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CORRELATION BETWEEN ESSENTIAL AND YOGA COMPETENCES

Summary: *Yoga is philosophical system and old discipline of self-development. Yoga is present in science and in every segment of everyday life. Today we recognize two approaches to yoga: yoga as a system, i.e. discipline of self-improvement, life style that results from a yoga life philosophy and yoga as efficient techniques.*

In this article, we consider yoga to be a specific kind of intelligence and bear in mind that yoga is a kind of ability that helps to establish ballance between body, emotional, social and cognitive abilities.

We cannot perceive yoga isolated as a desirable capability of an individual, but as a possibility that arises from insight that there are latent potentials within us that may be recognized, understood and used with the aim to achieve the state of unity - Samadhi. We should bear in mind that yoga practice is pervaded with equal dimensions: motor, cognitive, emotional and social. Life is the field of meeting different, sometimes confronted forces: aims, needs, requests, wants and possibilities. Needs are not only material, needs are often not rational, requests are very often emotional and limited with the social pressure of acceptable behavior. Therefore, emotional dimension pervades every life activity. Results of conducted research show that practitioners who completed education for yoga instructors have more developed competences of the essential intelligence, comparing to the control group of non-instructors, they become more self-aware, more sensible for the needs of surrounding and they are more trust worthy, which was measured by estimation of behavior by practitioners, as well as by self-estimation.

Key words: *yoga, intelligence, yoga intelligence, essential intelligence, yoga competences*

Yoga as intelligence

There is no unique attitude about definition of intelligence, it is more that we can talk about unique disapproval among authors regarding this subject. There are usually more definitions of intelligence: intelligence as capability to learn something new and unknown till that moment, as capability to adjust and manage new situations, capability to formulate abstract terms and capability of abstract thinking, capability of resolving the problems through thinking, capability of perceiving important relation in the problem situation. Definitions of intelligence may be grouped in three units: definition that perceive intelligence as capability of abstract thinking, definitions that perceive intelligence as capability for learning and definitions that perceive intelligence as capability to manage new situations. The common characteristic to all mentioned conceptions of intelligence is that they are about perceiving relations or resolutions in problematic situations, which are new and unknown for the actor, and that intelligence is capability of resolving problems through thinking. All authors consider intelligence to be a capability for overtaking activity for resolving the problem that is characterized with a difficulty, complexity, abstraction with a condition that problem that has to be resolved haven't been resolved before, i.e. it haven't been experienced before. Therefore, there are divided understandings of the definition of this concept, but also of the question if intelligence is a unique capability or it is composed of a certain number of different special capabilities. Present researches gave partial answer to this question. There have been many researches about this subject in the first half of the twentieth century and popular authors mentioned in this field are Spearman, who stressed that intelligence is a unique general capability, Thurston concluded that intelligence arises by combining seven special factors and one general

factor and Guilford concluded that intelligence is made of a huge number of factors. Researching the structure of intelligence have been done by factor analyses and all present results show that success in resolving different problems doesn't depend on only one capability but more of them.

Although concept of the yoga intelligence is new, certain yoga competences have been present in different programs of education for managers since the fifty years of the previous century. Certain yoga techniques have been included in the trainings for managers: programs for education in the communication skills, programs of empathy, programs of the conflict management, program of education for the stress management.

Analyzing results of the conducted researches there have been noticed that around two thirds of competences are connected with yoga intelligence. These are: awareness, self-confidence, flexibility, persistence, empathy and capability of compliance with others (Boyatzis, 1982; Lusch and Serpekeuci, 1990; McClelland, 1999; Rosier, 1994-1996; Spencer and Spencer, 1993).

