CHAPTER – 2
LITERATURE REVIEW
2.0 LITERATURE REVIEW

2.1 Literature review of published works related to management of mastalgia

Summary of studies done in the past decade on different complementary and alternative therapies including supplements, herbal, diet, acupuncture and psycho-education in treating mastalgia, is tabulated below.

Table 1: Summary of Scientific studies related to Complimentary and Alternative (CAM) therapies in mastalgia

<table>
<thead>
<tr>
<th>Citation details</th>
<th>Subjects, design</th>
<th>Intervention, assessments</th>
<th>Conclusion, critical analysis</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>A</strong></td>
<td>Studies on Supplements for Mastalgia</td>
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<td></td>
<td>low-fat, high-carbohydrate diet, lisuride, or vitamin E</td>
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<td>2</td>
<td>A.R.Carmichael. Evidence-based complementary and alternative medicine: eCAM. Review article 2008</td>
<td>ReviewRCTs, Non-RCTs, cohort, N=1992 (total)</td>
<td>.Agnus Castus Questionnaire, visual analogue scale, HAM-D DSR CGI-SI, DMS III-R</td>
</tr>
<tr>
<td>3</td>
<td>Romualdo C, Gama B, . International Journal of Clinical</td>
<td>91 subjects with cyclic mastalgia,</td>
<td>900 mg borage oil capsules)</td>
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<tr>
<td></td>
<td></td>
<td></td>
<td>Assessed by Visual Analogue scale</td>
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<td></td>
<td>Medicine2015</td>
<td></td>
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<tr>
<td>4</td>
<td>Nadia Saeed, ISRA Medical Journal 2012.</td>
<td>quasi-experimental, purposive N= 50 25 Danazol; 25 primrose</td>
<td>Evening primrose Oil Assessment - Cardiff Breast pain scale 8\textsuperscript{th}, 12\textsuperscript{th}, 24\textsuperscript{th} weeks</td>
</tr>
<tr>
<td>5</td>
<td>Vaziri F., International journal of family medicine. 2014.</td>
<td>3 armed RCT 61 -flax seed as bread, 60-omega-3 fatty acids as pearl 60- wheat bread women</td>
<td>Visual analogue scale after two menstrual cycles.</td>
</tr>
<tr>
<td>6</td>
<td>Allen SS, Froberg DG, surgery, 1987</td>
<td>3 armed RCT, single blind N= 56 with mastalgia. exp tal- caffeine- free diet Control - no dietary restriction Placebo - cholesterol- free diet</td>
<td>Caffeine- free diet</td>
</tr>
</tbody>
</table>

**B Studies on Non pharmacological CAM studies**

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<tbody>
<tr>
<td>7</td>
<td>Lori A. Pilot Study The American Journal of Chinese Medicine, A (2011)</td>
<td>N=37. A pilot study, acupuncture. Treatment consisted of four acupuncture sessions over two weeks, with three months of follow-up</td>
<td>Reduction in pain intensity and pain interference was demonstrated within one cycle through acupuncture</td>
</tr>
<tr>
<td>8</td>
<td>Yarkın Ozenli.</td>
<td>N=98 Mastalgia</td>
<td>SF36 Health- psycho-education</td>
</tr>
</tbody>
</table>
The effects of yoga on psychological aspects, (anxiety, depression, stress and quality of life) have been studied from past several years. Summary of a few recent studies has been given in the table below.

