social skills. This dimension includes inter-dependence, harmony with others, behaving according to rules and norms of the society, developing healthy and caring relationships with those around us etc. A person may be called socially developed if s/he conforms to the social norms and can bring balance between her/his social and personal life. The development of this dimension gets reflected in the feeling of association with other people and participating in community activities.

Social dimension is an important aspect of personality as it brings harmony in society. Lack of social development may cause severe problems in society. Many of the social problems like divorce, quarrels in the family, drug-addiction, rebellious behaviour, act of terrorism are the result of lack of social development. Therefore, it is essential that this dimension is developed. For this, a person needs to develop social skills and take interest in the community work.

Social dimension is closely related to emotional dimensions. A person who cannot control her/his negative emotions may not have good interpersonal relationships. Social dimension of personality can be taken care of by developing positive attitude towards others (discussed in Section 1.5) and controlling our negative emotions.

### 1.4.5 Spiritual dimension

Spiritual dimension of personality includes knowing the ‘self’ or more appropriately realizing the ‘self’, having a sense of right and wrong (moral values) and understanding meaning and purpose of life. It also includes integration of values with actions. The actions of spiritually developed person would match with her/his beliefs and values (respect for human life, honesty, equality, integrity, simplicity etc.).

Spirituality is an important dimension of personality; and is increasingly being identified as a vital part of psychological well-being. Humanistic psychologists like Carl C. Rogers, A. Maslow and Fritz Pearl put much emphasis on human values. According to them, spiritual emptiness and affluence of materialism are major reasons of mental health related problems.

For a holistic personality, spirituality is essential. We may be intelligent, may have high status in the society, may have good physical appearance, but if we do not have universal human values, then we may not be feeling fully satisfied in life and may sometimes perceive life as a meaningless journey. This is due to the lack of spirituality. Therefore, for a holistic personality, spiritual growth is essential.

Here, it is important for you to know that spirituality and religion are two different concepts. Many people consider spirituality and religion as one and the same thing. This is a wrong notion. Spirituality is a universal concept and revolves around ethics, morality and knowing about the ‘true self’. Religion is different; it may be one of the several means to achieve spirituality, but cannot be called as spirituality in itself.
Spiritual development can be achieved by self-analysis, introspection, proper alignment of thought pattern, adopting moral values in day-to-day life. Contemplation on certain questions (like, who am I? or what is meaningful in my life?) can develop an awareness about the self and develop a sense of purpose and direction in life resulting into spiritual growth. Being tolerant of the opposites and contradictions that exist within one’s world also can be helpful in attaining spirituality. A spiritually grown person develops a sense of peace within.

It very probably be so since they can look at the opposites in life with complete sense of objectivity. It means acceptance of life in its entirety. You also actually do the same. How? You accept cycles of day and night. Don’t you? Even though these are opposites just like black or white. Similar is the case as regards happiness and sorrow, pain and pleasure etc. Then, you may ask what is the difference between the spiritually evolved person and you? It is ‘awareness’ that makes the difference; and, moreover, the acceptance of the existence of these opposites.

ACTIVITY 5

i) Before going to bed, sit in silence for 10 minutes and do introspection on your today's activities.
ii) Do it for one week. Try to find out a common pattern in your behaviour.
iii) Make an action plan to maximise the strengths and minimise your weak areas.
iv) Analyse your behaviour to find out ‘what are your strengths or weaknesses’?
v) Make an action plan to maximise the strengths and minimise your weak areas.
vi) After three weeks, analyse if there is any positive difference in your behaviour.
   (Record all the above in your personal diary/reflective journal.)

1.5 Yoga for integrated personality development

In earlier sections, you have read about various dimensions of a balanced personality. You may have learnt much about Yogic practices and their techniques in earlier courses. Yoga has been propagated as a potential tool for development of integrated personality. Yogic practices if applied in a right way are very useful in developing an integrated personality. In this section, we will discuss the role of Yogic attitudes and Aṣṭāṅga Yoga for developing a holistic personality.

1.5.1 Yogic attitudes for personality development

Attitudes are crucial to one's personality. The attitudes influence our cognition and prepare us to behave in a particular way. They are accompanied by emotions and feelings.

Attitudes can be both positive and negative. Positive attitude prepares an individual to behave in a positive way, while negative attitude brings negative proneness in one's behaviour. Simply put, our behaviour is the reflection of our attitudes. Hostility reflects the negative attitude, while friendliness reflects the positive attitude. A person with negative attitude may find faults in other persons, objects, and situations; while, the person with positive attitude would see the strengths in those persons, objects, and situations.
ACTIVITY 6

Father had taken his grown-up son for medical treatment to a bigger town where they stayed in a dharmasālā (a kind of motel), where they cooked their own food. When the son was cured of his ailment, on their last day of their stay they cooked special festive food. When the meals were ready and they were about to eat it, they saw a beggar who was looking quite weak. The father and son both felt sorry for the beggar. They offered the beggar some food. The beggar asked for more food and told them that he had not eaten anything for last 2-3 days. This made the father and son more concerned and they readily offered more food even though they were left with very little food for themselves. However, there was very satisfying smile on their faces.

Questions

i) Name the Yogic attitude which prompted father and son to help the beggar?

ii) Did it affect the emotional state of the father and son?

iii) What lesson does the above story give?

ACTIVITY 7

After a fatal accident, one leg of the girl is amputated. Yet the girl not only stands up, but also becomes a noted classical dancer in India in recent times.

Find out the name of this extraordinary artist.

You have seen that a boss goes along very well with certain employees, while with some other employees, he always has strained relation. It is a matter of attitude.
jealous of the successful people. A student may be jealous of the students who got better grades. A person may be indifferent towards the suffering of others. We may become indifferent to good people and get angry with vicious people. All these behaviours show the negative attitude. Patañjali stressed that we should have positive attitudes. Thus, jealousy towards happy people can be replaced by friendliness, and indifference and disgust for miserable people can be replaced by compassion. Indifference and jealousy towards virtuous people can be replaced by gladness and the disgust towards vicious people can be replaced by indifference. These positive bhāvas bring happiness within and also help in our social, emotional and spiritual development.

Nevertheless, Yoga puts general emphasis on adopting positive attitude in life which can be developed with Vairāgya bhāva (detachment), Samatva bhāva (equanimity), Sākṣī bhāva (witnessing as an observer), Niṣkāma bhāva (action without expectations), Kartavya bhāva (dutifulness), Egolessness and Śraddhā (faith).

If a person wants not to be emotionally involved in a given task or situation, then s/he should work with faith and sense of duty. This would help her/him in developing a right perspective and help her/him in taking right decisions. This would also protect the person from emotional turmoil and also help in her/his social and spiritual development.

1.5.2 Patañjali’s Aṣṭāṅga Yoga for personality development

Aṣṭāṅga Yoga is a Yogic system that has been devised by Maharṣi Patañjali in order to control the mind. Aṣṭāṅga Yoga was enunciated basically for spiritual development, but it is also very relevant to attain holistic personality. Aṣṭāṅga Yoga, if adopted properly would help in physical, intellectual, emotional, social and spiritual development of a person.

It consists of eight components; therefore, it is known as Aṣṭāṅga-Yoga (eight-limbed Yoga). The components/limbs mentioned in Aṣṭāṅga Yoga are: Yama, Niyama, Āsana, Prāṇāyāma, Pratyāhāra, Dhāraṇā, Dhyāna and Samādhi. These eight components have been further divided into two parts known as Bahiranga Yoga and Antaranga Yoga. Bahiranga Yoga consists of Yama, Niyama, Āsana, Prāṇāyāma and Pratyāhāra; while Antaranga Yoga consists of last three limbs – Dhāraṇā, Dhyāna and Samādhi.

![Figure 3: Limbs of Aṣṭāṅga Yoga](image)

- **Yama:** Ahiṁsā-satya-asteya-brahmacarya-aparigrahaḥ-yamāḥ P.Y.S. 2.30

Yama can be interpreted as self-restraints or the social code of conduct, which are to be followed in social life. Ahiṁsā (non-violence), Satya (truthfulness), Asteya (non-stealing), Brahmacarya (continence) and aparigraha (non-acquisitiveness) are yamas.

Yamas are very important. They tell us how we should behave in our social life. Ahiṁsā means not harming others in any manner – through intention, speech or action. Truthfulness means we should be truthful and honest in our thoughts and actions. Asteya
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means non-stealing which is opposite to stealing. Aṣṭeya includes not taking or using the things belonging to others without their permission. Brahmācarya means exercising control in our sexual behaviour. Apariṇāgra means that we should not accumulate or hoard things property/wealth etc, which are not required. If we analyse them in depth, we would find that the behaviour guided by these principles will help to control our emotions, promote our relations and would also lead towards spiritual path.

We all know that social problems like murders, corruption, theft, polygamy, rape etc. are caused by the violent tendencies, dishonesty, untruthfulness, greed, hoarding, stealing and sexual urges. If we exercise control on these, the society will be peaceful and our interpersonal relations will be good. In addition to this, yamas also bring emotional balance and mental peace and lead us to the spiritual journey. Thus, with the help of Yama, emotional, social and spiritual development is facilitated.

- **Niyama**: Śauca-santoṣa-tapah-svādhyāya-īśvara-praṇīdhanāni-niyamāḥ  

Five niyamas are: Śauca (purity cleanliness), Santoṣa (contentment), Tapah (austerity to discipline body mind), Svādhyāya (study of self by introspection and studying scriptures), and Īśvara-praṇīdhanā (surrender to God). Niyama can be viewed as observances or code of conduct in personal life.

The niyama of śauca implies that our body and our surroundings should be clean and mind should be pure. Santoṣa means that we should be contented with what we have in life and should not hanker after more and more; such cravings would lead to frustrations in life. The niyama of tapah implies that we should discipline our body and mind by developing a habit of austerity; it will protect us from unnecessary extravagance for satisfying never-ending desires. Svādhyāya means the study of self and study of scriptures. It can be promoted by introspection and self-analysis. By svādhyāya we can develop an insight into our behaviour, to know about our weaknesses and strengths. This will guide our behaviour and protect us from our wrong doings. Practising niyama in day-to-day life promotes emotional stability, knowledge about the ‘self’ and a sense of right and wrong; thus facilitating emotional, intellectual and spiritual development of oneself.

Yama and niyama put together, thus, help to promote social, emotional, intellectual and spiritual development of an individual.

- **Āsana**: Sthira-sukham-āsanam  

Patañjali defines āsana as the steady and comfortable position (of the body). He does not talk about any specific āsanas. It is the Haṭha Yoga tradition in which various body-postures have been suggested by the proponents of Haṭha Yoga. Āsana helps to regulate the prāṇīka flow in the body facilitating the functioning of various systems and organs of the body. Thus, āsanas help to promote physical development. Alongside, they also help regulation of emotions by working upon autonomic nervous system.

- **Prāṇāyāma**: Tasmin sati śvāsa-praśvāsāyor-gativicchedah prāṇāyāmaḥ  

Prāṇāyāma means control and regulation of breathing process. Practising Prāṇāyāma helps in physical development by improving capacity and functioning of lungs. They help in emotional development by activating the parasympathetic system of the CNS (Central Nervous System). The activation of parasympathetic system makes a person relaxed.
Regular practice of prāṇāyāma makes a person energetic and relaxed. Thus prāṇāyāma works not only at physical level, it also helps in emotional management. Our negative emotions like anger can be effectively managed by prāṇāyāma.

- **Pratyāhāra**: Sva-viṣaya-asamprayoge citta-svarūpānukāra ivendriyāṇāṁ pratyāhāraḥ P.Y.S. 2.54

Patañjali, in the above sūtra, defines pratyāhāra as withdrawal of senses from their respective objects and experiences. It is related to control of senses.

Actually, our senses play a crucial role in our mental states and actions. We receive various inputs from our senses (seeing, hearing, smelling, touching and tasting). These inputs affect our mind and may make it agitated. For example, if we see a movie full of violence, our mind gets affected accordingly. So in order to control the mind, sensations are to be withdrawn. This withdrawal (pratyāhāra) protects us from emotional turbulences which are caused by continuous worldly inputs. However, it is not always possible to stop the inputs. In that case, pratyāhāra can be exercised by taking right inputs from our senses. The right selection of our inputs would protect our mind from undesirable states. Thus, pratyāhāra helps in emotional management.

Pratyāhāra can be done with the help of self-analysis and introspection. During introspection and self-analysis, we focus our attention within. It helps to make an inward journey. It makes the person aware of her/his strengths and weaknesses and leads her/him towards self-improvement. Thus, pratyāhāra helps a person in her/his emotional, intellectual and spiritual development.

- **Dhāraṇā**: Deśabandhas-cittasya dhāraṇā P.Y.S. 3.1

Dhāraṇā means fixing up of mind on a particular object as Patañjali says in the above sūtra.

Dhāraṇā helps to improve concentration and stabilizes the mind. Thus, it helps in emotional, intellectual and spiritual development.

- **Dhyāna**: Tatra pratyayatkatānāt dhyānam P.Y.S. 3.2

Dhyāna means an unbroken or uninterrupted flow of citta towards the object of contemplation. In simple words, it is the prolonged dhāraṇā. The practice of dhyāna promotes the concentration and may lead towards emotional, intellectual and spiritual development in a person.

- **Samādhi**: Tadevārthamātra-nirbhāsam svarūpa-śūnyamiva samādhiḥ P.Y.S. 3.3

Samādhi is that state of dhyāna in which the subject-object distinction is submerged. It is the final stage of Yoga. Samādhi leads to the state of self-realization. In this state, the object of dhyāna becomes more vivid and the awareness about one's own existence disappears. In this state, all emotions go away, and the individual is led towards inner peace, happiness and complete bliss. It is an increased state of concentration. In this state, mind appears as if not functioning but it is not blank. This state is characterised by the increased level of consciousness about the 'self'. 'Samādhi', therefore, would certainly contribute to emotional, intellectual and spiritual development of one's personality.

Dhāraṇā, dhyāna and samādhi, together called 'Samyama' are beneficial for one's intellectual, emotional and spiritual development.
Table 1: Aṣṭāṅga Yoga and corresponding developmental dimensions of personality

<table>
<thead>
<tr>
<th>Limbs of Aṣṭāṅga Yoga</th>
<th>Developmental Dimensions of Personality</th>
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</thead>
<tbody>
<tr>
<td>Yama</td>
<td>Emotional, Social and Spiritual Development</td>
</tr>
<tr>
<td>Niyama</td>
<td>Emotional, Intellectual and Spiritual Development</td>
</tr>
<tr>
<td>Āsana</td>
<td>Physical and Emotional Development</td>
</tr>
<tr>
<td>Prāṇāyāma</td>
<td>Physical and Emotional Development</td>
</tr>
<tr>
<td>Pratyāhāra</td>
<td>Emotional, Intellectual and Spiritual Development</td>
</tr>
<tr>
<td>Dhāraṇā, Dhyāna and Samādhi</td>
<td>Emotional, Intellectual and Spiritual Development</td>
</tr>
</tbody>
</table>

Traditional texts especially HaṭhaYogic texts such as Gheraṇḍa Saṁhitā, Haṭha-Pradīpikā, Haṭha-Ratnāvalī etc. claim about the beneficial impact of all Yogic practices. Further scientific studies are needed to support these claims. Various theoretical and empirical researches have been conducted in order to investigate the role of Yoga for developing various aspects of personality. Majority of the studies supports the claims made in the Yogic texts.

However, before concluding, a note of caution is essential. Yoga is an experiential system. Due to the subjectively felt effects, it may be difficult to gather objective evidences on psychological parameters used in the studies. Some studies, therefore, may suffer from lack of objectivity, reliability and validity. Studies related to effects of Yoga on physical parameters can be said to have more objectivity and reliability.

Another issue here is related to Yogic intervention used in the research studies. Yogic intervention used in the studies consists of several Yogic practices and techniques where it is difficult to assess the benefits of each and every individual Yogic practice and technique separately. Therefore, results relate to Yoga as a whole, where we cannot mention the specific effect(s) of specific Yogic practice(s). Despite these limitations, researches certainly establish a potential role of Yoga in developing a holistic personality, where all dimensions are integrated.

1.6 Summary

You have read in this Unit that personality is an important concept both in Yoga and in modern psychology. In modern psychology, personality has been discussed in several ways.

In Yoga, an individual’s personality can be understood in terms of Pañcakoṣas and by referring to Guṇas (Attributes).

Pañcakoṣa views the ‘self’ as the real identity of person. But it is difficult to access it as the ‘self’ is covered by series of five bodies/sheathes namely, Annamaya koṣa, Prāṇamaya koṣa, Manomaya koṣa, Viṣṇumaya koṣa and Ānandamaya koṣa. These koṣas represent the functioning of a person at various levels. Annamaya koṣa is physical or gross body; Prāṇamaya koṣa is the energy body; Manomaya koṣa is concerned with emotions of a person; Viṣṇumaya koṣa concerns with ‘intellect’ of the person; and Ānandamaya koṣa concerns with love, joy and eternal peace of the individual.
Yoga also talks of a human being in terms of her/his ‘guṇas’ namely sattva guṇa, rajas guṇas and tamas guṇas. Sāttvika personality is dominated by sattvika guṇas like peace, purity and self-control. Rajas personality is dominated by the passions toward the actions and such a person is more attached to the fruits of his/her action. Tāmasika personality has got the main characteristic of inertia. However, in real life we find that a person would be a mix of sāttvika, rājasika and tāmasika guṇas in different proportions.

An integrated or holistic personality requires a balanced development of all the dimensions of one’s personality, namely, physical, intellectual, emotional, social, and spiritual dimensions.

Yoga and Yogic practices have a great potential to develop a holistic personality in an individual human being. Yogic attitudes protect a person from unwanted negativities and help in proper development of emotional, social and spiritual dimensions of her/his personality.

Aṣṭāṅga Yoga, as propounded by Patañjali, is very relevant for development of a holistic personality. It consists of the following eight limbs: Yama, Niyama, Āsana, Prāṇāyāma, Pratyāhāra, Dhyāna, Dharāṇa, and Samādhi. All limbs, if practised together help a person in developing all dimensions making her/him a holistic personality.

### 1.7 Unit-end questions/exercises

1. Any person is said to possess the three guṇas – sattva, rajas, and tamas – in varying proportions. How is it that every individual is said to have a unique personality which is different from others?

2. Illustrate the concept of pratyāhāra with the help of concrete example.

3. If every person in the world starts practising Aparigraha in one’s life, what kind of world you can imagine?

4. What is the concept of integrated personality as enunciated in Yogic texts?

5. What do you mean by holistic personality? Give some examples to substantiate your views.

6. What are the dimensions of personality? From Yogic point of view, how can you categorise personality?

7. Give one example each of sāttvika personality, rājasika personality and tāmasika personality.

8. What is the significance of Pañcakośa to understand Yogic view of personality?

9. Suggest some ways by which a person can function at the higher levels, i.e. beyond Manomaya kośa.

10. Discuss some Yogic attitudes which can help in personality development.

11. How Aṣṭāṅga can effectively contribute to development of a holistic personality?

12. Discuss the importance of spiritual growth for holistic personality development.
Unit 2: Yoga and stress management

Structure

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2.1 Introduction

In the modern world of today stress is a phenomenon, which is affecting adversely the life of everyone of us. In this competitive world the students and others experience extreme stress in different situations. Human relations are taking back seat and the material needs and consumer culture are dominating our lives. In such a backdrop the stress has firmly gripped our lives, which is telling upon our physical and mental health.

Stress affects both the body and the mind. If it is in small degree it motivates the person and helps an individual perform better. But its constant presence and severity puts the person in emergency mode and negatively affects her/him. Constant presence of stress in modern life is a matter of concern as it affects all aspects of a person's life and may also cause diseases of various parts.

Various attempts are being made to tackle the problem of stress. In this regard, Yoga has been recognised as an important tool to manage stress.

In this Unit, we will study about the stress, its causes and consequences. We would also study how Yoga can help to overcome stress and manage stress-related health problems.
2.2 Learning objectives

After going through this unit, you will be able to:

- describe the concept of holistic personality from Yogic points of view;
- describe the harmful effects of stress in relation to behaviour, performance and health;
- identify situations which may cause stress;
- recognise the presence of stress by identifying its symptoms;
- explain role of Yogic life style for managing stress; and
- apply Yogic practices for managing stress.

2.3 Concept of stress

2.3.1 Stress from the modern perspective

Stress is a normal response of the body towards the situations which seem difficult to manage. Actually, our body has various psycho-biological systems which regularly work for the sake of our survival. For this purpose, a constant monitoring of our internal and external environment is done by our brain. In routine, we face many difficult situations which are perceived as a threat to our well-being and survival. In order to cope with those situations our body's psycho-biological systems take automatic corrective actions. For example, in the extreme heat, sweat glands in our body start producing sweat in order to bring the body temperature back to normal. Similarly, in situations of danger, we become more alert and pay more attention to the clues which may help in finding solution to the problem. These responses are the autonomic responses generated by our body and mind to such situations. In routine, these autonomic responses help us in our well-being and in our survival. But sometimes, there are situations which are too difficult to be handled in the routine way. In order to adjust with such situations our body and mind have to work extra; and as a result certain responses take place in our body and mind. These responses which occur within our body and mind to tackle the difficult situations, are called ‘stress’ response. Thus, stress is the psycho-physiological responses which take place in the person to tackle a difficult situation.

