

Yoga For Stress Management Amongst Youth Businessmen

DR. Basavaraj M. Wali^[a]

Abstract

Scientific and technological progress all over the globe has made man highly sensitive, critical and also creative. Which are all different expressions of stress, have shown no trend of decrease. Yoga in itself is a science of health management rather than a method of treating disease. When yoga combined with certain healing and therapeutic modalities, it increases the effectiveness and efficiency of those methods.

Objectives:

This paper intended to answer the following questions:

- What is Stress?
- What are the happenings in our body due to stress reactions?
- What is the stress caused problems?
- How the Yoga can reduce the stress?

Key words: Stress, Eustress, Distress, Yogasana, Pranayama, Meditation.

^[a]DR. Basavaraj M. Wali

Asst. Director of Physical Education, Government First Grade College Saundatti

Rani Channamma University Belagavi

Karnataka, India.

9964200384

walibasavaraj@gmail.com

1. Introduction

Scientific and technological progress all over the globe has made man highly sensitive, critical and also creative. Sharp to the core, his intellect has gained tremendous power of analysis. In search of happiness we are propelled by a desire to increase our living standards by acquiring more and more comfort giving object and experiencing sensual pleasures. In this process one become very active. In spite of extensive research all over the globe, a decreasing quality of life, increasing health hazards, social unrest, etc. Which are all different expressions of stress, have shown no trend of decrease.

The stress accumulated at the body level as stiffness of joints and spasms of muscles can be released by the practice of yogasanas which are congenial postures of the body. Yoga in itself is a science of health management rather than a method of treating disease. When yoga combined with certain healing and therapeutic modalities, it increases the effectiveness and efficiency of those methods. Yoga can also increase health, general wellbeing and longevity. It does this by removing tensions, calming the mind, and improving vitality. Yoga generally enhances our lives on all levels.

2. Review of literature

2.1. Yoga:

The word “yoga” is perhaps older than the system of philosophy which goes by that name. The oldest use of the word “yoga”, as found in the Vedic literature, (e.g. Rigveda X, 114, 9: Atharveda VI, 91, 1) indicates a union of various things, especially the horses of “yujir”, indicating control of the mind. Both the meanings seem to be fairly common in the Sanskrit language even today. This does not, of course, mean that while the word “yoga” was being used (in the time of the Vedic Aryans) to denote simply a union, the facts about controlling and steadying the mind were themselves unknown. In the Vedas we find clear indications that the rishis and the seers were quite familiar with the highest state which is the goal of yoga. They used to achieve this through procedures described as dhyana, diksha, tapas, etc.

In the Shvetaashvatara Upanishad (II, 12-13), the qualities of a yogi, (yogi is a person whose body and mind both become pure by the practice of yoga) whose body shines with the fire of yoga, are described, and it is said that disease, old age and death do not come to him, and further that his body becomes supple and healthy, his mind devoid of greed, and full of peace and satisfaction. There are many other references in the yoga texts where these and other similar qualities of highly developed masters of yoga are found mentioned. This fact can be experienced, though to a limited extent, by everyone, who practices faithfully the physical mental exercises. It is especially due to this fact that we argue that yoga is not only for the chosen few of the superior few, but, in fact, it can be of immense benefit to everyone, learned as well as lay, rich or poor, who cares for his physical and mental health.

2.1.1. Pranayam:

Customs and traditions are abounding in any society. Each region or country has its own traditions which cherish and enhance the quality of people living there. Very often, we over look and ignore these traditions as “Orthodox” and “Outdated”. But they are the time tested methods inherited from several generations.

Pranayama is one such life and soul saving method which has been carried down and practiced by Indians for several centuries. Pranayama is composed of two different Sanskrit words the “pran” (breath) and “ayama” (to extend or draw out) meaning “extension of the prana or breath “or more accurately, “extension of the life force”

Pranayama is control of breath “Prana” is breath and “ayama” means control. One can control the rhythm of pranic energy with pranayama and achieve healthy body and mind.

