

ARTICLE ON EFFECT OF YOGIC MANAGEMENT PRACTICES ON EMOTIONAL STATES

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Abstract: As per discuss and read many journal and article we have writing the Yogic a management on emotional states. When we awaken to the emotional side of yoga practice (asana), we become more sensitized, perceptive, and responsive both on and off the mat. Ironically, the definition of yoga Practice (asana) is a position that is both steady and contented, a place where one can feel totally present. From this silent backdrop, we watch the nervous mind. Practice then becomes a decontaminate method of listening to the inner mechanism of the mind and emotions. Don't condemn yourself if you find that pessimistic emotions seem to lead the system. There's no place here for decision. Just look, pay attention, and be conscious. Disburse concentration. In the article we would like to through light on the noticed the effect that your yoga practice has on your emotion? It's like a welcome sense of spaciousness, as though we've cleaned a room in our inner self so that healing, along with brightness, come shining through. Usually the positive emotions come to the surface: our sense of humor, patience, attention. As we admit defeat and let go of frustration, fear, and worry, we create to feel like our old self again.

Key Words: Yoga, spiritual, Meditation, health.

INTRODUCTION:

Yoga is not a religion; it is a way of living that aims towards 'a healthy mind in a healthy body'. Man is a physical, mental and spiritual being; yoga helps promote a balanced development of all the three. Other forms of physical exercises, like aerobics, assure only physical well-being. They have little to do with the development of the spiritual or astral body.

A yogic exercise recharges the body with cosmic energy and facilitates:

- Attainment of perfect equilibrium and harmony
- Promotes self- healing.
- Removes negative blocks from the mind and toxins from the body
- Enhances personal power
- Increases self-awareness
- Helps in attention, focus and concentration, especially important for children
- Reduces stress and tension in the physical body by activating the parasympathetic nervous system

According to Samkhya (n.d., 1996) the three gunas (principles) produce feelings of pleasure, pain and dejection. Feelings are experienced by the antahkarana (the manifest mind), not by the self. In the Yoga Sutras it is said that avidya, i. e. False knowledge, is the cause of the self's experience of pleasure and pain. It is the recollection of pleasure experienced on a former occasion that leads to attachment towards objects. Samkhya elucidates three kinds of pain:

- **adhyatmika dukha(pain)** - bodily ache and mental pain caused by emotion and obsession,
- **adhibhautika dukha** - pain caused by beasts, reptiles, human beings, etc., and
- **adhidaivika dukha** - pain due to natural calamities.

According to **Patanjali's** (n.d), "Yoga Sutras also identify three kinds of pain:

- **parinama dukha** - pain due to change,
- **tapa dukha** - pain due to anxiety, and

- **samskara dukha** - pain due to past impressions".

Patanjali states that the causes of pain are the kleshas (afflictions) inside our very being at the subconscious level. The whole spectrum of emotion manifests due to the presence of the kleshas. The kleshas are avidya (ignorance), asmita (I-feeling), raga (liking), dwesha (repulsion) and abhinivesha (fear of death).

Emotions are generated when a trifling incident or insult is magnified. Avidya (*posture*) is considered to be the source of the other kleshas (*posture*) and is the main culprit in causing emotional upheaval. In other words, emotions which arise due to affliction are traced to delusion regarding the real nature of the self. The five kleshas (principles) are the building blocks or the substrata (*posture*) of the collective unconscious. Any emotional state can be traced back to one of the five kleshas (*posture*). So the root matrix of these kleshas (*posture*) is avidya, which results in identification with the world of name, form, idea and time. As the principle of duality starts to prevail, the true nature of the self is forgotten and the individual becomes fully involved with the transient world, which again leads to attraction, repulsion and finally fear of losing the self-identity (which here is conditioned by the external world), i.e. fear of death. The kleshas (principles posture) generate violence in thought, speech and deed and are abetted by greed, anger and delusion, causing endless pain to oneself and to others.

