Chapter – I

INTRODUCTION

The perfect picture of balanced kids is one in which our kids go to school, do a little homework and play fort, but it is a myth for many youngster. In metropolitan city more and more children are involved in too many activities like other adults. They are overscheduled and involved in unavoidable hyper-parenting trap. Parents believe that enrolling children in too many activities is good for their future. They feel that they have good intentions, so they enroll their children in lots of activities because they want them to have a rich and happy life.

Some parents push their children to succeed in the interest of their own egos and some others are motivated by social pressure. Parents feel that they’re not being good parents if their kids aren’t involved in all kinds of activities. Due to that children are under heavy pressure to achieve better or to be competitive. To exposing our children in extracurricular activities and overload them or put high pressure of study is not a good for them. Today many children don’t have time to breath. Parents think their kids will grow up and remember all the wonderful activities they were involved in. Today children have many wonderful opportunities, but they need time to explore things. Children are not able
to function well in so many responsibilities or activities and due to
erscheduled and involved in unavoidable hyper-parenting traps they
come in grip of various types of pressure.

Children are overloaded with extracurricular activities. They
need time to read, write, think, draw, dream, build, play, create fantasize
and explore special interests but unfortunately the limitation of time
does not allow them to do the same very easily. Thus they become
failure in achieving their targeted goal. This creates frustration,
 depression and other mental disorders. Sometimes these mental
problems motivate them to commit suicide.

**ADOLESCENT**

According to World Health Organization (WHO), adolescence
defines as the period of life between 10-19 years of age. Adolescent
may be taken as a period of growth form puberty to maturity. This
period is associated with rapid physical, psychological and social
changes. This is a transitional stage of human development.
Adolescence is the period in which a child matures into an adult. Teens’
bodies and minds develop and change tremendously during adolescence,
which causes their whole personality to change too. This is a
developmental process in which youth move from the dependency and
immaturity of childhood toward the physical, psychological and social maturity of adulthood.

The transformation from childhood to adulthood involves many smaller transitions through which individuals move towards greater freedom and responsibility in many domains of life. In addition to the pubertal and cognitive transitions that occur during adolescence, other development transitions can be grouped into affiliation transitions (e.g., changes in relationship associated with parents, peers, romantic partners and offspring), achievement transitions and identity transitions (e.g., changes in self-definition, ethnic identity formation).

Adolescence is not a smooth stage of life for many; it is the most turbulent time for them. Suddenly they have left childhood behind and enter into the adult world, and most of them may be relatively uncertain of their goals in life, they are determined to spread their wings and try out their new freedoms. On top of this, they are faced at almost every turn with the unavoidable tension between submitting pressure on the one hand and parental authority on the other.

This is a period of psychological growing up. In this period the child move from dependence and restrictions freedom from parental restrictions to independence. Adolescence is the period of storm and
stress, a time when the individual is erratic, emotionally unstable and unpredictable. This is the time when personality development is ascertained and the period of life between boundaries of puberty and maturity. It is situation in which new adjustments have to take place. The time is identified with dramatic changes in the body, along with developmental in a person’s psychology and academic career.

The nature of developmental transitions originates in the interaction of physical maturational processes, cultural influences and expectations and personal values and goals. Individuals shape their own developmental transitions as their physical and psychological selves act on and are acted upon by the social and physical environment (Gottfried, 1991; Lerner, 1985; Scarr & McCartney, 1983). Like other developmental process, these transitions are embedded in a socio cultural context, and therefore are likely to vary with gender, class culture, and historical period. There are also significant individual variations in the order and importance of the various transitions, depending on personal goals and life situations (Nurmi, 1993).

It’s a major developmental transitions occurring over the life course. It involves significant biological and social changes in every aspect of individual development and every important social context (Petersen, 1988). The challenges experienced by the young person may
involve significant stress that produces a negative developmental trajectory through adolescence into adulthood (Petersen, Kennedy, & Sullivan, 1991; Petersen & Leffert, 1995). The transition into adolescence is usually defined as beginning with puberty, the biological change that involves the development of adult shapes and sizes as well as mature reproductive potential (Petersen & Taylor, 1980). These changes are the most dramatic biological changes since infancy, but they also involve significant social and psychological responses as these changes are noticed by both the adolescent and others interacting with him or her. The primary changes or puberty and the contextual change of school also affect changes with family, peers ad self in a variety of domains (Petersen, 1988).

Thus, at this stage (adolescent) of human development is subjected to influence by lots of psychological pressure due to physical changes, role changes, identity crises, career choice, school phobia, social adjustment, emotionally immature, changes in parent-child relationships etc. The adolescent is not mature enough to deal with most of these problems, resulting in morbidity, depression, Stress, lethargy, lack of sleep, loss of appetite, aggressiveness, feeling of insecurity, inferiority feeling with others, lack of self confidence, emotional instability, irritation, uneasiness, withdrawal and imaginary pains and of
trying to escape from these realities. Therefore, they become overloaded with lots of psychological pressure due to that frustration can develop, than mental conflict appears and then anxiety which convert into psychological stress.

**STRESS**

Stress is a physical or emotional factor that causes bodily or mental tension. Any situation that makes difficult or encourages failure can be described as psychologically stressful. This would include everyday experiences, distraction, difficult problems, lack of sufficient time and social pressure or competition etc. Cannon (1928) was the first who suggested both physiological and psychological components of the term stress. Stress is a stimulus that strains the physiological and psychological capacitates of an organism. It is personal responses to a certain variations in the environment.

Lazarus (1966) viewed that stress process can be initiated by psychological event. He further emphasized the role of perception and cognitive measurement in the stress response, unless we perceive a situation as threatening, we will not experience stress. Stress has also been defined as poor fit between an individual’s resources and the demands of one’s environment (French, 1973). This poor fit occurs
when the capacity of the individual is more than the demands or when the demands are higher than the individual’s capacity to meet them.

Stress defines as bodily or mental tension resulting from factors that tend to alter an existent equilibrium (Merriam-Webster’s Collegiate Dictionary, 1993). In this definition we have two elements: First, there is a tension, presumably caused by some force pulling on the system. Second, the tension is a threat to the normal equilibrium of the system. These two elements tell us that stress is an active process that involves an action on the system that threatens its equilibrium. It is assumed that the tension may cause harm unless some process of compensation reduces the disequilibrium to a baseline level or the cause is removed. It follows that a stressor is a stimulus event that challenges the integrity, or health, of the body (Merriam-Webster’s Collegiate Dictionary, 1993), and a stress response is the body’s compensatory reactions to that challenge.

According to definition we mention bodily or mental tensions. This implies that we can distinguish between stresses that are physical and those that are psychological in origin. Physical stressors as ones that pose a direct threat to our physical well-being were psychological stressors are events that challenge our safety, not because they are physically dangerous, but because of our thoughts, perceptions, and
interpretations. We may find that a major personal disappointment. The 
disappointment may evoke physical sensations of sadness, lethargy, or 
even tears of grief. The footsteps may result in fear, along with a racing 
heart and rapid breathing. In both cases, our physiological responses 
start our as thoughts and interpretations, mental events that are not in 
fact physically threatening and are not things at all. The emotions and 
physiological responses arise because of our interpretation of the event 
and its perceived meaning in terms of our well-being.