2.1.2. Shatkriyas:

Prior to practising Yogasana, Pranayama and Meditation, it is desirable and also necessary to detoxify and purify the body. Toxic properties accumulate in the body for a number of reasons. If these toxins are not eliminated from the body, one would not get the desired benefits of Yogasana and Pranayama.

The Yogashastra has shown six types of Kriyas of internal purification. They are known as: Neti, Dhauti, Nauli, Basti, Tratak and Kapalibhati.

2.2. Meditation:

“Meditation” is prestigious word which has recently become extremely popular among people of all ages and vocations. Fifty years ago it was hardly ever mentioned in common parlance. But now we almost have a separate creed or sect of those who meditate and talk about their experiences during their state of meditation, and the influence of meditation on the life of people, inner, as well as that which happens in the external world.

We shall here consider three Sanskrit words, all of which stand for what is meant by meditation. They are: dhyana, samapatti and samadhi. The word dhyana is derived from the root dhyai which means to think of, meditate upon, ponder over, contemplate, or simply to call the mind. Dhyana as a technique of yoga indicates an undisturbed process in which a single thought of idea arises in the mind with a continuous flow, and without intervention by any other thought or idea. It is a state of absorption of the mind, called ekagrata in Sanskrit. Usually our mind is in a state of sarvarthata, that is to say, it grasps all objects (sarva artha), one or many at a time. As opposed to this, ekagrata involves application of the mind to a single object which is a state of steadiness.

The word samapatti is derived from the root samapad, meaning to obtain, to attain to arrive or fall upon. Samapatti means arriving, encountering, accomplishing, completion, or conclusion of a process. It is a technical term of yoga indicating a state of oneness (tadanjanata) or unity of the mind with an object completely because of a total absence of any distraction, and just as a crystal placed on a coloured flower shows as if there is oneness of colour between the two. Similarly, the mind in samapatti becomes one with the object. In other words this is the same thing as ekagrata in the state of dhyana.

The word smadhi issues from the root samadha which means to put together or to unite intensely. The basic root here is dha meaning to put or place, i.e., to there is an object in to which the mind is absorbed, to an end, there being no effort to apply the mind to any particular idea or object. There is a world of difference between the former and the latter. The former is the same as samapatti, and it has been called dhyana at many places in ancient Sanskrit texts. The latter state is described by words like sahadawastha or unmani awastha. The word ‘meditation’ all these meanings.

2.2.1. Stress:

A non-specific, conventional and phylo-genetic based response pattern, the primary function of which is to prepare the body for physical activity such as resistance or Flight.

There are two kinds of stress:

1. **One is Eustress (Fig-1)** which is synonymous with healthy essential stress produced, for exercise. By joy, by any kind of positive impulse, sensible recreational activities and sports hobbies etc.
2. **Other one is Distress (Fig-2) which** is synonymous with morbid ness, stress that has to be controlled, e.g. continuous mental or physical strain of any kind, anger, frustration and states of tension seemingly without hope.

3. Need for the Study

In this competitive world stress is common factor for all. In business cut throat competition is there. For businessmen stress is like life partner. Due to this stress, business people facing the problem of employ in ability. Therefore this study attempt to solve the stress related problems amongst youth businessmen with the help of Yogasana.

3.1. Happenings in our body due to stress reactions:

- Stored Sugar and fats.
- The breath rate shoots up.
- The heart speeds up and blood pressure soars.
- Blood clotting mechanisms are activated.
- Digestion ceases.
- Perspiration and saliva increase.
- All senses are heightened.

The endocrine gland that is chiefly involved in adaptation to stress is the Adrenal gland. The secretions of the thyroid gland also come into the picture. The hypothalamus is playing a significant role in all the problems of stress and its disorders. While in a physical stresses releases greater Quantities of nor-adrenaline. While in an emotional stresses releases greater quantities of adrenaline.

