Chapter I

INTRODUCTION

"Yoga is a life of self-discipline. Yoga balances, harmonizes, purifies and strengthens the body, mind and soul. It shows the way to perfect health, perfect mind control and perfect peace with one’s own Self, the world, nature and God".

- Swami Vishnu-devananda

Om, often Aum, is a sacred syllable of Hinduism, Buddhism, Jainism and Sikhism. Om is reputed to be the resonant vibrational tone of the non-dualistic universe as a whole. In Buddhism, Om corresponds to the crown chakra and white light.

Chanting the Name of God/Spirit is a spiritual practice that is commonly used. Chants form part of many religious gatherings, and diverse spiritual traditions consider chant a route to spiritual development. Some examples include chant in African and Native American cultures, Gregorian chant, Vedic chant, Jewish liturgical music (chazzanut), Qur'an reading, Baha'i chants, various Buddhist chants, various mantras, and the chanting of psalms and prayers especially in Roman Catholic, Eastern Orthodox, Lutheran and Anglican churches (see Anglican Chant). Tibetan Buddhist chant involves throat
singing, where multiple pitches are produced by each performer. The concept of chanting mantras is of particular significance in many Hindu traditions and other closely related Dharmic Religions. For example, the Hare Krishna movement is based especially on the chanting of Sanskrit Names of God. Japanese *Shigin* or 'chanted poetry', mirrors Zen principles and is sung from the gut — the locus of power in Zen Buddhism.

Before the beginning, the Brahman\(^1\) (absolute reality) was one and non-dual. It thought, "I am only one -- may I become many." This caused a vibration which eventually became sound, and this sound was Om. Creation itself was set in motion by the vibration of Om. The closest approach to Brahman is that first sound, Om. Thus, this sacred symbol has become emblematic of Brahman just as images are emblematic of material objects.

The vibration produced by chanting Om in the physical universe corresponds to the original vibration that first arose at the time of creation. The sound of Om is also called Pranava, meaning that it sustains life and runs through Prana or breath. Om also represents the

\(^1\) \url{http://www.omsakthi.org/worship/mantra.html}
four states of the Supreme Being. The three sounds in Om (AUM) represent the waking, dream and deep sleep states and the silence which surrounds Om represents the "Turiya" state.

Because the first of the three states of consciousness is the waking state, it is represented by the sound "A" pronounced like "A" in accounting. Because the dream state of consciousness lies between the waking and the deep sleep states, it is represented by the letter "U" which lies between the "A" and "M". This "U" is pronounced like the "U" in would. The last state of consciousness is the deep sleep state and is represented by "M" pronounced as in "sum." This closes the pronunciation of Om just as deep sleep is the final stage of the mind at rest. Whenever Om is recited in succession there is an inevitable period of silence between two successive Oms. This silence represents the "fourth state" known as "Turiya" which is the state of perfect bliss when the individual self recognizes his identity with the supreme.

Just as the sound of Om represents the four states of Brahman, the symbol Om written in Sanskrit also represents everything. The material

![Sanskrit Om](image)
world of the waking state is symbolized by the large lower curve. The deep sleep state is represented by the upper left curve. The dream state, lying between the waking state below and the deep sleep state above, emanates from the confluence of the two. The point and semicircle are separate from the rest and rule the whole. The point represents the turiya state of absolute consciousness. The open semicircle is symbolic of the infinite and the fact that the meaning of the point can not be grasped if one limits oneself to finite thinking.

The syllable Om is composed of the three sounds a-u-m (in Sanskrit, the vowels a and u combine to become o) and the symbol's threefold nature is central to its meaning. It represents several important triads:

The three worlds - earth, atmosphere, and heaven

The three major Hindu gods - Brahma, Vishnu, and Siva

The three sacred Vedic scriptures – Rig, Sama and Yajur

- Hindus believe Om mystically embodies the essence of the entire universe. It is believed God first created sound and the universe arose from it.
- As the most sacred sound, Om is the root of the universe and everything that exists and it continues to hold everything together.

