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## Traditional yoga practices way of life and its relevance to emotional intelligence

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### Abstract

The popular perception that a high ratio (IQ) isn't essentially an honest predictor of skilled and private success has diode to a growing interest in understanding the role of emotional intelligence (EI) in improving the recital of business managers. This paper studies the impact of the traditional yoga practices way of life on EI using data collected from 60 managers in a business enterprise and reports enhanced EI as a result of the practice of traditional yoga practices. The results indicate the importance of traditional yoga practices as an integral element in improving managerial recital in organizations and the need to further explore this construct in greater detail.

**Keywords:** Emotional intelligence, recital enhancement, traditional yoga practices

### Introduction

One of the important preoccupations of top management is the enhancement of managerial recital. Over the last several decades management researchers have developed constructs to identify the factors that influence managerial recital, and have sought to provide a framework to explain recital. In this context, there is a popular perception that individuals of seemingly average intelligence often do well in their professional and personal lives, whereas people with high IQ often struggle with life's challenges. Therefore, it might be helpful to question the idea that general intelligence may be a sufficiently smart predictor of success in life. Earlier researchers have suggested that other attributes may be better determinants (Goleman, 1995, Sternberg, 1993, Sternberg, 1996, Tapia, 2001). There is a vast repository of knowledge and accumulated experience in India on the role of traditional yoga practices as a way of life in enabling individuals to lead successful and glad lives (see for instance Becker, 2000, Srinivas, 1994). More specifically, the Bhagavad Gita, which explicates on traditional yoga practices, sees that traditional yoga practices begets high efficiency in work (Swami Ranganathananda, 2000), opening up possibilities of connections with managerial recital. This paper builds on the thread suggested above, utilizing the concept of emotional intelligence (EI) defined by earlier researchers to measure managerial recital, and explores the traditional yoga practices way of life as a potential tool to influence the EI of individuals in a study conducted with managers of a large organization. To the best of our knowledge there has been no previous attempt in this direction. The paper is organized as follows: In the next section we introduce the concept of EI and motivate the use of this construct by discussing the key findings from earlier research. An introduction to the traditional yoga practices way of life and its usefulness in improving EI in particular, and managerial recital and satisfaction levels in general follows in the next section. The details of the empirical work carried out as part of this study, and the results, key findings, and their implications are discussed in the later sections. Our study suggests that the traditional yoga practices way of life could be a potential contributor to improving the recital of managers, and improving their satisfaction levels. Although the results square measure supported one study with a sample of sixty managers from one enterprise, the results are encouraging. Our study motivates further research into this aspect in multiple settings, and the generalization of the results obtained in the study.

### Emotional intelligence

Emotional intelligence (EI) is 'a style of social intelligence that involves the power to watch one's own and others' feelings and emotions, to discriminate between them, and to use this

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information to guide one's thinking and action' (Salovey & Mayer, 1990, p 5). Goleman (2000) identifies five components of EI—self-awareness, self-regulation, motivation, empathy and social skill. An alternative framework as outlined by the pool for analysis on Emotional Intelligence (2004) is given in. In a later work Mayer and Salovey defined EI as the ability to perceive emotions, to access and generate emotions so as to assist thought, to understand emotions and emotional knowledge, and to reflectively regulate emotions so as to promote emotional and intellectual growth (Mayer & Salovey, 1997, p 5). Their definition of EI refers to the underlying intelligence factors that they feel square measure necessary so as to develop emotional competency (EC) skills. While the definition of EI is beneficial for creating a distinction between general intelligence and emotional intelligence, the concept of EC is relevant if we have to talk about using EI for organizational success. The EC framework identifies two main categories—personal competence and social competence—with three clusters in the first category and two in the second. The major dimensions that forms the basis of the framework. A comparison of the dimensions considered by Goleman (1998) and the framework offered by the Consortium for Research on Emotional Intelligence (2004) reveals many similarities, and Goleman's influence on the latter is evident. An analysis of those definitions and characteristics of EI leads United States to conclude that EI is completely different from ancient views of intelligence supported psychological feature factors suggesting a distinct kind of aptitude that is founded entirely on non-cognitive aspects of behaviour (Goleman, 2000). Goleman's research, conducted in 200 large, global companies reveals that EI—especially at the highest levels of a company—is the sine qua non for leadership (Goleman, 2000). A person can have first class training, an incisive mind, and a large supply of good ideas, but without EI it is unlikely that she will make a great leader. Goleman (1998) reports that emotional quotient (EQ) is twice as important as technical skills and intelligence quotient (IQ) for success in jobs at all levels, more so at the highest level in a company. Goleman suggests that the difference between star performers and average ones in senior leadership positions can be attributed more to EQ factors than to cognitive abilities. Emotional quotient has a champion in none other than Mahatma Gandhi who opined, 'I know that ultimately one is guided not by the intellect, but by the heart. The heart accepts a conclusion for which the intellect subsequently finds reasoning... Man often finds reason in support of whatever he wants to do' (in Chakraborty & Chakraborty, 2008, p 41). Researchers have long debated whether leaders are born or made. One can see a similar debate about EI. Are individuals born with bound levels of fellow feeling, or do they acquire fellow feeling as a result of life's experiences? It appears that the answer is 'both'. Scientific inquiry strongly suggests that there is a genetic component to EI, and psychological and developmental research indicate that nurture plays a role as well. While the debate on the relative influence of nature and nurture continues, research and practice clearly demonstrate that EI can be learned (Goleman, 2000).