<table>
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<tr>
<td>66= Psycho-Education</td>
<td>Related Quality of life scale</td>
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<tr>
<td>PEG.32=no Psycho-Education</td>
<td>Visual Analogue scale</td>
</tr>
<tr>
<td></td>
<td>Baseline and 2months later</td>
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<tr>
<td></td>
<td>effective in reducing pain and increasing the quality of life</td>
</tr>
<tr>
<td>Sl. No</td>
<td>Author, Year</td>
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<tr>
<td>1.</td>
<td>(Vedamurthachar et al 2006)</td>
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<td>2.</td>
<td>(Jiang, Li, &amp; Zhang 2009)</td>
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<tr>
<td>3.</td>
<td>(Gopal, Mondal, Gandhi, Arora, &amp; Bhattacharjee, 2011)</td>
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<td>4.</td>
<td>Kariya, Yook, yang &amp; Lee, 2010</td>
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<td>5.</td>
<td>Kumar &amp; Pandya2012,</td>
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<td>6.</td>
<td>Ram Nidhi, 2012</td>
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<td></td>
<td>Study Reference</td>
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<td>7.</td>
<td>Kinser PA, 2013</td>
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<td>8.</td>
<td>Ruchika Rani. 2013</td>
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<tr>
<td>9.</td>
<td>Janice K. Kiecolt-Glaser 2010</td>
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<tr>
<td>10.</td>
<td>Janice K. Kiecolt-Glaser 2014</td>
</tr>
<tr>
<td>11.</td>
<td>H. S. Vadiraja . 2009</td>
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<tr>
<td>12.</td>
<td>(S Telles,</td>
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</tbody>
</table>
Nagarathna, & Nagendra, 1994)

physiological responses to stressors by improving autonomic stability with better parasympathetic tone in normal adults

These studies, including several other RCTs over the past decade have shown yoga practices have brought about improvement in psychological aspects, lowering the anxiety, depression, stress level and improving quality of life which may be traced to lowering the sympathetic with increased parasympathetic tone and reduced pro-inflammatory activity. These publications offer a strong evidence that yoga helps in the management of stress.

There is evidence to suggest that cyclical mastalgia is caused by a latent stress-induced hormonal imbalance as indicated by hyper Prolactinemia.(Carmichael, 2008) It is observed that patients with cyclic and non-cyclic mastalgia have increased catecholamine and decreased baseline dopamine level which suggests that catecholamine may be released due to stress resulting in abnormal sensitivity of the breast tissue.(Kirby, 2009) Yoga may improve the quality of life by promoting voluntary reduction in violence and aggressiveness.(Deshpande, Nagendra, & Raghuram, 2008) Mastery over the emotional reactions of anxiety(Miller, Fletcher, & Kabat-Zinn, 1995) or depression(Sharma, Das, Mondal, Goswampi, & Gandhi) is achieved through restful awareness during all the practices in general and meditation in particular(Telles S, Nagarathna R, 1995). Kundalini Yoga is found to be beneficial
in cases of depression It stimulates the various autonomic nerve plexus (Chakras) and activates pineal organ which in turn brings homeostasis between sympathetic and parasympathetic activities. (Devi, Chansauria, & Udupa, 1986) This mastery over emotional surges leads to controlled and need based physiological responses that may reduce the overtones of Hypothalamus-Pituitary-Adrenalin (HPA) axis (Leonard, 2006) during chronic pain. Yoga has an influence on the HPA axis as evidenced by a reduction in cortisol levels in normal (Kamei, 2000) and sick individuals. (Curtis, 2011; H. S. Vadiraja, 2009)

**Fig 4: Pathophysiology of Stress**
CHAPTER – 3

LITERARY REVIEW OF YOGA
3.0 LITERARY REVIEW OF YOGA TEXTS

3.1 Integrated Approach of Yoga Therapy (Iayt) for Mastalgia

Ancient Indian texts dating back to about 5000 years (Rig Veda, Patañjali Yoga Sutra, Upanishads, Bhagavad Gita and ayurveda) provide a highly evolved conceptual basis for the aetiopathogenesis of disease and its management. This chapter highlights the definition of yoga, five aspects of human existence, stress according to yoga, an analysis of happiness and unhappiness (Sukha dukha pariksa), Role of happiness analysis for cognitive change in women with mastalgia.