Majority of people enter the world of business without necessary competences. It is confusing that more than a half of employees who filed the questionnaire are not motivated to continue learning and improvement in their work (Harris Education Research Council, 1991). Maybe answers should be searched in the context. Components of the yoga intelligence are taken out of the essential and meaningful context and as such they don't give whole results. We should bear in mind that people spend most of their awoken time at work. Taking into consideration all that, yoga intelligence can help that life become good place for development, health and personal prosperity. We can conclude about capabilities indirectly, only based on successfulness in certain works. Persons with the same education and same practice have different accomplishments in performing certain works. This difference in success is assigned to the capabilities. If there was the same effort invested in performing the work and if there is the same motivation to perform it, success at work depends on two factors: hereditary basis (inherited disposition) and experience (exercises and previous activities). We consider capabilities to be characteristics of personality that influence the difference in successful performance of the certain works, if there is a similar experience and the same motivation to perform these works successfully. There exist two points of view. One is that there are as much capabilities as there are a sort of works and that we can talk about capabilities for yoga instructor, manager, professors, mechanics and so on. Another point of view has the base in understanding that capabilities shown in different fields of work may be resumed on the limited number of capabilities. This attitude has been supported by the results of factor analysis of capabilities. We meet the attitude that mind and personal characteristics are considered to be different and opposed attributes. Mind is often equalized with the whole cognition that is opposed to feelings. Although methodological reasons impose researchers to research certain part of personality (because of the lack of reliable techniques that could search the whole personality at once), it should be known that person is not made of independent opposed parts but person represents a psycho-physical unity, where the unit is indivisible, complex and unique. Holistic approach tends to explain person and his/her functioning in totality, integrating results from different scientific fields. Many researches show connection between intelligence and non-intellectual characteristics of personality (Lorge, 1940; Wechsler, 1950; Eysenck, 1947; Lynn and Gordon, 1961; Eysenck, 1967; Ismail, Kane and Kirkendall, 1969; Ismail, 1976; Gottfredson, 1982; Nagoshi et al, 1982; McCann and Stewin;1984).

Today, we still meet different approaches and concepts of intelligence. We can talk about biological intelligence, sexual intelligence, business intelligence, emotional intelligence, creative intelligence, social intelligence, moral, ecological and essential intelligence. All mentioned concepts go through the long scientific verifications and examinations. Many contemporary theories of intelligence can be observed as system theories because they are more complex, in many points, than it was the case with the previous theories and they tend to perceive intelligence as a complex system, stresses Sternberg.

Concept of the yoga intelligence

We can define yoga intelligence as capability of using potentials in their wholeness, capability to realize, understand and manage our deepest meanings and goals, capability to recognize all life occasions as the space for transformation and development, taking into consideration that they are unpredictable and counting on the deepness of experienced (adopted) insights, with the aim to attain unity – samadhi.

Yoga intelligence is the concept in its infancy, both theoretically and empirically. It represents a new concept that needs researches about human qualities that it can be connected to. However, taking into consideration that yoga intelligence functions as a conscious, complex and adaptive system of the mind, qualities of this system look like doubtless the first place where to search for identifying qualities of the yoga intelligence itself. There are used several valid and reliable instruments with good measuring characteristics for estimation of the certain capabilities which are included in the model. Yoga intelligence makes the capability of recognizing differences and uniqueness in consideration of the purpose and sense in mind, emotions and behavior.

Therefore, yoga intelligence is made of capabilities and skills that help successful mastering the challenge of everyday living on the way of self-improvement. We can observe it through the simplified model.

Table 1. Simplified concept of yoga intelligence

YOGA INTELLIGENCE	PERCEIVING, ESTIMATION AND EXPRESSION	ATTENTION ENERGY IMPULSES, PROCESSES, MOVEMENTS BODY IMPLUSES SEXUAL IMPLUSES
	REGULATION	EMOTIONAL IMPULSES THOUGHT IMPULSES CREATIVE IMPULSES COMMUNICATION
	MANAGEMENT	PROCESSES MOTIVATIONAL PROCESSES