### **Traditional Yoga Practices Way of Life**

Traditional yoga practices are one of the six foundations of Indian philosophy and have been used for millennia to study, explain, and experience the complexities of the mind and human existence (Feuerstein, 1998). Patanjali, an ancient

traditional yoga practices sage, in his Traditional yoga practices Sutras, defined traditional yoga practices as a technique used to still the mental fluctuations of the mind to reach the central reality of verity self (Iyengar, 1966). Patanjali's Traditional yoga practices Sutras outline a skilful way of conducting life that fosters moderation and harmony (Becker, 2000). These guidelines, which include ethical and moral standards of living in addition to postural and breathing exercises, can be used to foster spiritual growth and evolve one's consciousness. The traditional yoga practices way of life encompasses the philosophy of Karma traditional yoga practices (path of detached action), Jnana traditional yoga practices (knowledge of self), Bhakti traditional yoga practices (trust in the supreme order), and Raja traditional yoga practices (a prescribed set of eight steps also known as Ashtanga traditional yoga practices). Karma traditional yoga practices are the path of focusing on the action on hand without selfishness, ego and carelessness as prescribed by Lord Krishna in the Bhagavad Gita (Swami Ranganathananda, 2000). Jnana traditional yoga practices is the path of knowledge of self (atman) propagated by Adi Shankaracharya through an interpretation of the Upanishads, considered the most ancient books of Indian wisdom. Bhakti traditional yoga practices is the path of total surrender to the supreme power which is based on deep rooted faith in God's justice system. Raja traditional yoga practices is the path of control of mind though the practice of Ashtanga traditional yoga practices or the eight fold path given by the sage Patanjali in his Traditional yoga practices Sutras (Swami Satyananda Saraswati, 1976). The eight steps of Ashtanga traditional yoga practices are yama, niyama, asana, pranayama, pratyahara, dharana, dhyana and samadhi (see Swami Satyananda Saraswati, 1976). Based on a review of the literature, we hypothesise that practicing the traditional yoga practices way of life may bring about a complete transformation of one's personality, on the physical, mental, emotional and spiritual levels. Traditional yoga practices psychology conceives of the self in terms of different levels of being. The inner-most core (atman) is covered by five layers. These layers correspond to a step-wise ladder, leading inward to the atman. The journey inward forms the premise of growth and development—the biological evolution from protozoan to man, the psychological evolution from child to adult, and the enhancement of consciousness from cognitive to universal consciousness, whereby there's no ego, and there's the realization that the issues and wishes of all folks square measure constant, that what's sensible for none is good for all. In this growth process, feelings and emotions are accepted as having a place in the general scheme; they are not considered wrong or repressed but are transformed and redirected (Srinivas, 1994). Chakraborty and Chakraborty (2008) see the human personality as a composite of four subtle variables: reason, will, emotion and conscience. In order to integrate the personality, these four factors must be habituated to work in harmony instead of working at cross purposes, and this requires effort. Further, the expression 'integrated personality' is often employed to imply the same characteristics that are expected of a holistic, self-possessed personality.