3.1.1 The origin and scope of yoga

Yoga is a rich traditional contribution from India to the entire globe which starts with physical activity, instructed relaxation and introspection. (Nagarathana, & Nagendra, 2001) Yoga includes diverse practices, such as physical postures (asanas), regulated breathing (prāṇa yama), meditation and lectures on philosophical aspects of yoga. (Nagarathana, & Nagendra, 2001) Yoga and Prāṇayama are today recognised as techniques that can improve muscle strength, flexibility, blood circulation and oxygen intake as well as hormone functions (Woodyard, 2011) at the gross level. Meditation (intrinsic yoga techniques called Dhāraṇa, Dhyāna and Samādhi) has been described as training in awareness the produces definite changes in perception, attention and cognition (Parshad, 2004) and thus help in reducing stress (Kiecolt-Glaser, 2010) depression (Kinser, Bourguignon, Taylor, & Steeves, 2013) and anxiety (Nidhi, 2012)

Yoga is the need of the hour in all the fields and for non-communicable diseases (NCDs) Yoga is a way of life. The scope of yoga in India and abroad is extended to
bring about changes in the life style which is at the base of these NCDs. People are slowly accepting yoga, as a complimentary system of medicine, especially for stress borne diseases. Promotion of positive health is being nurtured by many who do not want to be the victims of modern ailments.

The term ‘Yoga’ comes from a Sanskrit word ‘Yuj’ meaning ‘to join’. Yoga is a method of joining the individual consciousness with Universal consciousness. (Nagarathna, 2004)

Yogic understanding of mastalgia as a mind body disease – Ādhiya Vyādhi

Fig 5:

According to the yoga text, Yoga Vāsiṣṭha, all diseases can be classified as ādhiya or anādhiya. imbalance caused by disturbances at the mind level. On the other hand, anādhiya vyādhis are not Ādhiya Vyādhi (stress born disease) is due to ādhi (stress); it begins as an internal
due to ādhi (stress); they are caused by external causes such as infections, toxins, injuries etc.

Though the aetiology of mastalgia is unclear, it is clear that this is not due to any infection, injury or toxins (not andhiya vyādhi) and hence can be considered to be ādhija vyādhi (non-communicable life style disease).

The root cause, the wrong life style, results in stress that begins in the Manomaya kośa (instinctual mental layer of human system). The persistent uncontrolled repetitive thoughts in the mind during these chronic emotional surges of stress activates the physiological responses at the body level. The texts say that prāṇa is the mediator that transfers the imbalances from the mind to the body. This speed of the mind activates the vital energy (prāṇa) that controls all physiological functions, that results in heightened neurochemical activity in the body as stress responses. The speed of the prāṇa is directly correlated with the speed of the mind.

prāṇa is defined in chāndogya upaniṣat as that energy that controls all activities of the body.
All physical and psychological activity is closely connected with prāṇa.

“When a person is in deep sleep his speech gets merged into general prāṇic activity. Likewise, when he is awake, all his prāṇa merges in the single activity”.

Chāndogya upaniṣad 4-3-3 (Shankaracharya, 1850)

Prāṇa is the vital energy (vital force/ Bioenergy/ subtle energy/ life energy/ chi) that carries out all activities in the physical body (annamaya kosha). When the mind picks up enormous speed (vega –udvega- the uncontrolled speed in upward direction), more prāṇa is activated to promote heightened activity in all organs. Persistent excessive prāṇa flow to an organ causes tissue damage which could be inflammation or early degenerative. Inflammation without any external onslaught by a germ or a toxin is ādhija Vyādhi. The text goes on to describe two factors that decide where the ādhija vyādhi manifests. These are: (a) a genetic predisposition to a particular disease and/or (b) an inherent weakness or vulnerability of the organ in the particular individual. (Nagarathana. & Nagendra, 2001)

Let us look at mastalgia as ādhija Vyādhi - mind body disease: the problem begins as responses which are persistent long standing emotions (recognizable or unrecognizable/ suppressed or expressed) which could be anxiety or depression; this invariably draws too much prāṇa to carry out the stress responses; over a period of
time the habituated excessive prāṇa activity localizes to the breast as pain; pain is uncontrolled excessive activity in the sensory nervous system which is the result of hormonal (estrogen, progesterone, prolactin etc) imbalance.

In summary, the yogic model proposes that the entire problem is due to repetitive onslaught by uncontrolled thoughts (suppressed emotions) at the mind level (Manomaya kośa) which causes excessive prāṇa activity and manifests as violence (inflammation) that results in an imbalance (endocrine/nervous) at annamaya kośa to show up as breast pain.