For example, if we hear a very loud noise and sense any kind of danger, psychological and physiological responses would immediately start taking place. Psychologically, our mind would become extra alert. We would try to figure out what the noise means to us. Our thinking becomes focused and we try to find the solutions/ways to protect ourselves from the perceived danger. On the biological level, our glands start working and produce hormones which help us get extra energy to fight with or flight from that situation.

During stress, both body and mind reach an altered state i.e. it is different from normal homeostatic conditions.

Stress (psycho-physiological responses) takes place in the difficult situations, called 'stressor'. In simple words, we can also say that stress is the general psycho-physiological response of a person to a stressor. In this sense, any object, situation or event which causes stress can be called the stressor. It can be any pleasant or unpleasant change in the environment like marriage, arrival of a new member in the family, promotion, death of someone in the family or of a near and dear one, an ill-tampered boss, a break in relationship etc. It can be any simple sensory input or physical demands like extremes of cold, heat, disease conditions, exercise etc. or it can be major catastrophic events like earthquake, flood, riots, or any other social situations, which are perceived harmful,
dangerous and exceeding our personal resources. The only thing which underlies stress is that the stressor demands coping.

Here, one thing very important is that the stressor depends upon the threat perception about the situation. Only those situations which are perceived as difficult can become stressor. The situations which are perceived not too difficult do not act as stressor. A marriage or a promotion in job may become stressor for the person who perceives that the responsibilities/changes associated with them (marriage or the promotion) are too difficult to cope with. This implies that a situation may act as stressor for one person while the same may not be stressor for another person. Therefore, marriage or promotion will be perceived by one person as difficult situation, while the same may be perceived by another person an opportunity to grow. Similarly, one student may perceive the examination as a progressive tool. But another student may perceive the examination as a threat, and for her/him the examination will become stressor. Thus, stress is not caused by the situation, rather it is caused by the perception about the situation.

Further, the degree of stress would depend upon how much threat is being perceived by the individual in the situation. Same situation may create different amount of stress in different persons. For example, the marriage, promotion or examination may produce mild stress in one person; while in another person, these may create severe stress. Thus, we can say that perception plays an important role in stress; and also cause individual differences in the responses.

The stressor may not always be real. Sometimes it is imaginary or is an anticipated object/situation. For example, a person employed in a good job may be unnecessarily stressed to think that one day she/he may have to quit the job. Similarly, a person may imagine that others do not like her/him and may become stressed. In these cases, the situations are not real or actually present, but are only imaginary situations or an unseen future which may cause stress in the person stressed.

From the above discussion, it is clear, that stress is a dynamic state of the body. In this state, several changes take place within us and prepare our body and mind to tackle the danger which is perceived to be inherent in the situation. For example, suppose we are having a walk. Suddenly we hear gun-shots and find ourselves in a dangerous situation. Immediately, our endocrine system becomes active; our blood pressure and heart rate increase; our digestion becomes slow; and we become highly alert and focused. All these responses occurring within us help our body and mind to cope with the danger. The increase in the heart rate and blood pressure facilitate the pumping of important chemicals into different parts of body and especially the muscles. Slow digestion would help our body to divert the blood supply to the muscles of legs and/or arms which in that situation require it more. Similarly, high alertness helps us to analyze even small clues and take fast decisions. Overall, these changes prepare us in our responses to fight or to flight.

_Type of stress_

There are two types of stress: _eu-stress and distress_ (Figure 1):
Types of stress

Eustress (Good stress)  Distress (Bad stress)

Figure 1: Types of stress

**Eu-stress** is good or a pleasant form of stress. It is caused by pleasant stimuli or events like marriage, promotion, birth of a child in the family, sitting for the competitive examination etc. It is related to successful handling of a difficult situation. It is a healthy stress as it leads to better performance and better opportunities leading towards growth and development. It motivates the person to work better like getting a good score or rank in an examination or performing better in job.

**Distress** is a bad or harmful stress which is caused by undesirable, unpredictable and uncontrollable factors which are perceived too difficult to be managed. It may also be caused by prolonged and/or severe stress like prolonged financial troubles or continuous heavy work-load. This type of stress is characterized by worry, fear of failure etc. Chronic distress may result into various psychological and physiological problems. It is important to understand that eu-stress, if not managed properly, can convert into distress.

**Relationship between stress and performance**

We can see that consequences of the stress make it good or bad. If the stress is of mild degree, it is manageable and gives us pleasure then it is eu-stress. If the stress is severe, chronic and unmanageable; then it is distress. There is relationship between the stress and performance (see Figure 2).

Figure 2 shows that mild stress becomes eu-stress and enhances the performance. But as the degree of stress increases it gets converted into distress and negatively affects the performance. There is a relationship between the degree of stress and the level of performance. The performance increases with the increase in stress up to certain level. After this, as the stress increases the performance starts decreasing.
Physiology of stress

The autonomic nervous system is important for stress. During stress, sympathetic nervous system gets activated to cope with the situation. As a result, a number of hormonal and other physiological changes take place in response to the stressor. These changes provide us strength to fight or to run away from the stressor. Once the stressor disappears, the parasympathetic nervous system of the body takes over. As a result our hormone levels return to normal; body starts to calm down; blood pressure becomes normal; heart rate falls and muscles relax.

The physiology of stress can be understood from the work of Hans Selye, an eminent endocrinologist (1956, 1976). Hans Selye coined a term ‘general adaptation syndrome (GAS)’ for body’s responses to the stressors. The GAS implies that during stress, a massive bodily activity takes place within a person. This activity helps in adapting to the stressor, hence the name. According to Hans Selye, responses of the body occur in three stages: i) the alarm reaction, ii) the stage of resistance, and iii) the stage of exhaustion.

The stage of **alarm reaction** is basically the emergency responses of the body which are generally regulated by sympathetic nervous system. For example, during stress, muscle tone decreases; and heart rate and blood pressure increase. These responses prepare our body to cope with the stressor here and now. Thus the alarm reactions prepare us to face the threat.

The **stage of resistance** begins if the stressor continues to be present. In this stage, the body starts resisting the effects of continuing stressors mainly with the help of hormonal responses such as cortisol, adrenalin etc. These hormones provide our body more fuel to cope with the stressor. They help us to resist the stressor for a long time; and help us to adapt to the situations. As a result, the efficiency of the person increases. But it depletes our recourses as our body has limited resources. Due to the reduced resources at hand, the body at this stage cannot face other stressors. Therefore, if some other stressor occurs during this period, the body cannot cope with the new situation (Figure 3). Thus, the phase of resistance leads towards adaptation but results in the depletion of the energy available, as a result the person becomes incapable of resisting new stressors. If this stage continues for long, then comes the stage of exhaustion.

![Figure 3: Selye's general adoption syndrome](image)


In the stage of exhaustion the resources of the body are exhausted. As a result, the person is unable to respond to the continuing and also to the new stressors. The person may not
be able to fight off the infections. As a result of her/his diminished immunity, she/he may fall sick and may even die.

The following example can further clear the GAS syndrome. Suppose, a person meets an accident. The person is initially shocked. Immediately the alarm reactions start taking place within the body. There may be an increase in heart rate and blood pressure. The pulse rate also may not be normal. Hormonal changes also take place within the body. These changes provide extra fuel and energy to the body which will enable the person to deal with the situation. In this case, the person would call a doctor or call someone for help to take her/him to hospital. Thus the alarm reactions prepared the person to cope with the stressor of accident-injury. If the injury is not much, the situation becomes normal and the stress will be over at this stage of alarm reaction. But if the injury proves to be serious and requires prolonged hospitalisation, then the person may remain in the state of prolonged physiological changes. This is the phase of resistance. In this stage, the physiological changes will help the person to adapt to the situation but will reduce her/his bodily resources. In this phase, if some other problem takes place in the family, then it will be difficult for the person to deal with that problem simultaneously. If this stage continues for long, then the person gets exhausted. She/he cannot cope with the situation and may suffer from infections also as her/his body cannot fight any more.

ACTIVITY 8

- Make a list of stressors which have caused stress in you.
- Write whether you were able to deal with them or not?
- Put the stress caused by the stressor into the category of eustress and distress depending upon your handling with them.

(Use the table given below to do this activity.)

<table>
<thead>
<tr>
<th>Name of Stressor</th>
<th>Were you able to deal with them? Answer in 'Yes' or 'No'</th>
<th>Type of stress: Eustress or Distress</th>
</tr>
</thead>
<tbody>
<tr>
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2.3.2 Causes and symptoms of stress

We have already seen that stress is caused by stressor which can be any object, situation or event which is perceived posing threat to one's well-being. If the stressor remains for long duration, it negatively affects our body and mind and gets manifested in various ways. For management of stress, it is important that causes and symptoms of stress are identified. In this section, we will discuss what may cause stress and what may be the symptoms of stress.

a) Causes of stress

There may be numerous stressors and it is difficult to identify them. A stressor can be mild or strong. A mild stressor like traffic jam or a strong stressor like death of
someone in family may become stressor. We have also discussed that stressor may be pleasant like birth of a child and it may be unpleasant like accident of a close relative, an earthquake, a fight with someone, an ill-tempered spouse, loud noise and so on. Different types of stressors are mentioned in the box given below, which are followed by brief description as under:

<table>
<thead>
<tr>
<th>Stressors</th>
</tr>
</thead>
<tbody>
<tr>
<td>• Physical conditions</td>
</tr>
<tr>
<td>• Physiological states</td>
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<tr>
<td>• Psychological conditions</td>
</tr>
<tr>
<td>• Personal life events</td>
</tr>
<tr>
<td>• Social conditions</td>
</tr>
<tr>
<td>• Working place related conditions</td>
</tr>
</tbody>
</table>

**Figure 4: Sources/conditions of stressors**

- *Physical conditions* which are present in the external environment can cause stress in a person. High altitude, tough geographical conditions, extreme temperature, natural calamities like flood, earthquake, man-made disasters, riots, war etc fall in this category.

- *Physiological states* such as fatigue, old age, puberty, pregnancy and pathological conditions of any disease are important causes of stress. You might have noticed that during these conditions tolerance and resistance get reduced and the person may then undergo stress even as a result of mild conditions.

- *Psychological conditions* such as such as frustrations, conflicts, pressures, lack of tolerance, high aspirations, unrealistic goals, negative attitude, emotional turmoil etc. may also cause stress in a person. Emotional stressors are important psychological stressors. There are several emotional stressors. Charlesworth and Nathan (1984) state that emotional stressors are found in different combinations in different persons. Each individual has a unique set of emotional stressors. One person may become stressed on being late on an appointment but may not be much affected by her/his financial resources; while another person may be anxious due to insufficient financial resources but may not be affected by being late on an appointment. Psychological conditions are very important for stress. A person who has less tolerance can become easily stressed. Similarly our frustrations also may make us more prone to stress.

- *Personal life events* such as wedding, divorce, death of someone, new arrival, accidents, personal financial problems etc. may also become stressor for a person. The people who are undergoing personal problems in life become easily stressed even by small conditions.

- *Social conditions* such as family structure and relationship within the family are some social conditions which may become stressor. Social stressors involve interactions with other people. The social stressors vary from person to person. For example, attending a party or social functions may become stressor for a person who likes to stay at home while for an outgoing person, staying at home may become stressor (Charlesworth & Nathan, 1984). Social support also is important for stress. A person who has support of the family, has good relations with the family members is less likely to undergo stress; while a person without any social support may get easily stressed. Similarly, *social environment* such as tough competition, discrimination, fast-paced life, political turmoil, imbalances in society etc. can produce stress in a person.
• *Working place related conditions* such as exploitation by the employer, irregular working hours, problems related to transfers and promotion, relationship with colleagues and the behaviour of a boss etc. may become stressor to a person. Job-contents also may be source of stress. Work-related stressor also differ from person to person (Charlesworth & Nathan, 1984).

**ACTIVITY 9**

- Form a group of four persons.
- Think about the various conditions which can cause stress.
- Prepare a list of the conditions that may become stressor.
- From that list, put those conditions in the appropriate category of physical, physiological, psychological, personal, social and work-place related conditions. (Write down in the space given below.)

**b) Symptoms of stress**

Identifying stress is an important step in stress management. Prolonged stress negatively affects the body and mind and may get manifested in physiological, emotional, cognitive/intellectual, behavioural and work-performance related symptoms. The following symptoms help us to identify that the person is undergoing stress.

- *Physiological symptoms:* Prolonged stress gets reflected in physiological symptoms like headaches, backache, pain in neck and shoulders, sweating specially over nose and palm, palpitations, pounding heart, breathlessness, tight muscles etc. A stressed person may feel fatigued and dizziness. S/he may have sleeping problems like over-sleeping or insomnia and may have digestive problems as constipation, diarrhoea, nausea. As the person has less immunity, s/he becomes prone to infections like colds and flu. S/he would be more susceptible to accidents.

- *Intellectual or cognitive behaviour:* Stress shows itself in intellectual or cognitive behaviour also. Poor concentration, memory problems, inability to make decisions or making hasty decisions, loss of sense of humour, lack of logical thinking, negative thinking are some of the symptoms which indicate that the person is undergoing stress.

- *Emotional behaviour:* Stress is manifested in the emotional behaviour too. In stress, the person experiences anxiety and fear. S/he becomes restless for no apparent reasons. Her/his behaviour may be marked by frequent mood swings, sadness, discontentment, hostility, irritability, aggression, impatience and unhappiness. The person may lose the zest for life and confidence. S/he may be having worries about health and may experience difficulty in relaxing. Overall a lack in sense of well-being prevails in the person.
Physical and social behaviour: Stress can be identified with the help of behavioural symptoms also. Sometimes, the person may indulge in unnecessary increased spending. Her/his physical appearance may be unkempt appearance coupled by poor hygiene. Nail-biting, addictions, substance abuse are some of the behaviours which indicate the presence of stress.

During stress, social behaviour also gets affected. The person may face problems in relationships due to her/his impulsive behaviour. S/he may lose temper more easily causing problems in interpersonal behaviour. This may be seen in the work place also in form of absenteeism, poor time management, over-working, failure to delegate, fall in usual standards etc. The person may be irritable with colleagues resulting in poor inter-personal relationships. Her/his efficiency to perform tasks may go down.

ACTIVITY 10

Recall an incident when you were stressed. Try to remember the following and write down:

- What was/were the stressor(s)?

- Did you experience any changes in your behaviour? and which symptoms did you have that time?

- What did you do to come out of that situation?
2.3.3 Consequences of stress

We have seen that stress may be good (eu-stress) or bad (distress). It is the consequences which make the stress good or bad. Mild stress acts as eu-stress and is beneficial for performance. It motivates the person to acquire skills which are needed to cope with stressor and thus helps in her/his personality development.

It is the severe and chronic stress which is harmful and leads to several physical and psychological problems. According to American Psychological Association, stress becomes dangerous when it interferes with our ability to live a normal life over an extended period. Dealing with relationship problems, death of the spouse, severe financial problems, unemployment etc are such problems which may make us tired, irritable and unable to concentrate. Stress can also damage our physical health.

We have studied in earlier sections that in order to deal with the stressor, certain psycho-physiological changes occur within our body. These changes prepare us person to cope with the stressor. However, if the stressor remains for long then the body also have to remain in the altered state for longer time which may be harmful for the person. In this section, we would like to study the adverse effects of stress which are given below:

i) Impairment in cognition

A person perceives threat in the stressor. This threat perception may affect his/her sensory input, memory, attention, decision-making capacity etc. Under chronic stress, the memory and concentration get reduced. The person may suffer from forgetfulness. S/he may misunderstand the normal things. For example, examination is a stressor for some students. Such students during examination may not read the instructions properly or may misinterpret the questions or may forget the answers. Similarly, during stress we are
so focused on the problem that we may ignore various clues which could help in finding the solution. In stress, we may not be able to see the problem from different angles. This happens due to narrowed down attention and the rigidity in our perception during the stress.

**ii) Inappropriate emotional reactions**

Prolonged stress may affect one's emotional reactions. If a person remains in stress for a long time, her/his emotional responses may not be appropriate and s/he may continue to experience negative unpleasant emotions, such as fear, anger, anxiety etc. even after the stressor has disappeared (Srivastava, 1998).

In addition to this, if negative emotions remain unexpressed, this may lead to helplessness and depression (Srivastava, 1998). Prolonged stress may make the person pathologically over-sensitive or insensitive (Coleman, 1984). In over-sensitivity, the person intensely responds to those stimuli which may not be evoking responses otherwise. For example, even a phone-call may make a person scared. A needle-prick which otherwise does not provoke any reaction in normal situations, may cause much pain. In the case of insensitivity, the person remains unaffected by the sufferings of self and the others. For example, during examination a student may become indifferent to the pain of her/his ailing family member.

**iii) Lowering of work efficiency and performance**

Prolonged stress may adversely affect the efficiency of a person. It may hinder the efforts to tackle the situation. Due to stress, quality of work also suffers. A person under constant stress, may commit several mistakes and may not perform well. For example, examination jitters may lead the student to perform poorly despite adequate preparation. A speaker may find it difficult to speak properly and start stammering in a debate. Or in a situation of intense danger, we may become rooted to the ground and unable to take self-defense. All these examples show that the efficiency and performance gets negatively affected by the stress.

**iv) Problems in social behaviour and interpersonal relationships**

Social relations also may suffer due to stress. A person under stress may avoid social contacts. We have discussed that stress gives rise to negative emotions. Due to this, a person may experience irritability and hostility towards others, which may break relationships. For example, a husband who is being harassed by the boss may easily lose temper at home. As a result, there may be frequent fights at home. This would also adversely affect her/his interpersonal relationships. Social problems such as divorce, drug-addiction, murders could be the result of stress.

**v) Lowering of resistance to new stressors**

Prolonged stress lowers the resistance of body. During stress, body's ability to ward off attacking viruses gets diminished and the person becomes more prone to infections. In previous section, we have discussed that our body's coping resources are limited. If these resources are utilized for long, the same may not be available to tackle other situations. It is generally found that physiologically, a person may develop resistance to one disease but may become prone to other disease (Coleman, 1984). Coleman (1984) quotes an example from the work of Selye (1956, 1969) in which mice were exposed to extreme cold. These mice developed increased resistance to cold but became unusually sensitive to X-rays. Similarly, a person who remains in constant stress, becomes psychologically weak. Coleman (1984) gives the example of soldiers, who are strong enough to combat
in the battle field; they can face any bad news related to the battle, but may not face bad news from home.

vi) Health problems

Stress affects physiological and psychological well-being of a person. People who remain under severe stress may develop physiological and psychological problems. Now medical science also is recognizing that stress can increase the risk of several diseases.

Severe and chronic stress makes our body and mind weak. It may induce pathology in organs and systems of our body. Various psycho-somatic diseases like peptic ulcers, migraine, backache, diabetes, high blood pressure, heart attack, brain strokes may be the result of chronic and severe stress. Chronic stress remains a major cause of psychological problems like maladaptive behaviour, anxiety disorders, depression, suicide, delinquency, imbalanced personality etc. In extreme cases, stress may cause death even.

In modern times, we are witnessing a rapid increase in psycho-somatic diseases like diabetes mellitus, high blood pressure, heart attack, brain strokes and post-traumatic stress disorder (PTSD). Various psychological problems like depression, anxiety-related disorders, addiction, suicide etc. are on the increase in modern times. These happenings can be explained by the facts that in modern times, the life is full of stress. Complexities of modern life are pushing many of us towards intense stress. Each stress leaves its traces on mind and body and causes irreversible wear and tear and pathology in body and mind. If a person remains in stress for long time, our body and mind become weak and dysfunctional and give rise to psycho-somatic and psychiatric diseases.

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**Case Study**

Read the two situations A & B carefully and answer the following questions that follow:

**Situation A:** You are working on an assignment which is to be submitted next day. Suddenly your teacher announces a surprise class test on the same day and you have to submit the assignment also. You get tensed; then you calm down yourself. You mentally calculate the time required for both the tasks. You prepare a work-plan and divide your time for each work.

You go home, freshen yourself; and relax for a while. As per the planning, after some time you prepare for the class test; then sit on the computer and finish the assignment and submit it on time. You are happy to think that you have done a good job.

**Situation B:** You are working on an assignment which is to be submitted next day. Suddenly your teacher announces a surprise class test on the same day and you have to submit the assignment also. You are anxious as you think that you cannot manage both the tasks. Anxiously you go home to find that there is some problem in your computer though it was fixed immediately. You become extremely tensed. Then, you are not able to think what to do and how to do it. You cannot focus on anything. You do not feel like eating or drinking anything. When your family members (parents, brother, sister) want to know about this, you get irritated and shout at them. Before you know it you have a headache also. This made you physically and mentally exhausted. You wanted to study for the class-test but could not focus; you could not work either on the assignment.
- What are the stressors in the situations A?

- Do you think you were stressed in situation A?

- Why could you perform well in situation A?

- What are the stressors in situations B?

- What were the symptoms of stress in that situation?
2.4 Stress from a Yogic perspective

Stress, from a Yogic perspective, can be seen little differently. We should remember that Yoga is basically a mind-controlling discipline; and in Yoga, the facts of life have been discussed in relation to mind and behaviour. From Yogic perspective, stress can be seen as a mental state of unhappiness and emotional instability.

According to Patañjali, a person’s original state is a stress-free state. This state is devoid of any tension. In this state, citta (mind) remains calm and relaxed; and unaffected by external events. This is the ideal state. However, this original tension-free and blissful
state becomes emotionally unstable due to various kleśas namely avidyā (wrong knowledge), asmitā (I-ness), rāga (liking or attachment to worldly possessions), dveṣa (disliking and negative emotions) and abhiniveśa (fear of death).