Stress is the pattern of specific and nonspecific responses, an 
organism makes to stimulus events that disturb its equilibrium and tax or 
exceed its ability to cope. The stimulus events include a large variety of 
external and internal conditions that collectively are called stressors. 
The stress response is composed of diverse combination of reactions on 
several levels, including physiological, behavioural, emotional and 
cognitive changes.

**Physiological Stress Reactions –**

One set of brain-controlled physiological stress response occurs 
when an organism perceives an external threat. Instant action and extra 
strength may be needed if the organism is to survive; a whole 
constellation of automatic mechanisms has evolved that meet this need.
Another set of physiological stress reactions occurs when the danger is internal, and the stability and integrity of the organism are threatened by invading microbes or other disease agents that upset the normal physiological processes.

Sequence of activity was triggered in the nerves and glands to prepare the body for combat and struggle-or for running away to safety. This basic stress response is the “fight-or-flight” syndrome.

At the centre of this primitive stress response is the hypothalamus, which, as we have seen, is involved in a variety of emotional responses. The hypothalamus has sometimes been referred to as the “stress centre” because of its twin functions in emergencies: (a) it controls the autonomic nervous system, and (b) it activates the pituitary gland.

The autonomic nervous system regulates the activities of the body’s organs. In conditions appraised as stressful, breathing becomes faster and deeper, heart rate increases, blood vessels constrict, and blood pressure rises. In addition to these internal changes, muscles open the passages of the throat and nose to allow more air into the lungs, while also producing facial expressions of strong emotion. Messages go to smooth muscles to stop certain bodily functions, such as digestion.
Fig. –1 - Physiological response of Stress.

(Atributed to: Coping with life stress, Sage Publication)
Psychosomatic disorders, also called psycho-physiologic disorders, are physical disorders in which emotions are thought processes are believed to play a central role. Psychosomatic disorders are often called diseases of adaptation, because they have their roots in attempts to adapt to stressors. Stress – induced peptic ulcers or high blood pressure are classic examples of diseases of adaptation, although not all cases of these two disorders are induced by stress. Many disorders can have their origin in either physical or psychological factors or a combination of the two.

Cannon (1932) has described the physiology of stress response. To begin with, the Autonomic nervous system functions as two systems, namely, sympathetic nervous system and parasympathetic nervous system. The sympathetic nervous system is active in conditions of stress, whereas the parasympathetic nervous system is active when a person is calm and relaxed. According to Cannon, under stressful conditions, the physiological response begins with an individual’s perception of stress. With this, the autonomic nervous system activates the sympathetic nervous system, which enables the body to mobilise its resources to face the emotional or emergency situation. The body is, thus, tuned to an intense motor activity that is essential for a behavioural response of attack, defence or an escape from the situation.
Our body’s resources are mobilised in two ways; one, through the activation of the sympathetic nervous system and the other through the anterior pituitary gland. When a person is under stress, the sympathetic nervous system triggers discharge of two hormones called adrenaline and noradrenalin. These hormones enter the bloodstream and circulate to all parts of the body. Adrenaline affects many parts of the body. When it reaches the liver, it helps mobilise glucose into blood. This supplies the required extra energy to muscles and the brain. It also makes the heart beat faster. Another major function of adrenaline is to constrict peripheral blood vessels causing an increase in the blood pressure. Though the sympathetic nervous system is known for its impact on specific systems, there are times when it acts as a whole. This phenomenon is called ‘mass discharge’. Such mass discharge occurs at times when the individual is under extreme pain or experiences extreme fright. Under such situations, the mass discharge gears up the body for a highly integrated set of responses involving a variety of bodily changes necessary for vigorous physical activity. This happens within seconds of perception of such a situation. Lovallo (1997) calls it survival reflex, characterised by a set of physiological and behavioural changes happening in the interest of survival of the individual.
The second set of physiological response is through the pituitary gland. Experience of stress causes increased activity in the limbic system. This activates the hypothalamus to secrete corticotrophin-releasing hormone (CRH). The CRH stimulates the pituitary gland to secrete the adrenocorticotropic hormone (ACTH). This in turn causes the adrenal cortex to release cortical and other corticosteroids. Cortisol undertakes a dual function. It produces metabolic effects to facilitate fight-or-flight reaction that relieves stress. It also sends feedback to the hypothalamus and pituitary gland to stop producing excessive cortisol. The cortisol hormone helps in supporting back to the brain and body centres to stop the cycle. The release of adrenocortical hormones are good in mobilising energy during the time of stress, but high levels of these for prolonged periods may cause damage to the individual’s health.

Selye (1955), discussed another factor of universality related to stress response. This is very much in line with the physiological responses. He discussed what he called the General Adaptation Syndrome (GAS), divided into three stages; these three stages seem to have a universal character. The coordinated functioning of sympathetic and parasympathetic nervous systems resulting in changes in heartbeat, breathing, sweat gland secretion and gastrointestinal system, gears up
the body for an emergency. This is called the ‘stage of alarm’. This, according to Selye, happens soon after the perception of a stressor. In the second stage, the individual adapts to the stressor though he gives an outward appearance of normalcy. This is called the ‘stage of resistance’. If the stress situation if prolonged till the individual crossed the threshold of the ‘stage of resistance’, he enters the final ‘stage of exhaustion’. Here, the ability to resist is depleted and the individual breaks down. This may lead to violence, depression or even suicidal reactions. The duration of these stages may be influence by determinants of personality and socio-cultural aspects. How early the individual reaches this stage and whether he adopts an effective coping strategy is to a large extent determined by the cognitive and personality factors. Selye indicate that the individual’s reactions to stress are significant. The individual differences in coping with stress are differing. In fact “stress is a normal counterpart of living how we react to it is important”.

**Psychological Stress Reactions**

Stress as a result of an individual perception that they do not have the resources to cope with a perceived situation from the past, present and future. Khan (1964) was one of the earliest to indicate that the amount of stress experienced by an individual is a function of his or her
personality. Reddy and Ramamurthi (1991) examined how different factors collectively contributed our physiological stress reactions are automatic and predictable, built-in responses over which we normally have no conscious control. But it’s not so in our psychological reactions. Our psychological stress reactions are heavily dependent on our perceptions and interpretations and of our capacity for dealing with it. They include behavioural, emotional, and cognitive aspects.

**Behavioural aspects:** The behaviour of a person under stress depends in part on the level of stress experienced. Mild stress activates and intensifies biologically significant behaviours such as eating, aggression, and sexual behaviour. Mild stress makes an organism more alert: energies are focused and performance may improve.

Moderate stress typically disrupts behaviour, especially complex behaviour requiring skilled coordination. Overeating is a typical behavioural response to moderate levels of stress. Aggressive behaviour can also occur, especially in response to frustration. Moderate stress may also produce repetitive, stereotyped actions, such as pacing in circles or rocking back and forth. These repetitive responses have mixed effects. They are adaptive by reducing a high level of stressor stimulation and lessening and individual’s sensitivity to the environment. At same time, they are non adaptive by being rigid and
inflexible, and in persisting even when environmental situations makes other responses more appropriate. Severe stress inhibits and suppresses behaviour and may lead to total immobility.

