

Chapter-2

LITERARY RESEARCH

2.1 REVIEW OF ANCIENT LITERATURE ON STRESS AND ITS MANAGEMENT

BACKGROUND AND SCOPE

Stress in varying degrees has become a part of everyone's life due to a shift from traditional to modern lifestyle. Stress may be best defined as a psychophysiological process, usually experienced as a negative emotional state, resulting from physical or psychosocial demands (Agarwal and Marshall, 2001). Stress can be categorized in several ways (Larzelere and Jones, 2008): Duration (acute/chronic), domain (physical/psychological), and severity (traumatic/daily hassles). Stress produces both adaptive and maladaptive effects on the physiological system. The burden of chronic stress can cause inhibition of neurogenesis, disruption of neuronal plasticity, even neurotoxicity (McEwen, 2007). Further, accompanying changes in personal behaviour due to chronic stress cause wear and tear in the body (allostatic load), which in turn alters physical and mental health (Juster *et al.*, 2010).

Contemporary science has been greatly influenced by matter-based paradigms, while classical Indian thought has emphasised the role of consciousness-based approaches. Matter-based paradigms are rooted in technological advancement, while consciousness-based approaches have their roots in ancient Vedic literature. The two are not mutually exclusive, as both are interdependent and play an equal role in understanding aspects of the world - Dr. H. R. Nagendra (SVYASA University).

The essential concepts from classical yoga texts like the *Taittiriya Upaniṣad*, the *Bhagavadgīta*, and the *Yoga Vāsiṣṭha*, are reviewed here, and a conceptual framework of stress is presented.

2.2 SUMMARY OF EARLIER WORKS ON STRESS AND ITS MANAGEMENT

Stress Management Principles as mentioned in *Bhagavadgīta*:

- 1) Become emotionally intelligent
- 2) Resolve conflicts
- 3) Remove jealousy
- 4) Stand for righteousness

- 5) Believe in Karma
- 6) Tackle emotional upsets

Benefits of Yoga as mentioned in *Bhagavadgīta*:

- 1) Yoga offers man a conscious process to solve menacing problems of unhappiness, restlessness, emotional upset, hyper-activity and so on. It helps to gain mastery over the mind.
- 2) It helps to evoke the hidden potentialities of man in a systematic and scientific way by which man becomes a complete individual.
- 3) His physical, mental, emotional, spiritual and intellectual faculties develop in a harmonious and integrated manner to meet the all-round challenges of the modern technological era with its hectic speed.
- 4) Helps to maintain good health. It also helps for muscular relaxation, developing willpower and improving creativity.

Stress Management Principles according to Patanjali:

In the *Yoga Sūtras* (1: 32- 39), Patanjali suggests 8 suitable stress management principles to come out of the stress to a state of complete mental well- being.

- 1) For removing of those obstacles and accompanying symptoms, the practice of concentration on one principle is undertaken.
- 2) In relation to happiness, misery, virtue and vice, by cultivating the attitudes of friendliness, compassion, gladness and indifference respectively, the mind becomes purified and peaceful
- 3) By the expiration and retention of the breath one can control the mind
- 4) The mind can be made steady by bringing it into activity through sense experience
- 5) The luminous state which is beyond sorrow can control the mind
- 6) The mind can be brought under control by making passionless persons the object for concentrating
- 7) The mind can be made steady by giving it the knowledge of dream and sleep for support
- 8) By any desired meditation, mind can be steadied.

2.3 AIM AND OBJECTIVES :

Aim:

To understand the concept of stress and its management according to Upanishads, *Bhagavad Gita*, *Patanjali Yoga Sūtras*, *Yoga*, *Ayurveda*, and other traditional Indian texts.

Objectives:

- To review the concepts of stress as documented in the traditional Indian texts.
- To relate the present day occupational stress of employees to these concepts.
- To relate it to employees' behaviour and involvement in an organisation.
- To extract the stress management recommendations as stated in the traditional Indian texts.
- To implement these recommendations in the employees' working lifestyle.
- To incorporate Yoga way of living in one's daily life.
- To include *asanas*, *pranayama*, *meditation*, and *kriyas* in one's daily routine to enhance the health and all-round development of an individual.

2.4 MATERIALS AND METHODS :

2.4.1 VEDIC SOURCES AND CLASSICAL YOGIC TEXTS INCLUDED:

- a) Māndukya Upaniśad
- b) Bhagavadgīta
- c) Patanjali Yoga Sūtras
- d) Taittiriya Upaniśad
- e) Yoga Vāsiṣṭha
- f) Kumārasambhavam

Concept of stress according to our ancient texts:

a) according to Māndukya Upaniśad:

Meditation – “Modern researches have shown that Meditation can induce greater rest. Meditation is a Yogic process of providing deep rest to the system by allowing the mind to calm down in its basal states. It's features are; deep relaxation of all parts of the body, mind dwelling on a single thought, reduced metabolic rate by slowing down of breath, freshness, lightness, feeling of expansion at mental level, calmness, peace, bliss and continuous awareness”.