According to Pātañjala Yoga Sūtra (P.Y.S. 2.3), the main cause of this emotional instability is avidyā (ignorance). Due to avidyā, non-eternal worldly things are mistaken as eternal (P.Y.S. 2.5). Impure things are mistaken as pure and pain-giving things are mistaken as happiness-giving. Due to avidyā, the mind becomes externally oriented and tries to seek happiness through worldly possessions. This makes the mind unstable and gives rise to the stress.

In Bhagavadgītā, the state of mental instability has been discussed in detail. In fact, stress is the main theme of Bhagavadgītā. According to Bhagavadgītā, stress starts with our attachment and desire for worldly things. In life we have so many desires. These desires make us emotionally unstable and negatively affect our cognition. According to Bhagavadgītā, constant thinking about objects leads to attachment with the objects, attachment leads to lust (strong likes and dislikes), lust leads to anger; anger leads to delusion; delusion leads to loss of memory; loss of memory leads to loss of intelligence (aviveka or loss of discriminating ability); and ultimately one gets destroyed (BG: II:62-63).

Dhyāyato viśayān puṃsāh saṅgasteṣūpajāyate /
Saṅgāt saṃjñāyate kāmāḥ kāmāḥ krodho bhijāyate //
Krodhāt bhavati sammohāḥ sammohāḥ smṛtivibhramāḥ /
Smṛtibhramāḥ dve buddhināśo buddhināsāt praṇaśyati // (BG: II:62-63)

In Yogic texts, we find references of various symptoms of emotional instability. Pātañjali (P.Y.S. 1.31) mentions that pain, depression, shaking of body and unrythmic breathing are the symptoms of mental instability. In Bhagavadgītā also, we find the indication of the symptoms of stress when Arjuna says that he feels that the limbs of his body are quivering; mouth is drying up, whole of his body is trembling; hair are standing erect, his bow Gāndiva is slipping from his hands and the skin is burning; he is unable to stand up; he is forgetting himself; his mind is reeling and he sees the misfortune (Bhagavadgītā, 1. 28-30). All these symptoms indicate that Arjuna was under grave stress.

2.4.1 How does stress take place in a person?

The answer to this question, may be given with the concept of Pañcakoṣa. We have discussed the concept of Pañcakoṣa in detail in the previous Unit on “Yoga and Personality Development”. From that section, you may recall that the real identity of the person is the ‘Self’. This ‘Self’ is covered by a series of five sheaths, namely, annamaya koṣa, prāṇamaya koṣa, manomaya koṣa, vijñānamaya koṣa and ānandamaya koṣa. Each koṣa affects other koṣas which are in close contact and also gets affected by them.

With reference to stress, manomaya koṣa is more important. Stress is primarily related to manomaya koṣa. Chronic worries, anxiety and tension cause disturbance in the manomaya koṣa. Thus, stress originates in manomaya koṣa. From manomaya koṣa it spreads to other koṣas and adversely affects them. On one hand, stress in manomaya koṣa adversely affects prāṇamaya koṣa and annamaya koṣa; and on the other hand it negatively affects vijñānamaya koṣa and ānandamaya koṣa. When stress reaches prāṇamaya and annamaya koṣa from the manomaya koṣa, diseases in the body take place; and when stress affects the vijñānamaya and ānandamaya koṣa, psychological disorders take place.
2.4.2 How do psycho-somatic disorders develop?

Psycho-somatic disorders are the result of stress. These seem to develop in the following four phases (Bhavnani, 2012):

1. Psychic Phase
2. Psychosomatic Phase
3. Somatic Phase
4. Organic Phase

- **Psychic phase** is marked by mild but persistent psychological symptoms of stress like irritability, disturbed sleep and other minor symptoms. This phase can be said to be related with vijñānamaya and manomaya kośas. Yoga as a therapy can be effectively used in this phase (Bhavnani, 2012).

- **Psychosomatic phase** occurs if the stress continues for long. In the psychosomatic phase, there is an increase in symptoms. In this phase, psychological symptoms of earlier phase are accompanied by physiological symptoms, such as occasional hypertension, tremors, weakness. In this phase, the disease has progressed from the manomaya to the prāṇamaya kośa. Thus, both manomaya and prāṇamaya kośas are affected. Yoga can be effectively used in this phase also (Bhavnani, 2012).

- **Somatic phase** is a more advanced stage of disease. At this phase, the disease takes a direction and gets manifested with its symptoms. The adverse effects of stress are visible on several organs and systems of body. The functioning of many organs, particularly the targeted organ get disturbed like heart or cardio-vascular system, pancreas, or any other organ or system may become dysfunctional. In this stage, prāṇamaya and annamaya kośas are affected as disease has progressed from prāṇamaya to the annamaya kośa also. Yoga in this phase may need to be used with other methods of treatment (Bhavnani, 2012).

- **Organic phase** is the final stage of disease. In this stage, the disease is fully manifested with pathological changes in the targeted organ of the body. For example, the heart or pancreas may become completely dysfunctional. The person may experience the complications of diabetes mellitus or chronic hypertension. In this phase, the disease has finally settled into the annamaya kośa. In this phase, Yoga as a therapy has a palliative effect; it can reduce the pain and can improve quality of life (Bhavnani, 2012).

2.5 Yoga as a way of life to cope with stress

We have studied that stress is essentially associated with life. Wherever there is life, there is stress. Life without stress is probably not thinkable. The crematorium is the only place which is stress-free but it is without life. The essence is that we cannot avoid stress. But we can definitely manage it. Therefore, it is important that we know how to manage it. There are ways by which stress can be managed. Yoga is one of them. Udpa (1985) has found that Yoga can immensely help in prevention of stress-related diseases by successfully managing the stress.

Yoga is viewed in several ways. Some people consider Yoga as a set of āsanas (physical postures), prāṇāyāma (breathing techniques) and meditation. Some consider Yoga as a prescribed course consisting of physical exercises. And for some people it is a way of life. Again for some people, it is a spiritual discipline which is aimed at spiritual evolution. Here in the next section, we shall focus on Yoga as the life style for healthy living.
Yoga, as a life style, is based on certain principles which are beneficial for healthy living. These principles are found in philosophy of various schools of Yoga such as Jñāna-Yoga, Rāja-Yoga, Karma-Yoga and Bhakti-Yoga and are enshrined in traditional texts of Yoga like Patanjala Yoga Sūtra, Bhagavadgītā, Haṭha Yoga Pradīpikā, Gherāṇḍ Samhitā, Haṭha Ratnavali etc.

Yogic principles are universal in nature and can be adopted by all human beings irrespective of time, place, age, gender, profession or race. These principles are related to every aspect of life and treat the person as a whole. The Yogic principles bring about harmony between body and mind. At the physical level, they focus on strength, stamina, and endurance and at mental and emotional level they are concerned with concentration, right knowledge, calm, peace, happiness. Yogic principles of healthy living can be put into the following categories:

- Āhāra (Food)
- Vihāra (Relaxation)
- Ācāra (Conduct)
- Vicāra (Thinking)
- Vyavahāra (Behaviour)

These principles are discussed in detail as under:

### 2.5.1 Āhāra (Food)

Āhāra is a Sanskrit word which means food. Food is a biological need essential for one’s survival. Modern medical science considers the food as necessary from physical point of view. It focuses on intake of calories and also on various components of food such as proteins, carbohydrates, fat, minerals, and vitamins. However, Yoga views food differently. It considers the food as necessary for the nourishment of both, the body and the mind.

In this context, the Yogic concept of ‘mitāhāra’ is very relevant. ‘mitāhāra’ puts emphasis on proper quality and quantity of food and also includes proper state of mind, when food is eaten.

In Haṭha Yoga Pradīpikā (1.58), ‘mitāhāra’ is defined as agreeable and sweet food, leaving one fourth of the stomach free, and eaten as an offering to please ‘The Lord Śiva’ (Swami Muktibodhananda, 1993).

According to the concept of mitāhāra, food should be of good quality; it should be freshly cooked, nutritious and be close to its natural form. It should be nourishing to the body and the mind. It should not be very spicy that agitates the mind. Regarding the quantity of food, mitāhāra does not specify any specific amount. Rather it says that half of the stomach should be filled with food; one quarter of the stomach should be filled with water and remaining one quarter should be left empty for circulation of air. It implies that stomach should never be overloaded. It also implies that quantity of food would depend upon requirements of an individual. Therefore, a young person would require more food than an elderly person. Similarly a physically active person needs food in more quantity as compared to the person who is doing desk job and leading sedentary life. mitāhāra emphasises that food should be eaten in a positive state of mind with full concentration on food. The state of mind is very important while taking food. We all know if we eat the food while talking to someone on phone or reading a book or newspaper, or when we are angry, then we do not relish the food rather we inadvertently just swallow it down; and if asked suddenly, we cannot tell about the taste of the food; all foods seem similar. Thus we see that mitāhāra not only takes care of the needs of our body as also of our mind because mind and body are mutually and reciprocally related.
Food is important for managing stress. There is a relationship between food and stress. We have already seen that our body needs more resources to cope with a stressor; it consumes more energy and there is more wear and tear in body. If we do not eat proper food, our body requirements will not be met; as a result body will become weak and would not be able to deal with the situation. Therefore, it is necessary that we eat proper diet as signified by ‘mitāhāra’; it would strengthen our body and consequently our mind will be calm and cool; and thus, help us to manage stress.

### Activity 12

Three columns are given below.

- In column I, put a list of the food items that you generally eat.
- In column II, write whether the food-item you eat is good or bad for your health.
- In column III, write the reason why the particular food is good or bad.

<table>
<thead>
<tr>
<th>Column I</th>
<th>Column II</th>
<th>Column III</th>
</tr>
</thead>
<tbody>
<tr>
<td>Name the food items that you generally eat.</td>
<td>Rate the food item given in Column I as good or bad.</td>
<td>Give your reason for such rating</td>
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<td>● ..................</td>
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<td>........................................</td>
</tr>
</tbody>
</table>

You can add as many items as you like in this list.

**Further Questions**

1. Find out whether your food habits are healthy? If not then make a separate list indicating which food items (given in Column I) you should avoid eating.

2. Prepare a chart based on the concept of mitāhāra specifying the type of food, its amount, and the timings of food-intake which is suitable to your needs.
2.5.2 Vihāra (relaxation)

Vihāra is a Sanskrit word. It means the activities for the purpose of recreation and relaxation. Relaxation is paramount to leading happy and long life. It really sustains our life. Our busy schedule demands that we make ourselves relaxed by good creative activities. For this purpose āsana, prāṇāyāma, and meditation or some games can be made part of our daily routine. These activities would help to relax our body and mind; and also channelise our energies in a positive way and rejuvenate us physically and mentally. Some of these physical activities will make us strong enough to face the challenges of life and help us to manage stress in a better way. For example, a student, who spends all her /his time on studies only, may have difficulty in concentrating on the subject. If s/he spends some of her/his time on some good hobbies like music, painting, playing games, or reading a good book, it will give her/him some needed rest and enable her/him to perform better. In this context relaxation practices like Yoga-nidrā, śavāsana also can relax our body and mind. Svādhyāya (reading good literature) and having good company too give us relaxation physically and mentally.

If we develop good hobbies and engage ourselves in worthwhile activities, it will give rest to the tired body and mind and refuel them with fresh energy enabling us to deal with the difficulties of life. Keeping a time-table which allows time for activities for relaxation is a good step in this direction.

ACTIVITY 13

- Talk to your friends. Prepare a set of activities (hobbies, creative activity, Yogic practices, etc.) which could be used for recreation and rejuvenation as well as for relaxation.

- Prepare a time table and include therein some of the activities you wish to enjoy. Be careful that it includes only those activities which are relaxing to the mind and the body.
2.5.3 Ācāra (conduct)

Ācāra means right conduct that includes self-discipline, positive attitude, positive emotions and principles in life. Yogic principles advocate that a person should develop positive attitude towards oneself and others. The positive attitude calms down the mind and makes the environment friendly which helps us manage the stress in a better way. With positive attitude half the battle of stress is already won. If we have negative attitude, then we will remain more tensed and would not be able to work properly. Therefore, it is necessary that we work with positive attitude. Yoga guides us to develop the positive attitude of friendliness, compassion, equanimity. These attitudes bring about happiness and make the person tension-free.

In Yogic philosophy, we find the principles of yama and niyama. The yama and niyama guide us how to conduct ourselves. We have discussed yama and niyama in previous Unit. You know that the ahīṁsā (non-violence), satya (truthfulness), asteya (non-stealing), brahmacya (right conduct) and aparigraha (non-acquisitiveness) are the five principles of yama; and śauca (cleanliness), santoṣa (satisfaction with what one has), tapah (austerity), svādhyāya (study of good literature and self-introspection) and Īśvara-pranidhāna (dedication and surrendering to the Supreme power) are the five principles of niyama.

The yama and niyama help us in managing stress. Not practising yama produces stress in a person. For example, if a person tells a lie, she/he would have to tell so many lies in order to prove it right. S/he will remain under constant tension because of the fear of getting caught. Her/his conscience and guilt feeling also would make her/him more stressed. Contrary to it, if the person speaks the truth it would save her/him from the stress caused by fear and the guilt feeling. We can lead a tension free life if we are contented in our life and are not in the rat-race. We can lead a happy life if we are non-violent and not harming in any way. Our body and mind will be strong if we follow the austerity in our life. In other words, we can say that principles under yama and niyama protect us from unnecessary stress. Practising yama and niyama would bring about harmony within us and the society.

Case Study

Sangeeta, a student of class 12, wanted to enjoy a night party in a club. She knew that her parents will not permit her to go to night party. Therefore, she told them lies. She informed them that she had to work on a difficult assignment for which she needed the help of her friend. Therefore, she would like to stay with her friend for the night.

Sangeeta attended the party along with her friends; but she could not enjoy the party. She was in a state of constant fear thinking that some relative or a known person might find her there and may just casually tell her parents. Afterwards, she developed a guilt-feeling because she had deceived her parents. It made her more tensed.

Next day, when she was back home, she had headache. She avoided her parents as she was not able to face them. She could not focus on her studies either.

Questions:

- Find out the cause of tension in Sangeeta.
• Which principles of *yama* and/or *niyama* she had violated?

• What can she do now to come out of this situation?

• Discuss among your friends, how this situation could have been better handled from the beginning.

Now contemplate on other elements of *yama* and *niyama* also and write a short note how they can help you in ensuring a tension-free life.
ACTIVITY 14

You have a nice collection of books. Of late, you are not using them as your taste of reading has changed. Also you are using internet for getting information of all sorts. In your neighbourhood, you have several children who need those books. However, you have some sentimental value attached to them.

Questions

• What should you do: to keep them or give them to children, who need them, or what?

• Justify your act in the light of yama.

2.5.4 Vicāra (thoughts)

Vicāra is a Sanskrit word meaning thought/thinking. Thinking is an important attribute of our being human. It is the force that guides and controls our actions. Right thinking will guide our actions in right directions while wrong thinking will give a wrong direction to our actions. It is our thoughts that can make heaven out of hell and hell out of heaven. It is necessary that we develop a right perspective and acquire right knowledge about things. This would give our thoughts a right direction. In addition to that, our thinking should be positive. Positive thinking creates joy while negative thinking makes us unhappy. We can never be happy if we have negative thoughts about ourselves and people around us. The negativity about our own self will make us uncomfortable and negativity for others will destroy our interpersonal relations. If we think positively about ourselves we shall have more self confidence, which will lead to have high self esteem. This will give us hope and energy, improve our performance and protect us from undue worries. Yogic philosophy proposes that our thoughts should be
Yoga and stress management

pure. Yogic practices of antaraṅga Yoga like dhārāṇā, dhyāṇa or meditation help us in purifying our thoughts.

ACTIVITY 15

Three columns are given below. Before going to sleep, contemplate and write in the following columns:

- Write in Column I what thoughts you had during the day. Do it for seven days continuously.
- Write in Column II whether the thoughts given in Column I were positive or negative.
- Write in Column III whether the thoughts impacted your feeling and actions. If yes, then how?

<table>
<thead>
<tr>
<th>Thoughts</th>
<th>Positive/Negative Thoughts</th>
<th>Impact of Thoughts on Feelings and Actions</th>
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Questions

On the basis of the above Table, answer the following questions:

- Which thoughts have dominated you during seven days – positive thoughts or negative ones?

- Are you satisfied with your thought pattern? Do you think that you need to change your thinking pattern?
• If yes, then how? Write this in your note book. Try to implement your views.

• Repeat the above exercise for another seven days and prepare another Table. Now compare both the Tables, the earlier one and the latter one. Do you find any difference? Justify the difference observed.

2.5.5 Vyavahāra (Behaviour)

Vyavahāra refers to behaviour or actions. Our actions are resultant and/or the reflection of our emotions and thinking; therefore, we need to act cautiously. Yogic philosophy professes that we should choose the right modes to achieve our goals. We should have control on our actions and should always try to act rightly. Our actions should not be impulsive; and should not be hurting to ourselves and others. Our deed, good or bad, repay us in the same kind. We will get the results according to our deeds (karma). The right actions develop peace within and protect us from stress.

For stress management, the principles of ‘niṣkāma karma’ and ‘karmasu kauśalam’ also are very relevant. According to ‘niṣkāma karma’, (doing action without expectation of the fruits) and we should perform our duties with full dedication without worrying for the results. This principle implies that we should not aspire for the results of our action. Do these as a part of your duty only. It is our expectations which make us sad or happy. If our expectations are not fulfilled then we become stressed. If we act without expectations, we will not be tensed even in the situations of adverse results. Therefore, niṣkāma karma protects us from stress.

Another principle ‘karmasu kauśalam’ states that we should perform our acts with skillfulness. It is a known fact that skills increase the efficiency and self confidence. If we are skilled then we would be better equipped to deal with the struggles in life and will
Yoga and stress management

remain relatively stress-free. Thus, ‘karmasu kauśalam’ establishes that we should strive for enhancing our skills.

Case Study

Devashish is a law student. He got admission in a good college and shifted to the college-hostel. Of late, he became careless and did not pay attention to his studies. He spent most of his time with his friends. For the last one week, he was in tension because examinations were close and he was not prepared for it. He started his studies but he found it difficult to cope with. Today, he cheated while writing the LL.B. examination. He was caught and now the inquiry is on.

Questions:

1. Why was Devashish tensed?

2. Do you find any relationship between his actions and tension?

3. Can you suggest some ways which could have helped him manage the situation in a better way?
2.6 Yogic practices for stress management

By now you must have realized that Yoga can play an important role in stress management. We can manage stress effectively by stretching our body and also by

Case Study

Rakshit is an ambitious businessman. He wants to become rich. In order to fulfil his ambition, he gets indulged in all sorts of wrong and unlawful activities. He smuggles in and trades in drugs. He knows that his activities are wrong; and this makes him fearful. He therefore, avoids social contacts and leads his life in constant isolation and tension.

Questions:

1. Why does Rakshit avoid social contacts?

2. Are his activities the source of his stress?

3. Do you think that Rakshit would have led a stress-free life had he adopted right activities?
relaxing our body and mind. A strong body can withstand the effects of stress; while relaxation helps to relieve the symptoms of stress. It refreshes the body and the mind; and helps to replenish the energy which has been consumed by stress. Yoga works both ways. It strengthens as well as relaxes the body and mind. In this section we will discuss those Yogic practices which help to strengthen and relax the body and the mind.

### 2.6.1 Āsana

Āsanas are good for body and mind. During stress, the endocrine system is the most affected system in our body. Therefore, the practices that work on our endocrine system are good for managing stress. The most effective āsanas for this purpose are Hastottānāsana, Pādañchāsana, Trikoñāsana, Ustrāsana, Ardha-matsyendrāsana, Sarvāṅgāsana, Matsyāsana, Bhujāṅgāsana and Śavāsana. For revisiting the procedure or techniques of there āsanas you can refer to unit 4 (practicum). These āsanas strengthen the glands and regulate their functions. By doing so, these āsanas enable the body to effectively deal with the stress. Additionally, the relaxing āsanas like Makrāsana and Śavāsana give the required rest to body and mind and help to reduce the impact of stress. You will learn more about these āsanas in the Unit 4 – the Practicum section of this Course.

### 2.6.2 Prāṇāyāma

Prāṇāyāma is a Yogic practice which is very effective for coping with stress. It has a calming effect on body and mind. You must be knowing that Prāṇāyāma is a breathing technique by which prāṇa (vital life force) is controlled and regulated. Prāṇāyāma is not merely a physiological respiratory process, rather it is psycho-physical in nature. It works on body and mind both. Prāṇāyāma maintains a harmony between body and mind. It helps to develop balance between parasympathetic and sympathetic nervous systems of the body, brings emotional control and pacifies the mind. Prāṇāyāma when performed with bandha regulates the functioning of endocrine glands. It especially rejuvenates pituitary and pineal glands (Basavaraddi, 2013). Of late, modern medical system has recognised the health benefits of Prāṇāyāma for prevention and management of psycho-somatic disorders.

Prāṇāyāma consists of three phases: i) pūraka (regulated inhalation), ii) recaka (regulated exhalation), and iii) kumbhaka (regulated retention of breath). Pūraka involves slow, deep and prolonged inhalation as per the capacity. Recaka involves slow, deep and prolonged exhalation in a regulated way; and kumbhaka involves retention of breath. Kumbhaka can be performed in two ways: i) by holding the breath inside after pūraka, and ii) by holding the breath outside after recaka.

