Effect Of Pranayama In Relieving Stress: A Review Article

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Abstract:
In order to preserve sound physical and mental wellbeing, Pranayama is a subset of yoga practise, is highly beneficial to humanity. Prana is defined as life or energy, Ayama implies regulating the flow of life through the body. Pranayama helps toregulate all of the breathing processes, including inspiration, expiration, and retention. Pranayama is one of the yogic techniques for healthy individuals which can produce various physiological responses for relaxation, stress management, control of psychophysiological conditions, breathing strategies. Various breathing habits and manoeuvres may impact the autonomic nervous system significantly and may intensify or decrease adverse reactions to stressors.

Keywords- Yoga, Pranayam, Stress

INTRODUCTION-
Yoga is an ancient discipline aimed at bringing harmony and health to the individual’s physical, mental, emotional & spiritual aspects. In India it has long being traditional practice that has become more & more prevalent in western society. Pranayama is the next important step in the practice of Yoga. TejobinduUpnisasad keeps Pranayama as step Four in its fifteen phase schedule of Yoga practice. The Astangayoga of Patanjali also considers Pranayama as step Four in the comprehensive practice of Yoga. The Upnishads describing SadangaYoga, place Pranayama as step one, two or three in the comprehensive practice of Yoga. The Mandala-Brahma, Amrtanad, Yogakundali, DarsanandSadilyaUpnisas describe the Recaka, PurakaandKumbhaka components of Pranayama. Some times in view of three dimensions Pranayama is considered Trividha.

Meaning of Pranayama
Pranayama is made up of two words “Prana” meaning that the root word an (to breath or to live) is added to feel, producing fresh live with a new meaning that fills with breath. Pranayama is breath control. In the body, “Prana” is breath or bioenergy. Prana represents the panic energy responsible for life focus at subtle stages, and ayama means power. Therefore, “Management of Air” is Pranayama. The rhythms of panic energy can be controlled with pranayama and a balanced mind & body can be achieved.
In Pranayama mind is passively attached to the Pranayamic process, mind becomes calm, quiet & tranquil because of slow smooth & prolonged breathing. With the help of pranayama the most wonderful mirror of chittai.e the thinking of mind becomes perfectly clear. Pranayama is essentially a set of exercises according to the yogic point, which seeks to add more oxygen to the blood and brain. Not only does it automate blood supply, but it also govern s the proper functioning of thoughts and desires. The practise of this asana reduces the barrier that burdens the flow of prana. It offers poise an immense strength of will. It generates a lot of courage age inside a person and will power. The process of inspiration & expiration and controlling our breath is known as pranayama. Pranayama is consists of 3 stages mainly Puraka, Kumbhaka&Recaka. ordinarily Puraka refers to an input of atmospheric air inside the body, Kumbhaka means the retention of external air inside the body and Recaka refers to the exhalation of the air inhaled earlier. On the other hand in certain Upanisads the terms, Puraka, Kumbhaka and Recaka have been considered in certain spiritual dimensions where the term Puraka is used to certain Godly state – BrahmaivasmitiiYaVrthiVayurucyate’ (Tejobindu 1/23-33). And a continuum of such an affirmation is considered Kumbhakawhile an avoidance of Prapancais considered Recaka. The Varaho-upnisaad states that all matters contained in the external world are Recaka while the materials available in the Sastra fall in the category of the Puraka and the self-experience is Kumbhaka.DhyanavinduUpanisad designate Puraka, Kumbhaka and Recake as Brahma, Visnu and Rudra respectively. According to synonymous to the state of realization of the illusive nature of the universe and the state the TejobinduUpanisad considers Pranayama as a state of cessation of all Vrittis-“NirodhahasarvavrttinamPranayam”. According to hathyoga, Pranayama are divided into 3 types according to symptoms appearance these are, Kanishtha pranayama in these there is appearance of sweda, madhyamapranayama, there is appearance of kampa, uttamparanayama, achiement of place. In certain Upanisads Pranayama and Kumbhaka have been used as synonymous.In this concept of Pranayama(Kumbhaka) one finds two types as described below:

1) Sahita (Recake-Purakayuktakumbhaka, pranayama) further classified into 1) Surya Bheda, 2) Ujjayai 3) Sitali and Bhistika.