3.1.1. Stress caused problems:

- Working late
- Difficulty in making decisions.
- Sleeping at the office
- Making the safe choices, not the best ones.
- Sexual or romantic indiscretions.
- Sudden Increase in drinking or smoking habits.
- Constant reference to death or suicide.
- An efficient worker becoming careless.
- Aloofness in a normally friendly person

4. Methodology

Research Methodology:

A group of Individuals of Youth Businessmen aging 16 years to 30 years, where randomly selected from the Institute who were attending our Yoga camps. We taken a group of Businessmen say 35 in numbers for our study, who have the stress related problems. We collected the data before they were come in to study with the coding technique. The yogic way of management of stress, is totally Holistic. The stress accumulated at the body level as stiffness of joints and spasms of muscles can be released by the practice of Yogasana and Pranayam. We conducted for 20 days exclusive classes of Yogasana and Pranayama for business people.

A group of Individuals of Youth Businessmen aging 16 years to 30 years, where randomly selected from the Institute who were attending our Yoga camps. We taken a group of Businessmen say 35 in numbers for our study, who have the stress related problems. For doing this so, we gave a check diary to the group of businessmen who wants to reduce the stress level.

4.1. Check Diary:

We asked to put the Code for each Question.

Problems	Code
Not having this problem	“P”
Constant	“T”
Frequently/Occasionally	“W”

We collected the data before they were come in to study. With the coding technique, we found several Businessmen gave their response positively with their problems. We personally analyzed each Businessmen problem with care. Also several data have been collected before the methodology is adopted.

4.1.1. How the yoga can reduce the stress:

The yogic way of management of stress, is totally Holistic. The stress accumulated at the body level as stiffness of joints and spasms of muscles can be released by the practice of the followings:

1. YOGASANA 2. PRANAYAMA 3. SHATKRIYAS 4. DEEP MEDITATION

4.1.2. Yoga program:

We conducted for 20 days exclusive class for business people. Each day the Class goes like this,

Class	Duration	Practice
First	20 to 40 Minutes	Shat Kriya with guided instructions
Second	40 Minutes	Lecture and discussion
Third	45 to 50 Minutes	Yogasana and Pranayam with guided Instructions
Fourth	15 Minutes	Exchange of experiences and hints for further progress.

4.2. Various Data for our Analysis were taken

- Before the start of the yoga practice
- After the completion of yoga practice.

4.2.1. Imagery in Relaxation:

- Through meditation

5. Results and discussions:

Internal Awareness is to be used to allow the relaxation to continue. When we stretch the muscles (in the final position) the muscle tone increases and when we release the stretch (for example, when returning from the final position) the muscle tone decreases, reaches normalcy and then further decreases below its normal value. Only the stimulation and relaxation combine will from a ladder to release all the stress and tension and help us to progress further.

5.1. Physical level :

Muscular: We could see the effect of yogasanas used in this programme help in relaxing each and every group of muscles by systematic stretching and relaxing. Certain data were taken from the individuals for the analysis.

Respiratory system: Pranayama techniques were used for different samples of data by taking Oxygen per minute, breathing rate per minutes. Etc Before the practice of the program and after breathing.

Hypothalamus: The Chief of the Internal System is always in the stressful situation every time. So, to cool this region we undergone the Jal neti, Dand douthi and Vyat karma Kapalibathi. Excessively the hypothalamuses get cooled there by stage after stage the person suffering from various diseases get reduce of their stresses.

5.1.1. Mental level:

As we become calm and subtle, we use stimulations at the mental level. All our thoughts invariably in the form of sounds, pictures or combination of both. Thus at mental level we use various sounds to stimulate the system like, AUM, SOHUM etc.

5.1.2. Emotional level:

Stimulation and release at the emotional levels are used in our program in shavasana effectively to handle stress. Feeling of softness of our own body in many asanas and during Pranayamas.