In the Pātañjala Yoga Śūtra, Prāṇāyāma has been discussed for spiritual evolution. Later on, the Haṁtha-Yogic traditional texts like Haṁtha-Yoga Pradīpikā, Gheraṇḍa Saṁhitā, Haṁtha Ratuñvali, Gorakṣa Saṁhitā discussed about the Prāṇāyāma in detail.

There are several kinds of Prāṇāyāma, but Nādi-śodhana Prāṇāyāma and Bhrāmarī Prāṇāyāma have been considered effective for the purpose of managing stress.

Nādi-śodhana Prāṇāyāma is also known as Anuloma-viloma Prāṇāyāma. Gheraṇḍa Saṁhitā (5.34) states that the practice of nādi-śuddhi prāṇāyāma removes the blockages from the nāḍīs, purifies them and facilitates the free flow of prāṇa (given in Saraswati, Swami Niranjanananda). Nādiśodhana Prāṇāyāma is soothing to the mind and body. It stimulates parasympathetic system; improves blood supply to brain; and provides sufficient oxygen to the nerve cells of body. It is beneficial in several health conditions.
and especially in stress-related disorders. *Bhrāmāri Prāṇāyāma* reduces blood-pressure and is beneficial in cases of insomnia. Its practice relieves tension and anxiety; and reduces anger.

You will learn more about *Prāṇāyāma* in the “Practicum” (Unit 4).

### 2.6.3 Yoga-nidrā

*Yoga-nidrā* is a method of relaxation. *Yoga-nidrā* means a sleep with awareness. It is a Yogic technique of inducing us into conscious sleep for making our body and mind relaxed. In ordinary sleep, we take rest unconsciously without any control, while in Yoga-nidrā, rest is taken in a state of consciousness (Basavaraddi, 2010).

The process of *Yoga-nidrā* involves body awareness, breath awareness and image visualisation. In *Yoga-nidrā*, the awareness is consciously withdrawn from the external world and then is taken inside. *Yoga-nidrā* is an efficient and effective means for rejuvenation than the normal sleep state. It is so effective that an hour's *Yoga-nidrā* can give us the benefits which could be derived from four hours’ ordinary sleep. By *Yoga-nidrā*, ‘psycho-somatic imbalance’ is restored (Swami Satyananda Saraswati, 1998).

*Yoga-nidrā* helps to reduce stress. It brings balance among various systems of body and helps in managing stress-related problems (Basavaraddi, 2010). It is good for prevention of stress-related disorders and can also be used for the management of alexithymia (dysfunction in emotional awareness) asthma, cancer and colitis and peptic ulcer and cardiovascular diseases (Swami Satyananda Saraswati, 1998). You will know the technique of *Yoga-nidrā* in the practicum – Unit 4.

### 2.6.4 Antarmauna

*Antarmauna* also is a Yogic technique of relaxation. In Sanskrit language, *antar* means inner and *mauna* means silence. Thus, it is related to maintaining inner silence.

*Antarmauna* also takes the person away from external world and relaxes the body and the mind. By *antarmauna*, we come to know about our inner world which consists of thoughts and emotions. Actually, we are so externally oriented that we do not know about our own inner thoughts, feelings and emotions. This external orientation makes us stressed. We can be relaxed, if we can keep ourselves away from these stimuli. This we can experience in our daily life also. We might have observed that our anger disappears if we maintain silence for few minutes. *Yoga-nidrā* does the same. The silence during *antarmauna* takes us away from external world. It starts our inward journey. *Antarmauna* is relaxing to our body and mind. (Basavaraddi, 2010) and is effective for dealing with the stress.

### 2.6.5 Meditation

*Meditation* is a well-known Yogic practice which is suited to various purposes. As probably you know that in meditation, we practise to withdraw our attention from different objects or ideas of the mundane world and focus it on a single idea/object instrumentally for some time. Dhyāna, according to Patañjali, is step towards spiritual evolution. Swami Satyananda Saraswati (2011) explains that when attention is focused on a particular object or an idea and it remains there without any interruption for longer time, then it is called *dhyāna*. *Dhyāna* in simple words, can be defined as an effortless sustained single-pointed concentration. In *dhyāna*, there is no break in concentration.
The meditation is practised in a comfortable and relaxed sitting position. In that position the attention is focused on a particular part of body or on the breathing or on an idea for some time.

There are variety of meditation techniques which have been designed to induce relaxation in body and mind.

Meditation is very effective for stress-reduction. It can reverse the stress-response by activating the parasympathetic nervous system. During meditation, our heart rate and breathing slow down, blood pressure becomes normal and our hormonal secretion gets normalized.

2.7 Cyclic meditation for stress management

Yoga is simply a conscious and systematic process for the complete physical, mental, intellectual, emotional, and spiritual development of a human being. In short, it is a methodical approach to self-perfection. In practice it is a technique for calming down the mind to its subtle and more sensitive layers by releasing stress and sharpening the faculty of action and understanding.

The three cardinal principles of Yoga are:

i) Relaxation of all the groups of muscles;
ii) Slowing down of the breath; and
iii) Calming of the mind.

Four main streams of Yoga techniques could be identified. They utilise the four major faculties in man – intellect, emotion, will-power, and their executive capacities in Action through the sensory and motor organs.

Stress according to Yoga is imbalance. Imbalance is misery. At the mental and physical levels, it is excessive speed and thus a demanding situation which causes pain and leads to ailments and diseases. Imbalances at the emotional level manifest as upsurges which are caused by strong likes and dislikes. At the psychological level the imbalances lead to conflicts and often manifest as petty and narrow ego-centric behaviour. Lack of holistic knowledge and a balanced outlook, at the subtle levels are responsible for imbalances found at gross levels.

The Yogic way of management of stress, is totally holistic, and is based on an understanding of the concept of stress, as presented earlier. It is not enough, to work at the physical level (annamaya kośa) alone to reduce stress, but it is essential to bring a balance at all the other levels, prāṇamaya, manomaya and vijñānamaya koṣas too. This is the total approach used in Yoga.

The stress accumulated at the body level as stiffness of joints and spasms of muscles can be released by the practice of Yogāsanas which are congenial postures of the body to help in calming down the mind. Slow movements help in combating the rush from within. Rhythmic breathing and the breath-slowing process of Prāṇāyāma bring a balance at the prāṇika level.

Retaining awareness and relaxation throughout the practice help to gain a mastery over the mental processes and thus eliminate imbalances at the manomaya kośa. Keeping our goal of achieving a happy, peaceful, healthy, and efficient life and to promote harmony in the surroundings we prevent ourselves from getting into the rat race and mad rush of accumulating affluence and losing the very purpose of inner poise, tranquility and
Yoga education (M.Ed.)

calmness. We then learn to work the right way, free of tension. Thus, a holistic approach of Yoga will be the right answer to the challenges of stress.

By using the technique of Yoga, we learn to expand our horizons, increase our capacities and manifest our dormant potentialities. The Bhagavadgītā (5-23) portrays: He who is able to withstand, in this very life before casting off this body, the rush (speed) of lust and anger alone is the accomplished one and he alone is a happy man.

The people who achieve this state enjoy serene peace and bliss deep within. Those attuned to the illumination of total knowledge within and actively engage themselves for the good of all beings, enjoy the very process of serving others, says the Gītā. Further, the process for achieving this goal is to learn the three cardinal principles of Yoga, “Relax the body, slow down the breath, calm down the mind”.

Crystallising these principles and techniques which Yoga offers Dr. H.R. Nagendra of S-VYASA University has developed very effective programmes for the management of stress. These programmes are presented under the four heads:

1. Instant Relaxation Technique (IRT)
2. Quick Relaxation Technique (QRT)
3. Deep Relaxation Technique (DRT)
4. Self-Management of Excessive Tension (SMET)

These courses have been conducted at various business houses, factories, industries, educational institutions, management development institutions in particular and for the common public in general, over the last 10 years. The participants of the course have experienced great calmness of the mind and body as well as deep relaxation during the programme. Preliminary investigations have shown the efficacy of the course in handling stress effectively.

**Stimulation-relaxation combine – the core**

In understanding stress we have been looking at one segment of the population of the world namely the highly developed sector, for whom issues such as the usefulness, advantages as well as the problems and challenges of scientific progress and technological advancements, are at the fore-front. The fast, sensitive, sharp mind of modern man is demanding its physical system to cope with its rush. Unable to meet the challenge, the physiological system is collapsing and problems of hypersensitivity and stress are on the ascent.

But in another part of the world (the undeveloped and underdeveloped regions), hypoactivity, laziness, drowsiness, lethargy, constriction and stagnation are the characteristic features and problems. The challenge is one of procuring food, shelter and clothing – the basic necessities of life. It is due to lethargy that the development of the underdeveloped takes a very long time. A resistance to act or change: laziness, also called *Tamas* – or the hypo-active phase. Many people in the villages are so lazy that even hunger cannot drive them to be active.

Timma is a well-built youth of our village. But he is extremely lazy. He would work for a day or two in a week. Even though his wife and four children are all hungry, he remains unperturbed.

He would rather starve with his family than go to work.

Though lethargy is a characteristic feature of village life, modern man also is not free from it.
High calorie food and increased comfort levels have made the modern man exert less and less, physically, and as such a sedentary lifestyle has become a common feature among executives.

This is TAMAS at the physical level though they are hyper-active at the intellectual level.

Lethargy is not only at the physical level. It can also be at the mental level. A resistance to think is common even in many educated people. They prefer taking up some mechanical work, rather than use their intellect in creating things in the work-place.

John had his say with his father. Though his parents wanted him to continue his college and complete his MBA for which they were prepared to pay, John refused. He did not want to study any further. The thought of using his thinking faculty was too much for him. He hated maths!

Soon after school, he took up carpentry. While machines have replaced manual labour; calculators and computers in the modern age have reduced the necessity for thinking. This has led to mental lethargy in most of the working class in the developed countries, too.

In both the hyper and hypo-active phases, there is an imbalance. In both, work creates tensions. In the hypo-active phase, it is ‘the bliss of ignorance’ which stabilises that stage of laziness and lethargy. An inability to work and a resistance to think creates stress when one is forced to work manually or to think actively. In the hyper activity cases, it is the high ambitions and strong desires which make them develop an attachment to work and think. The very process of working or thinking with attachments and ambitions is tiresome and creates stress.

Whatever problems we find at the global level, hyper-activity in the developed parts and hypo-activity predominantly in the undeveloped, are also the twofold problems at the individual level. In fact, both these aspects are found in each part of the globe and in each mind but they may be in different proportions. For example, during sleep even the hyper-active mind is drowsy, lazy and lethargic. Man does not want to get up early in the morning. Similarly, a lazy village man will also have times of excitement and over-activity during the day. Thus, each mind is featured by both these facets of hyper and hypo-activity.

A remedy to one may not be a remedy for the other. For example, the relaxation posture Šavāsana can be a fine solution to hyper activity. But that would only enhance Tamās in lazy people! Stimulations or desires can be good for lazy people, but they are the causative factors for stress in the hyper active man. So what is the way out? The solution is contained in, the most profound and the shortest of the Upaniṣads, the Māṇḍūkya Upaniṣad. It contains this twofold process of Sādhanā.

When the mind gets to a state of lethargy, stimulate and awaken it; as if starts speeding up and distractions set in, calm it down again.

Thus, it is a series of successive stimulations and relaxations that can solve this complex problem of the mind. It is using this STIMULATION – RELAXATION combine, that the present course has been designed and developed. Each stimulation helps to end the stagnation, open the constrictions and then the release of stimulation brings relaxation. After the relaxation continues for a while, the system reaches a saturation level often leading to stagnation or drowsiness. It is then that we need to stimulate ourselves again. Successive stimulations and relaxations one after the other thus help to release stress at deeper and deeper levels.
Stimulations in this course are provided by various Yoga techniques like Āsanas, Prāṇāyāma, etc. The basic frame of Yogāsanas acts as a skeleton on which to build the flesh and nerves to give it a shape. Breathing and Prāṇāyāma, awareness and meditation feeling and sensing, sound response, etc. are woven harmoniously into the practice.

The two major problems in sādhana are that the mind is either drowsy and sleepy or hyperactive with distraction. When we activate the system, the stagnation is shattered which may lead to distractions. Calming of distractions is the remedy. But again it may lead to subtle stagnation which has to be recognized to make further progress. Devoid of distractions and featured by wakefulness, if the mind gets steadied, it is the right state to stay in without further disturbance. (Please refer to guidelines for practicum for the practice.)

2.8 Summary

In today’s life, stress has become as a part and parcel of life. Its constant presence for long duration negatively affects our day-to-day living. Stress is a normal response towards difficult situations of life. These difficult situations are called ‘stressor’. Any object, situation or event which seem difficult to be coped with, can be called stressor. In this sense, extremes of cold and heat, disease, catastrophic events like flood, earthquake, riots, personal problems like death of someone in the family and so on may become stressor and create stress in an individual. Stress can be of two types: eu-stress and distress. Eu-stress is good stress. It is healthy and may lead to better performance. Distress is caused by unpleasant stimuli. It is a bad stress which may negatively affect the health and performance of an individual.

For stress, stressors are important. In order to understand the stressors, we can categorise them into physical conditions, physiological states, psychological conditions, personal life events, social conditions and work-place related conditions.

Continuous stress may negatively affect our body. It gets reflected in negative changes in our behaviour and performance which we call symptoms. The symptoms help us to identify the presence of stress. The symptoms of stress could be physiological, emotional, cognitive, behavioural or related to performance at work-place.

In Yogic philosophy, stress is discussed like a mental state of unhappiness caused by emotional instability. According to Yoga, original state of human being is a stress-free state. In this state, the citta remains calm and relaxed; and unaffected by external happenings. In Patañjali’s terminology, principal cause of emotional instability is avidyā (ignorance/wrong knowledge).

The Bhagavadgītā considers our constant thinking about sensory objects as the main cause of emotional instability. This thinking giving rise to kāma (desires), krodha (anger), lobha (greed), and moha (attachment) with worldly things and causes stress in an individual. Patañjali says that stress is indicated by symptoms like pain, depression, shaking of body, and un rhythmic breathing.

Yoga views the person in terms of Pañcakoṣa namely annamaya koṣa, prāṇamaya koṣa, manomaya koṣa, vijñānamaya koṣa and ānandamaya koṣa. Regarding stress, manomaya koṣa is more important as stress originates in manomaya koṣa. From manomaya koṣa it percolates to other kośas and adversely affects them. In Yogic terminology, the psychosomatic disease progresses through four stages namely, psychic phase, psycho- somatic phase, somatic phase and organic phase.
Severe and chronic stress may cause several problems like the lowering work-efficiency, lowered resistance to new stressor, poor concentration and memory. It may cause various psychosomatic disorders also. However, Yogic life-style can be a good remedy for stress. Yogic life-style means adoption of Yogic principles in day-to-day living. These Yogic principles are related to all aspects of living namely āhāra (food), vihāra (relaxation and recreation) acāra (conduct and attitudes), and vicāra (thinking and vyavahāra (actions) for a healthy and happy living one has to follow these Yogic principles. In other words, one is to practise right Yogic food, right activities for recreation, right attitudes and emotions, right thinking and right actions. This can make a person stress-free and overall healthy. For a stress-free healthy life, the specific Yogic practices of āsana and prāṇāyāma, Yoga-nidrā, antarmauna and meditation are extremely helpful.

2.9 Unit-end questions/exercises

1. What are some of the different stressors in modern life?
2. What is the concept of stress in Yogic perspective?
3. Explain the concept of Vihāra. Illustrate with the help of an example.
4. How is stress dealt with through Yoga?
5. What is antarmauna? How does it help in dealing with stress?
6. Write some Yogic practices which help in coping with stress.
7. What do you understand by stress? What are the causes of stress? Explain with examples whether stress is good or bad.
8. What is the relationship between stress and performance?
9. How can you recognise that a person is undergoing stress?
10. What are the causes of stress according to Bhagavadgīthā?
11. How is life-style important for managing stress?
12. Discuss any two Yogic techniques which could be useful for reducing stress?
13. Do you feel any change in yourself after performing Naḍī-śodhana and Bhrāmarī Prāṇāyāma?
Unit 3: Yoga and Self development

Structure

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3.2 Learning objectives
3.3 Concept and nature of Self development
  3.3.1 Essentials for Self development and their description
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3.4 The concept of values and value education
  3.4.1 Values according to Patañjala Yoga and Haṭha Yoga
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  3.5.1 A simplified approach to understanding of spirituality vis-a-vis Self development
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3.6 Helping children develop values
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  3.7.1 What constitutes human excellence and how?
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3.8 Summary
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3.1 Introduction

In the last two Units, you studied about Yoga and personality development and stress management respectively. In this Unit, we focus on Yoga for Self-development. Among all animals, only human beings have huge potentials to make big progress by learning systematically. Human beings can overcome animalistic and base features. By using rationality, conscience and intelligence, one can develop the ‘Self’ steadily. There lies unlimited scope for progress.

How can we do this? Which science can help us in doing so? Which may be the useful and also time-tested tool for achieving such an objective?

Let us consider the science of Yoga. This is an ancient subject. Study of history says that those who are Yogīs, make great and illuminated people. They enjoyed evolved state of life (consciousness), above the life of ordinary mortals.

Most of the practices suggested by the two major streams of Yoga, i.e. Rāja Yoga and Haṭha Yoga, make this point clear that each one of us have immense potentiality to develop as a better human being. You can and should do so by adapting to the various practices recommended by this system. By following the guidelines in a consistent manner, coupled with determination, you can see the significant improvement in various aspects of your life.
For such an objective to be fulfilled, certain norms must be followed. To begin with, we have to consider the basic human values that are to be applied in life when we deal with the people around. What are values? How do they impact our life? What is their importance? What may be their components? How to apply them in life? We shall try to find answers to such questions in this unit.

Apart from the values, one more topic may be taken into consideration for Self-development, i.e. spirituality. It is noted that often people in general are confused about spirituality and its role in development of the Self. In the following paragraphs, an effort is being made to provide explanations on the same, keeping the matter as simple as possible.

Teaching values to the children should be taken up as the priority because children are going to make the future society. If their tender mind is guided in the right direction, we can think that future of the society will be just in right hands.

As a human being, you want to make excellent progress in your chosen field. There is none who does not want to achieve higher goals. How can this be done? There are proven methods, and we shall discuss these in the following pages.

All of this will make you a better human being, a good family member, a bright student, a nice citizen, a successful professional, and the like. This is what all of us want to be.

3.2 Learning objectives

After going through this Unit, you will be able to:

- describe the need for Self development;
- list and describe tools and methods of Yoga to achieve this objective;
- explain the basic concept of values in human life;
- list out the varieties of values;
- underline the importance of spirituality for Self development; and
- list and describe various tools to excel in your chosen field and life.

3.3 Concepts and nature of Self development

Self development is to educate and sensitize the young mind with values like that of the desirable human virtues such as honesty, tolerance, justice, forgiveness patience, sharing, humanity, Self-control, contentment, love for the environment and good citizenship.

Swami Vivekananda, has said that education is not the amount of information that is put into the brain running riot there, but it is the assimilation of ideas. He also said that education should give us character that would make us flower into the best of humans – full of love, Self-confidence, Self-reliance, fearlessness, compassion and a spirit of service like that in a Buddha, a Christ or a Ramakrishna. To Swamiji education meant transformation of life from instinctual to intellectual level. He was thus advocating the essence of the Vedic values in our education which leads to Self development.

A man is known by his character. As a living being in this world man is distinguished by the fact that he possesses character. Each person is unique because of the character that he represents. In a way the character is regarded as his 'Self'.
The Self can manifest itself in various forms. One can be mild and modest; or one can be arrogant and overbearing. One can be devoted to noble pursuits or one can be obsessed with narrow self-serving pursuits. The reason why we are endowed with character is not to be confined only to human virtues and human limitations. Beyond all such things our character consists in the actualization or manifestation potential divinity that is within everyone of us. To cultivate this divine quality, to raise our ordinary human existence to the godliness we all represent is the motto of life.

How do we strive to attain this divinity?

Man is an admixture of three different elements – animality, humanity and divinity. The link element of humanity must be perfected to reach closer to divinity. For that the primary effort has to be in the direction of curbing all one’s animal propensities. The result will be attainment of true human character. From that stage there may be the beginning of a transition to divinity. There are various ways prescribed by ancient sages to attain that divinity:

- truthfulness the acid test of which we find in the story of Satyakāma.
- the ideal of plain living as opposed to abundance and luxury.
- an attitude of happiness and service to others.
- natural respect to the elderly and eminent.
- honesty, integrity and scruple.
- ability to restrain oneself from malice, avarice, envy, animosity and violence.
- modesty to save oneself from undue over estimation.

One must have the supreme wisdom to understand that a man may lose everything he possesses, he may even become a destitute, but can regain a lot. This cannot be said of his character. When one's character is lost it can never be recovered.

Bhaṛṭhari, brother of King Vikramāditya wrote three outstanding treatises – Nīti-śatakam, Vairāgya-śatakam and Śṛṅgāra-śatakam. He made penetrating observations of human character in Nīti-śatakam. In about 64 shlokas he has described human character in all its aspects and broadly divides men into three categories i.e. the good and the noble who lead an honest and regulated life while most of the time doing good to others; the second group consists of those who are self-centered, pleasure seekers, helping others only when compelled, who abide by laws not by nature but for fear of punishment; the third group are the most dangerous one called demons in human form – extremely selfish, totally bereft of all values, vicious and intolerant, ready to grab everything for themselves at the cost of others.