### 3.1.2 Five aspects of mind body complex

The integrated approach of yoga therapy (IAYT) repairs and restores the system into balance at all five levels of one’s existence. The pancakośa concept given in the Taittirīya Upaniṣad, forms a model of the total structure of a human being. It brings a deep understanding of the relationship between a human being and all aspects of his or her experience. This theme of relationship is fitting as we glimpse into the fifth layer of the five bodies, Ānandamaya Koça, to gain an understanding of its properties in relation to health. Understanding the mechanisms behind such reversal by yoga, requires considering the subject in the terminology specified in the field of study.

Yoga therapy techniques are based on the principle of mind-body medicine that includes: (a) The concept of five aspects of one’s personality, called the Pañcakośa viveka (Taitriya Upaniṣad), (b) Yogic definition of
stress (Bhagavadgita) as kleśas (patanjali yoga sutras) and (c) Progression of a mind body illness from mind to the body as vyādhi or disease through intermediation of prāṇa (Yoga Vāsiṣṭha)
I have come to realize that the physical is the ultimate truth. It is the physical that is responsible for all the elements of the universe to be born; the world is sustained because of the physical and finally it is into the physical that the entire world dissolves and is destroyed thereby.

I have realised that vital energy is the truth. The vital energy is the cause for the birth of all the elements in the Universe; the vital energy is what sustains the universe and the same vital energy is responsible for the dissolution of the Universe.

I have realised that mind is the truth. The mind is the reason for the origin of the Universe; the mind is what sustains the Universe and the same mind is responsible for the dissolution of the Universe.

I have realised that the intellect is the supreme truth. The intellect is the reason for the creation of the Universe; the intellect is what sustains the universe and the same intellect can destroy the Universe.
I have realised that the bliss is the supreme truth. The bliss is the reason for the creation of the Universe; the bliss is what sustains the universe and the same bliss can destroy the Universe. (Gambhirananda, 2010) (chap 3 verse 2-6)

The Pañca Kośa viveka explains the anatomy and physiology of the subtle aspects of human mind-body system that helps us to understand the imbalances that lead to evolution of chronic lifestyle related diseases and their pathophysiology in a totally different perspective which can help modern science to unravel some of the mysteries behind lifestyle problems. These five aspects are:

(a) Annamaya Kośa (Sheath of physical body that is composed of all the molecules of gross elements) (b) Prāṇamaya Kośa (the subtle energy that is at the base of all cellular activities), (c) Manomaya Kośa (Sheath of Mind / Emotion), (d) Vigñānamaya Kośa (Sheath of Intellect) and (e) Ānandamaya Kośa (Sheath of Bliss).
3.1.3 Reversal of stress induced mastalgia by yoga techniques at five layers of the system

Yoga is defined as ‘mastery over the modifications of the mind’ by sage Patanjali (Swami Prabhavanada, 2002) which is the goal of the integrated yoga program. The module of integrated approach of yoga therapy used in this study [IAYT] are techniques that help to repair and restore the system into balance at all five levels of one’s existence.

The practices used at annamaya Kośa include yogic diet, kriyas (cleansing techniques) and asanas and relaxation practices. Annamaya Kośa may be regarded as the focus of modern medicine.

IAYT recommends sātvik diet, and moderation in eating habits, sleep, and behaviour. Asana gives therapeutic benefits and may give relief from pain by improving lymphatic flow through different stretches in the thoracic region. Kriyās such as kapālabhati also helps in clearing the endo-toxins which may be considered to be the accumulated free radicals in the breast area (Reuter, 2010) This is referred to as āma in āyurveda due to the blockages and constriction of prāṇa (yoga) or obstructed meridians (srotas or nādis) in Chinese medicine. Different relaxation techniques like alertful rest, deep relaxation, help to remove the muscle spasm and reduce the tone of the muscles all over the body. (Vivekananda 1999)

Prāṇayama is a very useful tool to calm down the mind through voluntary slowing down of the breathing rate. (Taimini, 1999)
Tasmin sati śvāsa praśvāsayoh gati viccedaḥ prāṇāyāmaḥ। 2 49 pa yo sū।

Slowing down the rate of inhalation and exhalation is prāṇa yama.