- Om is spoken at the beginning and the end of Hindu mantras, prayers, and meditations and is frequently used in Buddhist and Jain rituals as well.

- Om is used in the practice of Yoga and is related to techniques of auditory meditation. From the 6th century, the written symbol of Om was used to mark the beginning of a text in a manuscript or an inscription.

In today’s age of automation, advanced technology and high competition, man has great dreams of a luxurious living and enjoys at the thought of experiencing it. On the other hand man also suffers a great deal when his dreams do not materialize into materialistic goals. Some take their suffering in their stride, whereas there are many who cannot face situations as they are. It is a well accepted fact that every human being is an individual with his own unique characteristics and ways of responding and behaving. There are various ways of responding and behaving. Can be either positive or negative, can make one’s life a happy one or a miserable one, can make one a successful
person or a failure. These facts are true of every individual in every sphere of life.

The modern living lifestyle is known to produce various physical and psychological stresses and subject to the individual to produce oxidative stresses as well (Bhattacharya S, Pandey US, Verma NS.)²

Yoga (Sanskrit yoga, “union”), one of the six classic systems of Hindu philosophy, distinguished from the others by the marvels of bodily control and the magical powers ascribed to its advanced devotees. Yoga affirms the doctrine that through the practice of certain disciplines one may achieve liberation from the limitations of flesh, the delusions of sense, and the pitfalls of thought and thus attain union with the object of knowledge. Such union, according to the doctrine, is the only true way of knowing. For most yogi (those who practice yoga), the object of knowledge is the universal spirit Brahma. A minority of atheistic Yogi seek perfect self-knowledge instead of knowledge of God. In any case, it is knowledge and not, as is commonly supposed, feats of asceticism, clairvoyance, or the working of miracles, that is the ideal goal of all yoga practices. Indeed, yoga doctrine does not approve.

of painful asceticism; it insists that physical and mental training is not to be used for display but only as a means to spiritual ends.\(^3\)

Yoga practice\(^4\) forms a ladder leading to perfect knowledge. One: self-control (yama) involves truthfulness, abstinence, avoidance of theft, refusal of gifts, and not doing injury to living things. Two: religious observance (niyama) embraces austerity, poverty, contentment, purification rites, recital of the Vedic hymns, and devoted reliance on the Supreme Being. Three: postures (āsana), of which there are a great many, are regarded as basic to all the stages that follow. Four: regulation of the breath (prānāyāma) includes altering its depth and rhythm, breathing through either nostril at will, or the virtual suspension of breath. Five: restraint of the senses (prātyāhāra) means the withdrawal from external objects and the consequent turning of the mind upon itself. Six: steadying of the mind (dhārāna) narrows attention to some one part of the body, such as the navel, the tip of the nose or the middle of the brow, and in that way renders the practitioner insensitive to outside disturbance. Seven: meditation (dhyāna) fixes the mind on the object of knowledge, especially Brahma, to the exclusion of all other thoughts. Eight: profound contemplation (samādhi) is the

\(^3\) Microsoft © Encarta © Encyclopedia 2002. © 1993-2001 Microsoft Corporation. All rights reserved.

\(^4\) DrKarambelekar "putanjali Yoga Sutra"Yoga Mmamsa kaivalyadhham
perfect absorption of thought in the object of knowledge, its union and identification with that object. The achievement of samādhi liberates the self from the illusions of sense and the contradictions of reason. It is thought that has gone beyond thought, reaching its goal by its own negation. It leads to an inner illumination, the ecstasy of the true knowledge of reality.

The final stage, in yoga doctrine, can rarely be attained in one lifetime. It is usually claimed that several births are required to achieve liberation, first from the world of phenomena, then from thoughts of self, and finally from the spirit's entanglement with matter. The separation of spirit from matter is Kāivalya, or true liberation.