5.2. Intellectual level:

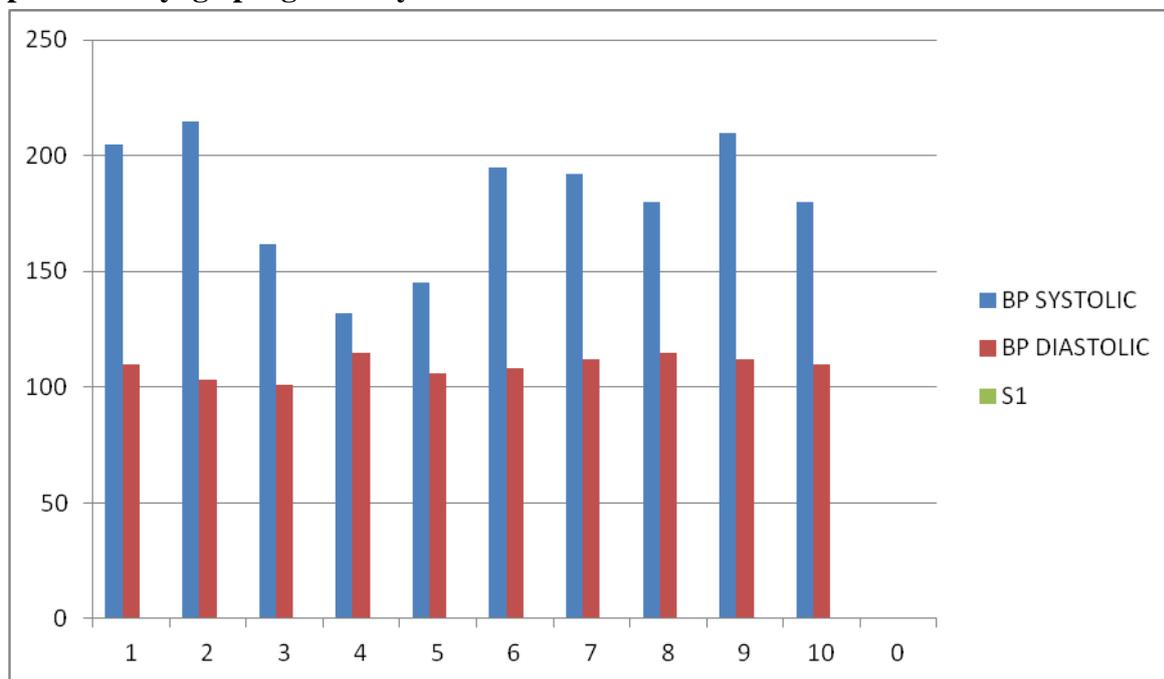
An analysis is feature of the intellect. Understanding and analysis should go on hand every aspect of their holistic way of life.

5.2.1. Spiritual level:

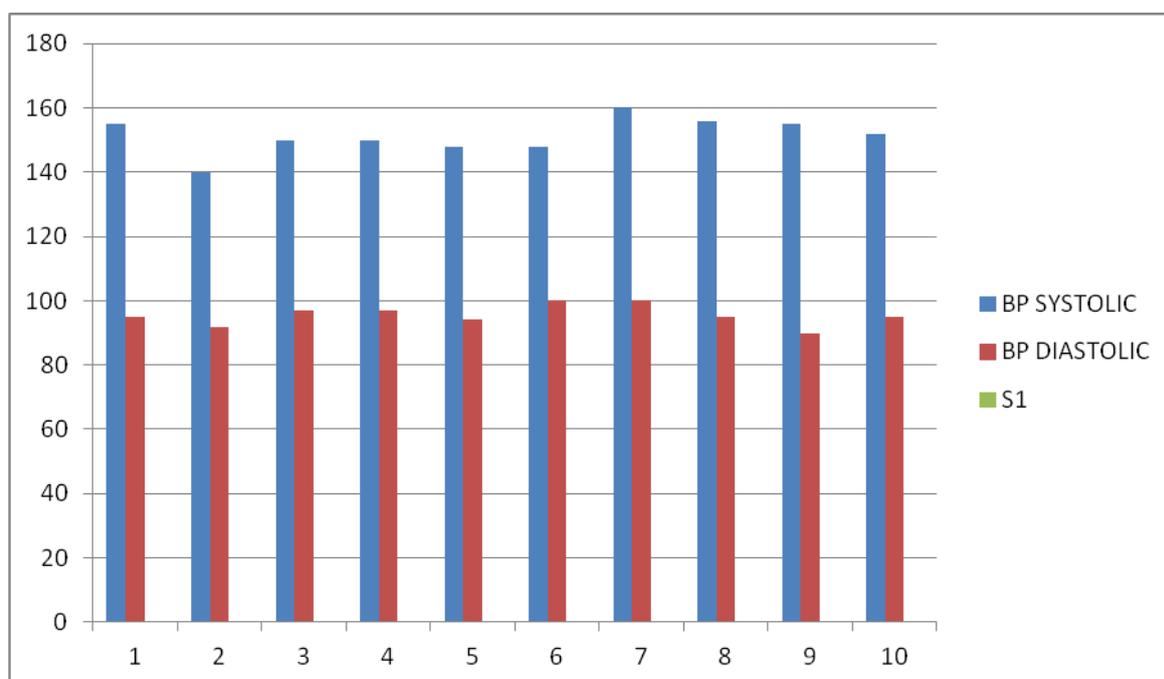
Internal awareness is the key feature for spiritual progress. In the Kathopanist concepet of spirituality is clearly explained as life led in a continuous state of inner lock or internal awareness.