**Meditation**

Dhāraṇa and dhyāna are the two components of meditation described by patanjali.

deśa bandha cittasya dhāraṇa। 3 1 pa yo sū।

Concentration (dhāraṇa) is the process of holding or fixing the attention of mind onto one object or place, and is the sixth of the eight rungs.

dhāraṇa (focussing) helps remove the restlessness in the mind, reduces the number of destructible thoughts and helps in channelizing them to one single thought.

tatra pratyaya ekatānata dhyāna m। 3 2 pa yo sū।

The repeated continuation or uninterrupted stream of that one point of focus is called absorption in meditation (dhyāna), and is the seventh of the eight steps.

dhyāna (meditation), helps to defocus through effortless flow of a single thought and promotes the inner calmness and bliss that is the goal of yoga i.e. gain mastery over the mind.

yogaścitta vritti nirodha। 2 1 pa yo sū।

Yoga is the technique to stop the modifications of the mind. (Taimini, 1999)
3.1.4 Jnāna Yoga, Karma Yoga and Bhakti Yoga

The theory lectures that explain the unique concepts from scriptures on mind body disease (ādhi, vyādhi), happiness analysis, yama, niyama, working without building stresses (karma yoga), emotion culture through devotional practices (bhakti yoga) help in changing the loop of stress responses such as anxiety or depression and promote positive feeling by unfolding the divinity within.

3.1.5 Notional correction by happiness analysis

Yogic counselling in which the therapist goes into the life problems of the individual and helps the participant to change the perception of the problem goes a long way to bring about the required cognitive change.

शोकम् तरति आत्मवित इति

śokam tarati ātmavit iti |7-1-3 | Yo|Va |
“The one who has realised self overcomes grief”.

This change is brought about by recognizing the psychological freedom ‘to react, not to react or change the usual pattern of reaction to situations’ highlighted in yoga texts (Nagarathana. & Nagendra, 2001) called Upaniṣats a part of the Vedas, that form the base for all self knowledge which is the aim of any spiritual wisdom, and not restricted to one religion/sect/creed. (Prof. Satyanarayana shastri, 2014) The happiness analysis (jnana yoga) described in these Upaniṣats and other yoga texts that was used in this study to bring about cognitive change by understanding the mental processes that happen during stress(dukha) and non-stressed blissful state of health is reviewed below. The aim is to use the intellect (logical mind) for self analysis to reach the ānadamaya kosa. Establishing in ānadamaya kosa needs correction of all imbalances
created in the three kosas (manomaya, pranamaya and annamaya) by irregularities in life style. This life style change is a major component in which the basic notions in the vijnānamaya kosa (seat of knowledge), about one’s understanding of happiness the meaning and purpose of life and are by notional correction using the wherein they are restructured through this upaniṣadic knowledge.

3.1.6 Why happiness analysis?

One engages in any form of activity because it gives happiness (freedom from discomfort); it may be the simple day to day activites for survival such as eating, washing etc, or involvement in a life mission through strenuous (physical), stressful (emotionally challenging) jobs or entertainments. The only goal of life is to be happy (freedom from distress).

यदा वै सुखं लभतेऽथ करोति। चन्दोग्य उपनिषदः ७-२२

yadā vai sukhaṁ labhate'tha karoti | chāndogya upaniṣat 7-22

“One will involve oneself only in that activity which gives happiness (sukha)“.

सुखमेव लभ्य करोति।

sukhameva labdhva karoti |

“One will do an activity only if it gives happiness“.

सुखं त्वेव विज्ञासितव्यमिति।

sukham tveva vijijñāsitavyamiti |

Hence, we should examine the happiness

सुखं भगवो विज्ञास इति।
sukham bhagavo vijijnasasva iti

Oh my Lord, let me know the secrets of sukha.