To cope with this state of mind and body, **Patanjali (Spritual posture)** (n.d) recommends practices from raja yoga, jnana yoga, karma yoga and bhakti (Worship) yoga (meditation posture), and a way of leading one's life. Many physical and mental states which create obstacles in the path of yoga arise due to the mental and physical symptoms of emotional conditions. These obstacles, which include disease, dullness, doubt, procrastination, laziness, craving, errors of perception, instability, pain, depression, irregular breathing, etc., need to be removed in order to progress on the path of yoga. According to **Patanjali (Spritual Yoga)** (n.d) they can be removed by one-pointedness, or by cultivating friendliness, compassion, gladness and indifference for the happy, the miserable, the virtuous and the wicked respectively. In this way the mind becomes purified and peaceful. For this to happen an attitude of vairagya (non-attachment) needs to prevail.

It has been the experience of the great saints and seers that all the different yogic techniques or practices are effective when the environment, both internal and external, is supportive. Observance of a disciplined lifestyle, as in the ashram, harmonizes the aspirant's energy and sublimates it by facilitating the process of pratyahara (pain relief). The daily yogic practices are tailored in such a way as to make the whole process of transformation spontaneous and permanent. In the **Bhagavad Gita (Ancient Book)** (6:17) it is said, "Yoga becomes the destroyer of pain and misery for one who is moderate in eating and recreation, whose engagement in action is balanced and whose sleeping and waking is balanced."

SCOPE OF THE STUDY:

Every individual and for students in particular modern day living style is laden with the ill effects of stress. Stress according to yoga (Practice and posture) is an uncontrolled surge of emotions like intense desire, anger, anxiety etc. When the stress is prolonged, the persons lose their capacity to come out of the clutches of the loop of intensely heightened activity that shows up as imbalances in the function of the autonomic nervous system. This shows up as generalized complaints like mental ill health, anxiety, fatigue, addictions, depression, regression, Fatigue, Guilt, Arousal etc. or as localized problems (asthma). Role of yoga is to reduce the force and speed of these violent surges of emotion has been sufficiently validated by many workers though psycho physiological studies.

The yogic practices will doubtless pave a long way in regeneration the race and producing a mentally sound race that could bear all the various stress and come out successfully from institution to create a health human society. Education is the foundation on which the whole structure of our society rests. Today with the opening of new institution there has been a great physical expansion to cater the need for growing students each year. Education however is not judged by expansion. Thus quality education is a great need of the hour. The **UNICEF'S, 'State of World's Children 2004'** report released with a stirring call to link education with social reforms health and family welfare activities as a

new approach to the human resource management. Though meet this challenge, still it is important to understand the wide complexes that have grown in our society which is haunting the students at all levels viz. mental,

physical and social level. In older days Yogāsana (profound meditation)s were plasticized in Gurukuls (Old School) and the people were strong and healthy, both mentally and physically. But if one want to introduced Practice (asana)s in schools, it require experimental justification before changing the school curriculum.

From literature it would be clear that Yogāsana (profound meditation) stimulate the learning of the students. Many advocates of the Yogāsana (profound meditation) express the same view but it require systematic experimentations at various levels with different content matter. Yoga promotes physical and mental health, rather than being curative medicine or seeking physical well-being alone (Singh, 1986). The present study was intended to determine the effectiveness of yogic practice s on emotional states of senior secondary school students and their scholastic achievement in chemistry. The present investigation was unique in determining the state and providing a therapy which is free with no side effects and can very well be universally applied.

BENEFITS OF YOGA (MEDITATION POSTURE):

The art of practicing yoga helps in controlling an individual's mind, body and soul. It brings together physical and mental disciplines to achieve a peaceful body and mind; it helps manage stress and anxiety and keeps you relaxing. It also helps in increasing flexibility, muscle strength and body tone. It improves respiration, energy and vitality. Practicing yoga might seem like just stretching, but it can do much more for your body from the way you feel, look and move.

Yoga Practice (asana) builds strength, flexibility and confidence. Regular practice of yoga can help lose weight, relieve stress, improve immunity and maintain a healthier lifestyle.

In 2014, Indian Prime Minister Narendra Modi suggested United Nations to celebrate June 21 as the International Yoga Day as it is the summer solstice; the longest day of the year in the Northern Hemisphere.