**Emotional Aspects:** The stress response includes a variety of emotional reactions ranging from exhilaration, in the cases where the stressor is seen as an exciting, manageable challenge, the far more common negative emotions of irritation, anger, anxiety, discouragement, and depression. Most stress is acutely uncomfortable, producing only negative emotions and efforts to lessen the discomfort in direct or indirect ways.

Stressful life changes involving the loss or separation form loved ones are frequent forerunners of depression. Being left behind when important others die or move likely to result in depression than a similar separation caused by one’s own. Experiencing a cluster of stress events is another predictor of emotional depression. The emotional pain can result in an increase of various symptoms, such as sleep problems, guilt about surviving, difficulty in concentrating, and an exaggerated startle response.

**Cognitive Effects:** Once a stressor has been interpreted as threatening to one’s well-being or self-esteem, a variety of intellectual functions
may be adversely affected. Because an attention is a limited resource, a focus on the threatening aspects of a situation and on one’s arousal reduces the amount of attention available for effective coping with the task at hand. Memory is affected too, because short-term memory is limited by the amount of attention given to new input, and retrieval of past relevant memories depends on smooth operation of the use of appropriate retrieval cues. Similarly stress may interfere with problem solving, judging, and decision making by narrowing perceptions of alternatives and by substituting stereotyped, rigid thinking for more creative responding.

Adolescent stressors

The development of moral values is related to school environment. Environment of educational institution comprises of structure, leadership patterns, goal directions, and academic programmers, extra-curricular activities, socio-academic interaction between students and students, students and teachers, which are related to children’s task, behavior, achievement, satisfaction and value pattern (Sona and Tejpreet, 2005). Adolescent stresses come from biological cause-as well as from the various social causes in which
adolescents operate: the achievement stress, academic stress, physical stress, institutional (school) stress and family stress.

**Achievement stress:** Achievement-related stress and self-consciousness seen the most likely as psychological risks factors for the high school transition process. Elkind and Bower, (1979), have shown that self-consciousness is negatively related to self-esteem. Similarly, several studies indicate that anxiety about one’s performance in the academic and social domains is negatively related to adolescents’ school performance (Payne, Smith & Payne, 1983, Willig, Garnish, Hill, & Maher, 1983). Eccles and her colleagues have suggested that both anxiety and self-consciousness may be particularly detrimental as the early adolescent is forced to adjust to a new school environment characterized by increased rigor in grading, less variety in evaluation techniques, and an increase in social comparison among students (Eccles & Midgley, 1989). Furthermore, these detrimental effects are likely to be especially salient during early adolescence because this developmental period is characterized by increased self-focus and self-consciousness (Eccles et. al., 1984; Elkind & Bower, 1979;
Eccles & Midgley, 1989). Personality variables like habits, curiosity and creativity to have effect on the academic achievement of adolescents (Nandita and Tanim, 2004)

**Academic stress:** Academic pressure mount during school, can be quite stressful, it may be the most academically capable students who feel the greatest pressure, as they find themselves competing for scarce, high-prestige for college spots. Pressure of studies and to perform well in a cutthroat competitive environment can stress out a child, he may lose appetite, find it difficult to sleep and even turn aggressive or morbid in the wake of criticism for his poor performance in the exams due to being compared. Pressure from parents, teachers and the peer group add to their woes. When stress is received negatively or becomes excessive, it can affect both health and academic performance (Campbell, 1991).

Physical stress – The physical changes in adolescence occur most rapidly. In addition to, or perhaps because of, their body’s rapid changes, adolescents tend to be extremely self-conscious and typically assume that everyone is always staring at them. Every pimple, every unwanted curves or lack of curves, can be a source of misery of stress, particularly for those who do not fit our culture’s narrow ideal of beauty.
At the same time, adolescents busier in every schedules revolving around school, work, and socializing-compete with an increase in their biological need for sleep. The result is that sleep deprivation is another, often silent, source of stress.

**Institutional stress (School stress)** - Academic pressures mount during high school, particularly the last two years. And although many parents recognize that academic struggles--to avoid failing an important course.

A great deal of evidence suggests that the transition from elementary school to middle school or junior high can have negative effects on certain groups of young people (Eccles et. al., 1989; Simmons & Blyth, 1987). This transition generally involves a change to a much larger and more anonymous school that is farther from home than the neighborhood elementary school. Research has demonstrated that academic performance drops with every school transition (Blyth, Simmons & Carlton-Ford, 1983) compared to the achievement of some – age peers who are no making a school transition. The effects are stronger with more transitions or with other changes that occur at or near the same time. There also may be negative effects on self-esteem (Simmons et. al., 1987). They further enumerated the following types of
macro-level changes: increased school size, increased bureaucratic organization, increased departmentalization, and decreased teacher-student individual contact and opportunity for close relationships with teachers. They further suggest that such changes put young adolescents at risk in several ways. Because early adolescent is a period of exploration, youth are likely to try out various behaviors and identities. Successful passage through this period requires a tight safety net carefully monitored by adults.

**Family stress** - The well-adjusted adolescents face a major source of stress in their relationships with their parents. That is because every adolescent must work through the age-old struggle between the need to belong and to be taken care of, and the need for independence and freedom.

Family changes are often considered to be stressful events at any point in the life course. The family has long been assumed to have a major influence on the development of children and adolescents (Maccoby & Martin, 1983). However, the family has changed significantly in recent decades; previously joint family concept was persist but now a day’s couple’s want to stay alone even divorce rates have increased, increasing the likelihood that adolescents will
grow up either with a single parent or with a ‘reconstituted’ family including stepparent and perhaps stepsiblings. In addition large numbers of women have entered in jobs, especially when children become adolescents. The well-adjusted adolescents face a major source of stress in their relationships with their parents. That is because every adolescent must work through the age-old struggle between the need to belong and to be taken care of, and the need for independence and freedom.

Hoffman (1982), found that parents play an important role in moral development of children. As family is the first social institution, thus, it occupies foremost place where the foundation stone regarding the character of the child is laid down. Walker and Taylor, states that parents influence the children’s behavior more than anybody else in the changing society and changing pattern of family living. Dunton (1989), acknowledges that effective experiences within the family relationships make important contribution in children’s moral understanding.

In this investigation the stress of adolescents is taken in terms of frustration, conflict, pressure and anxiety.
**Frustration:**  Frustration is the awful feeling that results when our attempts to reach some goal are blocked. Frustration takes places in any situation in which the pursuit of some desire ambition is disillusioned. Adolescent’s experiences frustration when they wants to achieve something but fails to obtain. There are many and diversified sources of frustration. Physical environment, men’s biological limitations and psychological make-up are three specific situations that bring about frustration.

Colman (1981), states that the frustration is the result of the block of motive either by some obstacles that impedes progress towards a desired goal or by the absence of appropriate goal object. Rathus (1990), defines frustration as 'the thwarting of a motive to attain a goal. He says that frustration is another source of stress.

**Conflict:** A mental struggle that arises from the simultaneous operation of opposing impulses drives, external (environmental) or internal demands. Conflict as a concept can help to explain many aspects of social life such as social disagreement, conflicts of interests, and fights between individuals and groups or social gathering. Without proper social arrangement or resolution, conflicts in social settings can result in stress.
Conflict defines as natural disagreement resulting from individuals or groups that differ in beliefs, attitudes, values or needs. It can also originate from past rivalries and personality differences. Other causes of conflict include trying to negotiate before the timing is right or before needed information is available. The following is the causes of conflict: communication failure, personality conflict, value differences, goal differences, methodological differences, substandard performance, lack of cooperation, differences regarding authority, differences regarding responsibility, competition over resources etc.