सैषानन्दस्य मीमांसा भवति। तैत्तिरीय उपनिषद ॥ २-८

saṇānandasya mīmāṃsā bhavati

this is happiness analysis

taittirīya upaniṣad ॥ (Gambhirananda, 2010)

3.1.7 What is happiness?

A famous thinker Gaudapāda, Shankarāchārya’s teacher, in his commentary to māndukya Upaniṣat says, (Shankaracharya, 2004)

निगृहीतस्य मनसो निविवक्तस्य धीमत्। मान्दूक्य उपनिषदा ॥ ३-का।३४

Nigṛhitasya manaso nirvikalpasya dhīmataḥ | Māndūkya Upaniṣad | 3-ka | 34

“Once the mind is purified, there remains peace, which is called happiness (ānanda, or Brahman)”.

निगृहीतां मनः पव निरभयं ब्रह्म।

Nigṛhitam manah eva nirbhayaṃ brahma

भिजर्थेहृदयग्रन्थिः चिच्छन्ते सवसम्पर्यः।

“The fully conquered mind is the seat of fearless self (happiness/ānanda)“.

yo.vaa

In kathopaniṣat, the nine year old boy nachiketa asks the master yama, the god of death, ‘o lord yama, is it not that all these objects of enjoyment of the
external world make the mind go out and prevent it from turning towards

discovering the inner core which is the everlasting ānanda / happiness?

राति खानि चतुर्वयमृत्तमात परार्पश्यति नान्तरतमः।

कठोपनिषद २-४-१

Mind is programmed to go out through the doors of perception, the sensory
organs (jnanendryas) or motor (karmendriyas) organs. It is only a courageous
seeker who can close his eyes, and look inside to recognize his own self as
the source of all happiness. (Prof. Satyanarayana shastri, 2014)

3.1.8 Analysis of happiness

Two methods are suggested for achieving freedom from distress (happiness analysis)
(Prof. Satyanarayana shastri, 2014)

1. Self examination – Ātmaparikṣa

2. Investigating happiness and sorrow- Sukha dhukha parikṣa

Ātmaparikṣa (self examination) is described in Brhadaranyakopaniṣad. Yājñavalkya
who is the hero here, when he decides to take sanyāsa (renunciation), one of his
wives, Kātyāyīni, permits him, as she is provided with enough wealth to sustain her
for her future. He then goes to other wife Maitreyi to offer her enough wealth so that
he can take renunciation. She asks him ‘can all this wealth give me that permanent
happiness?’ Then he replies:
“Money/wealth cannot give permanent everlasting bliss”, which makes Maitreyi accompany him to the forest as a seeker. Yājnavalkya continues, and says there are three processes involved in the practice to achieve this permanent bliss (ānanda).

The process of realising the self involves studying the scriptures, meditating upon the concepts portrayed thereof and dwelling in that experience of bliss.

3.1.9 What is unhappiness (definition of stress)?

The analysis begins by watching one’s own mind during moments of happiness and unhappiness. All stress responses begin in the mind as intense negative emotions such as tension, fear, anger or depression etc.; these emotions (unhappiness, anxiety, fear, tension, depression, Raga-attraction, dvesa-repulsion, dullness, laziness, jealousy, inferiority), are nothing but uncontrolled speeded up rewinding of thoughts in the mind. This is described in several yoga texts as follows.

When there is disturbance, tension, fear, anxiety, raga(attraction), kama(desire), krodha(anger), uncertainty, impatience etc., the mind is in violent uncontrollable speed
śoknotīhaiva yaḥ sodhum prākśariravimokṣanāt
kāmakrodhodbhavam vegam sa yuktaḥ sa sukhi naraḥ। Bhagavadgīta 5-23
“One who is able to withstand the impulse of lust and anger before death is a yogi, and a happy man. Man can be happy when he is able to control or drop the speed arising out of kama krodha bhaya etc., which are the moments of dukha”.

duḥkheṣvanudvignamanāḥ. Gīta2-56 (Tapasyānanda, 2000)

dukha is udvigna manah- unhappiness is a mind which is stuck in uncontrolled speed. Yogi is one who is unudvigna manah– one who has no uncontrolled speed of the mind i.e. has mastery over the speed of the mind.