6. Results

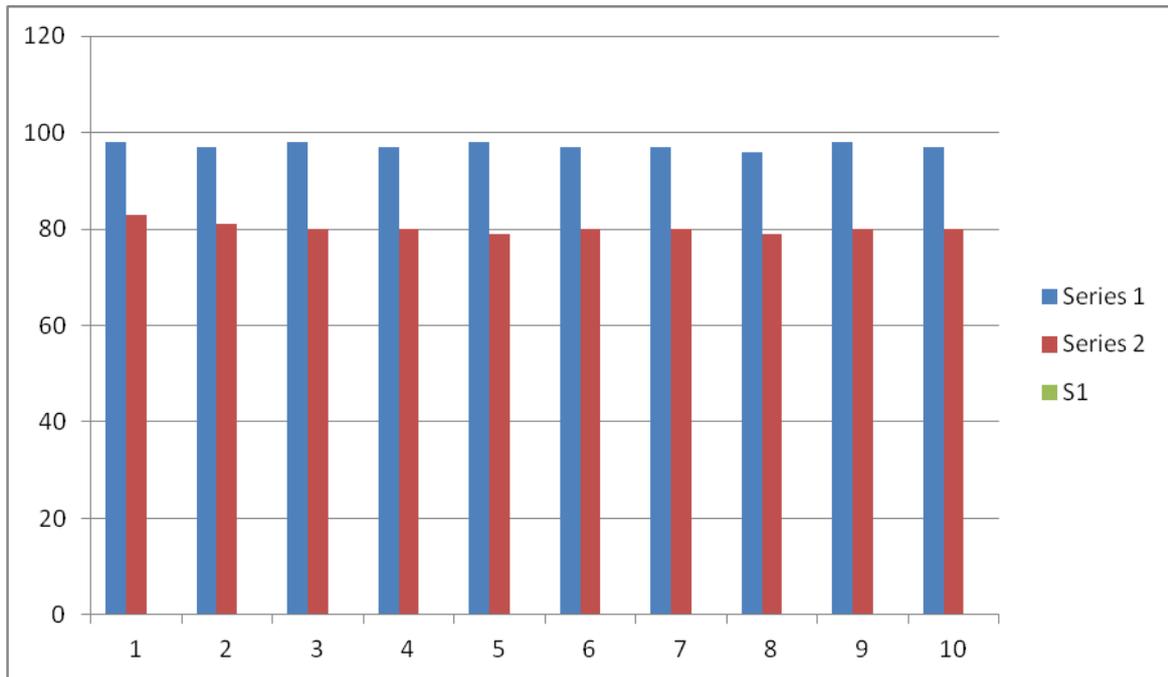
6.1. Variation of systolic and diastolic blood pressure in 10 businessmen before the practice of yoga program in youth businessmen