It is made of three competences: awareness of energy, body, emotional, mind, communicational and motivational potentials, precise self-estimation and self-confidence. Self-aware yoga practitioners recognize their inner signals and they are capable of recognizing how their potentials influence themselves and their surrounding. Adjusted with values (yama and niyama), they easily determine direction of the action and in complex situation they can easily perceive broader picture. Persons with the higher level of awareness are honest and authentic, they openly speak about their potentials, they speak about the vision that they are directed by with a great assurance. Objective self-estimation allows correct insight into the personal possibilities, capabilities and limitations. The following concept of the yoga intelligence includes previously mentioned components. It is made of the following dimensions: **awareness** is the key component of the yoga intelligence. Self-awareness represents ability of a yogi to recognize his/her energy, body, emotional and mind potentials in time and space. This ability helps in choosing skills that should be developed in order to continue process of self-improvement. Ability of managing oneself relates to the artistry of managing mentioned inner potentials by using wide range of yoga techniques. Self-motivation represents capability of persistence besides facing the failures that are present along every development pathway. Awareness of the surrounding represents ability of recognizing, understanding and managing the processes that are going on with the surrounding. Therefore, it is implied that an individual who practices yoga will wish to transfer his/her knowledge to the students after attaining higher levels of awareness. Synchronicity represents interaction on energy, non-verbal level that allows non-verbal relation with other persons.

Table 2. Concept of the yoga intelligence abilities overview

YOGA ABILITIES – COMPETENCES – SKILLS		
SELF-AWARENESS Awareness (1-6) Self-estimation (7) Self-valuation (8)	1	Recognizing his/her own: energy, body and physiological, emotional, mind, creative and motivational processes.
	2	Recognizing locus of attention (focus of attention)
	3	Recognizing personal and overall non-ephemeral existence
	4	Recognizing causality in inner processes
	5	Recognizing uniqueness and unity of all processes
	6	Recognizing purpose and sense in every moment
	7	Knowing his/her own strengths and limitations (personal limits and possibilities)
	8	Objective self-valuation – consideration of the personal values and competences (self-respect)
MANAGING INNER POTENTIALS	1	Managing personal: energy, body and physiological, emotional, mind, creative and motivational processes. (by using yoga techniques: kriya, bandha, mudra, asana, pranayama, pratyahara, dharana, dyana).
	2	Adjustment, i.e. flexibility in changeable situations according to available energy status and present possibilities
	3	Self-control (brahmacharya) – inhibition of all forms of satisfaction in the favor of developmental achievements
	4	Silent and non-intrusive initiative – without withdrawal from the self-improvement
	5	Orientation towards self-development: striving to always do better and accomplish more. Give your maximum and be satisfied with what you attained.
	6	Consistence in values, carrying out yoga practice, emotions and behavior.
	7	Positive approach to the world, oneself and the one’s life, present and everyday living.
	8	Accepting oneself and reality as it is.
	9	Easiness in obtaining because all self-improvement steps are to be made in the frames of pleasure
AWARENESS OF THE SURROUNDING	1	Ability to recognize and sympathize with emotions that other people feel.
	2	Attentiveness
	3	Awareness of causality of phenomena and unity of all people, creations and ideas
MANAGING RELATIONSHIPS	1	Ethical (integrity, responsibility, sympathy and forgiveness came out of yama and pranayama)
	2	Nurturing relation (support and abetment came out of the relation Master – student)
	3	Unselfishness in helping to the seekers
	4	Catalyst of developmental changes of the students
	5	Resonant influence by the personal example.
	6	Managing relations in the group of students.
	7	Synchronicity (adjustment on energy level)

Ethics emerges from yama and niyama (rules of behavior and ways of compliance). It is made of four components: integrity, responsibility, sympathy and forgiveness. Moral codex for yogi represents capacity for mirroring. Yoga practitioner realizes that he/she raises level of awareness by accepting principles of yama and niyama, but mirroring takes place also from another direction. By development of awareness it is easier to adopt principles of yama and niyama. Ethics is the nature of yoga because self-improvement enables insights of unity which contributes to adoption of the universal human values, choosing humane goals and activities. Person with integrity differs with harmonizes behavior according to the universal ethical principles. Yoga practitioner with integrity do what he/she thinks is the right to do and is supported by accepted ethical values. Person who overtakes responsibility and consequences of his/her actions is able to adjust his/her activities with universal ethical values and principles.