Hence the remedy for moving from unhappiness to happiness is to reduce the speed of the mind and move towards complete mastery

Maṇaḥ praśamana upāyaḥ yogāḥ। yo vā.3.9.132
Mind slowing down technique is yoga

śekṣunudrīmaṇāḥ: sūkṣheṇa vighatasyāh।

| 3.9.132 | 2-56 |
duḥkheṣvanudvignamanāḥ sukheṣu vigataspṛhaḥ।
“A person whose mind is unperturbed by sorrow, who does not crave for pleasures and who is completely free from attachments fear and anger is called sthitaprajna, a sage established in wisdom.’

anāsthaiva hi nirvāṇaṁ duḥkhamāsthā parigrahaḥ | yoga vāsiṣṭha 3-9-39

“While attachment is suffering, detachment alone leads to liberation”.

Focussing, pinpointedness, or uncontrolled excessive concentration(e.g. OCD, brooding) result in untold suffering or Duhkha. Whereas, vistarata or diffusion or expansive state of mind gives sukha or happiness or deliverance from duhkha. Therefore drop the burdensome focussing and adopt a ‘let go’ attitude.

dvitvaikatvadṛśtau cittaṁ tadevājñānamucyate |
etyoryo layo drṣṭayoḥ tajjhaanaṁ parā gatiḥ |

“mind in either of the two phases is ajnana(ignorence or dukha)- cognizes several objects at a time (random mind) or concentration on one object ; when both these modes of the mind dissolves then that is the highest exalted state of happiness”.

Thus, speed and focussing are the two aspects of dukha. If agitation is replaced by slowness of the rate of flow of thoughts in the mind (naidhānya-slowing down) gradually and consciously it will result in less and less of suffering/unhappiness (dukhæ), whenever focussing becomes burdensome, replace the same by de-focussing or diffusion. The practice is to develop “Let go” attitude.

If disturbance of mind (cancalya) is one form of bondage (Bandhana), concentration or focusing (Ekagrata ) is also a form of bondage (bandhana). When both these are put to an end, then that is liberation.
Introspective examination of the mind during any happiness reveals that we get joy when the sense organs come in contact with objects of enjoyment. E.g. when we enjoy a sweet dish the taste buds are excited by the touch of the dish placed on the tongue. If one observes the state of mind at that moment, it becomes clear that momentarily the mind had become quiet/silent / no thought state. The mind would have touched the blissful inner quietitude; this is the real state of ānandamaya kosa the self (ātma swarupa or the Brahma swarupa). Thought free state, true state. (Shankaracharya, 2004)

yada pañcā va tiṣṭhante jnānani manasa saha | buddhiṣḥca tamahuḥ paramāṁ gatim || katha 2-6-10

“When the five sense organs, the mind and the intellect are not functioning, that is your true nature”.

3.2 Summary

According to Modern Science, Stress is defined as ‘a phylogenetic, nonspecific, conventional basic response pattern to any demanding situation’. (Francisco J. Karkow, Wilson P. Spiandorello, Rossane F. Godoy & Faintuch, 2004) Several physiological changes occur when exposed to life threatening physically demanding situations that help the system for fight or flight. Although this does cause a temporary imbalance in the metabolic processes that may drain out the useful chemicals and generate many endotoxins, the system has enormous capacity to restore the balance by detoxification, repair and rejuvenation. The responses are similar when the demanding situations are physical or emotional and the system can restore to normalcy over a period of time. But when the situations become chronic and does not give time for restoring normalcy before taking up the next challenge, the system is forced to reset itself at a different level, the imbalance continues and normalcy is lost; this long standing imbalance leads to an illness. Thus disease is a habituated disturbed pattern of response. (N., 1982)

Yoga, a science of introspection / internal awareness / mindfulness, that promotes self analysis of the mental processes during stress response. All stress responses begin in the mind as intense emotional responses (fear, anger or depression); these intense surges of brain activity; in all these emotional surges the thoughts in the mind go on rewinding at uncontrolled speed; this gathers enough energy to bring about all the physiological changes. Thus stress according to yoga is persistent uncontrolled repetitive thoughts in the mind (ut-vegam). Yoga teaches the process of slowing
down the flow of thoughts which is the technique to manage stress and reach a state of self realised blissful state of silence.