**Pressure:** The notion of compensation is an element for understanding of stress is pressure. A pressure is resulting tension, and required some compensation, without which the pressure would do harm to the system. The tension would thus seem to result from (a) the size of the challenging pressure and (b) the need for the system to compensate for the challenge. The greater challenge and the less the compensation, the greater the tension and the greater potential for damage to the system. The state of stress ended when compensating for stressor and eventually eliminating it remove tension. The demand is greater, the necessary compensation is greater, and the difference between the demand and our ability to compensate determines a much more severe stress state that is potentially damaging (fig.-2). The state of stress is illustrated by the
1. Mild stress

2. Moderate Stress

3. Extreme Stress

*Fig. - 2 -* The length of the line connecting the demand and the compensation indicates the extent to which the system must use energy and compensatory resources to balance the demand. The greater this is, the greater the amount of stress on the system. The stress will be maintained until the threat is eliminated. Failure of eliminate the threat may result in damage to the system. (Attributed to: Stress & Health, 2nd edition, William R. Lovallo, Univ. Of Oklahoma, Sage Pub.)
amount of demand posed by the environment and the amount of compensation required to keep the system within homeostatic limits. The greater the demand, and the more compensation is required, the greater the state of stress. We might say that the stress results distance that has to be covered in reducing the threat to zero. The greater the demand and the less ability we have to reduce it, the greater will be our state of stress.

**Anxiety:** Un-pleasurable emotional state advocated with psychophysiological changes in response to an intra-psychic conflict. In contrast of fear, the danger or threat in anxiety is unreal. Physiological changes consist of increased heart rate, disturbed breathing, and trembling, sweating and vasomotor changes. Psychological changes consist of an uncomfortable feeling of impending danger, an overwhelming awareness of being powerless, the inability to perceive the unreality of the threat, prolonged feeling of tension, and exhaustive readiness for the expected danger.

Anxiety is defined as painful uneasiness of mind usually over an impending or anticipated ill. It is a fearful concern or interest. It causes an abnormal and overwhelming sense of apprehension often marked by such signs as sweating, tension, and increased pulse. Anxiety is a
feeling or sensation that the body experiences as it reacts to and deals with stress.

Often, self-doubt about one’s capacity to cope with certain situations prompts anxiety. These types of apprehensions can stem as far back as childhood traumas and fears. Sometimes a man may not remember the individual circumstances or instances, but it still plagues his present day life with overwhelming waves of anxiety. This can cause social challenges, relational challenges, and occupational challenges.

INSECURITY FEELING

Insecurity feeling is a sign of an indefinite condition of feeling unsafe, threat, and fear. Security being a basic need, as suggested by Maslow, a feeling of insecurity results in retaliation and aggression. According to Maslow & Hirach, Elisa (1953), human desires are arranged in ascending hierarchy of needs. As soon as one need is satisfied the next need in the hierarchy is activated. They are safety and security needs, belongingness and love needs self-esteem needs and lastly self actualization needs or needs of personal fulfilment. Feeling of helplessness, un-protectedness and inadequacy in the face of manifold
anxieties arising from uncertainty regarding one’s goals, ideals, abilities and relations to others.

Insecurity feeling is explained as being unsure, unstable, shaky, apprehensive, or lacking in self-confidence. There are many components in adolescent’s life that can create an environment for this state of mind to flourish. It can be up-bringing, unsettling experiences, mistreatment from others, harsh circumstances or individual fears. Whatever the cause, it is a debilitating and exhaustive struggle.

Who struggle with insecurity find themselves vulnerable to being led into unhealthy situations; the reason that if one can identify this characteristic in his own life, he must take great strides to seek changes. Who is familiar with these struggles can generally look back in their lives and see the path of this destruction (mild or severe); poor choices in friendships, poor decisions, poor choices of boundaries, poor communications and so on.

In the same way insecurity affects the way a man may see people and things around his it also affects the way he sees himself. He may feel as though he is worthless, even to extreme degree. In his mind nothing about himself is appealing but useless. Oftentimes this will manifest itself in choices such as lack of care by the others. Building a
persona of success to mask the fear of being found deficient can be present in the insecure heart.

Insecurity is a feeling of general unease or nervousness that may be triggered by perceiving one to be unloved, inadequate or worthless. Ones adolescence feels insecure he lacks confidence in their own value and capability, trust in themselves or others, or has fears that a present positive state is temporary and will let them down and cause them loss or distress by ‘going wrong’ in future. This is not to be confused with humility, which involves recognising one’s failings but still maintaining a healthy dose of self-confidence. Insecurity is not an objective evaluation of one’s ability but an emotional interpretation, as two people with the same capabilities may have entirely different levels of insecurity.

Insecurity can stem from the individual’s immediate environment. People are not born insecure, it is a learned behaviour. From a young age people are told how to be and what to be. Insecurity may cause shyness, paranoia and social withdrawal, or alternatively it may encourage compensatory behaviours such as arrogance, aggression, or bullying a principle enshrined in the phrase ‘all bullies are cowards’. Many people suffer a period of insecurity during puberty, which gives rise to a lot of the stereotypical behaviours of adolescents.
Insecurity has many effects in a person’s life. There are several levels of it. It nearly always causes some degree of isolation as a typically insecure person withdraws himself or herself to some extent. The greater insecurity means the higher degree of isolation. Insecurity is often rooted in a person during their childhood years. Like offense and bitterness, it grows in layer fashion, often, becoming an immobilising force that sets a limiting factor in the person’s life. Insecurity robs by degrees – the degree it is entrenched is the degree of power it has in the person’s life.

In situations such as these, teens may fear humiliation, rejection, social isolations, or another consequence they think they can’t handle. Suicide attempts occur under conditions like this because in desperation and confusion, some teens see no other way out.

**INFERIORITY FEELING**

French psychologist Alfred Adler coined the term “inferiority” in the 1920s. All humans experience feelings of inferiority as children and spend the rest of their lives trying to compensate for those feelings. As people replace the dependence of childhood with the independence of adulthood, the feelings of inferiority persist in varying intensity in different people. For some people, the sense of inferiority serves as a
positive motivating factor, as they strive to improve themselves in an effort to neutralize the negative feelings of inferiority. Some, however, become dominated – and, as a result, crippled by an overwhelming sense of inadequacy. These people, whose thoughts are so overtaken by these feelings that they cannot function normally, are said to have an inferiority complex.

An inferiority complex is feeling that one is inferior to others in some way. Such feelings can arise from an imagined or actual inferiority in the afflicted person. It is often subconscious, and is thought to drive afflicted individuals to overcompensate, resulting either in spectacular achievement or extreme antisocial behaviour, or both. Unlike a normal feeling or inferiority, which can act as an incentive for achievement, an inferiority complex is an advanced state of discouragement, often resulting in a retreat from difficulties.