The underlying idea is that, for most persons, the mental state is routinely somewhere between the extremes of being 'inactive' or of being 'agitated' and hence to reach a balanced/relaxed state, the most suitable technique would be one which combines 'awakening' and 'calming' practices.

b) according to Bhagavadgīta:

Bhagavadgīta (BG) presents the genesis of stress and its management in a dramatic narration: The very thought of sense-objects causes future misfortune:

ध्यायतो विषयान्पुंसः सङ्गस्तेषूपजायते
सङ्गात् संजायते कामः कामात्क्रोधोऽभिजायते ॥२-६२॥

*dhyāyatoviṣhayānpuṁsaḥsaṅgasteṣūpajāyate
saṅgātsañjāyatekāmaḥkāmakrodho 'bhijāyate ||2-62||*

क्रोधाद्भवति संमोहः संमोहात्स्मृति विभ्रमः
स्मृतिभ्रंशाद् बुद्धिनाशो बुद्धिनाशात्प्रणश्यति ॥२-६३॥

*krodhādbhavatisammohaḥsammohātsmṛiti-vibhramaḥ
smṛiti-bhraṅśādbuddhi-nāśhobuddhi-nāśhātpraṇaśhyati ||2-63||*

Repeated thinking about objects leads to attachment, attachment to desires, desires (strong likes and dislikes) to anger (greed, lust, fear, possessiveness, etc.) which in turn leads to infatuation, lack of awareness and power of discrimination and finally one gets lost. BG 2-62 & 2-63

ध्यायतो विषयान्पुंसः सङ्गस्तेषूपजायते सङ्गात् संजायते कामः
कामात्क्रोधोऽभिजायते ॥ २-६२॥

*dhyāyato viṣayānpuṁsaḥ saṅgasteṣūpajāyate saṅgāt sañjāyate
kāmaḥ kāmakrodhobhijāyate || 2.62 ||*

When a man thinks of objects, attachment for them arises; from attachment desire is born; from desire arises anger.

क्रोधाद्भवति संमोहः संमोहात्स्मृति विभ्रमः
स्मृतिभ्रंशाद् बुद्धिनाशो बुद्धिनाशात्प्रणश्यति ॥ २-६३॥

*krodhādbhavati sammohaḥ sammohātsmṛtīvibhramah
smṛtibhramśād buddhināśo buddhināśātpranaśyati || 2.63 ||*

From anger comes delusion, from delusion the loss of memory, from the loss of memory the destruction of intelligence; from the destruction of intelligence he perishes.

Here, Sri Kṛṣṇa explains the theory of fall of man from God-hood to sense-entanglements. The source of all evils is wrong thinking and false perceptions. When a man constantly thinks upon the alluring features of the sense objects the consistency of such thought creates an attachment in him for the objects of his thought. When similar thoughts come to play on his mind continuously they become strong desire for possessing and enjoying the objects of attachment. He tries his level best to obtain them. When this motive energy encounters with forces creating obstacles in the way of fulfillment of his desires it is called anger. When a person is afflicted with anger, his mind gets confused casting a shadow on the lessons of wisdom learnt by him through past experience. Thus deprived of the moral strength, he loses his power of discrimination between right and wrong which is called destruction of intelligence. Failing in discrimination, he acts irrationally on the impulse of passions and emotions and thereby he is unable to attain the spiritual goal paving the way for self-destruction.

Work without concern for the results:

कर्मण्येवाधिकारस्ते मा फलेषु कदाचन
मा कर्मफलहेतुर्भूर्मा ते सङ्गोऽस्त्वकर्मणि ॥२-४७॥

*karmaṇyevādhikāraṣte mā phaleṣu kadācana
mā karmaphalaheturbhūrmā te saṅgo'stvakarmaṇi || 2.47 ||*

Your right is to work only, but never to claim its fruits. Do not become an instrument for making your actions yield fruit, nor let your attachment be to inaction.

This is one of the most quoted verses of the Gīta. This famous verse contains the essential principle of disinterestedness in action. When we do our work we will be sidetracked from disinterestedness if we think of name, fame, income or any such extraneous consideration. Sri Krishna's advice here is a call to the man not to waste his present time in imaginary fears about the future but to bring out the best in him and live fruitfully every present moment of his life. But Karma in the present verse means action or performing one's duty.