6.1.1. Variation of systolic and diastolic blood pressure in 10 businessmen after the practice of yoga program



6.1.2. Breathing rate per minute before and after the practice of yoga program in youth businessmen



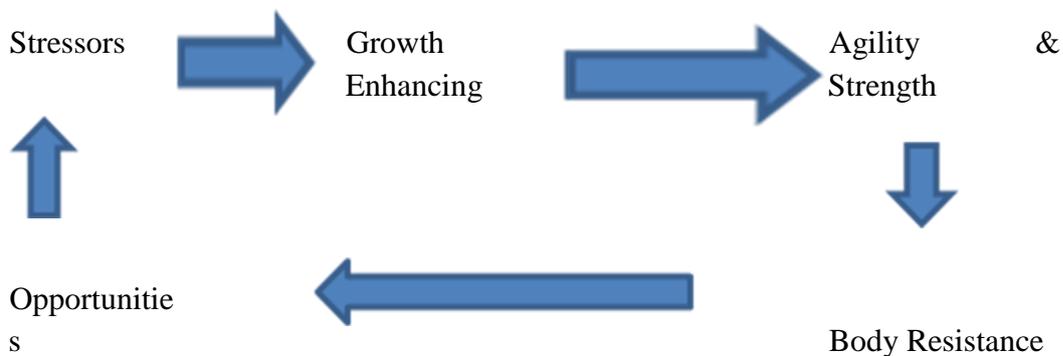
Results shows that there was oxygen used per minute was drastically reduced by 11%.

In the above reading we narrate that, before the practice of Yoga, persons have breathing rate of 13.5/minute (series – 1) and now after yoga program, it is only 10.5/minute (series – 2).

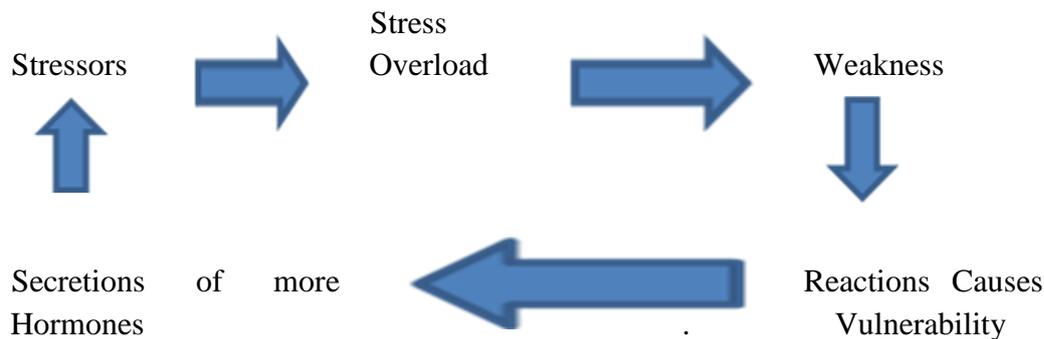
The basal metabolic (BMR) decreases in the meditation by 15 to 18% in 30 minutes.

7. Tables showing Eustress and Distress

7.1. Eustress(Fig-I)



7.1.1. Distress(Fig-II)



8. Findings:

Various Data for example variation of systolic and diastolic blood pressure, breathing rate per minute were taken i.e., before the start of yoga practice and after the completion of yoga practice.

In the above reading we narrate that, before the practice of Yoga, persons have breathing rate of 13.5/minute (series – 1) and now after yoga program, it is only 10.5/minute (series – 2).

The basal metabolic (BMR) decreases in the meditation by 15 to 18% in 30 minutes.

9. Conclusion:

- ✓ Quantitative improvements.
- ✓ Reducing the stress problems
- ✓ Making inner harmony.

Therefore I suggest that if we include the Yogasana and Pranayam in Business Education, it will help the students to acquire more abilities of employment.

10. References

- 1) Bera, T. K. et al. "Body composition, cardiovascular endurance and anaerobic power of yogic practitioner". *Indian Journal of Physiology and Pharmacology* 37(3), 225-228 (1993).
- 2) Bhole, M.V. et al. "Effect of yoga training on vital capacity and breath holding time". *Yoga Mimamsa*, 143 and 4, 19 – 26 (1971-72).
- 3) Kuvalayananda, Swami., "Progressive reduction in Oxygen consumption and carbon dioxide elimination during one round of Pranayama" (1930).
- 4) Wenger, M.A. et al. "Experiments in India on voluntary control of heart and pulse". *Circulation*, 24, 1319 – 25 (1961).