Inferiority feeling elates to an experience of being unable to reach an unconscious, fictional final goal of subjective security and success to compensate for the inferiority feelings. The perceived distance from that goal would lead to ‘minus’ feeling that could then prompt the recall of the original inferiority feeling; this composite of inferiority feelings could be experienced as overwhelming.
As young people grow up in our society today, there are three things they feel, they must have to feel good about themselves. The first of these is physical attractiveness. Most of the adolescents don’t like the way they look like. No matter how minor the physical problem is, it can create anxiety, depression, frustration, conflict and pressure which cause psychological stress.

The second characteristic that young people don’t like about themselves is that they feel unintelligent they have lack of confidence. This feeling often begins during early school years when they have trouble learning in school. The more often a student fails in school, the more discouraged he is likely to become – especially if his classmates, teachers or parents get impatient with him or resort to calling him stupid or lazy. Rejection by family and friends, or exceedingly high expectations is often the root cause of an inferiority complex.

The third value that young people use to measure their worth is money. They think the wealth family is more important than the poor one. To be accepted and popular they have to dress a certain way, or their family has to have a certain kind of car or live in a particular neighbourhood. The young person who can’t afford to wear the latest style in clothes feels inadequate. Beauty, intelligence and money are the three attributes valued most highly in our society. When students first
discover that they are lacking in one (or all three), they begin sliding downward in despair. Adolescent feels deadly about life and about the challenges he will face in the coming years so he cans the agony of inferiority.

It’s a feeling of hopelessness we call inferiority. It’s that awful awareness that nobody likes you, that you’re not as good as other people, that you’re a failure, a loser, a personal disaster; that you’re ugly, or unintelligent, or don’t have as much ability as someone else. It’s that depressing feeling of worthlessness. For Murray inferiority refers to a feeling of smallness, humiliation, failure, etc. Becoming sensitive, nervous, self-conscious etc., which are expressed in hesitation, speechlessness, confusion, stammering, sweating, gullibility, avoidance of work and responsibility etc.. To name but a few may serve as indicators of the presence of inferiority feelings. Block, Thomas and Chodorkoffi 1954, explored relationship between feeling of security and self-acceptance.

Alam and Srivastava (1980), Saha and Gupta (1980), Jamuar and Singh (1973), stated that feeling of inferiority and insecurity is important variable, which exercise immense influence on human behaviour and personality. This is a psychological condition, which exists when a person’s feelings of inadequacy are so intense that daily
living is impaired. Inferiority is defined as feeling to be of lower degree, lower rank, of less importance, less value, or less merit. Many adolescent struggles with this crippling emotion and it can manifest itself in multiple ways. Inferiority powerfully influenced by people around us. Unfortunately, most people will treat adolescent according to their manifestations of inferiority simple because we live in a superficial world that responds to the power of suggestion.

**STRESS MANAGEMENT:**

Mankind has always tried to attain peace and happiness through all available means. The urgency of getting an ideal method of attaining mental peace has become great in view of the tremendous increase in the stress and strain of life especially in metro city. Encountering stress and coping with it become so common and frequent that sometimes it passes as a part of our daily routine, in the busy metro city life; the fact that the stress levels overshoot the optimum stress level goes unnoticed by the individual experiencing it. The consequences of a prolonged experience of stress may have their own impact on the physical, psychological and behavioural dimensions of the individual. The outcome of these may also have their influence on the professional and social life of the individual. The reason for stress management is to
prevent and overcome the adverse impacts of stress and restore well-being.

Studies show beneficial effects of yoga on psychosomatic and psychophysiological disorders. Beneficial effects of Yoga have been reported for tension headache by Blanchard (1985). Udupa (1978) has reported to have successfully treated over a thousand psychosomatic patients by Yoga practice. Dani (2005), found that the majority of subjects reported a reduction in symptom of various diseases and experienced a positive attitude towards life.

The study of physiological responses to stress proved that the secretion of corticosteroids accentuates physical and mental energy. While this is one dimension of the functioning of corticosteroids, the other dimension is its capacity to suppress the immune system. Such suppression may have only negligible effect if the secretion is limited in frequency and duration. However, persistent secretion of steroids is found to interfere with the formation of antibodies. Antibodies are essential in identifying and destroying the foreign agents such as bacteria, virus and fungi in the human body. Interference in the formation of antibodies results in the weakening of their function of attacking the unwanted disease-inducing agents in the body. This makes
the individual vulnerable to various illnesses including common cold (Cohen, 1993).

Physical exercise constitutes a very good measure of proactive coping style that dissipates and prevents impulsive stress reaction such as irritability, anger and depression. Under such circumstances, the psycho-physiological responses can best be prevented or brought to have minimum impact through practicing stress-reducing physical skills. To sustain psychological well-being amidst all these, it is imperative to follow some simple physical exercises or revive the practice of Yoga and meditation.

If we look into ancient past of mankind, we can easily find out some of the methods described by the earlier philosophers, sages and spiritual leaders for maintaining tranquillity of mind. Amongst them Yoga seems to be the earliest and the most effective method for providing peace and tranquillity of mind. However, there are several other methods, which have developed in various parts of the world, and all these have probably derived their inspirations form Yoga in the early periods.
YOGA

The word Yoga means “unity” or “oneness” and is derived from Sanskrit word \textit{yuj} which means ‘to join’. This unity or joining is described in spiritual terms as the union of the individual consciousness with the universal consciousness. On a more practical level, \textit{yoga} is a means of balancing and harmonizing the body, mind and emotions. Stress according to \textit{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 behavior.

\textit{Yoga} is the science of right living and as such, is intended to be incorporated in daily life. It works on all aspects of the person; the physical, vital, mental, emotional, psychic and spiritual. The science of \textit{yoga} begins to work on the outermost aspect of the personality, the physical body. When imbalance is experienced at this level, the organism muscles and nerves no longer function in harmony, rather they act in opposition to each other. \textit{Yoga} aims at bringing the different
bodily functions into perfect coordination so that they work for the good of the whole body.

After the physical body yoga moves on the mental and emotional levels. Many people suffer from phobias and neuroses as result of the stresses and interactions of everyday living. *Yoga* cannot provide a cure for life but it does present a proven method for coping with it.

There are many branches of *Yoga*: *Raja, Hatha, Jnana, Karma, Bhakti, Mantra, Kundalini* and *Laya*. Each individual needs to find those *Yogas* most suited to his/her particular personality and need. In the last half of this century, *Hatha* yoga has become the most well known and widely practiced of the systems.

**Patanjali Yoga**

*Patanjali*’s yoga is also known as *Raja yoga*, which is a system for control of the mind. *Patanjali* defines the word "*yoga*" in his second sutra, which is the definitional sutra for his entire work:

```
(yogaś citta-v  tti-niroda  )
```

- Yoga Sutras 1.2
This terse definition hinges on the meaning of three Sanskrit terms. I. K. Taimni translates it as "Yoga is the inhibition (nir\textit{rodha}) of the modifications (\textit{v\textit{tti}) of the mind (\textit{citta})". The use of the word \textit{nir\textit{rodha} in the opening definition of yoga is an example of the important role that Buddhist technical terminology and concepts play in the \textit{Yoga Sutra}; this role suggests that \textit{Patanjali} was aware of Buddhist ideas and wove them into his system.