2) Kevala (Recake – PurakaVivarjitaKumbhaka Pranayama). Among these the KewalaKumbhaka has been considered as the most difficult practice and it has been admitted to be one of the higher practices. One who is able to practice Kewala Kumbhakas successfully, his Kumbhaka is activated. In the context of Pranayama, Nadis have been considered to be of great significance – Pranayama svandibhihasmannadhipracaaksate’. Different Upanisads have Davedescribed the NadiCakrinas the context of Pranayama and Pranayama has been considered as NadiSuddhi. Different texts have described different number of Nadis using different names. Amongst these Susumna, Pingla and Ida have been described important, Susumna being the most important. It has been postulated that the ten-fold Vayu flows through these Nadis-’Avama – tasunadisur, caranitiDasaVayavh’ (Varah.5:31). It has been furthers stated that NadiSuddhi leads to healthful life with improved digestion and metabolism. It also delays the onset of ageing. Darsanoupanisad has discussed in greater detail various types of NadiSuddhi and considers it as the promoter of Jivanamukri.

The Pranayama (Prana= Breath +Ayam=Pause) is concerned with the controlled breathing exercise and in a border sense the control of the vital force i.e. Prana. Basically Pranayama consists of three phases namely.

1) Purka (Inhalation), 2) Kumbhaka (Pause or breath holding) and 3) Recaka (Exhalation). The best proportion of time to be allotted to the three steps is 1:4:2 respectively for inhaling, controlling and exhaling the breath. The practice of breath control must be under the guidance of an experienced Yogin. Kumbhaka may be practiced during Recaka phase (VahyaKumbhaka) or in the puraka phase (AbhyantaraKumbhaka).

Objective of Pranayama:
Pranayam is vital life force that exists in the body to stimulate, communicate, regulate and control our body
**Importance of Pranayama:**

*Pranayama* aims to eliminate various kinds of illnesses. Moreover, since *pranayama* (breathing) is the basic means of supplying *prana* (oxygen) to our body and its various organs, it is necessary for our survival. Another important explanation why *pranayama* is necessary is because breathing is one of the most important ways we can get rid of our body's waste products and toxins. The practice of *asana* tuned to *pranayama* the breath builds internal heat and *prana* (vital energy). This method extracts impurities in the body and transforms blockages. *Pranayama* is an art and has strategies for consciously, rhythmically and intensively shifting and extending the respiratory organs. It consists of long, sustained subtle flow of inhalation (*puraka*), exhalation (*rechaka*) and retention of breath (*kumbhakaPuraka* stimulates the system, *rechaka* throws out vitiated air and toxins; *kumbhaka* distributes the energy throughout the body. The movements include horizontal expansion (*dairghya*), vertical ascension (*aroha*) and circumferential extension (*visalata*) of the lungs and the rib cage. This disciplined breathing helps the mind to concentrate and enables the *sadhaka* to attain robust health and longevity.

Evidences of stress related health conditions are available from GBD studies13-17. Nagdiv reported a study of emotional intelligence, perceived stress and coping in final year medical undergraduates18. Other related articles were reported by Gaidhane et al 19, Patnaik et al 20 and Khatib et al. 21,22,23,24.

**Type of Pranayama:-**

*Pranayama* is described to be of many kinds, but primarily eight types of *Pranayama* have been described as mentioned below:

1. **Ujjai** i.e. to pronounce a loud.
2. **Suryabhedana**.i.e. inhalation through Surya Nadi (Right nostril).
3. **Sitkari**.i.e. producing typical sneezing sound during inspiration.
4. **Sitali** i.e. cooling procedure by inhaling with a protruded tongue and beak like opening of the lips.
5. **Bhastrika** i.e. breathing like fellows
6. **Bhramari** i.e. imitating humming of bees during inhalation and exhalation.
7. **Murcoha** i.e. rendering the mind passive
8. **Plavini** i.e. enabling the person to float on water while practicing *Pranayama*.

Though *Pranayama* is primarily a system of breathing exercise, it is practiced in a specified manner and accordingly it yields comprehensive effects including systemic physiological vitalization and psychosomatic relaxation.

**CONCLUSION**-

Many research finding suggested that *pranayama* is very simple to instruct, it can be performed in all circumstances without any investment. It shows significantly psychophysiological effects that may be related to different types of *pranayama*, is free from side effects, and is a simply behavioural process comfortable for virtually any medical condition, it’s like that we will see a continued application process of *pranayama* in clinical level and an related growing body of biomedical research to validate its real effectiveness. It is acceptable that, in future, health-care providers will confidently prescribe & advise specific yogic breathing procedure for specific conditions and according to individuals.

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