As yogi approaches Kāivalya, they are supposed to acquire certain remarkable capacities. They become insensible to heat or cold, to injury, to pleasure or pain. They can perform supernatural mental and physical feats and even change the course of nature. They can distinguish the subtlest elements of matter and are able, at the same time, to see the universe as a whole, comprehending both microcosm and macrocosm in the same thought.

Such are the powers claimed or promised by yoga. Few, if any, of these powers have been successfully demonstrated to disinterested
observers. Nevertheless, extraordinary achievements have been reported by witnesses. Most impressive, perhaps, is the yogic-sleep, in which animation is nearly suspended, enabling the yogi to be buried alive for days. The yogic-sleep has been explained by some authorities as a sort of cataleptic state induced by self-hypnosis and not essentially different from the catalepsy that can be a symptom of some mental illnesses.

Aspirants of yoga have a selection of practices to suit their capabilities and environments. Many of the wonder-working yogi and almost all occidental devotees are practitioners of Hatha (physical) yoga, the basic system which is concerned with developing those bodily controls from which all else follows. The other systems differ mainly in the varying emphases placed on the several phases of yoga practice. Perhaps the most popular system in India is Bhakti (devotional) yoga. This system emphasizes the first two stages of yoga discipline, that is, self-control and religious observance. Other important yogas are Mantra yoga, which devotes itself to uttering the name of Krishna and other incantations; Karma yoga, the path of work and service; and Jnana yoga, the way of intellect. The combined form of Bhakti, Karma, and Jnana yogas is called Raya (royal) yoga.
The doctrines and practices of yoga date from the period of the Upanishads. The Maitrī Upanishad in particular outlines the essential practices of yoga. These practices were elaborated and given a philosophical foundation in the *Yoga Sūtra* of the 2nd-century BC Indian scholar Patañjali, who is traditionally regarded as the founder of yoga. Patañjali derived his doctrine from Sāmkhya, the oldest of the classic systems of Hindu philosophy. In order to explain evolution, he departed from the system by grafting the concept of God (Īśvara) upon the atheistic outlook of Sāmkhya. The concept is not an integral part of yoga doctrine; indeed, some authorities actually consider it to be in contradiction with the rest of the system. In any case, yoga, unlike other systems of Hindu philosophy, has subordinated doctrine to the refinement of practice. Systematic study of yoga doctrine has declined in recent centuries.

As a system of practice, Yoga has from the beginning been one of the most influential features of Hinduism. Yoga exerted a powerful attraction upon Hindus because of the wonders attributed to it and because it gives countenance to the performance of austerities, to which Hindus are so strongly inclined. The strong influence of yoga can again be seen in Buddhism, which is also notable for its austerities, and for its
spiritual exercises and trance states. As knowledge of yoga spread, it fascinated and won followers among Westerners. Among more recent students of yoga are the British writers Major Francis Yeats-Brown, Aldous Huxley, and Christopher Isherwood; the Romanian-born writer on religion Mircea Eliade; and the British violinist Sir Yehudi Menuhin. In recent years yoga exercises have been recommended by some physical fitness experts as a means of cleansing the body of impurities, of reducing weight, of toning up the nerves and muscles, and, generally, of improving health and prolonging life.

Every age has its monsters, this century is no exception. “Stress is one of the biggest monsters of the present century. Stress has revalued with man since the dawn of civilization and shows no signs of ever becoming extinct. It thrives in an urban habitat, due to overcoming and overcrowding and industrial technology. Man has ventured to study the stressing great deal with it. Live with it or get out of its way. On the other hand he has seen that the stress can also consigned rather large number of people to mental institutions, psychiatrists couch, prisons and hospital. It is also suspected that may be cause of cancer.

Looming deadlines, a relationship crisis, a dead battery and the fuse gets shorter or shorter. We think of stress as something which is
coming from out there, and that the best response we can make is to grit our teeth and carry on. The word "stress", however, actually refers to our response, in mind, body and spirit, to what is buffeting us — and there’s a lot we can do about that!

In terms of how a person perceives himself, what he thinks of himself, how he attempts through various actions to enhance or defend himself.