An analysis of the work of several religious and other scholars provides a basis to conclude that the traditional yoga practices way of life significantly impacts leadership traits and improves EI and EC. Swami Vivekananda averred that the highest man is calm, silent and unknown (Swami Vivekananda, 2006). The highest man as a leader is calm in order to understand situations, and to think and select the best

option for his followers' development. He is silent in order to listen to himself and to his subordinates, to control his prejudices and conditioning, and to meet others' hearts. Finally, the leader chooses to remain unknown in order to be free from possible egotistic benefits. According to Sri Aurobindo (in Chakraborty & Chakraborty, 2008), 'the more complete the calm, the mightier the yogic power, the greater the force in action' (p 201). According to Swami Tapasyananda (1984), man is an integrated whole, his mind being a complex of feeling (emotions), will and intellection. In the four spiritual disciplines (i.e. the four types of traditional yoga practices—Raja, Karma, Bhakti and Jnana), one of these dominates, while the others, though subordinate, complete the discipline. This is the integrated traditional yoga practices of the Bhagavad Gita. Swami Vivekananda too, in his interpretation of Vedanta, gives an equal place to all the four traditional yoga practices.

The role of traditional yoga practices in the development of impersonality or the spiritual personality has been well explained by Sri Aurobindo in his classic work, *Essays on the Gita* (Sri Aurobindo, 1942). According to Sri Aurobindo, traditional yoga practices and knowledge are the two wings of the soul's ascent. He states, 'By traditional yoga practices is meant union through divine works done without desire, with equality of soul to all things and all men, as a sacrifice to the Supreme, while knowledge is that on which this desirelessness, this equality, this power of sacrifices is founded' (p 191). Awareness of self within and self in others, leads us towards 'something higher than the ego, an infinite, an impersonal, a universal existence ... In other words, man's way to liberation and perfection lies through an increasing impersonality...' There are certain signs which are indicative of the development of impersonality. These are: the absence of personal egoism; freedom from desire; the awareness of an impersonal force of love or will; perfect equality between the soul and nature; and fullness of inner joy and peace (Sri Aurobindo, 1942, pp 121, 123). Dwelling on the art of meditation, Swami Anubhavananda and Kumar (2007, p 283) hold that it 'strengthens our muscles of awareness and choice', helps in training our mind and changing our attitudes. Proposing 'emotional maturity' as another attribute to be cultivated, the authors posit that it can be cultivated through self-contemplation, which constitutes evaluating one's emotions, and identifying and expressing feelings in a poised state of heart and mind. This is a state wherever a private recognises his inner self and responds consequently (p 298). Relating the philosophy of the Bhagavad Gita to making work an enjoyable experience, Swami Bodhananda Saraswati (2007) reiterates the need to engage in the world but remain detached from the fruits of one's work and to not react to the results of one's work. Further, he stresses that it is very important to live in constant awareness of oneself so that one has power over one's thoughts, and can choose responses to the world as per one's values.

This is the facility that Patanjali's Ashtanga ancient yoga practices enunciates through the principle of dominant or mastering the thought modifications of the mind (Swami Bodhananda Saraswati, 1998). Patanjali's Ashtanga traditional yoga practice encompasses cognitive learning, moral conduct, physiological practices and psychological therapy. The first two steps—yama and niyama—seek and shape external behavior and thought patterns and thus minimize disturbances in the mind and the body. The handling of emotional contamination and the removal of negative emotions such as anger, jealousy, greed, attachment,

ego, and an excessive desire for objects are very important in adopting the traditional yoga practices way of life. The *yama* and *niyama* stages of Ashtanga traditional yoga practices enable an individual to eradicate such negative contamination through sustained and conscious efforts. Through such a process, the individual attains a state of 'chittasuddhi' or purity of mind, which is considered to be the starting point of the traditional yoga practices way of life. Sri Aurobindo too (Chakraborty & Chakraborty, 2008) stresses the need for the 'chitta' to be purified before clarity and right knowledge dawn. On the behavioural side, abstention is sought from violence, falsehood, dishonesty, sexual excess and acquisitive tendencies. On the psychological feature ethical facet, the ideals prescribed are purity, contentment, austerity, self-study and forbearance. The stages of asana and pranayama are meant for disciplining the body and regulating subtle energy flows. In the fifth stage of prayahara, secondary input is regulated so that the mind is not distracted. The stages of dharana, dhyana and samadhi are for uplifting one's spiritual self and for heightening consciousness. According to Patanjali's Traditional yoga practices Sutras (Swami Satyananda Saraswati, 1976), asana and pranayama practices are supposed to make our body flexible and purify the subtle energy channels of our body. This paves the way for control of one's mind, which consists of four aspects: random mind, intellect, subconscious mind and ego. Traditional yoga practices works on all these four subtle aspects of our mind, and thereby makes one more self-aware, empathetic, motivated and self-regulated. These area unit the terribly qualities called emotional intelligence.