"Yoga is an invaluable gift of India's ancient tradition. This tradition is 5000 years old. It embodies unity of mind and body; thought and action; restraint and fulfillment; harmony between man and nature; a holistic approach to health and well-being. It is not about exercise but to discover the sense of oneness with you, the world and the nature. By changing our lifestyle and creating consciousness, it can help in well being. Let us work towards adopting an International Yoga Day." — Shri. Narendra Modi Ji, UN General Assembly, September 2014.

OPERATIONAL DEFINITION OF THE TERMS USED

Yogic Practices

According to **Patanjali's (Spritual Yoga)**(n.d) yogic practices are classified as:

- (i) Yama (God of death) is improvement in our community behaviour,
- (ii) Niyama (Goddess) is improvement in our individual behaviour,
- (iii) Substantial postures,
- (iv) Concentration,
- (v) Meditation and
- (vi) Attainment of super awareness.

Emotional States

Emotional states are specific manifestations of non-verbally expressed feelings of

agreement, amusement, anger, certainty, control, disagreement, disgust, disliking, embarrassment, fear, guilt, happiness, hate, interest, liking, love, sadness, shame, surprise and uncertainty (LeDoux, 1986) For the present study, yogic practices comprises of the following.

(i). Yogāsana (profound meditation)

Meaning yoga is the control of the modification of the mind (Samadhi Pad/ 2). "Practice (asana)" means staying or abiding. Practice (asana) is one way in which a person can experience the unity of body and mind. Practice (asana) is defined as that which is comfortable and easy as well as firm.

(ii). Meditation (Dhyan)

According to **Patanjali** (n.d) that is the state of mind wherein there are no sensual thoughts is meditation. Meditation is the process hereby the practitioner concentrates upon point in order to integrate discontinuous, diffused attention thus holding attention steady. When all distraction are thus affectingly closed out, then meditation proceeds. Daydreaming, floating with thought or allowing impulses to dominate is obviously not concentration, and without concentration, meditation is impossible to experience.

(iii) Anxiety

It is closely associated with mental health. A lower level of anxiety is indicative of better mental health and well-being. In Freudian theory, "Anxiety is an unpleasant feeling of tension and worry experienced by individual in reaction to unacceptable wishes or impulses; increased arousal accompanied by generalized feeling of fear and apprehension."

(iv) Stress

Stress is a feeling of pressure unable to take time off and relax, constantly on the go, feeling hectic, experiencing great strain, unhappy with on performance, experiencing lots of demands.

(v) Depression

It refers to unhappy, disagreeable, pessimistic, in poor spirits, disappointed.

(vi) Regression

It refers to confused, unorganized, unable to concentrate, experiencing difficulty coping, acting impulsively.

(vii) Fatigue

It refers to exhausted, no energy, sluggish, tired, needing rest, weary and below par in performance.

(viii) Guilt

It refers to regretful, concerned about own misdeeds, experiencing difficulties, sleeping, unkind, dissatisfied with self.

(ix) Extraversion

It refers to social be, outgoing, adventuresome talkative, enthusiastic.

(x) Arousal

It refers to alert, keyed up, excited, stimulated been and sharp senses.

SCHOLASTIC ACHIEVEMENT:

It encompasses student's ability and performance, it is multidimensional, intricately related to human growth and cognitive, emotional, social and physical development, it reflect the whole child, it is not related to a single instance, but occurs across time and levels, through students life in public school and on post secondary years and working life. (Steinberger, 1993).

Senior Secondary School Students:

The senior secondary school students refer to students pursuing education at senior secondary level i.e. students studying in class XI and XII only.

CONCLUSION:

In this article we have understood the true essence of yoga revolves around inspiring the life strength or 'Kundalini'(Physical Strength) at the base of the backbone of our culture and health. It aims to accomplish this through a succession of physical and mental exercises and so ever. At the physical level we use different methods comprise various yoga postures that plan to keep the body strong. The mental techniques include inhalation exercises or 'pranayama' (*posture*) and meditation or 'dhyana' (Concentration) to regulation the intelligence and mind.

The ultimate objective of yoga is, however, to help the human being to go beyond the self and attain explanation. As the Bhagavad-Gita says, "A human being is said to have achieved yoga (Practice), the incorporation with the Self, when the perfectly closely controlled mind gets autonomy from all desires, and becomes engrossed in the Self alone."

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