Adjustment is a biological phenomenon of acclimation. It is a dynamic process, where a person develops a harmonious relationship between himself and environment. In other words adjustment leads to modification of one’s behavior and attitude towards the changed environment.

Adjustment is commonly defined in terms of freedom from tensions and adapting oneself to the needs of other individuals. According to Bordin (1943) adjustment is a process by which living organism maintains a balance between its needs and circumstances that influence.

You might be able to chill when the dog eats your term paper. But then, when you go to reprint it, you find that the printer is out of ink. By the time you leave the house to replace the ribbon, your shoulders are
tense. You slide in to the car and turn the ignition. The engine won’t start! Now you’re feeling seriously stressed. Your fingers squeeze the steering wheel. Your stomach is clenched in a knot. May by you scream or cry.

Stress has been identified as being damaging to individual. In many situations individuals have different tolerance levels to cope with stress. Leary advocated that stress runs the risk of conveying negative images of oneself in competitions feeling like being unskilled, incompetent, unfit, and unable to handle pressure which is conveyed to observers, teammates, Physical Education teachers, opposing team members and to the world at large.

Yoga practice is associated with numerous health improvements, including reduced cardiovascular risk, body mass index and blood pressure. Yoga is also associated with improved respiration, psychological health and pain management. Studies have suggested the beneficial effects of yoga in the older population. (Chen KM, Tseng WS, Ting LF, Huang GF)

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5 www.mdcbowen.org/cobb
Growing scientific evidence, clinical experience and community attitudes are encouraging a shift to more natural and holistic forms of therapy as alternatives or adjuncts to pharmacological approaches to a variety of conditions. Meditation and relaxation exercises have a wide range of applications but are especially useful in treating stress and related disorders. They are easily adapted to the general practice setting by adequately trained practitioners who have first hand experience of them (Hassed C.).

"Academy of Research in Physical Culture, Warsaw, conducted studies on physiological and psychological aspects of Yoga system of exercises engaging the services of Romanowaski, Pasek and other to see if these could counteract the noxious effects of the contemporary environment on the ontogenesis of man(36,42-48).

"Their results show that the ailments of the patients of Psychosomatic disorders of circulatory and digestive systems disapproved while their general considerable nervousness alleviated relatively slow pulse rate of 56-62 mim. And low arterial pressure 104-63-120/72 mim.Hg, were also noted. The examination of basal

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metabolism showed very low values of ventilation-4.76% mint, on the average. The respiratory rhythm amounted to 4.2/1/min. the oxygen consumption to 1/min. of the air inhaled, i.e., 20% greater than normal. The R.Q in all the investigated in the resting position have been very low 0.5-0.7. This fact showed that the Oxygen utilization by the tissues was larger than the average. Corresponding elimination of CO2 had been increased. The EEG investigations indicated improved state of calmness in comparison to the control group with obvious symptoms of fatigue. Rorschach method proved that the experimental group represented the well balanced type of normal emotional reactivity as compared with their rather intensive background.

Western psychotherapy and Yoga overlap insofar as both systems are based upon religious and mythological facts, and--on the level of psychotherapeutically praxis--on the techniques of hypnosis, auto- and hetero suggestions and/or meditation. It is 50 years ago that the west considered the psychotherapeutically effects of the yoga-systems, first of all of Hatha-Yoga. Even today a theoretical foundation by means of proper comparison of the two structures is missing. In present-day India Yoga fulfills psychohygienical functions without being psychotherapy in our sense. There are various techniques of magic in use, which replace
the experimental psychological-psychotherapeutically methods in the West. The acceptance of meditation could only be successful if the metaphysical and sociocultural context would be integrated at the same time. The traditional function of Yoga guarantees its continuity even in the modern industrialized society of India. Neither the theoretical nor the practical fundamentals allow a direct transfer at present (Sauermann G.)