Role and function of values in Self-development

The conduct of each citizen should be so conditioned and regulated that the result is collective good at its maximum. This has been the central theme of classical Indian thought about the State and the society. Swami Vivekananda who wanted every member of the society to give up weak mentality, attain mental and moral strength, work for the unity of the country, rise above petty interests, eradicate superstitions and above all have the highest regard for women. The following are the roles and functions of values in Self-development:

- Inculcation of national spirit – we Indians should know what great luck it means to be born in this country. India that is Bharat carries special meaning derived from the etymology – it means the land of illumination of mind.
The pursuit of self interest has to be consistent with self enlightenment. Also it needs to be balanced with social responsibility.

A responsible person must learn to pay due regards to all forms of the work howsoever arduous or low paid. A job done is after all equivalent to service rendered to others. Hence no work should be looked down upon or avoided as demeaning.

No society can progress unless all its members get seriously engaged in producing wealth – tangible as well as intangible, material as well as cultural. And part of what they appropriate as their wages or profit ought to be given back to the cause of the society. Payment of taxes is legal responsibility. But compulsory charity is a virtue in itself. Preservation of environment and biodiversity supported by compassion for all living creatures is also necessary.

One should also learn to distinguish between one's essential material needs and undue abundance that feeds nothing but one's greed. Again being envious of other people's affluence does no good; it only adds to one's misery.

A responsible citizen, above all, should be a good human being. The qualities of goodness are inherent in man. They need to be elicited and the more they are elevated, the greater is the manifestation of divinity in man. A society with qualities such as conscientious citizens practicing social values (respect for the elderly and women) and abjuring violence and demanding justice for everybody can claim to be an ideal society.

We do not need anything much higher than our natural tendency to feel angry against misdeeds done by others particularly when they hurt our interests. But true morality requires that we do not make selfish distinctions between others and ourselves. We have to be equally conscious to evils outside and those within. This is not something desired from our animal nature; it arises from our higher nature. It is the aim of value education to help develop this higher nature.

We must distinguish between the laws that regulate our external conduct and the rules that take care of our inner Self. Here we come across the constant interaction between mind and intellect, desire and reason. Out of it comes a higher rationality that guides men to self-perfection.

**Contribution of Yoga towards Self development**

The ultimate goal of Yoga is to verify the development of the Self, which has all the characteristics of divinity in potential form. Yoga (especially the Aṣṭāṅga Yoga) is the ladder to reach the highest in one’s journey to Self-realization. Mahārṣi Patañjali through his Aṣṭāṅga Yoga seeks to prepare one to attain that Selfhood. He delineates the principles of Yama and Niyama which perform social observances and personal restraints respectively and which lead to Self-control. The five yamas are: non-violence (Ahiṁsā) i.e. non-injury to others by thought word or deed; the practice of speaking the truth (Satya); non-covetousness (Asteya and Aparigraha), which enables oneself to shun jealousy and possessiveness.

Self-control is the virtue of those endowed with divine nature, which is instrumental to the cultivation of many other such virtues such as fearlessness, purity of heart, charity, austerity, straightforwardness, non-violence, truth, freedom from anger, renunciation, tranquility, aversion to fault-finding, compassion, freedom from avarice, modesty, steadiness, vigour, forgiveness, fortitude and freedom from malice and excessive pride. At the same time it curbs vices like arrogance, pride, anger, harshness, and ignorance, the marks of those endowed with demoniac nature.
Everybody has to practise self discipline to some extent in order to live in a society. The more one may control one’s senses and mind, the better it is. Human life is a journey towards perfection. Man is basically an animal, and all the animal instincts are in him. But he is a rational animal. By means of rationality, he may elevate himself to humanity. The endeavour will be then to rise to divinity and from that level to Supreme Consciousness – the ultimate goal.

Self discipline is a key to success in our development from the mundane to the spiritual. It endows an individual with power that enables us to perform our duties, without being distracted by the passions or emotions that may impede our ways towards our journey to higher pursuits. The impediments often appear in the form of anger, greed, power or position. It generates in us the strength and competence to discern and disseminate between what is and what ought to be.

A self-disciplined person thus can easily discriminate between the “Śreyas” (desirable) and the “Preyas” (desired). This quality of the individual is, ‘what we in Yoga psychology call Vijñānamaya kośa or Budhi or Viveka.

Pratyāhāra means the control of senses and sense organs from their objects. Our senses are going out to reach the world – the objects of enjoyment. There are five objects of our senses, namely, sight, taste, sound, smell and touch. One has to control the sense and sense organs. The turbulent senses carry away even intelligent people. Only those whose senses are under control attain stable wisdom (vaśe hi yasyendriyāni tasya prajñā pratiṣṭhitā, Gītā 11.61)

Constant thought of the sense objects leads to attachment, a particular kind of fondness towards the objects. From attachment grows desires for them. But not all such desires are fulfilled. When there is an obstruction, anger results from non-fulfilment of desires. Out of anger a man does wrong and cruel deeds. Delusion follows anger, one loses reason, the power of discrimination and becomes unfit for the human goals.

Gītā as well as Pātañjala Yoga speak about two methods for restraining the mind – practice and dispassion – (Abhyāsa and Vairāgya). Success and excellence in every field require regular practice. Practice is to be adhered to for a long time, without break, adhered to with regard, with great confidence. Yogic practices such as ‘Āsana’ and ‘Prāṇāyāma’ are therefore the purpose of controlling the mind. There are various postures in which one can sit still for a long time. Control of the movements of the vital force can be achieved by means of Prāṇāyāma, by regular and systematic breathing. One begins by controlling the breath, as the easier way of getting control of the vital force.

A balanced, disciplined way of life is necessary for Yoga. Too much of food or no food, too much of sleep such extremes are detrimental to Yogic practices. Moderation is necessary – moderation in food and recreation, moderation in sleep and wakefulness, temperate attitude in action – even for practical, professional life much more so for spiritual.

**There are three stages in Yoga:**

i) The first is concentrating the mind upon an object.

ii) When the mind has become strong and does not waver much then it is meditation.

iii) Higher stage is total absorption leading to the realization of Ultimate Reality.

To avoid the danger of concentrating the mind upon an object and then being unable to detach it at will, the Gītā advises combination of practice and detachment. (6.35) So also says Pātañjala Yoga Sūtra 1.12.
It is easier for the dispassionate one to concentrate the mind. The calmer we are, the better it is for us to work. When we let loose our feelings we waste much energy, shatter our nerves, disturb our minds, and accomplish very little work. It is the calm, forgiving, equable, and well balanced mind that does the greatest amount of work.

3.3.1 Essentials for Self development and their description

You may like to consider the following points for a comprehensive approach to make the process of Self-Development a possibility:

- Physical fitness,
- Core human values,
- Personal hygiene,
- Managing stress,
- Emotional balancing, and
- Spiritual evolution.

Does this list look like a complete one? Maybe some more things (such as financial, political etc.) could be added to this.

Are these phrases listed above too much on your mind? May be or may not be. Just don’t bother. They will be clear to you when you read the following:

You might have heard the word ‘Yoga’ quite often. You may also have the idea that a lot of people across the globe are taking lessons of Yoga. Have you ever given a thought why they are doing so? What are the benefits? There may be big advantages. Without benefits, people would not do Yoga.

Do you know that doing various practices of Yoga can be a very effective means in developing you as a very good student, nice human being, a relaxed and energetic person in the society? Does this sound convincing to you? Would you like to make improvements on these lines? I guess you certainly would like to have very great power of concentration to make big success in your study and teaching? You also would like to stay fit both mentally and physically!

In short, simple Yoga practices can help you build a well-developed person. The ancient science of Yoga is essentially a process of Self-development.

Let us discuss these points.

- **Physical fitness:** You know that to do anything, you need to stay physically fit and agile. This is one of the foremost qualifications. Still how many of you have given a thought to this? Do you regularly do something to stay fit? We hope you do. If not, give it a serious thought. Develop the habit of doing any one form of exercises that you like. You may like to do that every day.

  Try some Yogic exercises or āsanas. See what happens in a few weeks’ time. You may be wondering how to do them. Never bother. You will learn gradually. The Yoga techniques are designed to help you. Go to Unit 4 of this module and start practicing these. You will get the results.

  Let us go to the next point.

- **Core human values:** How often one of your friends has cheated on you? Also your friend just tells lies after lies! How do you feel? I know it is annoying, you feel much down!
Despite, you have always been kind and co-operative with him. This makes you feel very comfortable inside.

This is what happens when we stand for core values of life. To be honest, to be sincere, to be truthful, to be kind to others, to help others who need it badly, to be generous and some more are called the core human values.

These are just practical. We practice them in everyday life more often than we know!

**Note:** For a more comprehensive view of values, please refer to Section 3.4 of this unit.

- **Personal hygiene:** You may be taking bath every morning. How do you feel every morning after taking bath? Fresh and clean and also energetic, right? Because it improves blood circulation.

  Are your nails trimmed well? They look nice of course! Otherwise lots of dirt sticks in the nail and you eat the same dirt with food. Do you like this? No, certainly not!

  Are your clothes clean? They are. Keep it up.

  Is your room clean? No cluttered table. Clothes are folded and kept in the cupboard. Room is tidy. Bed is laid properly. Bats and balls are at one corner. It looks nice.

- **Managing stress:** It is the time to make a presentation in your class. Topic is a bit tough. You tried your best. Burnt midnight oil. Still a few points are not all that clear. So your confidence level is shaky. You stand to make the presentation. All are looking at you. But you feel that your knees are bit shaking. Palms are sweating. Mouth is dry. Breathing is shallow.

  These are the signs of ‘Stress’. If these signs are persistent, you may not be able to make a good presentation. Is there no way out to solve this, so that you make a good or very good presentation despite little bit poor preparation? And without losing confidence! And you score better than anybody expected?

  Yes, it is just not only possible, but also necessary.

  But, you may ask, how? We shall suggest simple techniques to manage stress, and, without any cost involved. This will ensure that your presentation is much better. Some techniques of prāṇāyāma can help you a lot. Try these regularly and you can feel the difference.

- **Emotional balancing:** Have you often seen your dear class friend boiling with anger on a small issue? Yes, you have seen. How did you feel about the friend then? Very lowly in deed!

  What was the thought in your mind about that friend’s rash outpouring?

  ‘My friend should have expressed the anger on a much lower scale’. ‘My friend just overreacted’. ‘Yes, there was a need to be angry, but not to be so much wild’!

  You pity upon your close friend! Don’t you? For, the friend did not actually ‘express anger’. On the contrary, anger has torn the friend down. Anger took your friend for a ride.

  You thought it right. This needs emotional balancing. One may have a genuine reason ‘to express’ anger. Anger must not ride over us. It could be quite bad for health and also for good relationship.
• **Spiritual evolution**: Think of You, your friends, family members, neighbours. Is that all? Okay, plants and animal! Is the list complete? Maybe yes! Oh, some more! Stars, moon and sun! Now, it may be a complete list. Think again. Is there anything missing? Scratch your head.

Ask yourself wherefrom all of these come? How it is that there has not been any mistake in the timing and movements of sun and moon and stars? Is there a manager there who takes special care to manage well? Why sun has not collided with another star so far? Why moon has not been late as yet?

Yes, we know, you may ask that it is not all that very perfect and rosy also. So don’t gloat about it! Yes, you are right. It is not all quite perfect. But it is neither too bad also. There exists a feeling of chaos and disorderliness in the air. Despite all that, there prevails a silent orderliness too. None can deny this, perhaps.

Let’s keep this argument aside for the time being. It can be an endless process and also a futile one.

Let us take a simplistic view. Just as every manager has a senior manager and every small owner has a bigger owner similarly, all the visible and also non-visible universe is managed by the ‘third force’. The third force is neither me, nor you. Yet IT covers everything at all times. It is easy to find IT since IT is covering all, yet not that easy also since IT is very subtle. You cannot deny the existence of (future) butter in milk even though it is not seen at this moment.

It needs some kind of training to see the ‘invisible’ in existence.

In fact, it is the invisible that exists all the time and not us. We just have come and we shall disappear for sure.

To get connected to the invisible in existence, you need some basic peace of mind to start with. For that purpose, practice of Prāṇāyāma would be useful.

Just as you reach your friend’s home by recalling his name and address in mind, similar may be the case of repeating OM (or Allah or God). The comparison ends here. Reaching God by repeating His name may not as easy as reaching friend’s home.

*(Please note that Yoga of Patanjali provides an option to pray to God. You can experience the composure through other suggested means also).*

### 3.3.2 Holistic approach to Self development

To manage a state of balance at all these layers of the Self as mentioned above would sound to be too idealistic and less practical. But it can be made possible. It is practicable. For that just one set of practices would not suffice. One has to make a concerted effort. This means a highly integrated approach is the need. Such an approach is very well known as ‘holistic approach’, an approach that efficiently and successfully addresses issues at all the segments of the personality. Thus all-round Self-development can be a possibility.

You can do that. All of us can do that. Many have done it successfully.

First of all, some kind of understanding is necessary to set the ball rolling. Without the basic points clarified, we cannot go much far.
This has been suggested by Patañjali in his *Yogasūtra*. The sage has bought out the scheme of ‘*Āṣṭānga Yoga*’—an eight-pronged treatment of the Self so as not to leave even a single aspect of the total persona unattended. From gross physical existence to the pure consciousness, Patañjali has a method to suggest upgrading each one of them. It is just that a rough diamond has to be polished so that it can shine. And practising the same in a systematic manner development of you as an individual can be vertical. This should encourage you.

Practice of *Yama* can be quite useful in managing mental and emotional stress. This can enhance mental and physical health.

*Niyamas* should be managing the personal hygiene, mental satiation and spiritual realignment.

The effect of *Āsanas* practised by using bodily muscles and joints thus relaxing the body, does not remain to the body plane alone, but essentially affects the mental and emotional layers as well.

*Prāṇāyāma* has an approach ranging from subtle to the gross areas of the body.

*Pratyāhāra, Dhāraṇā, Dhyāna* and *Samādhi* are for completing the process of internalization.

This brief account is to show that Patañjali’s approach is a ‘holistic’ approach where the totality of the Self is taken into account. No issue of an individual is ignored.

(In addition to the above scheme, science of *Haṭha Yoga* has certain cleansing processes (*śuddhikriyās*) to detoxify the body from within).

It may also be clear to us that just one set of practice will not be able to successfully dealing with all the issues revealing at various layers of you. Hence an integrated approach is well-justified. This is a rational and sound approach for total Self-development.

**ACTIVITY 16**

- Do four *Āsanas* daily. See the Unit (Unit 4) on Practicum.
- Practise one technique of *Prāṇāyāma* for at least ten-fifteen minutes every day.
- Do repetitions of *OM* or any other name of the Supreme power for thirty minutes, or else do prayer in your own way for thirty minutes.

### 3.4 The concept of values and value education

The Sanskrit term for values is dharma or *Sadācāra*. Dharma is described as ‘the set of values that sustains the creation without which the very existence of it would be
threatened’. Śaṅkarācārya defined dharma as the values that sustained human beings and helped them to enjoy happiness both in this mundane as well as in the spiritual world.

Thus education in India meant not merely intellectual cramming of information into the brain but the application of them into one’s life so that life became better at individual, social, secular and spiritual levels. Education was a life-transformer. The education, according to Upanisads, is the one that liberates “Sā Vidyā ya vimuktaye” is the aphorism which defines the goal of education according to ancient Indian scriptures.

**Thirst for knowledge**

Education was called Vidyā, i.e., acquisition of knowledge, which was compulsory for every one after he attained the school-going age. Social milieu created this thirst for learning. In the Chāndogya Upaniṣad the famous Satyakāma, a boy of school-going age, tells his mother Jābālā, ‘Mother, I want to go and study under a teacher. Let me know my ancestry (so that I may tell the teacher if asked). The ancient system was to live with an enlightened teacher and to learn all he could teach. This was called the Gurukula system.

**Knowledge at two levels: Parā and Aparā**

What were the subjects a student learnt? We read in the Muṇḍaka Upaniṣad the teacher recounting the subjects: all the four Vedas, the science of phonetics, civil engineering, grammar, etymology, poetry and astronomy. This is only the lower knowledge (aparā-vidyā). Quite distinct from this is the higher knowledge, (parā-vidyā) ‘through which one realizes one’s own imperishable Self’.

Thus the Vedic system of education conceived knowledge at two levels-one about the things concerning the world of senses i.e., almost all known sciences, humanities, arts and crafts of the times. The second, about Brahman, the divinity which is the non-material stuff of all creation, the so called material which was not matter but infinite and immortal pure consciousness. It is from Brahman that all this creation has come, in Brahman it lives, and to Brahman it returns during dissolution. It is this Brahman again that is the soul of man and of all beings. Every student has to learn this at the higher stage of education called Parā Vidyā. Education was considered not enough if the student knew only about sciences, arts, engineering or technology. True, this knowledge gave him control over the things and powers of nature. But power without a control-system cannot be safely put to use. What is this control system in man which can make him apply his knowledge only to useful purposes and never otherwise? It is his character and culture, which he acquires through Parā Vidyā, the higher knowledge. The higher knowledge teaches that one Universal Soul permeates all beings, that the individual soul is a part of this Universal Soul, and hence the individual and the collective are not separate entities but one whole. Hence for a man with right knowledge, love of fellow beings would come as naturally as breathing to the lungs, because he feels that all beings and himself are one in the Universal Self. We know that all limbs are interlinked through the body and any harm to one limb would harm the other limb too. Thus love, compassion and service to humanity flow as a natural character of a really educated man. This constitutes his wisdom. He imbibes these ‘values’ from a good education.

**Values through education**

Thus the ‘science of spirituality’, which one may call Parā Vidyā, is the power to check and control that comes to men and by which all his powers derived from the knowledge of science and technology are canalized only to the welfare of humanity. Person with such wisdom would never use an atom for destruction, or wealth for enslavement of
others, or army for destruction of innocent people. This is the value-system derived through a complete education comprising the parā and the aparā vidyās.

**Concentration**

We know what important role the concentration of mind plays in mastering the various subjects of study. The more the power of concentration, the deeper is the observation, the greater is the knowledge gained and the quicker is its achievement. Hence concentration of mind is a great value stressed in education. Arjuna, the great archer-prince in the Epic Mahābhārata, asked to shoot the eye of a bird sitting on a far off tree. He shoots successfully only when he does not see anything else but only the bird’s eye. Real concentration cuts off all other objects of sense except the one under observation. Swami Vivekananda’s life abounds in examples wherein we see his marvellous power of studying volumes of books by reading them only once and that too with a lightening speed.

**Chastity**

Concentration can come only to a pure mind. Purity of mind means a mind free from desires and distractions. Desires are of two categories – gross and subtle. Gross ones are those concerning enjoyments of sense pleasures and the subtle ones are for name, power and position. The sex enjoyment is the leader in the ‘gross’ category. Therefore, to control the sex desire is equivalent to controlling all other desires. Hence the purity of mind much depends on how much the student can observe chastity. The Indian education suggests various methods to sublimate the sex desires through proper attitudes of respect and worshipfulness towards the member of the opposite sex. Through meditation on the Divine Self, on one’s own and others, the identification with one’s physical body is replaced by the feeling of Oneself called the Ātmā, which is beyond all sex and form. This, aided by healthy engagements in duties, deep studies and contemplation, enables the student to remain established in chastity to a great degree. Chastity heightens the grasping and retention of knowledge, as well on the creation of knowledge. Thus concentration and assimilation of ideas are the main features of education. It dispenses with the huge equipments – note books, text books and what not!

**Truthfulness**

Now comes another value considered very significant in our lives. That is truthfulness. We read in the Taittirīya Upaniṣad that after the completion of education, the teacher advises the outgoing student thus: ‘Speak the truth, practice dharma, never deviate from study, help the teacher through wealth in his/her mission of diffusion of knowledge, and become a householder and beget good progeny. Also give with sincerity (śraddhayā deyam).’ Truthfulness means straightforwardness in thought, word and deed. It means to think noble relevant thoughts. Thus the speech of the truthful has the strength of his whole personality behind it. Therefore, it cannot fail to produce its results. Truthfulness results in fulfilment without fail, says the Yoga Sūtra. In fact, in realizing the highest knowledge, truthfulness occupies the highest place. ‘He that speaks truth always is sitting on the lap of God, as it were’, says Sri Ramakrishna. The speech of a truthful person unfailingly produces its effect, i.e., it impresses its purport on the heart of the hearer, brings succour to his distressed mind through an uttered benediction, and brings fearlessness to the speaker himself!

From truthfulness come honesty, punctuality, cleanliness, orderliness, simplicity etc. Truthfulness is the guard against all duplicity, cunningness and hypocrisy. It saves the student from many a false step. It makes him work hard to get sound knowledge rather putting up an appearance of it! It gives him an inner urge to confess his failures to the
teacher and thus get corrected. A true student will be humble to accept and apologize when he is wrong. This great quality attracts the love and solicitation from the teacher.

**Tapas**

We also give an important place for austerity in education. ‘Know Brahman through tapas’, says the Taittirīya Upaniṣad. The practice of truthfulness, as discussed earlier, is itself a great austerity. *Satyam tapah*, says the Mahānārāyaṇa Upaniṣad. Indeed, it is so! Sri Ramakrishna, the perfect Avatāra, also says, ‘Truthfulness is the austerity for the Kaliyuga (the present age).’