\textit{Patanjali}'s writing also became the basis for a system referred to as "\textit{Ashtanga Yoga}" ("Eight-Limbed Yoga"). This eight-limbed concept derived from the 29\textsuperscript{th} Sutra of the 2nd book, and is a core characteristic of practically every \textit{Raja yoga} variation taught today. The Eight Limbs are:

1. \textit{Yama} (The five "abstentions"): non-violence, non-lying, non-covetousness, non-sensuality, and non-possessiveness.

2. \textit{Niyama} (The five "observances"): purity, contentment, austerity, study, and surrender to god.

3. \textit{Asana} (Posture): and in \textit{Patanjali}'s Sutras refers to the seated position used for meditation.

4. \textit{Pranayama} (Lengthening Pr\textit{\=a}na): Pr\textit{\=a}na, life force, or vital energy, particularly, the breath, "\textit{\=a\textit{y\=a}ma}", to lengthen or extend


8. *Samādhi* (Liberation): merging consciousness with the object of meditation.

1. **Yama (restraint):**

   A *yama*, literally "death", is a rule or code of conduct for living which will help bring a compassionate death to the ego or "the lower self". If we have to build good social personality, we should follow some good customs. They are called 'yama panchaka' the five means of self-control.

**The ten traditional yamas**

1. *Ahimsa* ( ): Nonviolence. Abstinence from injury, harmlessness, the not causing of pain to any living creature in thought, word, or deed at any time. This is the "main" *Yama*. The other nine are there in support of its accomplishment.
2. **Satya ( )**: truthfulness, word and thought in conformity with the facts.

3. **Asteya ( )**: non-stealing, non-coveting, non-entering into debt.

4. **Brahmacharya ( )**: divine conduct, continence, celibate when single, faithful when married.

5. **Kshama ( )**: patience, releasing time, functioning in the now.

6. **Dhriti ( )**: steadfastness, overcoming non-perseverance, fear, and indecision; seeing each task through to completion.

7. **Daya ( )**: compassion; conquering callous, cruel and insensitive feelings toward all beings.

8. **Arjava ( )**: honesty, straightforwardness, renouncing deception and wrongdoing.

9. **Mitahara ( )**: moderate appetite, neither eating too much nor too little; nor consuming meat, fish, shellfish, fowl or eggs.
10. *Shaucha*: purity, avoidance of impurity in body, mind and speech.

According to *Patanjali's Yoga Sutras* five *yamas* are -

**Five Yamas**

1. Ahimsa ( )

2. Satya ( )

3. Asteya ( )

4. Brahmacharya ( )

5. Aparigraha ( )

2. **Niyama (ethical cultures)**

*Niyama* ( ) is a set of behaviors codified as "the observances" in numerous scriptures including the *Shandilya* and *Varuha Upanishads*, *Hatha Yoga Pradipika* by Gorakshanatha, the *Tirumantiram* of *Tirumular* and the *Yoga Sutras* of *Patanjali*. These are the codes we should practice in life. These have personal values.

**Five Niyama**
(i) **Purity/cleanliness (shoucha)** - To keep the body and the surroundings clean is 'shoucha'. Also the mind should be kept unpolluted.

(ii) **Joy/happiness (santhosha):-** To be happy always is a great virtue. Contentment is the main factor to remain happy always.

(iii) **Tapas:-** unbroken meditation of god - continuous endeavor involving sincerity is 'Tapas'. Here it is very necessary to see that the mind does not waver.

(iv) **Self-study/independent study (swadhyaya):** Self-realization is 'swadhyaya'. It may also be called introspection. Often we should have self-criticism.

(v) **Surrounding to God. (eswara pranidana):** Self-surrendering to god is 'Eswara pranidana'. To have faith in a principle, a subject, a power or an individual is very necessary.

3. **Asana (Postures):**

   Asana is a body position, typically associated with the practice of Yoga, intended primarily to restore and maintain a practitioner's well-being, improve the body's flexibility and vitality, and promote the ability to remain in seated meditation for extended periods. Practice of 'asanas' is very essential to keep the body in the same posture comfortably motionless/steady for a long time. It is said that there are
eighty-four lacks of postures but only eighty-four of them are important.

In the Yoga sutras, Patanjali suggests that asana is "to be seated in a position that is firm, but relaxed". The physical aspect of yoga, the asanas, has been much popularized.

4. **Pranayama (breath-control)**  

*Pranayama* means the control of the breath or lengthening of the prana or breath. The word is composed of two Sanskrit words, Prāna, life force, or vital energy, particularly, the breath, and "āyāma", to lengthen or extend. It is often translated as control of the life force (*prana*). Patanjali refers to Pranayama as the control of life force that comes as a result of practicing the various breathing techniques, rather than the numerous breathing exercises themselves. According to Patanjali, Pranayama means the cessation of the flow of Svāsa (inhalation) and Prasvasa (exhalation). Practice of Pranayama purifies the Nādries. When the Nādries are full of impurities, the breath does not enter the Susumna. It is only when all the Nādis are purified that the Yogi can successfully control the breath.

5. **Pratyahara (senses-withdrawal)**
Pratyahara means withdrawal of senses from the objects of sense. It enables Yogis to overcome all attractions and distractions of life-like reward, reproof, pleasant or unpleasant things to hear, good or bad smell, sweet or sour tastes, etc. This involves withdrawal of senses, or sensory inputs into our physical being, coming from our five senses, namely organs creating a sensory overload, and hence hinders collection of the mind, as in Dharana, the next stage of Yoga.

6. Dharana (attention) (dhāra ā)

Dharana is translated as 'collection or concentration of the mind (joined with the retention of breath)', or 'the act of holding, bearing, wearing, supporting, maintaining, retaining, keeping back (also in remembrance), a good memory, or firmness, steadfastness etc. This term is related to the verbal root dhri to hold, carry, maintain, resolve. Dhāra ā is the initial step of deep concentrative meditation, where the object being focused upon is held in the mind without consciousness wavering from it.

7. Dhayana (meditation) (, dhyāna)
Dhyana is considered to be an instrument to gain self-knowledge, separating maya from reality to help attain the ultimate goal of moksha. Concentrating the chitta on a particular point is called dhyana. As we go on concentrating our mind on one object or matter through 'Dharana', the mind easily fixes on that object and gets merged into it. This state of mind is meditation.

8. Samadhi (super-conscious):

This term that usually denotes higher levels of concentrated meditation, or Dhyana, this is also the continuation of the state of meditation. In this state the individual will be absorbed in the object. Or he himself will become the object. He will be wholly absorbed in the object, and experience immeasurable bliss. He experiences a mental state, which is thoughtless or worry less.

MEDITATION

Meditation is one of the most important components of Patanjali’s integrated practice of Yoga. At the same time, one should realize that it is difficult to master the technique of meditation. One should adopt to derive full benefit below for a proper understanding of the problem. One should remember that for successful meditation, the mind must be calm and for this we must conduct our normal life in
peaceful manner. This ultimately leads to peaceful life that in turn helps us calm our mind while we sit for meditation. The practice of Meditation leads a person or practitioner to a fountain of joy and bliss. Meditation is a method of unveiling the truth or reality. The practice of meditation gives freedom from stress and strain to the practitioners. It provides clarity of mind and helps the practitioners to know him or her by stilling the mind.