"In his recent article on prevention and treatment of cancer by Yoga, Dr. Karambelkar, an eminent biochemist of Kaivalyadhama, Yoga Institute, quoting Dr. Poret's view that aerological factors of cancer were physiological, psychical and spiritual on the basis of the findings of Prof. Vincene who found that the PH1, RH2 and RO of the venous blood of patients of cancer and neurosis fell into the same zone, believes that it is reversible were alkaline PH and oxidation RH2 were below certain degree and successfully preventable by yogic exercises....

"The result of these investigations lead us to the conclusion that the judicious and progressive follow-up of yogic practices brings about higher and higher conditioning of limbic system which is thought to be responsible for regulation of ANS, endocrinial system and the

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practitioners gradually begin experiencing greater and greater volitional control over the metabolic and the autonomic functions of the body which leads to the recovery of homeostatic dysfunction in the case of the sick and towards perfection of biological equilibrium in the case of normal persons. How such changes are brought about is still not so very clear and requires further investigations regarding the mechanism through which yogic exercises produce physiological and mental effects."

1. The chanting of Om\textsuperscript{10} drives away all worldly thoughts and removes distraction and infuses new vigour in the body.

2. When you feel depressed, chant Om fifty times and you will be filled with new vigor and strength. The chanting of Om is a powerful tonic. When you chant Om, you feel you are the pure, all pervading light and consciousness.

3. Those who chant Om will have a powerful, sweet voice. Whenever you take a stroll, you can chant Om. You can also sing Om in a beautiful way. The rythmic pronunciation of Om makes the mind serene and pointed, and infuses the spiritual qualifications which ensure self-realization.

\textsuperscript{10} http://omsakti.org/worship/mantra.html
4. Those who do meditation of Om daily will get tremendous power. They will have lustre in their eyes and faces.

There are many mantras used in worship. The first is always the Moola Manthirum. This mantra forms the foundation which supports all the others. It was not written by a person but was given to us directly from Amma Herself in Her oracle. This mantra has enormous power. Some of the benefits conferred by reciting the Moola Mantra are:

1. The Divine energy freely flows from the feet of Amma to the different systems of the body. The holy vibrations penetrate all the cells and revitalize the entire system.

2. Eradication of one's Karma.


4. Helps solve ailments and genuine problems.

5. Confers blessings leading to prosperity and a happy life.

6. Helps one to reach the highest spiritual pedestal (Mukti).

7. Prevents fatal accidents.

Each type of pooja or velvi has specific mantras which are recited at a certain time during the ritual. The long mantras have either 108 or 1008 lines and are concluded with a short mantra of three lines and three
om's. The mantras recited during mandram pooja in America are shown below. Amma has given us permission to omit the 1008 line mantra which is normally recited because She says we are so busy and have little time. All mandrams in India, however, recite the 1008 as is normally require.

"A": gross, audible speech, concentrate at the throat center

"U": subtle, reflecting deeply upon something, focus at the heart

"M": energetic, the archetypes. focus at the navel

"VIBRATION/STILLNESS": divine, the initial impulse of speech, the vibration after the AUM, concentrate at the space below the tailbone.  

Considerable evidence exists for the place of mind body medicine in the treatment of anxiety disorders. Excessive anxiety is maladaptive. It is often considered to be the major component of unhealthy lifestyle that contributes significantly to the pathogenesis of not only psychiatric but also many other systemic disorders. Among the approaches to reduce the level of anxiety has been the search for healthy lifestyles.

11 http://www.omshakti.org/worship/mantra.htm
Chronic stress is estimated to increase the risk of cardiovascular (CV) events two-fold. Although stress reduction has been linked to a reduction in CV events, little is known regarding its exact mechanism of benefit.\textsuperscript{13}

Yoga is assuming importance in improving mental health and quality of life in the treatment of a number of psychiatric and psychosomatic disorders.\textsuperscript{14}

Anxiety disorders are characterized by long term worry, tension, nervousness, fidgeting and symptoms of autonomic system hyperactivity. Meditation is an age-old self regulatory strategy which is gaining more interest in mental health and psychiatry. Meditation can reduce arousal state and may ameliorate anxiety symptoms in various anxiety conditions.\textsuperscript{15}

Occupational stress is a term used to define ongoing stress that is related to the workplace. The stress may have to do with the


\textsuperscript{15} Krisanaprakornkit T, and et.al “Meditation therapy for anxiety disorders” Cochrane Database of Systematic review – online 2006 Jan 25;(1)
responsibilities associated with the work itself, or be caused by conditions that are based in the corporate culture or personality conflicts. As with other forms of tension, occupation stress can eventually affect both physical and emotional well being if not managed effectively.