The special merit of Karmayoga:

नेहाभिक्रमनाशोस्ति प्रत्यवायो न विद्यते
स्वल्पमप्यस्य धर्मस्य त्रायते महतो भयात् ॥ २-४० ॥

*nehābhikramanāśosti pratyavāyo na vidyate
svalpamapyasya dharmasya trāyate mahato bhayāt ॥ 2.40 ॥*

In this no effort is ever lost and no harm is ever done. Even very little of this discipline (*Dharma*) saves a man from the Great Fear.

If a religious ceremony is left incomplete it is a wasted attempt as the performer will not derive any benefit like a house left unroofed. Again in the worship for an object, any imperfection in the process produces positive harm or loss instead of gain as in the case of sickness non-use of right medicines brings about adverse results. But it is not so in the case of Karma Yoga where every action and worship performed without desire brings about immediate purification of heart and protects one from the cycle of birth and death which is termed here as the great fear.

श्री भगवान् उवाच काम एष क्रोध एष रजोऽगुणसमुद्भवः
महाशनो महापाप्मा विद्ध्येनमिह वैरिणम् ॥३-३७ ॥

*śrī bhagavān uvāca kāma eṣa krodha eṣa rajo'guṇasamudbhavaḥ
mahāśano mahāpāpmā viddhyenamihairiṇam ॥ 3.37 ॥*

Sri *Bhagavān* said it is desire, it is anger born out of the quality of *Rajas*, all sinful and all devouring; know this as the foe here (in this world).

The cause of all sins and wrong actions in this world is desire. Anger is also a desire expressed in another form. When a man's desire is not gratified he becomes angry with those who stand as obstacles in the way of their fulfillment. When a desire arises the quality of *Rajas* in a man urges him to work for its satisfaction. The desire-anger-emotion combination of three-in-one is the root cause which makes an individual to compromise with higher values of existence. Desire is never satiated by its gratification. One gets rid of desire only through the constant practice of detachment. Therefore Sri Krishna says desire is the man's greatest enemy on the earth because man commits sin only at the command of desire against his will and better judgment which lands him in terrible suffering in the form of repeated birth and death.

श्री भगवान् उवाच उद्धरेदात्मनात्मानं नात्मानमवसादयेत्
आत्मैव ह्यात्मनो बंधुरात्मैव रिपुरात्मनः ॥ ६-५॥

*śrī bhagavān uvāca: uddharedātmanātmānaṁ nātmānamavasādayet
ātmaiva hyātmano bāndhurātmaiva ripurātmanaḥ ॥ 6.5 ॥*

Let a man lift himself by himself; let him not degrade himself; for, he himself is his friend and he himself is his enemy.

Sri Kṛṣṇa declares that ‘man should lift himself by himself’. Man, if he wants to raise himself from an animal existence to a noble life with all cultural and spiritual possibilities which lie dormant in him, has to convert the lower instincts in him to a higher level of perfection which is his essential nature. Man is basically a plural personality - he thinks he ought to be a morally strong, ethically perfect, physically loving and socially disciplined ideal personality but in actual practice he is always a victim of his own attachments and aversions, likes and dislikes, love and hatred etc. So long as he does not realize his own duality, there cannot be any religion for him.

Dr.S.Radhakrishnan quotes that “Every one of us has the freedom to rise or fall and our future is in our own hands”.

Demoniac Traits:

दम्भो दर्पोऽभिमानश्च क्रोधः

पारुश्यमेव च अज्ञानं चाभिजातस्य पार्थ संपदमासुरीम् ॥१६-४॥

dambho darpo'bhimānaśca krodhaḥ

pāruśyameva ca ajñānaṁ cābhijātasya pārtha sampadamāsurīm ॥ 16.4 ॥

Hypocrisy, arrogance, self-conceit, anger and also harshness and ignorance, belong to one who is born in a demoniacal state, O *Pārtha*.

Hypocrisy - Pretending to be righteous but living in unrighteous way of life. Arrogance - Pride in one's learning, wealth, social status or family connections thereby living in imagined self-importance. This leads to self-conceit. Anger - When a person of self-conceit looks at the world and finds that its estimate of him is totally different from his own he becomes angry over everything around him which leads to audacity. All these qualities arise from one's own self-assessment out of self-delusion and ignorance about the scheme of life in the world around him. This ignorance of oneself and his relationship with the world around is the cause of his

revolt against his environment and the resultant eccentric actions. These types of people are called demoniac or *asuric* in contrast to the *daivic* or divinely described earlier. The effect of these two types is discussed now.