### Review of Literature

A series of techniques collectively known as 'traditional yoga practices' present a rich source for generating indigenous organizational development techniques that may perhaps find better acceptance than imported intervention designs from the West (Srinivas, 1994). 'Originally developed for personal spiritual growth, traditional yoga practices offer a well formulated approach to planned change' (Srinivas, 1994, p 271). On the topic of spirituality in the workplace, Sangster (2003) reemphasizes that 'it is possible to lead a spiritual way of life without following any particular religious path' (p 16). In Sangster's opinion, spiritual workers are those who think cooperatively and/or altruistically; have a balanced, objective view of the world; listen as much as (or more than) they speak; apply three dimensional bigger picture thinking; believe in a higher driving force and purpose beyond humankind; find the time to think things through objectively; think laterally in order to promote realistic solutions; encourage and empower others selflessly; work open mindedly with a wide range of people; consistently display integrity and trust; and, expect the best from people without being a soft touch. Giacalone and Jurkiewicz (2003) stress yet another major advantage of nurturing the spiritual mindset within each worker in the organization—ethicality. They assert that fundamental aspects of workplace spirituality, such as meaningful work that provides a feeling of purpose, a sense of connection and positive social relations with co-workers, and the ability to live an integrated life in which the work role does not conflict with the essential nature of a person as a human being, may interact to create different perceptions of ethicality within the organization (p 85). Most of the work available on the subject of the impact of traditional yoga practices on work life management centers around the impact of transcendental meditation (TM) on various aspects of

management. Transcendental meditation is the skill of effortlessly minimizing mental activity so that the body settles into a state of rest deeper than deep sleep while the mind becomes clear and alert (Orme-Johnson, Zimmerman, & Hawkins, 1992). A review of over 500 experimental studies conducted in over 200 Universities in 33 countries (Orme-Johnson *et al.*, 1992) revealed that TM helps expand consciousness, decrease oxygen intake and stress level, increase basal skin resistance and coherence in the electroencephalogram (EEG) and virtually suspends breathing up to 1 minute. At the University of Texas, Orme-Johnson *et al.* (1992) showed that meditators display a greater physiological equilibrium than non-meditators. They also showed that meditators maintain this equilibrium under stress more effectively than non-meditators. Frew (1974) completed a study that concludes that TM increases individual productivity. Frew found that meditators show increased job satisfaction, a decreased desire to change jobs, better recital, and better relationships with supervisors and co-workers. Findings on the TM technique relevant to organisational recital include improved cognitive recital (see Orme-Johnson, Alexander, & Hawkins, 2005 for a recent summary of studies), increased self-esteem and higher levels of self-actualisation and development (Alexander, Rainforth, & Gelderloos, 1991), and more effective managerial recital (Torbert, 1987). Previous case studies suggest that large proportions of organization members practicing the TM technique contribute to enhancements in organizational recital (Schmidt-Wilk, Alexander, & Swanson, 1996). Parde and Naidu (1992) report empirical evidence to show that people with a strong orientation to working sincerely without being preoccupied with the outcome experience less work-related stress. Misra (1989) found that effort orientation rather than concern for outcome leads to greater intrinsic satisfaction. Chakraborty, 1987, Chakraborty, 1993 provides experimental evidence that practicing traditional yoga practices, meditating, controlling breathing and stilling the turbulent mind can enable workers and managers to purify their mind and make it spiritual, expand their self to include others around them, and help them grow and transform themselves without expecting anything in return. One of the issues that researchers could confront while using a spiritual and philosophical concept such as traditional yoga practices to address issues on a materialistic plane is whether traditional yoga practices should be used for the utilitarian purpose of enhancing a company's recital, and whether a path of individual realization quest (mukti) can be used to enhance managerial recital. When traditional yoga practices is interpreted as 'a way to unite with universal consciousness' (yujyate anena iti yogah), it emphasizes the individual realization quest aspect of traditional yoga practices. However, there are other definitions of traditional yoga practices which point to the possibility of using it as a method of improving one's quality of living and responses to events. Traditional yoga practices is defined as 'skill in action' (yogah karmasu kausalam) in the Bhagavad Gita (Swami Tapasyananda, 1984, Chapter 2, Shloka 50) which discusses traditional yoga practices explicitly, and further states that one must strive for the state of traditional yoga practices where 'One (is) endowed with ... unperturbed evenness of mind (that) abandons the effects of both good and bad actions' even in this world. The original shloka is as follows: "*buddhi-yukto jahatiha ubhe sukrtaduskrtetasmad yogaya yujyasva yogah karmasu kausalam (geeta, 2/50)*", this shloka clearly suggests that traditional yoga practices can be applied to day-to-day living, which