A close relationship between the mind and body is an established fact. This relationship has been proved by the prevalence of the psychosomatic disease. It is not that merely mind affects the body but the body also affects the mind. Man experiences three states of mind i.e., walking, sleeping and dreaming. It is the method of meditation, which teaches the practitioners how to know all these states. Deeper and higher states of meditation will lead one to self-realization. The method of meditation systematically leads one to the source of consciousness through experiencing various levels, one after another. Every time when the mind reaches from one experiential state to another, the new experience will take place.

The great science of yoga, which leads to meditation, is based on a pattern of perfect moral attitude and the ethical life. It constantly refers to a life of goodness, an example of perfect character, a cause of perfect
conduct and the highest virtue. Meditation is the process of the total spiritualization. It is the technique of living with peace, happiness and prosperity. When the mind is full of purity, it attracts prosperity by its very nature. It is the fortification of the mind against the onslaught of vice and immorality. Meditation is of very great value for all the ‘isms of life’.

**Scientific Perspective of Meditation**

The accumulative stress in the nervous system causes fatigue and produces psychological as well as physiological disorders. As stress mounts, the individual's emotion becomes unstable and his mind looses clarity. It leads to failure and frustration, which in turn, reinforces previous incurred stress, lowers the self-esteem and leaves one weakened and more susceptible to future stresses. Meditation is related to consciousness (*Chitta*). The consciousness is basic element of life. The consciousness directs organs and controls the body and mind through neuro-endocrine system.

Through meditation the concentration is improved and mind is well focused. Alpha rhythm is nicely synchronized and blood pressure as well as heart rate is reduced. Galvanic skin resistance is increased. It
produces para-sympathetic predominance and brings about calmness and peace.

**Spiritual Perspective of Meditation**

The aim of all meditation technique is the same i.e., refining the nervous system. Practice of meditation gives deep rest to the practitioners, which may release the deep-rooted tension or stress. The practice of meditation also gives better insight that helps a person to solve his problems without stress and strain.

The consistent practice of meditation leads to a healthier and more effective human being. According to Yoga science there are five causes of suffering i.e., *avidhya* (ignorance), *asmita* (ego), *raga* (attachment), *dvesa* (aversion) and *abhinivesh* (fear of death).

Ignorance is the source of all sufferings. Ignore means to be unconscious and to be unaware of the truth. We are ignorant to our spiritual identity. It develops a sense of ego within us. This ego or ‘I-ness’, which is built on a ‘mind-body complex’ that is, constantly undergoing change, is the source of our fear of death.

By the practice of meditation one can expend one’s awareness and experience universal consciousness. This helps the practitioner to
eliminate *avidhya* (ignorance) totally. This leads to an increased mental and physical harmony, which, in turn, increases power of concentration. This concentration enables to penetrate deeper into the veil of mind and the practitioner achieves a state of meditation. This state of meditation makes the mind free from conflicts, increases self-awareness, and keeps the emotions under control and the practitioner experiences harmony, peace and tranquility on both physical and mental levels.

**PREKSHA MEDITATION (P.M.)**

There are many types of meditation techniques prevailing throughout the world. The *Transcendental Meditation* (T.M.), *Vipassana Meditation* (VM) and *Preksha Meditation* (P.M.) are most common among them. The word 'Preksha' means 'to perceive' and *Dhyan* means meditation. The word Preksha is derived from the root *iksha*, which means to see. When the prefix 'pra' is added, it becomes 'Pra+iksha' which now means to perceive carefully and profoundly being free from attachment and aversion. In this technique, one has to observe the internal phenomenon of the body. The emergence of *Preksha Meditation* is not a day's event; rather it is an outcome of a long investigation of curious minds.

**Basis of Preksha Meditation:**
The origins of the Jain tradition of meditation are found in the Jain canonical texts like 'Acharang', 'Sthanang' and 'Uttaradhyana' etc. The most recent contributions of Acharya Tulsi and Acharya Mahapragyan (21st Cent. A.D.) 9th and 10th Acharyas of Jain Terapanth sect, respectively include extensive review and revival of the ancient tradition of meditation known as Preksha Meditation. Like other meditation techniques, Preksha Meditation (P.M.) is also one of the scientific techniques prevailing around the world. The ultimate goal of P.M. is the total purity of mind and equanimity. In the process of purity from contamination of passions, state of well-being and peacefulness are its primary benefits.

The aphorism from the Jain canonical text 'Dasvealiyam' "Sampikkhaye Appagamappaenam" means "see you thyself". It means, “See yourself through yourself”. Perceive and realize the subtlest aspects of consciousness through your own conscious mind. There is no place for consideration through the process of meditation. The technique of Preksha Meditation is the process of awakening own reasoning mind (Viveka). It aims at the attitudinal change and behavioral modification through integrated development of personality (Acharya Mahaprajna).

Preksha Meditation is based on the wisdom of ancient philosophy and modern scientific concepts. It is the technique of meditation for attitudinal change, behaviour modification and integrated development
of personality. It would also help us in achieving the blissful aim of establishing amity, peace and happiness in the world by eradicating the bestial urges such as cruelty, retaliation and hate (Zaveri, 1989).

Our conscious mind is capable of conception and perception but it is not capable of being engaged in both the categories simultaneously, hence exclusive perception of a single object is the efficient tool for steadying the ever-wandering mind. Preksha Meditation is the art of using mental concentration on perception, visualization, contemplation and affirmation to produce desirable changes in life. It is not a theological dogma. Preksha Meditation is the process of awakening one’s own reasoning of mind (Viveka). As Maslow and Goldstein believe, human beings are starving for growth and actualization of inner potentialities. By practicing P.M. individuals can reach both self-actualization and self-realization their fullest growth.

Components of Preksha Meditation:
In order to achieve perfection in the technique of Preksha Meditation a person has to go through 12 (8 – Main components and 4 – Supporting components) components.

**Main components**

(i) Kayotsarg (Relaxation)
(ii) Antaryatra (Internal Trip)
(iii) Smasperksha (Perception of Breathing)
(iv) Shareerpreksha (Perception of Physical Body)
(v) Chaitanya kendra preksha (Perception of Psychic Centers)
(vi) Lesya dhyan (Perception of Psychic Colour)
(vii) Anupreksha (Contemplation)
(viii) Chanting of Mantras (Mantra Meditation).

**Supporting components**

1) Asana (Yogic Exercise)
2) Pranayama (Restraining the Breath)
3) Mudra (Posture of Hands)
4) Dhvani (Sound)

1. **Kayotsarg** (Relaxation) – The first step in PM is relaxation through which the stability of body is achieved. Relaxation is the
process of awakening the consciousness and relieving oneself from stresses. In this practice, the muscles are relieved from stress and relaxed by autosuggestion. The Kayotsarg technique is for deliberate suspension of all bodily movements coupled with a high degree of conscious awareness. In practice, it is the conscious suspension of all gross movements of the body resulting in relaxation of the skeletal muscles and drastic reduction of metabolic activities that give a feeling of being in a totally demagnetized state. It is further characterized by an actual experience of floating outside one’s body and this is a kind of death while living. The essence of this exercise is the actual awareness of the truth that the conscious element is not identical with the inert body.