Three kinds of work:

नियतं सङ्गरहितं अरागद्वेषतः
कृतम् अफलप्रेप्सुना कर्म यत् तत् सात्त्विकमुच्यते ॥१८-२३॥

niyataṁ saṅgarahitaṁ arāgadveṣataḥ
kṛtam aphalaprepsunā karma yat tat sātṭvikamucyate || 18.23 ||

An action which is obligatory, which is free from attachment, which is done without love or hatred by one who is not desirous of any reward - that action is declared to be *sāttvic*.

Sāttvic: *sāttvic* actions are those that are one's own obligatory duties towards the society, performed without any attachment to the fruits thereof and that are not motivated by likes and dislikes. These duties are just performed spontaneously. Fulfillment and joy are sought in the very work itself. Such *sāttvic* actions are undertaken only by men who possess *sāttvic* knowledge. A *sāttvic* action is the purest producing peace and harmony in the field of activity. It is an obligatory action undertaken for its own sake in an attitude that work itself is worship. Such inspired activities are undertaken without any attachment and any anxiety for the rewards. They are not guided by likes or dislikes of the performer. Action itself is fulfillment.

बुद्धियुक्तो जहातीह उभे सुकृतदुष्कृते |
तस्माद्योगाय युज्यस्व योगः कर्मसु कौशलम् ॥ २-५० ॥

buddhi-yukto jahātīha ubhe sukṛita-duṣhkṛite
tasmād yogāya yujyasva yogaḥ karmasu kauśhalam || 2.50 ||

Endowed with evenness of mind, one casts off in this very life both good and evil deeds. Therefore, devote yourself to Yoga (of equanimity); skill in action lies in the practice of this Yoga.

A person, endowed with equanimity becomes free from virtue and vice. In such a state while living in the world, he detaches himself from the trappings of the world and remains untouched by virtue and sin. Virtue and vice accrue to a person when he identifies himself with the body, the unreal. If he does not so identify himself, virtue and vice have no effect on him. Therefore,

Krishna says ‘devote yourself to the yoga of equanimity’ i.e. remain continuously even-minded through realization of God. If a man performs his duties, maintaining this evenness, then his mind rests on God all the while. Work that otherwise enslaves, becomes a means to freedom when performed with evenness of mind. Work becomes worship. Skill in action, therefore, lies in the practice of this equanimity (of Yoga) in success and failure. It should be noted that here Krishna does not define Yoga as skill in action but explains the importance of Yoga (equanimity) in action. Otherwise, the action of a thief carried out skillfully also can come within the meaning of the Yoga which will be obviously ridiculous.

Yoga:

“Like a flower bud, human life has the potential to blossom fully. Blossoming of human potential to fullness is yoga” ~ Gurudev Sri Sri Ravi Shankar.

Yoga is a conscious process of gaining mastery over the mind. It’s a process of elevating oneself through calming of mind.

The great sage ‘*Patanjali*’ also proposes the techniques of yoga for reducing (thinning) stress in his *sūtras*. He says that, it will not be a sudden elimination but gradual systematic process of moving from higher stress levels to lower ones and slowly eliminating.

Hence yoga is one of the popular ways to reduce stress to a greater extent. It helps to set right the defects in different *kośas*. The negative emotions like Negative Affectivity can be minimised which helps to develop confidence, to increase optimism, enthusiasm and other positive characters. An employee with more positivities, tries to improve his performance and in turn strives for the growth of the organisation and also helps to achieve its goals and targets.

Streams of yoga:

1. *Jnāna Yoga* - path of Intellect
2. *Raja Yoga* - path of Willpower
3. *Bhakthi Yoga* - path of Emotions
4. *Karma Yoga* – path of Action

By following one or more or all these paths of Yoga, one may attain the state of *Svarūpa*. This state of *Svarūpa* in other scriptures or cultures are also known as *Mokśa* or *Mahānirvāṇa*, or Pure Consciousness.

According to Yoga, stress is imbalance; imbalance is misery. At the mental and physical level, excessive speed and demanding situations cause pain, leading to disease and ailments. Definitions of stress according to Yoga are as given below:

Imbalances on the mental level manifesting as upsurges in emotion are caused by strong likes and dislikes. At the psychological level, imbalances lead to conflicts, and often manifest in petty ego-centric behavior. Lack of holistic knowledge and balanced outlook at subtle levels are responsible for imbalances found at gross levels.