What is austerity and its purpose? Austerity, called *tapas*, literally means ‘burning’ or ‘melting by heating.’ The mind of a student has to be ridden of lethargy, lust, distracting thoughts, and spurious whims and fancies and when this is done, the mind, like a molten metal, can take the mould of the teacher. It can assimilate the real purport of the words of the teacher. The student remains receptive to the teachings of the Guru. The student’s mind takes, as it were, the shape of the Guru’s enlightened mind. Śri Ramakrishna used to sing a song in Bengali, ‘Mother, I will cast you into the mould of my mind and will take out your Image from it.’

Training the body to be strong and efficient; following the principle early to bed and early to rise and thus controlling sleep to minimum; practicing simplicity in clothing and bedding; moderateness in eating and drinking; forbearing calmly when one is ill or punished for one’s wrong – all these practiced as a necessary part of education will constitute *tapas* and will help make the student efficient and strong.

**A taste for exercises**

Sublimation of lower impulses takes place through cultivating higher tastes like reading noble literature, singing devotional music, creating, edifying art forms, healthy and hard exercises like gymnastics, games and sports, long trekking, swimming, running and so on. A taste for training the body should be cultivated even from boyhood.

**Pure love**

Love is a value which every youth is fascinated with but almost all mistake it for lust, which is selfish and jealous and results in misery. Educators should put the youth to serve the poor, the afflicted and the needy. Then they would experience that the students should be taught without any expectation of gratitude or obligation as a return should never be entertained. Love cannot be bartered for money or for favours. In love, there should be no place for lust, envy, rivalry or restrictions. It is all freedom and joy. All intimate relations between young people should be based on a pure love like unto a father, mother, sister, brother or a child.

**Love of music**

This is another value that can sublimate the lower emotions very easily. Greek educationists advocated music as a compulsory subject in education. The writer knows the case of a college student who had a book of songs which he had learnt to sing in his student days in his school. Once when he was very depressed in his college hostel, being far away from his home, just by singing a few songs from the book he overcame his depression as if through a psychiatric treatment! Music can thus be a private psychotherapist accompanying to a student all the twenty-four hours all his life!
Prayer

Another sterling value is prayer. Vedic seers prayed and prayed in the Rgovementa and Sāmavemodela hymns called Sūkta. Great saints like Jayadeva, Kabir, Surdas, Mirabai, Nanak, Chaitanya, Śrī Ramakrishna and his band of apostles all would go into ecstasy through prayers. The elevating literature of prayer can teach great philosophical thought.

There is a great universal prayer in the Vedas which should be repeated by all students—irrespective of race, gender, caste or color. That is the Gayatrī Mantra which runs thus: ‘We meditate (dhīmahi) on the adorable spiritual effulgence (vareṇyam bhargoh) of the Divine Creator (savituḥ) who projects the three worlds – the gross, subtle and the causal (represented by bhūḥ, bhūvah, svah). May He enlighten our intellect!’ The individual intelligence imbibes the cosmic intelligence through such a prayer when practiced regularly. Practice means chanting at regular intervals – at least at morning and evening hours, simultaneously meditating on its meaning. Indian education teaches this prayer to every student to arouse the dormant powers of understanding in him or her. In the past ten years there is a sudden interest awakened in the public in this country towards this mantra. Numerous schools, colleges and public prayer places have regular chanting of this mantra which augurs well.

Śraddhā

This is another value whose place in education can never be over-emphasized. Ģraddhā in a student is not only his faith in his teacher but it is also an indomitable “will” to acquire knowledge at any cost. Śraddhā is Self-confidence. It is faith in the unfailing cosmic power behind one’s individual Self. It can face failures with smiles, and renew further efforts with fresh hopes. One with Śraddhā is ever resourceful. No obstacle is too big for him to overcome. Śraddhā is capacity to shoulder any responsibility with efficiency and sacrifice. Śraddhā is, as it were, the philosopher’s stone that can convert any obstacle into a stepping stone to success.

Wisdom, the goal

Wisdom and not mere knowledge is considered the goal of all education. Wisdom is to know what is permanent and what is not and to reject the latter. In the early stages of the student this is possible only by emulating the ideal characters in the milieu in which the student finds himself. For example, in the Indian context contemplating on the lives of Rama, Krishna, Buddha, Christ, Nanak, Chaitanya, Ramakrishna and Vivekananda, Jesus Christ, Mohammad Budha, Nanak, and Mahavira can help in cultivating this wisdom. A reverence to all religious leaders cultivated during student life can narrow down the gap between the various socio-religious communities in this country. Religious harmony is a sweet fruit of the tree of wisdom. I recall here an experience.

In the state of Arunachal Pradesh, the tribal boys pray in R.K. Mission’s hostels daily before the picture of several prophets, all of equal size and decorated on an altar. The pictures are Śrī Ramakrishna, Holy Mother, Swami Vivekananda, Jesus, Buddha, Nanak and Zoroaster. It has been observed that, after a few years in these schools, students feel and say, ‘We belong to all religions because we are from the Ramakrishna Mission.’ The point to note here is that they are taught the ‘harmony of religions’! This liberal attitude is one of great value that our education has to inculcate in all students of our country to strengthen its social and religious fabric.

Conclusion

Religion has to be explained to our students as the growth in character, the virtues of which are self-control, selfless service, practice of prayer, to love all people and to help
them in need. These form the real core of every religion. All religious heads should come
together to prepare a ‘book of common religious teachings’ those that help cultivate the
above stated values without contradicting anything in any religion. This can be taught
with profit to engender a brotherly love between all religious groups which is the need of
the hour. To the extent we can instill dharma into the ears and minds of all our students,
to the same extent we will surely succeed in stemming the rot we see around in our
country.

Yoga and value development

In order to develop values we have to confront the reality that it represents. This calls for
self-discipline in the form of self-control, self-knowledge and inward concentration. This
kind of self-discipline, in due course, brings about transformation of one’s consciousness
which is what Yoga aims at.

Yoga is thus, the connecting link between values and reality. Yoga transforms value
experience into mystic experience. Yoga gives us the power to go beyond values and
realize the ultimate reality which they symbolize. Without Yoga, values remain mere
dreams of poets and preachers. For many people Yoga means nothing more than some
postural exercises. But true Yoga is an inner discipline for the transformation of
consciousness through self-knowledge, self-control and self-directed activity.

Though there are special forms of Yoga for this transformation such as Jhāna Yoga,
Bhakti Yoga, Rāja Yoga etc. yet any work, any activity, can be done as Yoga.
Education – both teaching and learning – can be done as Yoga. Pursuit of art can be
done as Yoga. Pursuit of science can be done as Yoga. Social service can be done as
Yoga. Indeed. One’s whole life can be converted into Yoga.

Pursuit of values and quest for the ultimate reality are both manifestation of man’s innate
evolutionary urge at two planes of existence – the empirical and the spiritual. Such a
view transforms education between the secular and the sacred, and makes one’s life a
ceaseless striving for higher degrees of knowledge and happiness. Such a holistic view
alone can make life meaningful, harmonious and peaceful. This is the integral
philosophy of life that the world is very much in need of now.

The lower needs connected with man’s physical existence, such as the need for food,
clothing, shelter, etc. are called ‘basic needs’ or simply ‘needs’. The needs higher to
these constitute values. Of many different types of values prevailing in human society
some have permanent utility. They are called ‘eternal’ because they are universal and can
orient us towards higher purpose of life, which progressively outgrow conflicts and lead
us to equality and peace. We must therefore try to locate those eternal values without
which the existence of human society will be in danger. Based on this premise we can
say that value based education is that type of training or education which ‘makes the
person aware of the higher purposes of life – individual or cosmic, material as well as
spiritual.’

In ancient India as we learn from history, the guiding forces in individual and social life
were the religious or scriptural injunctions that enshrined higher values. Yoga Sūtras of
Maharshi Patañjali and the Upanisads speak about out such values.

The term Yoga has its verbal root as yuj! (yuj in Sanskrit means joining, yujyate anena iti
Yogah). Yoga is that which joins. What are the entities that are joined? In the traditional
terminology it is joining of jīvātmā with paramātmā the individual Self with the
Universal Self. It is an expansion of the narrow constricted egoistic personality to an all
pervasive, eternal and blissful state of REALITY.
Pātañjala Yoga is one among the six systems of Indian philosophy – known as Sad-darśanas. One of the great Rṣis (Seers), Patañjali, compiled the essential features and principles of Yoga (which were earlier interspersed in Yoga Upaniṣads) in the form of 'Sūtras' (aphorisms) and made a vital contribution in the field of Yoga, nearly 4000 years ago (as dated by some famous western historians). According to Patañjali, Yoga is a conscious process of gaining mastery over the mind.

The scope of Yoga as portrayed in the Bhagavadgītā and the Upaniṣads is far more comprehensive. As Swami Vivekananda puts it "It is a means of compressing one's evolution into a single life or a few months or even a few hours of one's bodily existence". In general, there is a growth process due to interactions with nature in all creation. But it may take thousands and millions of years for this natural growth; that is the long, instinctive way in animals. Man, endowed with discrimination power, conscious thinking faculty, the Mind (Buddhi) and well-developed voluntary control systems, aspires to accelerate his growth. Yoga is that systematic conscious process which can compress the process of man's growth greatly.

Sri Aurobindo emphasizes an all-round personality development; at the physical, mental, intellectual, emotional and spiritual levels. He means by Yoga a methodical effort towards self-perfection by the development of the potentialities latent in the individual. It is a process by which the limitations and imperfections can be washed away resulting in a super human race.

Thus, Yoga is a systematic process for accelerating the growth of a man in his entirety. With this growth, man learns to live at higher states of consciousness. Key to this all-round personality development and growth is the culturing of mind.

The main thesis we have been trying to establish is this: Value orientation must be supported by Reality orientation. Values have no value in themselves. It is the reality behind the values that gives them power. Values must be rooted in reality.

3.4.1 Values according to Pātañjala Yoga and Haṭha Yoga

Speaking the truth, loving all, compassion, honesty, sincerity, respect, helping the needy, charity etc. are some of the universal values for all human beings at all times. These are not different from the values recommended by Yoga.

Yogic set of values

Yogic set of values comes from at least two sources:

i) Yoga of Patañjali, and
ii) HaṭhaYogic texts.
Types of values in general and according to Patañjali’s Yoga and Hatha Yoga.

i) Yoga of Patañjali

Yoga of Patañjali gives a set of values under the name of the Yamas. The set of Yamas are well-known to the students of Yoga. Yoga firmly holds that these are universal values. Every social human being must follow them without any compromise.

There is no leniency to be shown for an aspirant Yogī as regards these practices. A prospective Yogī must integrate these with life.

The word Yama means social observances, restraining the Self, to act or behave carefully, to think twice or even thrice before you commit any one of these. Think of the consequences that they may beget. According to the consequences, you will feel either good or bad. Thus it depends on you how would you like to feel. Good or bad. The choice is yours.

You might want to know what Patañjali says about the Yamas. He says something special. Let us consider.

Jāti-deśa-kāla-samayānāvacchinnāḥ sārvabhaumāḥ mahāvratam Yoga Sūtra 3.31

These five Yamas are to be applied in life without any exception since these are of highest significance. These are to be practiced without any consideration of time, place, person and the like.

You cannot say that to one person or animal you will be kind and not to others. This will not do. You should not say that to someone or at particular time you will speak the truth and not to others on other times. Does this make sense to you? Yes, I guess what you are thinking. How is it possible to speak truth all the time? Don’t you bother at this moment yet?

What are the components of Yama?

Yamas of Patañjali are: Ahīṃsā (non-violence), Satya (truthfulness), Asteya (non-stealing), Brahmacarya (celibacy, meditation on brahma) and Aparigraha (non-acquisitiveness).

Let us have a little bit of clarity on each of these Yamas.

Ahīṃsā: non-violence, not to cause harms to any living being by any deed or thought. It is so since the same animal or human being can retaliate in the same manner or even with more severity. The peace will be missing. Safety will be missing.

Satya: You certainly feel good when somebody speaks truth to you. Similar is the case with someone else to whom you speak the truth. For example, if you bunk the school for a day and the same is brought to the notice of your parents/guardians, it is expected that you speak the truth. Accept the mistake. This will make the things easier. Otherwise you will have a heavy burden on your heart and mind and also relation will spoil. Moreover, people will hardly believe you. The similar set of criteria applies to all the other practices of Yama as well.

Asteya (non-stealing): to grab or snatch away something not belonging to me. I have no right to claim on something which is not legitimately owned by me. This is not socially or morally acceptable.

Brahmacarya (celibacy or devotion to Supreme Providence): this word has two shades of interpretation. i) not to enter into physical relationship with opposite gender out of wedlock. ii) to develop and maintain a deep and sincere feeling of devotion towards Brahma (the Supreme Lord).
Aparigraha (non-accumulation, non-acquisition, not to have hoarding tendency, not to accumulate too many material objects which are not essential for living): Hoarding is a covert means to deprive someone else who might be in need of the same badly.

ii) HaṭhaYogic texts

There are number of texts which espouse the lessons of values. We shall limit our discussion only on the text of Haṭhapradīpikā. Ch.vi, (The Lonavala Yoga Institute, Lonavala, 2011) which describes values and related topics quite well. This text has narrated a number of values which are to be followed by everybody.

One is equipped with certain strong points as well as weak points. All of you possess some divine qualities and also certain dark areas. By default, this is common to all of us. In the first place one should create ‘awareness’ as regards to this aspect of one’s personality which subsequently will help re-organizing dominance of these qualities on the required lines.

We are briefly outlining some of these personal values in the following lines:

The positive values (qualities) are: forgiveness, respect, generosity, and wisdom.

The negative aspects are: jealousy, envy, criticism, falsehood (it is opposite to Satya), anger and violence (opposite to Ahirnśā).

There is another way to look at these values which is as follows:

Haṭha Yoga divides these into three broad classes, namely, Sātvika, Rājasika and Tāmasika.

‘Sāttvikabhāva’

Forgiveness, compassion, generosity, respect are some of the Sāttvikabhāvas.

An individual with Rājasika Bhāva is often engaged in activities, tending to have a control over the people around his/her, and is deeply attached with and attracted towards family especially the wife, children and property. Such a person has a tendency to reign over people, and often interested in attaining the result of goal without any consideration about the means to be applied in the attainment of goal.

Some of the Tāmasika values are falsehood, envy, lethargy and other negative aspects as indicated above.

You want to raise a question. These human traits are not covered under Yama and Niyama. So why should we discuss about them?

You have a point. These do not appear in Yama and Niyama. These also are important human values. We cannot ignore them.

The text of Haṭhapradīpikā suggests that one will do well by reducing the negative qualities or values by practice of Yogic techniques. Yogic techniques will help a person to promote the positive qualities.

Thus to consider these among values is necessitated.

Development of the Self cannot be possible without taking these into consideration.

The text says that Sāttvikabhāvas are divine virtues (daivī guṇas). You should keep on enhancing them.

Some Rājasikabhāvas are to be used carefully, with lot of judiciousness. Inappropriate use of Rājasikabhāvas can bring disturbance in one’s Self. Also there can be disturbance in social setup.

Tāmasika features are always to be conquered upon, for these can only cause damage to the individual as also to the society at large.
ACTIVITY 17

- Sit for thirty minutes to do introspection as suggested above. Write down the outcomes.

- Explain in your words the relevance of Ahimsā in present day scenario.

- Do observe your mind for some ten minutes. Note down what it is busy doing. How soon it jumps from one thought to the other.

- Narrate a true story based on any one of the values that you have followed recently.
3.5 Spirituality and its role in human Self development—Yamas and Niyamas

It is noted that often people in general are confused about the realm of spirituality and its role in development of the Self. In the following paragraphs an effort is being made to provide some explanation on the same keeping the matter just very much simple yet without making any compromise.

3.5.1 A simplified approach to understanding of spirituality vis-à-vis Self development

Spirituality: a simplified approach

You have certainly heard this word quite often. You might have heard that an elderly person in the neighbourhood or even in your family or among your relatives has turned fully spiritual. You might have also heard that ‘this organization is a highly spiritual one’.

What kind of image is created in your mind when you hear this, or what is your general understanding of this term? How does it influence your mind?

Let us try to understand.

A person with an attitude of calmness, serenity, compassion, love, generosity. Am I right? Almost.

Also the person has special ability to answer difficult questions regarding life and its purpose. The person might be doing a lot of charity. Lives a very simple life. Clothes are just bare minimum and simple. Always happy. Rarely gets upset. Straightforward. Always positive in approach. Motivates whosoever comes close to him or seeks guidance. No double talk. Highly concentrated. Healthy. Mentally strong. Respected by all.

Overall, one is in good spirit, right spirit, high spirit and positive spirit. I hope you agree with me. So let us take this to be the tentative meaning of spirituality and then move ahead with the present discussion.

Is this the list of things you are also thinking about? Is this all-inclusive? May or may not be. Does not matter if not. But you agree that a lot has been listed.

Self development

What do you think about the person who is spiritual? That person is highly developed one. He may or may not have been a highly successful business person or professional. Yet you feel that this person is someone special. He has some special abilities. He is different from the common lot.

Why is this so?

It is so because the person has developed internally. Such qualities may not come through formal education.

Then how are these acquired? What made this a possibility? What has to be done so that one stays cool and highly spirited?

To develop such inner qualities, one has to undertake certain training in a certain manner. Such a process of training is well-defined. And also one has to undertake the training in a consistent manner.

There may be many sets of methods and techniques to practice. Let us focus on the sets of techniques suggested by one of the most acclaimed authorities.
3.5.2 Role of Yamas and Niyamas in development of Self, spirituality and value-orientation

We are going to talk about the techniques suggested by Patañjali in his Yoga Sūtra. He suggested the eight-fold path to reach the highest state of Self-development. Out of these eight sets, the foremost are Yama and Niyama.

You have already got some exposure to this pair of sets in Unit 3.3 Concept and types of Values. So, turn to those pages to gain more clarity, especially on the components of Yama.

You will certainly appreciate that since the matter is same in both the contexts, we shall not repeat the same here.

And now, we are going to give a little detailed account on the Niyamas.

Niyamas are: Śauca (internal and external purity), Santoṣa (contentment), Tapas (austerity), Svādhyāya (study of the scriptures, introspection), and Īśvara-praṇidhāna (resignation to Supreme Providence).

- **Śauca** means internal and external purity.

Do you need clarity on personal cleanliness? And I don’t think you need details on each aspect of remaining clean. So please do take care. Keep yourself clean. And also your surroundings.

- **Santoṣa** is contentment. Just be happy with what you have and strive to make tomorrow better without making nagging grudges every now and then. Think that many don’t have what you have.

Yes, there are people who have lot more than you have. This comparison will make you always sad. Please read what Patañjali said: ‘santoṣaḥ-anuttamaḥ sukhalābhaḥ’ (being contented makes one excessively joyous). (P.Y.S. 2.42)

- **Tapas** stands for austerity, hard work, to burn the midnight oil, being diligent. There is no easy way out.

- **Svādhyāya**: It means study of the scriptures, introspection, and study of the Self. Svādhyāya can be split into two parts. ‘Sva’ and ‘Adhyāya’. ‘Sva’ means Self and ‘Adhyāya’ is to take close look, or study. This also is interpreted as ‘study of the scriptures’ because scriptures through various means and ways direct your attention towards the inner Self. Either way, it comes to the same, the Self in its totality.

- **Īśvara-praṇidhāna**: to devote some time to surrender oneself to the Lord. This practice brings peace to mind. Please note that according to Yoga of Patañjali, this is not obligatory. It is rather optional.

### ACTIVITY 18

- Go out in your locality and check if there is a overflowing dustbin. You may like to clean the garbage.
- Visit a home randomly. See who needs your help. Help the person.
3.6 Helping children develop values

Let’s first discuss about the concept of values, before we describe various approaches to develop values in us.

3.6.1 The concept of values

‘Catch them young’. Here goes the old adage. The future of a person, family, society and nation depends solely on how the children are groomed and nurtured today. A nicely raised up child is likely to make his/her future a bright one.

It is commonplace all over the world that children are given education of ‘the three Rs’ followed up by specialization of specific subjects. This kind of approach is necessary to make them self-reliant. They can stand on their own by making a successful career.

A close observation of this strategic system of career-building will reveal something more. There are certain other elements in addition to the career-building which demand serious attention. Without such elements a successful professional can very much end up being just a money-spinning ‘machine’ in the structure of a human form.

What is the probable risk involved in such a pattern? There is a perceived risk involved and the effect of the same is being visible in the form of social unrest and conflict all around. An example will make this clear. An excessively greedy professional (not practising Aparigraha) asks for an unreasonably high fees from the client which the client is not able to pay. But the client has to. So the client also squeezes his means and when the same cannot fulfil, the client resorts to unfair means. Thus, the action is having a cascading effect. In this chain, all those involved are under silent stress. Finally, it explodes in numerous forms of social ills.

The above narrative is not a fancy brain work based on imagination. This is what we are going through at present. This ill effect can be checked to a great extent by inculcating values. To teach values, right time is early age. Value education must be imparted along-with formal education, or more correctly it may be intertwined into education.

Lecturing the children on moral and ethical values, citing heavy quotes from scriptures, etc. will not help much. Children have to be treated differently. The best method would be to teach them through examples, small stories, taking them to the small field works, elders (especially parents and teachers) making an exemplary life, etc.

In the following sub-sections, we shall make an effort to teach the human values to children.