seems largely utilitarian. Sri Aurobindo, (in Chakraborty & Chakraborty, 2008), stating the power of traditional yoga practices, reiterates that right knowledge becomes the infallible source of right action (yogah karmasu kaushalam). To quote Sri Aurobindo fully, 'the more complete the calm, the mightier the Yogic power, the greater the force in action. In this calm the right knowledge comes... The activity of the mind must cease, the chitta be purified, a silence falls upon the restlessness of prakriti; then in that calm, in that voiceless stillness, illumination comes upon the mind, error begins to fade away... clarity establishes itself in the higher stratum of the consciousness, compelling peace and joy in the lower. Right knowledge becomes the infallible source of right action. Yohgah karmasu kaushalam', (p 201). In the light of the many definitions and descriptions of traditional yoga practices, referring to the spiritual and the secular quest, we submit that the realisation vs utilitarian divide is artificial. A truly realization objective has to be all-comprehensive. It is in this context that we have chosen to do empirical research on this subject.

### Methodology

The scale used for this research was the Self-Reported EI Scale (SREIS) (Schutte *et al.*, 1998), which was developed to reflect Salovey and Mayer's (1990) original ability model of EI and was validated in relation to dimensions of the Trait Meta-Mood Scale (Salovey, Mayer, Goldman, Turvey, & Palfai, 1995) as well as the characteristics usually identified as more relevant to trait models of EI (Goleman, 1995) including alexithymia, optimism and impulse control. This 33-item EI scale assesses multiple aspects of EI including appraisal and expression of emotions, regulation of emotion and utilization of emotion. Participants rated the extent to that they in agreement with every item on seven-point Likert kind scales starting from one (strongly disagree) to 7 (strongly agree). The SREIS measure is reported to have good internal consistency and test-retest reliability (Schutte *et al.*, 1998), and has demonstrated predictive validity. There are other scales available to measure the EI construct-the Multifactor Emotional Intelligence Scale (MEIS), and a more recent version of this measure viz the Mayer, Salovey, Caruso Emotional Intelligence Test (MSCEIT), developed to measure the ability to monitor, discriminate and manage emotions (Mayer and Salovey, 1997, Mayer *et al.*, 2002); the Emotional Quotient Inventory (EQ-i) to measure psychological well-being and adaptation proposed by Kemp *et al.* (2005), and the Emotional Competence Inventory (ECI) for measuring social and emotional competency in the workplace (Goleman, 1995, Goleman, 1998). MSCEIT was developed as an ability- or recital-based measure of the EI construct. On the other hand, other measures such as the EQ-i or ECI are self-report measures which may reflect 'perceived' EI, rather than actual capacity. While the debate on the best way to measure EI continues, some researchers have also argued that the different conceptualizations and measurements of this construct are more complementary than contradictory, and that most models and measures of EI share some common elements, including the capacity to perceive and regulate emotions in oneself as well as in others (Ciarrochi *et al.*, 2000, Emmerling and Goleman, 2003, Goleman, 2001, Palmer, 2003). Some researchers maintain that self-report questionnaires are subject to response bias which may obscure findings concerning the construct of interest (Moorman & Podsakoff, 1992). Individuals World Health Organization are needed to complete self-report questionnaires to use for or

keep an edge, may consciously or unconsciously provide answers that are socially desirable (James & Mazerolle, 2002). Therefore, the method within which people respond on self-report questionnaires could also be a possible supply of quality (Paulhus, 1991), which may produce negative consequences for organisations. Self-report measures of EI also have the inherent propensity to be susceptible to socially desirable responding. Downey, Godfrey, Hansen, & Stough, (2006) observe a weak relationship between EI and social desirability (SD). Social desirability was through an experiment manipulated by examining the connection between EI and Coyote State in 2 teams. The first group (n = 34) completed the questionnaires anonymously and were told that no feedback would be provided. The second cluster of participants (n = 45) were au courant that they might receive elaborate feedback regarding their EI. Emotional intelligence did not significantly differ between the two feedback conditions. The results indicated that there's no vital or substantial relationship between self-report EI and Coyote State. In view of this finding our use of self-report questionnaires may not distort the findings of our study significantly.