AṣṭāṅgaYoga (eight limbs) proposed by Patanjali for Stress Management:

a) Bahiranga Yoga:

1. *Yama* (Universal Moral Commandments)

- a. *Ahiṃsā* (Non-violence) b. *Satya* (Truth) c. *Asteya* (Non-stealing) d.
Brahmacarya (Continence) e. *Aparigraha* (Non-coveting)

2. *Niyama* (Self-purification by discipline)

- a. *Śauca* (Cleanliness) b. *Santoṣa* (Contentment) c. *Tapas* (Austerity) d.
Svādhyāya (Self-study) e. *Eśvarapraṇidhāna* (Surrender to God)

3. *Āsana* (Posture)

4. *Prāṇāyāma* (Breath control)

5. *Pratyāhāra* (Withdrawal of mind from senses)

b) Antaranga Yoga:

6. *Dhāraṇa* (Concentration)

7. *Dhyāna* (Meditation)

8. *Samādhi* (Super-consciousness)

The ultimate goal of yoga is to bring about the status of complete mental well-being by restraining mental modifications. Control over the mind's fluctuations comes from persevering practice (*Abhyāsa*) and non-attachment (*Vairāgya*). Repeating the sacred syllable (*Prāṇāvalāpa*) and pondering its meaning (*Arthabhāvanam*) lead to experience of the ultimate mental well-being.

According to Dr. Subhash Sharma, (2009), popularity of Yoga in its various variants can be seen at the global level. The other concepts viz. *Udyoga* and Holistic Living are also gaining intellectual acceptance as well as acceptance by practitioners. In fact, the concept of ‘Yoga in Management’ takes us beyond its efficacy in stress management. It provides us a new philosophy of management, wherein harmony of various factors of creation is the essence of management philosophy. Further, it leads to spiritual evolution leading to spiritual prosperity. Indian word for Industry is ‘Udyog’. An analysis of this word indicates that ‘Yog’ is part of this word. Thus, there is Yoga in *Udyoga*. Hence, *Udyoga* can be considered as a Yoga. This interpretation leads us to a new form of Yoga viz. *Udyoga* as Yoga. In fact, *Udyoga* is ‘Yoga for material prosperity’.

Many in the corporate world have been practicing this form of Yoga in one form or other. For example, JRD Tata has been considered as a ‘*Karma yogi*’. In addition to the concepts of Yoga and *Udyoga* theories of management for spiritual and material prosperity, the concept of Holistic Living (HoLi) is also gaining importance in the management field. This is reflected in the emerging idea of work-life balance and ‘holistic success scorecard’. The conceptual foundations of these ideas viz. Yoga, *Udyoga* and Holistic Living are deeply rooted in indigenous intellectual resources as well as ancient wisdom.

While *Udyoga* leads to material prosperity, Yoga leads to spiritual prosperity. When combined together, they lead to holistic development of society through material and spiritual prosperity leading to philosophy of ‘Balanced Living’ wherein both per capita income and per capita happiness provide the basis for social development.

c) according to Patanjali Yoga Sūtras:

The great sage Patanjali ‘father of yoga’ uses the word ‘*Kleśā*’ in his ‘*Yoga Sutras*’ for stress. Egocentric personalities are characterized by strong obsessions, ambitions, likes and dislikes. Emotional imbalances often emerge out of them as upsurges. Else, if they get suppressed they percolate to the physical level resulting in heart attacks or nerve shattering diseases. When the emotional outbursts like anger continues for a long time, we become infatuated and obsessed, losing all power of discrimination and act from the instinctive level. Patanjali called this as ‘*Abhiniveśa*’, a state of helplessness, constriction, slavery or bondage which is the grossest manifestation of stress.

Patanjali's idea of stress can be understood by the study of his concepts of modifications of the mind (*citta vritti*) and the causes for pains in the mental status (*klesā*).

He puts forth five major modifications of the mind as the determinants of stress (Patanjali Yoga *Sūtra* 1:6): right knowledge (*Pramāṇa*), wrong knowledge (*Viparyaya*), fancy (*Vikalpa*), sleep (*nidrā*), and memory (*smṛti*).

व्याधिस्त्यानसंशयप्रमादालस्याविरतिभ्रान्तिदर्शनालब्धभूमिकत्वानवस्थितत्वानि
चित्तविक्षेपास्तेऽन्तरायाः ॥१-३०॥

*vyādhistyānasamśayapramādālasya viratibhrāntidarśanālabdhabhūmikatvānavasthitatvāni
cittavikṣepāste'ntarāyāḥ* || 1-30 ||

Meaning: Disease, dullness (chronic fatigue), doubt, procrastination, laziness, craving, erroneous perception, inability to achieve finer stages and instability are the obstacles.