Nurturing relation towards others doesn't include only care for others but also creating climate that that behavior becomes model to the others. Forgiveness is important principle because without tolerance for mistakes and awareness about personal weaknesses we tend to be rigid and nonflexible where there is no understanding for needs of the other person.

Essential intelligence

Essential intelligence enables us to gain insight into the deeper meaning of the life purpose, as well as the role which that meaning, values and purpose play in life, strategy and mind processes (Zohar, Marshall, 2004).¹ Essential intelligence represents ability that enables to recognize sense in all activities and integrate essential life values. It puts life in a broader and more refined context. Essential intelligence is made of: flexibility, ability of facing challenges of life, high level of self-awareness, being inspired by the vision and values, hesitating to harm anyone, tendency of finding relation in differences, search for essential answers and independent action. Similarities of essential and yoga intelligence are obvious. Can we say that yoga is a method for attaining essential intelligence. However, yoga intelligence is characterized by completeness in approach. Yoga is the life philosophy, but also a practice. We can speak about essential intelligence, but yoga possesses the pattern to achieve it.

Table 3. Concept of the essential intelligence

ESSENTIAL INTELLIGENCE	ELEMENTS
	Self-awareness
	Spontaneity
	Being led by vision and values
	Holistic approach
	Empathy
	Respect towards differences
	Independent thinking
	Cognitive curiosity
	Moving boundaries
	Positive usage of trouble
	Gratefulness
	Feeling of being invited

Meaning, creativity and purpose are three deepest motivational factors. Essential intelligence, by authors, enables perception and resolving problems of the sense and value. It enables the life and activity to be situated in the broader, more content context of the meaning and to estimate on time if the flow of

¹ Zohar, D.& Marshall I: *Spiritual capital, The Ultimate Intelligence*, London: Blomsbury, 2000.

action and life road have more sense than the other one. Essential intelligence helps the individual in finding and using the deepest inner sources of tolerance; development of the clear feeling that every person is unique and unrepeatable idiom; possibility of perception of the right meaning of event, finding purpose in work; connecting personal values with clear sense and purpose.

By practicing yoga we touch our deepest meaning, deepest values, the most fundamental purposes and the highest motives, finding the way to incorporate all that in our lives and our work. By practicing yoga we raise awareness about inner potentials but also devotion to higher interests, in the name of humanity and future. Awareness helps to the yoga practitioner to recognize what he/she believes in, to recognize approachable potentials, which he/she tends to and what he/she takes responsibility for.

Therefore, we can perceive yoga intelligence as a capability that helps us to approach the deepest meanings, values, characteristics and the highest motives. Yogi forms moral intelligence – ability to make difference between right and wrong, important and irrelevant. It represents intelligence that helps us to express goodness, truth, beauty and empathy in relationships. Yoga intelligence enables a sort of guiding, i.e. putting experiences from the deeper dimensions of imagination out in everyday life, ours and lives of our families.

Yoga intelligence influences forming the unity. It enables integration of the many fragments of life, activity and existence. It helps in cognition of the sense and purpose. Practicing yoga leads practitioner to the contact with deepness of the being and deep sources of the inner potentials. It allows insight and understanding to move from those deepness up to the surface of our being, where we act, think and feel.

Tabela 4.