3.6.2 Values as absolute vs. context-dependent

Satya (truthfulness) to speak the truth is a personal and social virtue. This has remained one of the most talked about of values and virtues at all times and also all across the globe. This is a universal value. It is, therefore, an absolute value. It means that one should speak the truth always and under all circumstances. Yet, it is also a tricky one. Speaking the truth could be a tricky one. One may choose carefully because under certain situations, speaking the truth may be worse than telling a lie.

Here are examples to make the point clear:
a) You are walking on the street. The street is deserted. It is late in the evening. Suddenly you see a young lady running desperately. From a distance, three boys are chasing her. She takes a turn and hides herself and you notice this. The boys come to you and ask for her whereabouts. Now you have two choices. To speak the truth. But this will put the lady in danger. Another choice is to tell lies and misdirect the boys. This would save the lady in danger. You certainly decide to tell the lie and save the life of the young lady.

b) You are walking on the street. It is evening time. Suddenly you see a thief with a stolen bag on the shoulders running for cover. And he hides himself in the dark corner of the lanes. There are some policemen following him and they ask you about him. What would you do? If you speak the truth, the thief will be caught and be punished which could be quite painful. You can tell the lie and misdirect the policemen. This will save the thief from painful punishment. Yet you chose to direct the police towards the thief.

It is, therefore, essential to know when, how, in what situation one should speak or not speak the truth. Thus it is seen that one may use power of discrimination to speak the truth in right context at right point of time. Speaking the truth depends on the context also. This applies to almost all values what are generally calling human virtues. It is a question that requires reflection.

### 3.6.3 Different approaches to helping children develop values

Children are different from adults. They are in the process of growing. They cannot be treated like adults. They have to be taught values differently. Otherwise, it could be boring to them.

The following could be the three broad approaches for children:

a) **Tell them stories to teach values** (see below the story from Jātaka).

b) **Set an example by your own actions.** This is perhaps the most effective method of teaching, to lead by an example. Someone who does not follow a value will not find inner strength to teach the same to others.

c) **Allot moral tasks in the field with moral implications** (some lessons can be imparted through mock drills also).

Which values in particular would you like to focus upon for children? We list below a few for you to start with. Don’t go for a long list. Make it simple, yet crisp.

i) **We would like to give importance to honesty** (*satya*), fairness, sincerity. We hope you also will.

ii) **Then we may focus on dayā: love, affection, compassion, kindness.**

iii) **Fearlessness, courage, self-confidence, perseverance: these are signs of inner strength.**

iv) **Diligence: work hard to achieve success. No short cut is available.**

v) **Respecting others: give respect to be respected.**

vi) **Taking responsibility: you are responsible to keep the surroundings clean.**

vii) **Obedience and co-operation: follow the advices and help others in doing something.**

viii) **Punctuality: to be present in time.**

ix) **Patriotism: love the country of your birth without any compromise.**
**Story Telling:** Stories from Jātaka make great reading and learning process. There are other similar sources also such as Pañcatantra, Aesop’s Fables to name a few.

We represent below one such story from the tales of Jātaka for giving an example. Many such stories can be told to the children to teach values.

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**The Buffalo and the Monkey**

Lord Buddha took the form of a buffalo. As a buffalo he was kind. He did not trouble any one. He used to take rest under a tree in which a wicked monkey was living. Monkey would cause lots of trouble to the buffalo. The monkey would disturb him is sleep, pull up his tail or horns and so on. Yet out of kindness, the buffalo would never react.

A Yakṣa was the deity of this tree who was not happy with this mischief of the monkey. The Yakṣa said enough is enough. He asked the buffalo to punish the monkey, but as you can guess, the buffalo was not ready to punish. Also he knew that bad action of the monkey will invite punishment.

On this particular day Buddha, the buffalo, was out grazing grass and a wild buffalo stood under the same tree. This was not noticed by the wicked monkey. Out of habit, the monkey started troubling the buffalo. The wild buffalo was enraged and retaliated. The wicked monkey got killed.

What lesson can you draw from the above story?

We may tell the children to carefully avoid the following:

a) Criticizing, finding fault, blaming: such negative approaches create enmity and unpleasant surroundings. Relations are spoilt.

b) Feeling guilty and blaming the Self: these are negative feelings which suck out the inner creativity and strength.

c) Skepticism, doubt: this needs to be handled carefully.

d) Double standard: to pose as you are not. People will come to know who you truly are. This does not work.

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**ACTIVITY 19**

- Take a story on any one of the values from certain classic sources as hinted above and tell the same to the children in your own words.
- Choose an inspiring story on patriotism (for example, life of Netaji Subhash Chandra Bose), and tell a student to read the same to the class.
- Responsibility: take students to the nearby Railway Station or Bus stand and tell them to clean up the place. In the process they will develop the value of cleanliness.
3.7 Yoga and human excellence

3.7.1 What constitutes human excellence and how?

As human beings, we cannot sit idle for long. We have to do something. Something that
is constructive, worthwhile and in an excellent manner.

Do you agree? But, there is a small point to consider. You cannot do too many things in
one life time. So you need to choose? Even though there are a number of possibilities,
you have to choose one or a few if you have to make remarkable stride.

In how many directions can you make great progress in one life time? Think on this and
prepare an answer. You can make a successful business person, and earn a lot of money
or a successful professional like a lawyer and make good money. Or even an engineer, a
good teacher or professor, or a great sports person. Many such possibilities exist.

What does one need to make success a reality? Have you ever given a thought? Please
spare some time. Think about the following points (see sub-section 3.7.2). Do they make
sense?

3.7.2 Developing human excellence through Yoga

Please read the following points:

- Awareness, self-awareness, self-reliance, self-confidence
- Making a decision
- Focus, remaining one-pointed, consistency
- Tapas, working diligently
- Rising up despite failure
- Values, remaining grounded
- Happiness (ānanda).

Are these points useful for anything that you want to do? Let us clarify one or two of
these points.

You have a choice. You are confident that you can do. You have been putting in all the
efforts. You are working hard. You have got lots of success. Then one day there is time
of pull back. Something went wrong. Are you shaken? May not be. You may like to sit
down, and give a relook. What exactly has gone wrong? Identify and pinpoint. Make
correction. Rise up and move ahead.

A little humbleness makes the journey more enjoyable. So please, keep the feet well-
grounded.

Then, is this making you happy? Check carefully. Or, are you jealous of others progress?
This will certainly kill your joy. After all pain is worth taking if it makes you happy. If it
does not bring happiness, life will be miserable.

Now, what package of tools is available so that your true potential is put to best use?
There is one. It is an ancient one and a time-tested one—tried and tested for many
millenniums, at least five. Even though old, it is still in use. We are amazed to see that it
is being used across the globe today. Earlier it was made use of in a relatively small
geographical area. It is through Yoga that we can achieve human excellence.
Let us present a quote from a great book of wisdom, i.e. the Gītā: ‘Yogaḥ karmasu kausalam’, i.e. you can make excellent progress in whatever work you do by practising Yoga. Or, to make extraordinary progress in your chosen field is called Yoga.

Yoga is an integrated system. It recognises your completeness. That you are already complete. (See discussion on Pañcakośa in another part of this module). Nothing is lacking in you. There is nothing wrong with you. Please try to be aware of this as a fact. And it is not a fiction. Nothing imaginary. You must realise that you are equipped with all the necessary tools to make you successful. Let us now ponder over the points, which you can draw out what is best in you. It is already there in potential form. You can transform the potentiality into actuality.

**Self-awareness**

This is the first and the most significant aspect. This will lead you to self-confidence. Be conscious of the Self. The understanding developed through ‘Pañcakośa’ is to know that you are pure consciousness, as bright as sunshine. This will offer you unshakable belief in your strengths.

You may question why then you are not yet as successful and excelling? Your question is valid. It may be because of the following reasons. Just ponder over these.

- There may be a time when you have a punctured confidence. What to do then? Certainly not to back out. Rather sit crossing the legs. Do fifteen minutes of deep breathing continuously. Do this on a regular basis. Please note, what is said about breathing techniques, ‘prāṇyāmaḥ paramam tapaḥ’ – Prāṇyāma makes an excellent practice.

- May be sometimes, due to long sitting hours of study your spine is aching. Your muscles are stiff. Body joints are jaded. Do Bhujangāsana (Sarpāsana) for ten or twelve cycles. In each cycle stay for a long time with breathing done consciously.

- Is your concentration a bit wobbly? May be so, once in a while. How to mend it? There is a simple but highly effective way out. Soon your focus is going to be back on track. Sit crossing the legs. Keep straight. Take a small inhalation and take out a small exhalation. Quite simple. Do this for ten to fifteen minutes. Then discontinue and take note how you are feeling. You will certainly find your mind quite relaxed.

It is noon time. The sun is on top. Yet not much light. It is cloudy. It is gloomy. The mighty sun is obstructed of its effulgence by clouds. What blows the clouds? Wind of course! Sometimes there is a gap between two clouds. And there is light.

Similar is the case about our pure consciousness. When too many thoughts cloud the mind, it feels gloomy and dull. What to do to disperse the thoughts? Especially unnecessary thoughts (if you take a serious and close account, you will find that most of the thoughts are useless and they consume too much of precious energy). Use the wind (breathing techniques) in the body. Blow away the clouds. Explore the excellence of consciousness.

Take another instance at another level.

You have seen a pipe (of water or air or gas) which is clogged. How do you clean it from within? By using force of air or water or fire. Similar is the case as regards human body. By doing breathing techniques suggested in the Haṭha texts, you can keep the body clean.
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and pure. When internal channels in the body (nerves, intestines, blood vessels etc.) are clean, mind too shines very much.

For this you don’t have to believe my words. Rather practise Kapālabhāti and more such other techniques in a consistent manner. See the impact. Mind remains highly relaxed. Thoughts are reduced to almost nil.

These are ways how human excellence can be realized.

In the above instances, we have simplified some of the aspects of a complete package well-known as Aṣṭāṅga Yoga. This is also an integrated approach to the practices in consonance with that of Pañcakoṣa. It takes care of all the tools that we as human beings have. Practice of these on a regular basis will rejuvenate the body and mind. If body and mind are recharged, energy will remain high. High energy means better performance. Excellent and enhanced grasping power. Even complex problems can be easily resolved.

ACTIVITY 20

- When mind is quite disturbed, sit and do deep breathing. Note down the experience.
- Explain ‘integrated system’ in your own words.
- Give an example of how energy in nature is wasted (clue: rain water).

3.8 Summary

Are you satisfied by going through the above pages? Have you developed certain understanding that ‘I need to make Self-development a reality’. ‘I am clear about the tools to achieve my goal by applying the methods described’. ‘I shall put a number of techniques described clearly in my daily routine of life’. ‘I shall also make sure to apply values when I deal with the people’.

This is what we want to convey to you. Therefore, it is not a mere intellectual exercise, but to implement the lessons in the real life contexts. Then alone you can make development as a human being in life and excel in your field of interest.

3.9 Unit-end questions/exercises

1. What are the essentials for Self development? Explain the term emotional balancing.
2. What human values are enunciated in Pāṇaṭjala Yoga Sūtra?
3. What are the three broad classes of values (Bhāvas) according to Haṭha Yoga?
4. What approaches can you use for helping children develop values?
5. What do you mean by human excellence? How can Yoga help in this respect?
Unit 4: Guidelines for practicum

Structure

4.1 Introduction
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4.1 Introduction

In the earlier Units 1 and 2 of this course, you have seen how Yoga can help us in the development of an integrated personality, as also how one can manage one’s stress. In the third Unit, you developed an understanding of the theoretical concept of values and the role of Yoga in the development of Self. More or less the discussion on all these aspects remained theoretical rather than practical. But in the present Unit 4, we are concerned about the specific components of Yoga which can help us develop an integrated personality by managing the stress that we might develop in our actual life situations, and also develop values which lead to human excellence.

Yoga, as you have studied, if properly understood and practised regularly and with awareness in the right way, can definitely bring a transformation in your personality. In the present Unit, you will be introduced to those practical aspects of Yoga, including some select Āsanas, Prāṇāyāmas, Yamas or Niyamas, a practice of which can help you attain the overall goal of human excellence.

In this unit, therefore, proper techniques and guidelines are given for performing the Yogic Āsanas, Prāṇāyāmas, etc.

4.2 Learning objectives

After going through this unit, you will be able to:

- explain the proper techniques of the Āsanas, Prāṇāyāmas, or other Yogic activities that you select for your purpose;
- follow the precautions (Dos and Don’t’s) which are essential when practising the different Yogic activities;
- select and practise the appropriate Āsanas, Prāṇāyāmas, etc. and practise the same when faced with situations involving stress, anxiety, etc.;
- increase your overall efficiency in the kinds of work you are involved in; and
- describe and practise the techniques, appropriate to your context or situation.
You have gone through the pages describing Personality Development, Stress Management and also Self Development through Yoga.

Are you asking the questions ‘What should I do to make all these a real experience?’ ‘What may I do and how and how much so that I can develop a good personality and also manage my stress successfully?’ ‘I also want to be stable at my emotional plane’. ‘Additionally, I am thinking how may I be a little spiritual, and get connected to the cosmic force.’

In the following pages, you are going to find answers to these questions. You will be introduced to certain techniques which are easy to practise, yet they bring out good results. Yes, you have to practise them in a routine fashion. These practises are being described step by step. This way, you can quite easily follow them.

‘Oh! So many of them to practise! How shall I be managing with such a large number of techniques?’ ‘Together, these will take more than three (3) hours a day. Are you crazy or what to recommend all of them?’

We understand your point. You don’t have to do all of them. But we suggest you to learn as many of these as possible. If all can be learnt, it will be good.

But we don’t say that you should practise all of these techniques. But take up a select few. For example, from among Āsanas, select only four. Repeat each one for four or five cycles. That will consume fifteen minutes. Two Prāṇāyāma techniques for every day are enough. For meditation techniques you can fix up early morning time or before going to bed in the night.

We are quite hopeful that such an arrangement will suit you well. Just do these with some consistency. See the benefit for yourself after a few months. You will feel healthy, cheerful, emotionally less disturbed, internally calm and poised. Many more such advantages will be experienced by you.

Let us group up these practises in the following manner:

### 4.3.1 General guidelines for performing Āsanas

- Āsanas are special bodily postures adopted with full awareness of each movement made consciously which is maintained for some length of time and then returned to the beginning step. Thus, there are about three steps.

- Each step is done with the full awareness of breath, breathing done as per the limitation of that particular Āsana.

- Each step of an Āsana is to be done slowly and steadily. No step to be done in a hurried manner.

- If you find an Āsana to be difficult to undertake, don’t overstrain your muscles and joints. This could be harmful.

- Instead do take up those which you can do easily and comfortably.

- I suggest that you don’t try to do a large number of Āsanas. Rather select five or six Āsanas. Make sure that it is a judicious selection. This means that according to your personal requirement, (say for example you need to bring in good lot of flexibility to
your spine and also you need to invigorate the digestive system), you may go for *Pavanamuktāsana* and *Bhujāṅgāsana*. You may also add *Dhanurāsana*. These three should be enough.

- How do you do these three? You do each one of the Āsanas repeatedly, say for six or seven cycles. Or, even some more cycles.

- If you need to relax your body and mind by doing Āsana, you can do so by practicing *Savāsana* or *Nirālambāsana* along with breath awareness.

- Thus, it depends on your requirement, which combination of Āsanas you should be doing.

- Moreover, you must take care of your age. With age, muscles tend to stiffen. In such a case, take up easier Āsanas.

- Suppose you had been regular in your practice. Something came up and you have had a break. You now want to restart. Do so but on a humbler scale.

- It will be desirable that you start your session of Āsanas with *Śavāsana* and end with the same. This will give good result.

- Put on loose clothes for Āsana. A mat or cushion spread on the floor is just fine.

- Take a glass of water or a cup of hot drink half-an-hour before starting Āsanas. This is helpful.

- If you do Āsanas in the evening, make sure that there is a gap of about four-five hours after the solid food you have taken during lunch time or before doing the Āsanas.

We hope the guidelines given above will suffice.

Now let us find out how you the practise of Āsanas will help you. What are the specific advantages of doing these odd bodily poses? We are noting down the benefits of Āsanas in general as follows.

### 4.3.2 Advantages of Āsanas

Toning up of the muscles, freeing energy flow, improving circulation, releasing the toxins, improving suppleness of muscles and joints, relaxing the mind, reducing stress level, etc. are some of the major benefits of these practices.

### 4.3.3 Techniques of Āsanas

i) **Śavāsana** (*Haṭhapradīpikā* 2.18, Lonavala Yoga Institute)

- Lie down on the back.
- Spread the legs a little apart.
- Keep the hands by the sides of the body, palms facing upwards.
- Keep the head in a relaxed position.
- Close the eyes.
- Feel the movements of the abdominal wall.
- Do small inhalations and exhalations.
After some time, discontinue breathing (i.e. don’t breathe at all).
Just keep the body motionless.
Maintain this passive pose for fifteen to twenty minutes.
Come out to active state slowly and carefully.

(Figure 1: Śavāsana)

**Benefits**

‘Cittaviśrānti-kārakam’ which brings mental calmness. Also provides rest to a tired body.

_ii) Nirālambāsana_ (Haṭharatnāvalī 3.12,61, Lonavala Yoga Institute)

- Lie prone (on the belly) on the floor.
- Spread the legs apart.
- Keep the elbows on the ground.
- Rest the face on the palms.
- Keep eyes shut.
- Feel the flow of breath at the tip of nose.

**Benefits**

Nice for realigning the lumber and cervical parts of spine.
iii) **Sukhāsana** (*Haṭhapradīpikā*)

- Sit on floor with legs crossed.
- Keep the spine upright.
- Place the hands on the respective knees.
- Close the eyes.
- Focus on the flow of breath.
- It suits well for meditation.

**Benefits**

Cheers up the mind. Good to develop concentration. Offers balance to body.
iv) **Vajrāsana (Gheraṇḍa Saṃhitā)**

- Sit on the floor with the legs extended: **Step 1**.
- Fold one leg at knee and keep the foot under the bottom: **Step 2**.
- With the support of hands, shift the body weight carefully on the folded leg and then fold the other leg in the same manner.
- Knees may be kept together.
- Keep the spine straight.
- Close the eyes and sit stable: **Step 3**.

(Figure 4: Vajrāsana)

**Benefits**

Offers suppleness to ankles, shanks, calves, hamstrings and knees. Avoid doing this if there is severe pain in the knees.

v) **Parvataśana** (Yogarahasya.2.22 of Nāthamuni)

- Sit with legs crossed.
- If possible, sit in Padmāsana.
- Raise both hands slowly above the head.
- Touch the palms.
- Stretch hands upwardly with force.
- Keep breathing.
- After some time bring down the hands.
- Repeat the same for several times.

(Figure 5: Parvatāsana)

Benefits

Stretches the shoulder joints, ribs and spine. Brings right alignment to spine.

vi) Viparītakaraṇī (Gherāṇḍa Saṁhitā.3.30)

- Lie down on ground in supine posture: Step 1.
- Lift both legs up to make an angle of 40-50 degree: Step 2.
- With a small jerk raise the bottoms and waist up.
- Quickly give support to the bottoms with both hands.
- Then raise legs still higher.
- Legs are a bit tilted over the head.
- Maintain the pose for some time: Step 3.
- Breathe normally.
- Lower the bottoms and legs on ground slowly and carefully.
- Repeat this for a few number of times.
Benefits

Promotes circulation to head region. Spine is inverted which helps autonomic nervous system to rejuvenate. Veins in legs are rested. People having high blood pressure should avoid this Āsana.

vii) **Bhujaṅgāsana (Sarpāsana)** (Gheraṇḍa Saṁhitā2.42)

- Lie down on ground in prone lying position (belly on ground).
- Keep the legs at comfortable distance.
- Now place the palms under the shoulders.
- Press the floor with hands.
- Raise the nose, chin, shoulders, chest, abdomen and lower abdomen.
- Take all the body weight on hands.
- Keep the elbows straight.
- Breathe freely and deeply as much as possible.
- With each inhalation and exhalation lumber spine will contract and expand.
- Stay for quite some time in this position.
- Return and take rest.
- Repeat this for a number of times.
- Each time shift the position of palms back and forth.
Benefits

Very good for spinal realignment. It is must for those who do a lot of sitting job.

Viii) *Ardhaśalabhāsana* (*Gheraṇḍa Saṁhitā.2.30*)

- Lie down on belly (prone position): **Step 1**.
- Place the chin on ground.
- Place the palms by the sides of the body.
  - Strain one leg firmly.
  - Lift the leg straight towards the sky: **Step 2**.
  - Don’t tilt the leg.
  - Don’t bend at knee.
  - Press the ground with fists to support the leg.
  - Breathe as the body demands.
  - Don’t hold breath.
  - Lower the leg after some time.
  - Do the same with opposite leg.
  - Repeat for several times.

Benefits

Nice for waist region, hamstrings and lower abdomen.