दुःखदौर्मनस्याङ्गमेजयत्वश्वासप्रश्वासा विक्षेपसहभुवः ॥१-३१॥

duḥkhadaurmanasyāṅgamejayatvaśvāsapraśvāsā vikṣepasahabhuvah || 1-31 ||

Meaning: Mental pain, depression, nervousness and hard breathing are the accompanying symptoms of mental distraction (*vikṣepasahabhuvah*).

Four Qualities for Effective Stress Management through Cognitive Behavioral Transformation according to Patanjali; Patanjali states that four qualities should become the basis of our association with other people.

मैत्रीकरुणामुदितोपेक्षाणां सुखदुःखपुण्यापुण्यविषयाणां भावनातश्चित्तप्रसादनम् ॥१-३३॥

*maitrīkaruṇāmuditopekṣāṅāṃ sukhaduḥkhapuṇyāpuṇyaviṣayāṅāṃ
bhāvanātaścittaprasādanam* ||1-33||

The meaning is that: “The mind becomes purified and peaceful by cultivating the attitudes of friendliness, compassion, gladness and indifference respectively towards happiness, misery, virtue and vice”

समाधिभावनार्थः क्लेशतनूकरणार्थश्च ॥२-२॥

samādhībhāvanārthaḥ kleśatanūkarāṅārthaśca ||2-2||

(They are for) the practice of *Samādhi* and minimising the pain-bearing obstructions.

अविद्यास्मितारागद्वेषाभिनिवेशाः पञ्च क्लेशाः ॥२-३॥

avidyāsmitārāgadveṣābhiniveśāḥ pañca kleśāḥ ||2-3||

The pain-bearing obstructions are - ignorance, egoism, attachment, aversion, and clinging to life.

Here, Patanjali uses the term *kleśā*; which aptly describes stress. In his text 'Yoga Sūtras' (Yoga Aphorisms) the *kleśas* have been described as:

Stress in the form of mental, emotional, and biopsychic hindrances (*kleśās*) originates from *Avidyā* (unawareness) of our true nature. As a result of this ignorance [which veils the bright light of truth], the other *kleśās* arise such as *Asmitā* (the limited false identification of egoism), *Rāga* (fixation and craving), *Dveṣa* (repulsion, dislike, hatred, anger, fear, antipathy, or aversion), and the fear of dissolution (*Abhiniveśa*). In our original state we are totally stress-free. We are blissful. That state, devoid of any tension and pressure is the source of all bliss, knowledge, creativity and freedom. This stress-free state which Patanjali calls '*Svarūpa*' (our true nature) is given as:

तदा द्रष्टुः स्वरूपेऽवस्थानम् ॥१-३॥

tadā draṣṭuḥ svarūpe'vasthānam ||1-3||

At that time (the time of concentration) the seer (the *Puruśa*) rests in his own (unmodified) state.

Then the seer abides in the unbiased primordial all-pervading clear light consciousness, which is our true nature (*Svarūpa*).

d) according to Taittireya Upaniśad:

The understanding of *Pancakośa* concept is very much important, to know the structure of the human body before commencing any study related to human beings. This tells us the path that is how the propagation of the energy or stress etc. takes place inside the human body.

Pancakośas or the five sheaths, hide within their folds - covers the ātman. The process of unveiling of these sheaths is done to reach the ātman. They are discussed in the Brahmaanandavalli Chapter of Taittiriya Upanishad which is a part of the Taittireya Samhita of the 'Krishna Yajur Veda'.

The teacher as well as the father 'Varuṇa' guides his son (student) 'Bhrgu' in his search for reality. The father asks him to perform 'Tapas' to find out answers for his questions. That is when he finds about these *Pancakośas* and the analysis is called the 'Pancha Kosha Viveka'. Father becomes extremely happy that his son has been able to arrive at one common principle of the external universe.

Annamayakośa - Physical component

Prāṇamayakośa - Energy component

Manomayakośa - Mental component

Vijnānamayakośa - Wisdom component

Ānandamayakośa - Bliss component

ātman - Self component

Pancakośas are part of the sthūla śarīra made up of matter.