Stress is an inherent factor in any type of vocation or career. At its best, the presence of stress can be a motivator that urges the individual to strive for excellence. However, excess amounts of stress can lead to a lack of productivity, a loss of confidence, and the inability to perform routine tasks. As a result, quality employees lose their enthusiasm for their work and eventually withdraw from the company.

When left unchecked, occupational stress can lead to emotional and physical disorders that began to impact personal as well as professional lives. The individual may develop a level of tension that interferes with sleep, making relaxing outside the workplace impossible. Over time, the stress can trigger emotional disorders such as anxiety, depression and in some cases various phobias that further inhibit the ability to enjoy any aspect of living.

During the middle of the 20th century, employers began to initiate programs to help reshape corporate cultures in an effort to minimize the
amount of productive stress found in the workplace. For many companies, this meant developing an occupational stress definition that relevant to the individual business and the working environment as it was currently constituted. With the working definition in place, employers began to utilize resources such as confidential reporting methods, professional counseling, and employee committees to identify areas where the corporate climate could be enhanced and reduce stress levels at the same time.

Over the years, the tools used to identify and effectively deal with occupational stress have continued to evolve. Today, there is a standard occupational stress index that is used in many stress management programs to assess the potential for negative stress to undermine one or more employees. There are also various incarnations of an occupational stress indicator listing that can help individuals determine if general conditions have the potential to lead to unhealthy stress levels.

In response to tools such as the occupational stress scale, counseling and employee training programs often include individual and group counseling opportunities. These programs seek to teach employers and employees how to look at the workplace objectively, then take steps
to contain or eliminate factors that are highly likely to undermine the confidence and function of employees. As a result, the company enjoys a higher level of productivity and the employee enjoys a more positive work environment within a company that is more likely to provide.

In India, Gazette is published on regular bases, it is a official Central Government Publication(nicked name Gazette). It publishes the promotions of of certain government official. If a person's name is published in the Gazette, he/she is called Gazetted, in most cases they are honorary Justice of peace and have same standing as some of the Magistrates. This is why their signatures on certain document are recognised.

Arm forces of India have two category, Senior commissioned officers and Junior Commissioned officer. I believe at one time both were published in the Gazette. Senior commissioned officers have/had same standing as civilian gazetted officers. They are in the Gazette also.

Only Government officials are in the Gazette. Principals are not in the Gazette in most part. Exception are the school or colleges run by the Government of India. Principals are included by admitting colleges, to ease the burden of proof, to the students.
The scholar, being lover of yogic exercises and has experienced the great benefits of such exercises. The visible effect of shavasana and omkara is well known and hence the researcher became inclined to venture in to the study to test the Effect of Om Kara and Shavasana on Occupational Stress and Social Adjustment of Administrative Gazetted Officers

**STATEMENT OF THE PROBLEM**

Yoga has been considered alternative answer to modern treatment for various life style related diseases. As society modernized life style of human being has become highly complex. This ultimately made daily living of an individual highly stressful. And psycho somatic syndrome, depression, hyper tension etc has become common occurrence. Efficacy of Yogic therapy for various diseases has been established long back since Vedic period.

Experimentation on Yoga based therapy to deal with psycho somatic syndrome, depression, hyper tension etc has been seen quietly taken up by some health enthusiasts. Research scholar felt more intensive research is required in this field to find out in depth how and which form of Yogic exercise provides most effective therapeutic value for
psychological problems that modern individual faces. Hence research scholar intended to experiment two form of Yogic practices i.e. Shavasana and Omkara on occupational stress and social adjustment among a special category of subjects, who’s nature of occupation and job related task is considered to be highly stressful. Considering this very purpose research scholar titeled the study as “Effect of Shavasana and Om Kara on Occupational Stress and Social Adjustment of Gazetted Administrative Officers.”