### Results and implications

Statistical analysis of the information was done victimization the SPSS. The sample profile given in indicates that 80% and 86% of the participants from the traditional yoga practices group and the control group respectively were from the age group of 21–50, while the rest were above 50. Similarly, 20% of the traditional yoga practices group and 17% of the control group were from the top management (i.e. deputy general manager and above), while 57% of the traditional yoga practices group and 63% of the control group were from the line level managers (deputy managers and officers). According to Swami Rama *et al.* (1976), traditional yoga practices psychology integrates the behavioural and introspective approaches to growth. It provides a perspective from that one will become disengaged from involvement within the sad personalities one has created for oneself and within the negative role one has adopted. It moves quickly to a training programme for changing habits, thought patterns and self-concepts (p 305). In this context, spirituality in the workplace is of much interest to researchers. Mohamed, Wisnieski, Askar, & Syed (2004) present four interesting advantages in their review of workers who maintain the spiritual mindset. First they claim that the stronger the spiritual factor of personality, the more tolerant the person is of work failure and less susceptible to stress (p 102); the more s/he favours the democratic style of leadership, and the higher is her/his trust in and tolerance of human diversity; the more s/he exhibits altruistic and citizenship behaviour, and the more is her/his commitment to the organization and work cluster. Our study is consistent with these findings, indicating that a systematic adoption of the traditional yoga practices way of life can result in better EI among managers, thus paving the way for their better recital as managers. In most organizations, leaders play a pivotal role in driving recital. There are several leadership training programs being conducted by successful companies. But the traditional yoga practices way of life is seldom taught systematically as part of these training programmes. Currently traditional yoga practices methods are taught in India and several Western countries in a more general platform as a means to de-stress individuals and improve personal satisfaction. It would be beneficial to provide systematic exposure to the knowledge

enshrined in the texts emphasizing the traditional yoga practices way of life to all managerial cadres of companies. Our study shows that such Associate in nursing initiative would facilitate them in person furthermore as professionally. They can become more self-aware and self-regulated individuals, with a proper perspective of life and various relationships. In the Indian context, the assimilation of this knowledge could be better and easier, since Indians would probably have some prior exposure to these concepts. Psychological counselling sessions could include a significant component of traditional yoga practices to improve the efficacy of such interventions.

There are sure aspects that require to be followed throughout the implementation of those ideas. First of all, the top managers of the company have to be convinced about the utility of this idea. They should themselves have the required trust during this philosophy and also the results it will bring. One of the potential challenges to the traditional yoga practices way of life is the apprehension of 'renunciation effects' in a productive working environment characteristic of business organizations, which look to nurture the 'killer instinct' of their executives. Such apprehensions are the result of a lack of understanding of the true concepts of traditional yoga practices. For example, far from being against 'goal orientation', the dynamic concept of karma traditional yoga practices enables an individual to be free from all worries and propels him to action immediately. Also a person who is not excessively worried about the results would be a true risk taker, who will take tough decisions in the best interests of his organization. Once convinced about the utility of this training in the traditional yoga practices way of life, the tougher challenge lies in finding the right people to train company executives. Further, the training has to be continuous and repeated periodically. Acceptance of the traditional yoga practices way of life and the right environment for it has to be built into the company policy. Reciprocally, the company policies have also to pass the test of the traditional yoga practices way in terms of adhering to the ethical-moral code prescribed in yama and niyama.

### Conclusions

Our study has been successful in establishing the usefulness of the traditional yoga practices framework for the enhancement of the emotional intelligence of an employee. However, the key to success lies in giving employees total knowledge of traditional yoga practices—both theory and practice—in a systematic manner. If the trainer himself isn't excellent, the results may vary. Moreover within the current study we've not tried to analyze whether or not the age profile has a bearing. Conducting a bigger study with separate samples for numerous age profiles could offer additional insights. The results obtained in this study point to the need to conduct similar experiments in other organizational settings and with a larger sample size. As in the case of similar experiments, different instruments for measuring EI may be tried in place of the self-report format used here, so that the social desirability angle may also be accounted for. It would also be useful to study dimensions such as the extent of 'burn out' of the positive effects of the traditional yoga practices way of life through longitudinal studies of EI and EC. The study also opens up debates on some of the larger issues related to the theme of traditional yoga practices, managerial effectiveness and the use of statistical tools in empirical study. At a philosophical level, the traditional yoga practices way of life seeks to unite the individual consciousness with universal

consciousness. At the empirical level, the efficacy of scientific scrutiny needs to be tested by conducting more studies. Also it should entail handling additional qualitative knowledge and experiential knowledge than quantitative knowledge. Developing higher analysis methodologies to handle these distinctive aspects is another space which will need any ads the longer term.

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