The *Sūkśma śarīra* is made up of;

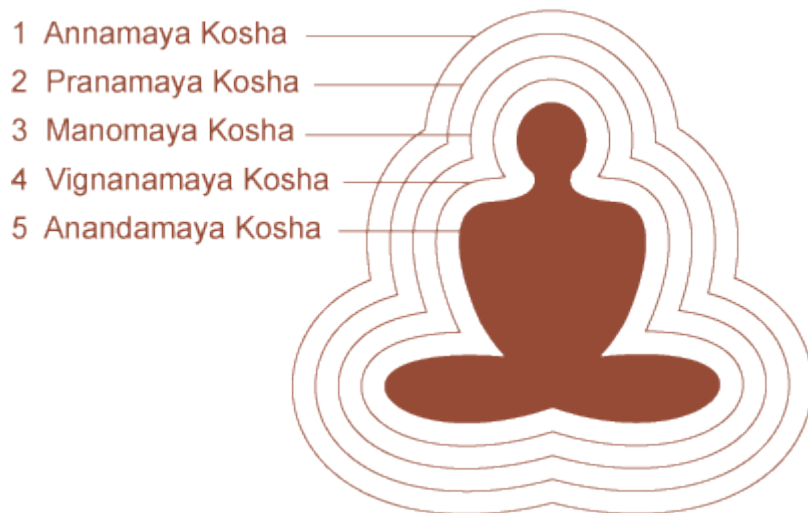
- 1) The five *jnānendriyas* that give knowledge of external objects,
- 2) The five *karmendriyas* that lead to action,
- 3) The five *Prāṇas*,
- 4) The five "subtle elements",
- 5) The four aspects of *Antahkaraṇa*,
- 6) *Avidyā*,
- 7) *Kāma* and
- 8) *Karma*

These eight collectively are the '*purvāśṭakam*' also called the *lingaśarīra* and the *kāraṇaśarīra* is the vehicle of the higher mind. The *ātman* is behind the *Pancakośas*.

The *sthūla śarīra* is the *Annamaya kośa* (food-full, consisting of the gross body). The *Sūkśmaśarīra* is made up of the *Prāṇamaya kośa* (energy-full, the subtle body), the *Manomaya kośa* (instinctive, the perceptual body) and the *Vijnānamaya kośa* (cognitive, the conscious body). The *kāraṇaśarīra* is the *Ānandamaya kośa* (blissful, the transcendental body). The *Sruti* insists upon elimination of these five sheaths of the *śarīra*.

The doctrine of *Pancakośas* represents the hierarchy of human values and is held to be a useful spring board for a modern scientific understanding of cosmology and evolution.

Proper understanding of stress helps man to keep a holistic concept of himself in view and not merely his physical body existence. The *Taittirīya upaniśad* has presented this holistic concept of human systematically. It sees man as having five major kośas or sheaths of existence, named the *Annamaya*, *Prāṇamaya*, *Manomaya*, *Vijnānamaya* & *Ānandamaya kośa*. Keeping all these in mind makes yogic stress management totally holistic. It is based on understanding the impact of stress at all these levels.



Emotional imbalances in the form of strong likes (*Rāga*) and dislikes (*Dveśa*) bring about imbalances in *Prāṇa* (the vital energy) in the *Prāṇamaya kośa* which percolates to the *Annamaya kośa* causing stress symptoms and hazards. Origin of desires and action guided by strong likes and dislikes (and not by what is right and wrong) will be the

expression of imbalance at *Manomaya kośa*. In *Vijnānamaya kośa*, the *Avidyā* (Ignorance) goes on reducing until in *Ānandamaya kośa*. *Ānandamaya kośa* is all bliss which is a totally stress-free state.

Working at physical level (*Annamaya kośa*) alone is not enough to reduce stress. Bringing balance to the other four levels is mandatory; the *Prāṇamaya*, *Manomaya*, *Vijnānamaya* & *Ānandamaya kośas* must all be brought to states of balance. This is the holistic approach used in Yoga.

Pancakośa theory as put forth by Dr. Subhash Sharma, (2009) provides us a model of human being that can be represented through following equation based on contemporary phrases: Human Being (HB) = (PE) Q * EQ * IQ * SQ * DQ

Wherein (PE) represents Physical Energy (PE) and corresponds to *Annamaya* and *Prāṇamaya kośa*. EQ is Emotional Quotient corresponding to *Manomaya kośa*. IQ is Intelligence Quotient corresponding to *Vijnānamaya kośa*. SQ is Spiritual Quotient and DQ is Divinity Quotient and they correspond to *Ānandamaya kośa*. DQ represents the extent to which an individual is able to use divine/cosmic energy to his/her advantage. Yoga and meditation help us in tapping the cosmic energy to our advantage. Hence they lead to spiritual prosperity. In fact, *Pancakośa* theory provides us a conceptual foundation for improving spiritual prosperity as it provides a foundation for tapping HMS (Heart, Mind & Soul) energies to our advantage. It may be indicated that ideas presented above lead us to BHS (Body, Heart, Spirit) model of human beings. This model suggests a convergence of physical energy, heart energy and spiritual energy to achieve success with happiness.

