

**Yoga and Positive Psychology for Managing Career and Life**  
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**Yogic Intervention for Managing Emotions**  
**Lecture - 86**  
**Emotional Intelligence and its Relation to Everyday Behavior**

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### Emotional Intelligence and its Relation to Everyday Behaviour

College students ( $N=330$ ) took an ability test of EI, a measure of the Big Five personality traits, and provided information on **Life Space scales** that assessed an array of self-care behaviours, leisure pursuits, academic activities, and interpersonal relations.

**Women scored significantly higher in EI than men. EI, however, was more predictive of the Life Space criteria for men than for women.**

**Lower EI in males**, principally the inability to perceive emotions and to use emotion to facilitate thought, was associated with negative outcomes, including **illegal drug and alcohol use, deviant behaviour, and poor relations with friends.**

The findings remained significant **even after statistically controlling for scores on the Big Five** and academic achievement. In this sample, EI was significantly associated with maladjustment and negative behaviours for college-aged males, but not for females.

Brackett, M. A., Mayer, J. D., & Warner, R. M.



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Emotional intelligence is very important in everyday behavior. There is a study there are so many studies I am just quoting one of those a very comprehensive study and thoroughly designed. It looked at college students and took the ability test of emotional intelligence and they also looked at the Big Five personality trait.

And they wanted to understand whether emotional intelligence is affected by the personality type or not. So, Big Five personality type many of you might remember that Big Five personality types are related to extroversion means our tendency to express our behavior externally whenever I am facing some issue introversion means my tendency to going back within myself whenever I need energy.

Conscientiousness meaning following the process openness to experience; that means, being experiment about life about situations and neuroticism means emotional and stability. These are the five personality traits this is called Big Five. The Big Five was assessed emotional intelligence was assessed and then they were also asked to provide the life scale life space scale information that looks at the self care behavior, leisure pursuit, academic activities and interpersonal relations.

What in this study was found that women invariably they signify they scored significantly higher than men on the emotional intelligence; however, emotional intelligence was a stronger predictor of the life space criteria for men; for men, if they become emotionally intelligent that has much more impact on their life space scale related variables.

And what happens when someone is suffering from low emotional intelligence or comparatively lower emotional intelligence. Principally, that is connect that is related to the inability to perceive emotions and to use emotion to facilitate thoughts and that was also associated with the negative outcome. And what are the negative outcomes of lower emotional intelligence?

In the this study, amongst the college student illegal drug and alcohol use deviant behavior poor relations with friend all these variables were connected to low emotional intelligence. Finding remained significant even after statistically controlling for course on Big Five and academic achievement so; that means, personality type or academic achievements are not connected to emotional intelligence.

In other words, you need to do, do not worry whatever is your personality type you need not to worry whether your academic achievement is high or not high in comparison to your colleagues, still you can have emotional intelligence and still it will pay off, still it will be one of the most important criteria to be successful in career and in many situation it is more important than cognitive skills it is more important in many situation in comparison to academic achievement.

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## How Mind Works? : An Yogic Perspective

वृत्तयः पञ्चतयः क्लिष्टाऽक्लिष्टाः ॥ १.५ ॥

वृत्तयः , पञ्चतयः , क्लिष्टाः , अक्लिष्टाः ॥

vrittayah - the modifications

panchatayyah - five kinds

klishta - painful

aklishta - not painful

प्रमाणविपर्ययविकल्पनिद्रास्मृतयः ॥ १.६ ॥

प्रमाण , विपर्यय , विकल्प , निद्रा , स्मृतयः ॥

pramannaviparyayavikalpanidrasmrityah

pramanna - Right Knowledge; viparyaya -

Mind Modifications	Aklisht (unhindered, Not causing suffering)	Klisht (hindred, cause suffering) (Vyadhi, Sanshaya, Pramad, Alasya)
pramanna - Right Knowledge	Evidence based thinking	Unidirectional or biased logic
viparyaya - indiscrimination; Avidhya, Asmita, Raag, Dwesh, Abhinivesh	Entertainment	Misidentification of self
vikalpa - imagination	Creativity, Innovation	Undisciplined imagination
nidra - sleep	Rest	Procrastination
smritayah - memory	Appropriate retrieval of information, of experience, of Right understanding, Right analysis of information	Attachment with few positive or negative memories

ChittaBhumi: Kshipt, Vikshipt, Ekagra, Nirruddha (VyasBhashya)

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Let us look at what yog says about it. So, you recall our discussion on how mind works and that is what we discuss according to the yogic perspective there are vrttis, there are mind modifications and there are klishta vrttis and aklishta vrttis. Klishta vrttis, which are which causes suffering which cause bound bondage and aklishta vrttis which are unhindered not causing suffering.