General characteristics of adaptive systems and yoga intelligence	
COMPLEX ADAPTIVE SYSTEMS	Self-organization
	Bounded instability
	Unpredictibleness of formation
	Holistic approach
	Adaptability
	Evolutive mutations
	Sensitivity on external control
	Questioning
	Changing the context of surrounding
	Order from chaos
	Modesty
Feeling of being invited	
YOGA INTELLIGENCE	Self-awareness
	Spontaneity in steps on the path towards the state of Samadhi
	Yogi is led by vision, mission and accepted values
	Holistic approach
	Development of awareness enables development of empathy in yoga practitioner
	Respect of differences
	Independent thinking without a need for approval from others
Constant search for meaning	

	Not accepting limitations and constant pushing the boundaries
	Ability to transform problems into challenges aimed for growth

Trying to constitute concept of yoga intelligence, we didn't reach a simple definition that includes all its aspects. Yoga intelligence influences the way we see and understand the life, world, our basic convictions and our personality. Listed characteristics of adaptive system stimulate creative evolution of the system, so we can perceive them as the principles of transformation inside the system. Mind, awareness and their structured contents represent complex adaptive system that is activated in contact with the field of meaning making the basis of every try of the change of human motives, and thus behavior. Self-awareness enables yoga practitioner to recognize his/her own believes, values and motives, as well as awareness of deepest personal life goals. Spontaneity enables yogi to live in the present moment, but also responsibility for every moment of life. Yogi is led by his vision of the mission and adopted values. His behavior is conditioned by adopted principles and deep believes. Holism is the yoga competence that helps in accomplishing feeling for the system and mutual connection. It provides ability to perceive greater patterns, relations and connections with strong feeling of belonging. By development of consciousness, in yogi enlivens empathy which is basis for universal empathy. Respect of differences implies appreciation of other people and accepting unknown situations regardless of their difference. Relying on the passed deep experiences, yogi strengthens free and independent thinking in him. Yogi obtains ability to maintain his thinking by following humane values regardless the influence of the media, cultural pressures or any other influence. Yogi never forgets that everything is in service of the search for meaning and attaining the state of unity – Samadhi. In every appearance, yogi searches for essence. In every situation, yogi searches for the higher perspective or wider context. Yogi searches for lectures that bring him closer to the self-realization in every situation. Yogi learns from his own mistakes, perceives problems as the chances for growth in self-improvement. Yogi is aware that self-improvement contributes to something much greater than he is. Yogi cherishes outstanding gratitude for knowledge, masters, disciples and he wants to help. By achieving the state of Samadhi, yogi is able to decide to go back to everyday living and help the other to accomplish the same.

Indicators of change in the sphere of behavior

By adopting yoga as a system (life philosophy and practice), there appears change of motivation and its dynamics in an individual. But it is hard to measure and detect that change, if it doesn't express through the change in behavior and attitudes. More precisely, we cannot notice person's motives, but we can describe and categorize her/his behavior. Starting from the patterns of behavior that are in correlation with the process of yoga intelligence mentioned above, it is possible to describe type of behavior that shows high yoga intelligence and thus the higher motive. That is the type of behavior that we hope to be the part of the people's everyday living, and that could result in the culture of high yoga intelligence.

Conclusion

Yoga intelligence is the ability to accept to tend to the higher motives and it enables to influence them. Searching for the meaning represents the key trigger that starts the yoga seekers. Yoga intelligence supports searching for the deeper meaning, purpose and values, it enables growth and development with the aim to attain self-realization (Samadhi). Yoga intelligence represents ability of the unlimited insight in the whole existence as such. It gives deeper meaning of knowledge. It gives deeper meaning of knowledge and discovering deepness or importance of the phenomena. Yoga is adaptive intelligence. Yoga intelligence helps in self-understanding, i.e. in recognition of motives that really stimulate behavior. Yoga intelligence enables critical view of the condition as it is from “what could be” point of view. Yoga

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intelligence enables that we imagine situations and possibilities that still doesn't exist in reality, by resolving old patterns and old ways of thinking. Yoga also have the strength to disintegrate old motives and upraise them to the higher motives, therefore, we should give her more attention in the onward researches.

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