**DELIMITATION**

1. The study was delimited to the investigation of effect of shavasana and omkara only.

2. The study was delimited to inservice gazetted officers.

3. The study was further delimited to the Administrative officers.

4. The study was delimited to psychological test;

   - Stress inventory questionnaire of Miller and Allen\(^ {16} \).

   - Social assessment index of cowell\(^ {17} \)

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**LIMITATION**

Variation in stress due to other factors which might affect the study is considered as limitation of the study.

(i) No special motivational technique was employed in the study, using influence which might affect the results of the study.

(ii) Different approach of the students towards the study is also a limitation of the study.

**HYPOTHESES**

On the basis of available literature and scholar's own understanding of the problem, it was hypothesized that

I. Shavasana and omkara practice of 8 week will significantly effect on occupational stress level among Gazetted Administrative officers.

II. Further it was hypothesized that Shavasana and Omkara practice of 8 week will also significantly improve social Adjustment of Gazetted Administrative officers.
DEFINITION AND EXPLANATION OF THE TERMS

Shavasana

Lying supine on the ground like a corpse- that is Savasana. Shavasana wards off fatigue and brings mental repose- Hatha Pradipika,l, 32. ‘Sava’ means ‘dead body’ in Sanskrit. To practice this Asana the student should lie motionless on the floor like a dead body with a view to securing complete relaxation of all parts of his body and removing tensions, both physical and mental.

Chant

Chant (from Old French chanter\textsuperscript{18}) is the rhythmic speaking or singing of words or sounds, often primarily on one or two pitches called reciting tones. Chants may range from a simple melody involving a limited set of notes to highly complex musical structures, often including a great deal of repetition of musical subphrases, such as Great Responsories and Offertories of Gregorian chant. Chant may be considered speech, music, or a heightened or stylized form of speech. In the later Middle Ages some religious chant evolved into song (forming one of the roots of later Western music).

\textsuperscript{18} \url{http://www.etymonline.com/index.php?term=chant}
Omkara (OM Chanting)

It is the repeated chanting of the syllable OM after a full inspiration and at a low pitch.

Stress

The body's reaction to mental or physical challenges.\(^{19}\)

A physical, chemical or emotional factor causing mental tension; possible factor in causing disease.\(^{20}\)

Occupational Stress

The functional definitions for the study is that the body's reaction to mental or physical challenges that are caused due to occupation.

Social Adjustment

Those type of relationship which involves the accommodation of the individual to circumstances in his social environment for the satisfaction of his need or motives.\(^{21}\)

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\(^{19}\) [www.hopkinsmedicine.org](http://www.hopkinsmedicine.org)

\(^{20}\) [www.paxilier.com/glossary](http://www.paxilier.com/glossary)

\(^{21}\) [www.biology_online.org/dictionary](http://www.biology_online.org/dictionary)
Gazetted Officer

In India a senior official whose appointment is published in the government gazette.\textsuperscript{22}

\textbf{SIGNIFICANCE OF THE STUDY}

The present study may be of significance in the following ways:

1. Since the treatment of stress are based on medication and psychological counseling therefore the result of the study may help the professionals in formulating the yogic programmed for gazetted officers.

2. The current study may help in determining the effect of Shavasana and OM chanting on the occupational stress and more over on the social adjustment of the officers.

3. The study may also help the physical education teacher which exercise should be prescribed to the officers who are surrounded with so many administrative works.

4. The study may also help the medical/physiotherapist to prescribe the Alternate exercises.

\textsuperscript{22} http://dictionary.reverso.net/english-definitions/gazettedofficer
5. The findings of the study may also help the coaches and physical education teachers to treat the players if they are suffering from stress and finding problem in adjusting the players.