Pics Step 1, Step 2
ix) **Dhanurāsana** (*Gheraṇḍa Saṁhitā.2.18*)

- Lie in prone position: **Step 1**.
- Chin on ground.
- Bend both legs at knees.
- Bring the feet over the bottoms: **Step 2**.
- Firmly catch hold of the ankles: **Step 3**.
- Give a strong pull to lift the legs up: **Step 4**.
- Keep hands straight.
- Make sure that all body weight falls on belly.
- Keep breathing.
- Do not hold breath.
- Before fatigue sets in, unwind.
- Repeat this for a few cycles.
- This could be a demanding practice.
Benefits

Quite good for spinal complaints. Promotes abdominal health. A very refreshing practice.

x) *Ardhamatsyendrāsana* (*ŚrīYoga Kaustubha*)

- Sit on ground.
- Spread both legs in front: **Step 1.**
- Fold the right knee and place it on ground.
- Keep the right foot outside the left hip: **Step 2.**
- Now fold the left knee and bring it in front of the face: **Step 2.**
- Place the left foot outside the right knee: **Step 2.**
- Turn the right hand outside the left knee and catch the left foot: **Step 3.**
- Left hand will go around the trunk and hold the right thigh or place it on ground.
- Turn the face towards the extreme left.
- Do breathe.
- Hold the position for some time.
- Do the same by interchanging the legs and hands.
Benefits

Balancing the body pose. For trunk it is highly refreshing. So also good for the belly and hip joints.


- Stand on both feet: **Step 1.**
- Keep feet together.
- Stand straight.
- Raise right hand up so that arm touches the right ear.
- Stretch the hand upwardly: **Step 2.**
- Then lean the head and right hand at the left side: **Step 3.**
- Do a lot of exhalation so that head and shoulders are coming down towards the ground easily.
- Repeat the same at the opposite side as well for equal number of times.
Benefits

This may be one of its kinds to give much needed lateral bending to the spine. Stretches the sides of the abdomen and ribs.

4.4 Bandhas and mudrās

- Bandhas are just a handful – four in all. These are Uḍḍīyāna, Mūla, Jālandhara and Jihvā Bandhas.
- These are willful contraction of muscles in a specific area of the body.
- Bandhas help in toning up of the muscles.
- Mudrās generally involve subtle techniques.
- Sometime a Mudrā is practised along with an Āsana or Prāṇāyāma.
- However, Mudrās can be practised independently also.

i) Uḍḍīyāna Bandha (Hāṭhapradīpikā)

- This Bandha involves manipulation of abdominal muscles.
- It can be practised in standing as well as sitting postures.
- Stand straight with legs kept at a distance: **Step 1**.
- Lean the body forward a little and rest the hands at knees: **Step 2**.
- Bend the knees a little.
- Take out all air from lungs and hold the same outside.
- Pull back the abdominal wall with force: **Step 3**.
- Push the chest a little forward.
• Maintain this as long as possible.
• When you cannot hold the breath outside any longer, retrace the abdominal wall and breathe in.
• Stand straight.
• Repeat this for a couple of times.
• This suits well empty stomach.
• Don’t do this if there is abdominal complaint.
• It may give an experience of dizziness. Don’t bother. It will be over in a few minutes.

This Āsana can be done in Padmāsana posture also.
(Figure 12: Uddīyāna Bandha)

Benefits
Promotes digestive systems. Nice for elimination system.
The same practice may be done in a sitting posture such as Padmāsana as well.

ii) Jālandhara Bandha (Haṭharatnāvalī.2.66)
• This Bandha involves willful contraction of throat muscles.
• Sit on ground by crossing legs.
• Contract the throat muscles.
• Press the chin against chest.
• Hold this position as long as breath can be easily held.
• As you inhale, raise the chin.
• Take little rest.
• This can be repeated for 4-5 cycles.
Benefits

Highly relaxing for mind. Neck and throat muscles are toned up. Thyroid glands may be stimulated.

**iii) Brahma Mudrā**

- Sit straight on floor by crossing legs comfortably.
- Keep hands on knees.
- In this practise, there are **four head movements** to be done.
- **Movement 1**: Drop the head down slowly without straining the muscles: **Step 1**.
  - Keep the shoulders fixed.
  - Then raise the head straight up and drop it backwards quite slowly: **Step 2**.
  - Mouth may tend to open.
- **Movement 2**: Turn the chin slowly to the extreme left and right alternately without moving the shoulders: **Step 3-4**.
- **Movement 3**: Drop the head over the shoulders alternately by keeping the shoulders fixed but relaxed: **Step 5**.
- **Movement 4**: Rotate the head like a heavy ball all around the shoulders in both clockwise and anticlockwise directions: **Step 6**.
- Each of these four movements may be practised for four-five cycles.

**Benefits**

Quite beneficial for cervical vertebrae.

![Stage I](image1)

![Stage II](image2)
4.5 Prāṇāyāma

- Practice of *Prāṇāyāma* can bring in extraordinary benefits if practised regularly for long period of time.
- Consistent practice keeps one cheerful, energetic, mentally calm, balanced and focused. Stress can be effectively managed. Anxiety can be considerably reduced. One remains highly spirited.
- Practice of *Prāṇāyāma* is done while sitting in cross legged posture, if possible *Padmāsana*. Or else *Sukhāsana* or *Siddhāsana*.
- The place should have clean air flow but it should not be windy.
- Room should be well-ventilated.
- Atmosphere should be pleasant.
i) *Deep breathing* (Vijñanaabhairava.24)
   a) Sit upright on floor by crossing legs.
   b) Keep hands on knees.
   c) Close the eyes.
   d) Steadily take air in and keep on filing up the lungs to the maximum level but don’t overdo.
   e) Then start exhaling slowly as much as possible.
   f) In the beginning, do this for five to six minutes.
   g) Then as you make progress, do this for ten to fifteen minutes.
   h) This will enhance the capacity of the lungs muscles so that other techniques of *Prâñâyâma* can be taken up smoothly.

(Figure 14: Deep breathing)

ii) *Anuloma-Viloma* (Kumbhaka Paddhati-114)
   a) Sit straight on ground.
   b) Keep eyes shut.
   c) Gently plug the right nostril with the right thumb: Step 1.
   d) Inhale through left nostril and then exhale through right.
   e) Then again inhale through right to exhale through left.
   f) Inhale and exhale to the possible limit.
   g) Breathe in and out smoothly.
   h) Try to follow a simple ration of 1:1 between inhalation and exhalation time. It means that, inhale for 10 seconds and exhale also for 10 seconds.
   i) As the practice progresses, inhale for 10 seconds and exhale for 20 seconds.
   j) While inhaling, chest will expand and spine will extend, but while exhaling, belly will contract. Watch this closely.
   k) One inhalation and one exhalation make one cycle. Do as many cycles as possible.
   l) In the original version of this technique, holding of breath is suggested which we have omitted for convenience of the beginners.
4.6 Dhyāna (Meditation)

Meditation is an effortless effort to develop awareness at various planes of the Self. For this, one has to ‘do minimum’ in the beginning and then experience ‘do nothing’. Doing nothing at all can be quite challenging. Yet it is worth the while. Initially one may like to train oneself in ‘doing minimum’. Cutting down almost all the physical actions is the first pre-requisite. Sitting still can fulfill this objective. Then comes ‘doing minimum’ at breathing plane. ‘Doing minimum’ at mental plane is the third step. Absolutely ‘doing nothing’ also means ‘nothing happening’ at all levels of body, breath and mind. But breathing will happen, mind will chatter. One could be just aware of this. This will be a process as well as an outcome of ‘doing minimum’. Awareness is the key point. Following techniques can train us successfully in doing less and less. Morning will suit well, however, you can do this before bed time also.

Meditation can be done in three ways which are given below:

i) Breath Meditation-I (Vijñānabhairava.31)
ii) Breath Meditation-II (Vijñānabhairava.24)
iii) OM (Vijñānabhairava.39)

i) **Breath Meditation-I** (Vijñānabhairava.31)

- Sit straight on ground in a comfortable posture.
- If you are taking back support, make sure that head is not supported.
- Close the eyes.
- Keep hands on knees or on the lap, preferably right palm over the left.
- Inhale a little air and exhale a little air on your own.
- Keep doing this simple breathing for thirty minutes to one hour.
- Come out of this passive and calm inner state carefully and not abruptly.

(Figure 16: Breath Meditation-I)

ii) Breath Meditation-II (Vijñānabhairava.24)

- Sit on floor by crossing the legs.
- Close the eyes.
- Place your hands on knees or on lap.
- Bring focus at the tip of nose.
- Watch breath flowing.
- In the beginning, do this for fifteen to thirty minutes.
• Thereafter do this breath watching for an hour.

(Figure 17: Breath Meditation-II)

iii) **OM** *(Vijñānabhairava.39)*

- Sit on ground as suggested above.
- Steadily inhale to fill up the lungs.
- Then speak OM as you exhale quite slowly and steadily.
- Do this at a very low tune so that only you can hear the sound.
- Do this till the end of the breath.
- Then inhale again to fill up the lungs.
- Do another cycle of OM.
- Practise this for thirty minutes.
- Then just sit quiet and do nothing for another thirty minutes.
4.7 Summary

In this unit you have been introduced to select techniques of Yoga practices which when practised can yield good benefits. We have provided a few simple Āsanas or body postures, their basic guidelines, point-wise practical instructions. This is followed up by a few bandhas and Mudrās and beginners techniques of Prānāyāma. Even though these are simple and hence suits well for starters, yet these can also be taken up in an advanced state of practice. At the end, we have kept a few simple practices of meditation. It is understandable that practicing meditation can be challenging for anybody since this demands lot of maturity. Yet the same are worth the while.

4.8 Unit-end questions/exercises

1. Practise Bhujangāsana for one week. Note down your experience on its effect on your spine, and how did it change your sitting posture and concentration.

2. By doing some of the Āsanas how your appetite has changed? For the better or for the worse?

3. You are consistent in practising Āsanas and Prānāyāma for a month or so. Do you see any change in your sleep cycle?

4. Also, do you see some change in your expression of emotions? And, do you note that your thoughts have turned more positive?
Guidelines for internship

The given module in itself is aimed at self-learning. However, there are certain aspects which can be better and appropriately learnt in the Yoga Institutions. Therefore, it is recommended that the teacher education institution may find mechanism to see that the student-teachers get attached with any Yoga institute as an intern for a certain period which may be a few days or a few weeks, depending upon the availability and suitability of time period and available other resources. The student-teacher as an intern should observe, record in your reflective journal/diary, and analyse the following:

- Yoga culture is an important aspect of Yoga training which cannot be learnt through books. The intern should observe the customs, rituals, and values which are being shared by the members of the institution where s/he has joined as an intern. This internship would orient the person towards yogic culture.

- The intern should observe the approach of the Yoga institution. Yoga is a vast discipline. There are several schools and approaches in Yoga. Each institution follows a particular philosophy. The intern can gradually learn about the framework in which the institution is functioning. It would help the intern to develop an understanding about the particular philosophy and related practices. Simultaneously, it will also help the intern to evolve her/his own framework which could be more suitable to her/him.

- The intern should focus on the methodology adopted by the said Yoga institution. The methodology may contain both formal as well as informal ways, and you as an intern should learn these ways. This would in turn help you to develop your own methodology.

- An intern should focus on the aspects of guru-śiṣya (teacher-student) relationship. From books, the person can learn about the content and technique, but it does not teach the subtle aspects of yogic practices which could be learnt through 'guru-śiṣya paramparā' (tradition of guru-śiṣya). Yoga is a spiritual discipline which requires the transmission of knowledge in close proximity between guru and śiṣya. This relationship also demands the respect, commitment, devotion and obedience on the part of the śiṣya (student).

- The intern should also observe the management of Yoga classes and other co-curricular activities taking place in the institution. This would help the person later to conduct the Yoga classes and also related activities in efficient ways.

- You should find ways/means to get further significant experiences through such internship, if possible with your teacher education programme, or even later. This will further facilitate you to appreciate Yoga education more, and over and above what you learned through this module and what your physical education/Yoga teacher has imparted to you during your course of study.
**Glossary**

**Aparigraha:** To develop a mind-set of not to amass wealth beyond one’s need.

**Austerity:** To work hard both physically and mentally.

**Buddhi:** According to Samkhya philosophy, Buddhi or 'mahat' (intellect) is evolved from 'Prakṛti'. It is concerned with 'discriminating awareness'. It is predominated by 'sattva'. At lower levels, it is related to thinking and reasoning both inductive and deductive; and works under the influence of emotions, habits and sense-impressions. At higher level it is governed by wisdom and 'viveka' (discrimination between right and wrong; this level is beyond thinking and reasoning. Buddhi at this level remains unaffected by emotions, habits, sense-impressions, perceptions or personal gains and egoism. At higher level, it is governed by wisdom and viveka (discrimination between right and wrong) and is not restricted to personal gains.

**Cognition:** It can be referred as the mental processes such as remembering, thinking, perceiving, planning, decision-making which contribute to acquiring knowledge and are regulated by higher brain.

**Distress:** It is a type of stress which is harmful to a person. It is generally caused by chronic and undesirable stressors.

**Dhāraṇā:** Holding of the mind on a single object.

**Dhyāna:** Meditation

**Diligence:** Hard work

**Eu-stress:** A type of stress which is beneficial and growth-oriented. It is related to successful handling of the difficult situation. It is generally caused by mild and desirable stressors.

**Ego (Ahaṅkāra):** From yogic point of view, ego is related to the feeling of 'I-ness'. It is related to attitude of 'me or mine'. According to Sāṁkhya philosophy, Puruṣa or the Self is the real doer. But due to avidyā, a person identifies oneself with the body and sense-organs; and mistakenly thinks that for all things are being done by her/him. She develops the feeling of doer ship thinking 'I am the doer'. This I-ness is the cause of attachment.

In Western Psychology, it carries different meanings. In psychoanalytic theory, ego is a rational subsystem of personality; and it mediates between demands of 'id' and 'sanctions' of super-ego. In a more general way, it is 'self-concept'.

**Emotional intelligence:** Emotional intelligence is concerned with the ability to create relationship with ourselves and others. This consists of a set of intra-personal (related to or within self) skills and inter-personal (between people) skills.

**Good values:** Positive values such as love and compassion

**Īśvara:** The Pure Consciousness, the causeless cause

**Introspection:** To peep within, especially to study thoughts and pattern of behaviour.

**Jātaka:** This is a collection of stories mostly based on the life of Gautama Buddha.

**Mock drill:** To creating an artificial environment for doing something.
Manas: As per the Samkhya philosophy, Manas is an internal instrument. It works in coordination with sense-organs. It receives impressions from sense organs about the external world, transforms them into perceptions and conveys them to the self.

Niṣkāma Karma: Niṣkāma karma refers to performing the karma (activities) with devotion and duty without worrying about the results.

Psychosomatic disorder: Psychosomatic disorder (also called psycho-physiologic disorder), is a bodily disease caused or aggravated by psychological factors such as long lasting stressor, anxiety or emotional states. It is a condition of dysfunction or structural damage in bodily organs/systems through inappropriate activation of the involuntary nervous system especially the glands of internal secretion.

Perseverance: Continue to do something despite difficulties.

Prāṇāyāma: Breathing techniques of Yoga.

Pratyāhāra: Withdrawal of senses from their objects.

Praṇidhāna: To bow down, to surrender.

Self or Ātman: Ātman or self is innermost essence of any individual being and is the true reality. According to Sāṅkhya philosophy, Self or Ātman is the doer. Ātman interacts with the external world using the mind/body as a vehicle.

Stress: Responses of a person at physical and psychological level to the situations which seem difficult to her/him. It is a subjective condition which may vary from person to person depending upon the perception of threat to her/his well-being.

Stressors: These are the situations or events which cause stress in a person. Their intensity depends upon the subjective assessment of the situation by the person concerned.

Self-dialogue: To talk in the mind.

Samādhi: The state of Pure Consciousness.

Śuddhi-kriyās: Purification of the body from within.

Stress: Uncomfortable state of body and mind.

Spirit: The centre of an individual.

Sva: The self.

Spirit: The self, energy.

Scriptures: Authentic documents providing rare insight into life and living.

The Three R’s: Reading, writing and arithmetic.

Values: Good or bad rules of (social) conduct.

Yama: Self-restraint while behaving with others.
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Questions for reflection

1. What are the socio-psychological bases of yama and niyama?
2. How do you differentiate Manomaya koṣa from Vijñāmaya koṣa?
3. The first 5 limbs of Aṣṭāṅga Yoga are called the Bahiraṅga where the last 3 limbs constitute Anṭaraṅga. Explain and justify.
4. Give at least one example each of Sattva, Rajas and Tamas guṇa.
5. Compare and integrate the western and Yogic approaches to understand personality.
6. Compare and integrate the western and Yogic approaches to understand personality.
7. How do you differentiate Manomaya Koṣa from Vijñānamaya koṣa?
8. Explain and justify why the first five limbs of Aṣṭāṅga Yoga are called the Bahiraṅga while the last three limbs constitute Antaraṅga.
9. How does the raised level of strength affect our social relations?
10. Which of the yogic practices should we practise to memory our strength level?
11. How does strength affect our mental health? What are its repercussions on the physical health?
12. Stress is a spice of life. Without it, life would be dull!
13. Without stress life is lifeless!
14. How would you like to implement certain values such as honesty and modesty in public life?
15. How would you close to spend your leisure time, by cleaning the home and or doing some Yoga practices?
# Suggestive answers to activities

## Activity 3

<table>
<thead>
<tr>
<th>S.</th>
<th>Behaviour/Activity</th>
<th>Type of Guna</th>
</tr>
</thead>
<tbody>
<tr>
<td>1.</td>
<td>Love and compassion for others</td>
<td>Sattva</td>
</tr>
<tr>
<td>2.</td>
<td>Working for inner happiness</td>
<td>Sattva</td>
</tr>
<tr>
<td>3.</td>
<td>Pessimism</td>
<td>Tamas</td>
</tr>
<tr>
<td>4.</td>
<td>Self-depreciation</td>
<td>Tamas</td>
</tr>
<tr>
<td>5.</td>
<td>Inappropriate guilt</td>
<td>Tamas</td>
</tr>
<tr>
<td>6.</td>
<td>Low motivation</td>
<td>Tamas</td>
</tr>
<tr>
<td>7.</td>
<td>Slow thinking</td>
<td>Tamas</td>
</tr>
<tr>
<td>8.</td>
<td>Generosity</td>
<td>Sattva</td>
</tr>
<tr>
<td>9.</td>
<td>Fluctuations in mood</td>
<td>Rajas</td>
</tr>
<tr>
<td>10.</td>
<td>Agitation</td>
<td>Rajas</td>
</tr>
<tr>
<td>11.</td>
<td>Addictions</td>
<td>Tamas</td>
</tr>
<tr>
<td>12.</td>
<td>Perceiving the world as place of opportunities</td>
<td>Rajas</td>
</tr>
<tr>
<td>13.</td>
<td>Inertia</td>
<td>Tamas</td>
</tr>
<tr>
<td>14.</td>
<td>Lethargy</td>
<td>Tamas</td>
</tr>
<tr>
<td>15.</td>
<td>Fatigue</td>
<td>Tamas</td>
</tr>
<tr>
<td>16.</td>
<td>Self-esteem</td>
<td>Rajas</td>
</tr>
<tr>
<td>17.</td>
<td>Honesty</td>
<td>Sattva</td>
</tr>
<tr>
<td>18.</td>
<td>Delusion</td>
<td>Tamas</td>
</tr>
<tr>
<td>19.</td>
<td>Difficulty in thinking</td>
<td>Tamas</td>
</tr>
<tr>
<td>20.</td>
<td>Working for money</td>
<td>Rajas</td>
</tr>
<tr>
<td>21.</td>
<td>Working for pleasure</td>
<td>Rajas</td>
</tr>
</tbody>
</table>
NCTE Regulations 2014: Highlights

NCTE completed and notified the revised Regulations 2014, along with Norms and Standards for 15 programmes on November 28, 2014 under Government of India Gazette Notification No. 346 (F.No. 51-1/2014/NCTE/N&S) by following the recommendations of the Justice Verma Commission (JVC) appointed by the Government at the instance of the Hon'ble Supreme Court of India. The JVC had suggested wide range reforms in Teacher Education which the new Regulations 2014 have addressed. The new Regulations are an outcome of wider consultations with stakeholders undertaken by NCTE.

The important highlights of Regulations 2014 are as under:

- A wide basket with 15 programmes is on offer, recognising for the first time three new programmes - 4-year integrated B.A/B.Sc.B.Ed., 3-year B.Ed. (Part-time), and 3-year integrated B.Ed.-M.Ed. programme.
- The duration of three programmes – B.Ed., B.P.Ed., M.Ed. – has been increased to two years, providing more professional rigour and at par with best international standards.
- Henceforth, in place of stand-alone institutions, teacher education shall be established in composite institutions (multi-disciplinary or multi-teacher education programmes).
- Each programme curriculum comprises three components—theory, practicum, internship; and at least 25% of the programme (i.e., one semester in a 4-semester B.Ed.) is devoted to school-based activities and internship.
- ICT, Yoga Education, Gender and Disability/Inclusive Education are integral part of each programme curriculum to be taught at 18,000 + teacher education institutions and be studied by above 14 lakh student teachers.
- More integrated teacher education programmes are encouraged.
- The teacher educator M.Ed. Degree comes with specialization in either Elementary Education or in Secondary/Senior Secondary Education.
- Open and Distance Learning (ODL) has become more rigorous with built-in quality assurance mechanisms. The norms and standards are framed within the framework of Blended Learning.
- NOC from affiliating university/body is mandatory while making an application.
- Provision of application, payment of fees, visiting team reports, etc. online. Centralized computerized visiting team for transparent use by both HQs and Regional Committees for inspection/monitoring. (For this, E-Governance is in the process of implementation).
- Each teacher education institution to have compulsory accreditation in every 5 years from an accrediting agency recognized by NCTE. (An MoU has already been signed with NAAC in this regard).