Thus, an individual's evolution from *Annamaya* (physical level) to *Ānandamaya* (spiritual level), represents evolutionary journey of his/her consciousness.

e) according to Yoga Vāsiṣṭha:

Citte vidhurite dehaḥ sañkṣobham upayāti hi |

Sañkṣobhāt sāmyam utsrjya vahanti prāṇavāyavaḥ || Yogavāsiṣṭha |25|3.35 ||

When the mind is agitated, the body indeed goes to the state of agitation. On account of agitation, the vital airs (or currents of bioenergy) flow, giving up evenness.

श्रीवसिष्ठ उवाच ।

चित्ते विधुरिते देहः संक्षोभमनुयात्यलम् ।

तथाहि रुषितो जन्तुरग्रमेव न पश्यति ॥ ३० ॥

śrīvasiṣṭha uvāca |

citte vidhurite dehaḥ saṁkṣobhamanuyātyalam |

tathāhi ruṣito janturagrameva na paśyati || 30 || 6.81.30

Vasishtha replied - The mind being disturbed by anxieties the body is disordered also in its functions, as the man that is overtaken by anger, loses the sight of whatever is present before his eyes.

f) according to kumārasambhavam:

kālidāsa in '*kumārasambhavam*' says that they are really brave whose minds are not disturbed when the sources of disturbance are face to face with them what is called for is not a forced isolation from the world or destruction of sense life but an inward withdrawal. To hate the senses is as wrong as to love them. The horses of the senses are not to be unyoked from the chariot but controlled by the reins of the mind.

2.4.2 Methods:

When compared to Intelligence Quotient (IQ), and Emotional Quotient (EQ), it can be said that IQ (Intelligence Quotient) is "What I think" creating material capital, EQ (Emotional Quotient) is "What I feel" creating social capital and SQ (Spiritual Quotient) is "What I am" creating spiritual capital. If cognitive intelligence is about thinking, emotional intelligence is about feeling, then spiritual intelligence is about being.

The EQ people have started to see that if one really wants to motivate people and transform them, one need to have a noble cause, and when one starts talking about

noble causes, one is in the realm of Spiritual Intelligence. The transformative power of SQ distinguishes it from IQ and EQ. IQ primarily solves logical problems. EQ allows us to judge the situation we are in and behave appropriately. SQ allows us to ask if we want to be in that situation in the first place. It might motivate us to create a new one.

So, IQ (Intelligence Quotient) and EQ (Emotional Quotient) do help an employee to cope with certain level of stress, but the call of the new era is of significant contribution-SQ (Spiritual Quotient)-by way of bringing about an attitudinal change, a change in the mindset, to enable a greater perspective to events, self and people by following Yoga based stress management programs.

When the stress is managed with the help of typical approaches, they are not fully effective. The reason being that they attempt to manage stress at the symptom level, i.e. IQ and/or EQ level and not at the causal level, i.e., the SQ level.

Thus, treating stress at symptom level is like using one's IQ and EQ to cure stress, which is helpful to some extent but if one wants to bring out a permanent solution to deal with stress, one needs to apply Spiritual Intelligence or SQ which treats stress at causal level, by bringing about a change in one's mind-set through comprehension of the situation and increasing one's inner resilience which can be attained through Yoga – *Āsanas and Meditation*.

2.5 SUMMARY:

Benefits of introducing ancient, traditional, practices of stress management programs in an organization:

Benefit #1: There will be continuous improvement in the way work is carried out due to the practice of Karma Yoga. The organization will move towards perfection in all its Operations. Wasteful work and inefficient tasks will be identified and removed from the system. Productivity will increase manifold. Cycle Time will reduce dramatically.

Benefit #2: It will eliminate all job related stress. There will be healthy relationship between employees at all levels. People will start enjoying their work and will look forward to more challenges.

Benefit #3: Employees can be retained longer in an organization. Attrition levels will come down drastically, since the employees will realize that they can achieve their personal goal only by working in an organization that provides facilities for managing stress.

Benefit #4: Since the employees will put their heart and soul in the work, the organization will be able to leverage on the hidden potential of the employees.

Benefit #5: The skill sets, capabilities and the level of maturity of the employees will be enriched through their own self-motivated effort (of performing Karma Yoga). This can be used to strengthen the existing core competencies of the organization and for developing new markets/ products with the possibilities of increasing the market share.

Benefit #6: Management creates a win-win scenario in which the employees enjoy working for the organization resulting in increased productivity. Quality of life will be improved since it is independent of the material success. An organization following these principles of stress management will be a great asset to the society since it opens up the possibility of merging the spiritual as well as and professional pursuit.