2. **Antaryatra** (Internal Trip) – Antaryatra is the second step of P.M. The human consciousness has a natural tendency to incline towards the external world. This is because the senses are continually in touch with the external world. Antaryatra allowing the conscious mind to travel inside the spinal cord from lower end up to the brain. In the practice of Antaryatra, the conscious mind travels from Shakti-kendra (centre of energy near the anus) to the Jnana-kendra (centre of knowledge – at the top of the head) via the Sushumna.
Regular practice of Antaryatra one can become familiar with the inner world and realise oneself and able to reduce the psychological distortions such as cruelty, greed, fear and hate and immensely strengthen the power of the uniquely human attributes – rational thinking and conscious reasoning.

(a) Shvasa-preksha (Perception of Breathing) - Breath acts as a bridge between the body and the consciousness. It is very easy to control metabolic rate of the body and mental activity by perception and control of breath. Restlessness of the mind produces hasty and irregular (spasmodic) breathing. Very deep slow and rhythmic breathing called ‘dirgha-shvasa’ can lead to a calm and peaceful mind. Shvasa-preksha is a complete awareness of breathing, which can be practiced in two ways, viz. (a) dirgha-shvasa and (b) samavrtti-shvasa. Breathing is a reality of the present moment practice of shvasa-preksha and leads the sadhaka (practitioner) to live with equanimity and be impartial.

(b) Dirgha Shvasa-Preksa (Perception of Deep Breathing): Dirgha-Shvasa is a process of deep, slow, calm and rhythmic inhalation and slow but complete exhalation. It regulates the rate of breathing by reducing the number breaths per minute. It is observed that practice of dirgha-shvasa control the attack of the dreadful urges and emotions and leads to equanimity and a peaceful state of mind. Constant and regular
practice of perception of breathing sharpens the mind, freeing it from the restless state.

(b) Samavrtti Shvasa-Preksha (Perception of Breath through Alternate Nostrils): In samavrtti - shvasa – preksha it is on the regulation of the direction of breath i.e. inhalation from one nostril (right), exhalation from other (left) nostril. As the mind is firmly attached to the breath and with its full awareness of each stage of the breath there is a better balance between the sympathetic and parasympathetic nervous system. Regular, uninterrupted practice of samavrtti shvasa-preksha unfolds the potentialities of developing extrasensory perception and para-psychological capabilities in the long run (Acharya Mahaprajna, 1999).

4. Sharira-preksha (Perception of Body) - In PM, great emphasis is laid on the physical body because it houses the soul and is thus the gateway to invisible soul. Perception of the body involves observation of the body from the crust to the core i.e. moving from the gross body to the subtle body, and finally to the consciousness. In the process they lose contact with their body and mind. It is a known fact that search for outside pleasure results in fatigue, mental tension, stress, strain, pressure; conflicts that result in physical and mental ill-health. However if one wish to improve his physical and mental health it is necessary to re-establish contact with one’s body and mind.
5. **Chaitanya- Kendra- Preksha** (Perception of Psychic Centers) - By Perception of the psychic centers, it is meant to 'focusing the attention on these psychic centers and perceive them with deep concentration. It is well-known that the neuro-endocrine system works as an integrated system, participating in each body function. It has a profound influence upon the mental state, emotions and behavioural pattern of every individual. Inter-communication takes place through electrical impulses of the nerve action and the chemical reaction of the hormones. Hence endocrines are aptly named and known as psychic centres. In order to gain finer individual traits, human beings have been longing for ways of self-transformation. The endocrine system is the seat of impulses and emotions.

It is therefore obvious that, in order to cleanse the psyche by removing psychological distortions, we have to find the means of transforming the nature of hormones. Psychological distortions such as cruelty, retaliation, fear, etc. from among our habits, originate in the adrenals, while sex-impulses are produced in the gonads.

Our physical and mental health is affected by the development of pernicious habits due to constant triggering and over reactions of the lower endocrines viz., adrenals and gonads. Hence to develop a desirable physical and mental health it is required to weaken the forces
of the primal drives by developing the upper endocrines which can modify the synthesizing of the endocrine output and weakens the intensity of the primal drives. Regular practice of Chaitaya-kendra-preksha can make them controllable and establish a firm command of the reasoning mind over all actions; resulting in the desirable transformation of mental behaviour and habits.

6. Leshya-dhyana (Perception of Psychic colours) – Personal preference of the colours reveal a lot about a person’s physical, mental and emotional attributes. Leshya, the rays of consciousness and the electro-magnetic waves emanating from the subtle body to our gross body. It is the radiation of our consciousness and electrical body that in turn constitutes our aura. The aura is created by the multiple of leshyas and can change according to our emotions. The leshya, therefore, helps to replace the impure vibrations of passions with the pure vibrations of consciousness emanating due to purifications of passions.

When one is under the influence of the evil trinity of Krisna, Nila and Kapota, the force of the instinctive drives is so powerful that the reasoning mind surrenders to it. On the other hand, with the conversion of lesyas, the rational mind is able to countermand the insistence of the carnal desires. Lesya-Dhyana has proved to be a practical means of transformation of the malevolent trinity into a
benevolent one that results in spiritual progress (Acharya Mahaprajna, 1999).

7. **Anupreksha (Contemplation)** - Anupreksha is occurs after we have engaged in Preksha, or deep and profound preception. PM is a complete system of spiritual development, involving meditation on both perception and contemplation. Anupreksha is a competent technique to develop reasoning thought process to modify one’s attitude and behaviour. It is a process of concentration on a single theme leading to realizing the truth by increasing pure objective cognition and eliminating false myths, legends, traditions and superstitions.

8. **Mantra** – The human mind is inherently unstable. It does not concentrate on one point for a long time. The chanting of mantra is a tool that is generally used for making the mind focused on one object. Mantra chanting is a simple exercise for achieving better concentrations. An articulation of a word generates special kind of sound waves and vibrations, which influence our mind. Mantra plays an important role in PM. It is also helpful in realizing the self. In PM mantras are used for improving mental concentration. In the first stage, recite the mantra. In the next stage, realize the mantra on the specific center with bright white color. At this stage, mantra becomes meditation.
The regular practice of *Kayotsarg* (Relaxation), *Antaryatra* (Internal Trip), Perception of Breathing (*Smas Preksha*), Perception of Body (*Shareer Preksha*), Perception of Psychic Centers (*Chaitanya Kendra Preksha*), Perception of Psychic Colors (*Leshya Dhyan*), Contemplation (*Anupreksha*), Chanting of Mantras (*Mantra Meditation*) bring about a remarkable transformation within the body. On physical level, changes may take place in behavior and character. These changes ultimately affect the soul and the practitioner experiences a kind of self-fulfillment.

**Cope with psychological stress by Meditation:**

Meditation techniques are increasingly used for relaxation and therapeutic purposes. It refers to the mental technique for quieting the body and mind. Meditation is a simple form of calming the mind. Our mind transcends all mental activity and experiences a state of 'consciousnesses. Ancient scriptures have heavy reference to the practice of meditation. Starting from the epics to the recent modern gurus, all have described the positive effects of meditation for physical, mental and spiritual well-being. However, scientific research on the benefits of meditation was initiated by Maharshi Mahesh Yogi and popularized by Western scientists. Research in the area of TM claims that by practicing this, an individual can dissolve all accumulated stress and fatigue. It is
also found to bring out the individual’s latent creative talents, dynamism, orderliness and organizing power. All these form essential ingredients for productive coping.