Mind modifications can be are because of right knowledge, it can be because of viparyay which is avidhya asmita raag dwesh abhinivesh it can be because of imagination, sleep or memory. So, mind modifications can be klisht or aklisht depending on that we have a kind of chittabhumi the quality of mind we attain that can be kshipt which is very fluctuating vikshipt generally fluctuating ekagra is focused nirruddha means well controlled completely in control.


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## Embracing Balance: An Important Aim of Yoga



Sṛṅgāram	Adbhutam	Raudram
Love	Wonder	Fury
Hāsyam	Kāruṇyam	Bibhatsam
Laughter, Mirth, Comedy	Compassion, Mercy	Disgust, Aversion
Raudram	Bhayanakam	Viram
Fury	Horror, Terror	Heroic mood
Kāruṇyam	Adbhutam	Śāntam
Compassion, Mercy	Wonder, Amazement	Peace or tranquility
Bhayanakam	Vātsalya	
Horror, Terror	Parental Love and Bhakti	

**Emotional balance is not about having only sweet emotions. It is about experiencing all Rasas, embracing them according to need of the time, Place and people involved and getting back to the Shant Rasa.**

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So, that is how the mind works. If we look at emotions from the Indic perspective we see a very universal classification of emotions and that is very useful to label the emotion and recognize that emotion you remember the ruler, the recognition, to labeling these are the three important steps in the rule model of emotional intelligence. If we keep 9 or 10 or 8 rasas in our mind we can very easily label and classify the emotions what we are experiencing ourselves what others are experiencing.

So, Bharat Muni is Natya Shastra which was written about 2000 years ago. It gives excellent classification of the different emotions this is called Rasas. Rasas are the dormant emotions. These are Sringar which is related to love and attractiveness. Hasya which is related to laughter or comedy or mirth. Raudram, which is related to anger or fury. Karunya, which is related to a compassion and mercy. Bibhatsam, which is meaning disgust and aversion.

Bhayanakam which is related to horror and terror viram or vir ras that is related to heroic mood valor courage adbhutam ras which is about the wonderment and amazement. These 8 rasas were identified by Bharat Muni in the Natya Shastra. Then there was a conceptual problem. The conceptual problem which was recognized and then addressed by Abhinava Gupta in eighth or ninth century was that during the play because Natya Shastra was about the drama and how people enjoy the drama.

And in that connection the conceptual problem was that how come people enjoy seemingly contradictory rasas. So, srīngar is a one type of rasa which has a very deep pleasantness in it and bibhats it is a bhayanak ras. In the same play, rasik or the observers can enjoy both the rasas. How come that is possible because if I am in srīngar how I can move from srīngar to bibhats ras and that is related to our personal life as well same people can experience one rasa at times and another rasa another time.

What is that capability which makes people swiftly move from one rasa to another as it is appropriate according to a situation? There must be something else, there must be some backdrop under which this shifting of rasas shifting of mood from one kind of rasa to another kind of rasa is happening.

And that concept was added by abhinav gupta he is gave the notion of shanta ras. So, shanta ras is like a substratum in which people experience fluctuation and that fluctuation can be in the form of srīngar ras or hasya ras and raudra ras, but people then come back to that substratum and that also is enjoyable that is also a rasa that is shanta ras tranquility.

So, Indian perspective and yogic perspective of emotional intelligence is or emotional balance is that it is not about having only sweet emotions. We discussed in the second wave of positive psychology as well there is a recognition and that is kind of very long recognized in the Indian tradition that there are no emotions which are only negative or only positive.

Negative emotions sometime result into personal growth and positive emotions, they may sometime tilt it toward hedonism of which in the long run we may have negative outcome. So, there are no watertight strict negative emotions or positive emotions what is important is to have appropriate emotion at appropriate time and our ability to come back to samatva our ability to regain the equanimity.

When that is that capability is there, we call the person [FL] that is a very highest state, but we that that in the normal life in the day to day life we call that sthiti called samatva equanimity or emotional balance that is required in the day to day life and our ability to experience different rasas. And coming back to shanta ras is the essence of emotional balance as per in the Indian perspective.

