

Yogic Prescription for Corporate Wellness and Excellence

Rudra B. Bhandari^a, Acharya Balkrishna^a, Sharma Ganesh Datt^b

Abstract

Yoga has been practiced as a complete way of life management and ecological harmony for time immemorial. Successful companies across the globe like Microsoft, IBM, and PepsiCo etc., have incorporated yoga or spirituality at their workplaces for employees' wellness and organizational excellence. In contemporary scenario, scientific researches on yoga that substantiate its positive impacts at bodily, psychic, societal, spiritual and organizational level have been made abundantly. However, there is a lack of an innovative yogic model that is holistic and supportive to boost corporate wellness (CW) and excellence (CE). So the basic aim of this paper is to propose a yogic prescription (YP) for the corporate wellness and excellence that needs to be tested in future researches.

Keywords

Corporate wellness, corporate excellence, yogic prescription

There are a number of emerging concepts and confusions regarding the term yoga. In fact, the yoga was propounded by seers and sages of yore to be freed from all bondages of lives and to reach liberation. Yoga stands for a fusion of embodied consciousness with supreme consciousness. From the perspective of Samkhya philosophy, yoga is fission of *Parkirti and Purusha* that happens when all psychic modifications get inhibited (Taimni 2002). It's targeted toward inner journey to reach trance and liberation unless its primitive journey starts from gross practices that are quite effective for a sound physical, mental, social and spiritual well-being of each individual. Physical fitness, sound mental health, focused mind and purified emotions are the foremost to any individual desired for success, happiness and harmony in life. So yoga seems essential, eternal and global for entire

humanity and global harmony. In modern context, most of the yoga practitioners are concerned to their physical and mental benefits. Basically, they have been practicing yoga for health promotion and disease management. For instance, only US invests \$5.7 billion dollars per year in the yoga classes and products by involving 15.8 million people. Of these US yoga practitioners, 72.2 percent are women who practice yoga to be slim, flexible, de-stressed and

^aPatanjali Yogpeeth, Haridwar, India

^bUniversity of Patanjali, India

Corresponding Author:

Rudra B. Bhandari, Patanjali Yogpeeth, Maharshi Dayanand Gram, Delhi-Haridwar National Highway, Near Bahadrabad, Haridwar-249402, Uttarakhand, India
Email: rudra.bhandari@gmail.com

attractive (Macy 2008). In most of the Western and South Asian countries, yoga has been a craze to everyone and has a greater space in corporate circles too. “Turnover of the yoga business in Asia is more than 50 crores per year. A large number of corporate personnel are being trained in yogic ways of stress management and mind management in Pure Yoga Studio of the Hong Kong” (Singh 2009). Moreover, the rise of yoga masters like Swami Ramdev has promoted mass media communication of yoga worldwide at large.

Basic concern of the corporate companies is to earn material prosperity at large, enjoy life and take care of corporate social responsibility (CSR). This needs the boosted employees’ wellness, personal effectiveness and harmonious interplay among four human intelligences—spiritual (SQ), emotional (EQ), creative (CQ) and intellectual (IQ). “Health is the complete state of physical, mental and social well being not only absence of infirmity or diseases” (World Health Organization [WHO] 1998: 1). This definition of health seems incomplete and needs to be redefined because it excludes spiritual dimension of health. Spiritual health is basically concerned to level of purified emotions, optimal thinking, power of receiving, sustaining and properly utilizing cosmic energy that governs bio-magnetic field (Acharya 2005), critical existential thinking (CET), personal meaning production (PMP), transcendental awareness (TA) and conscious state expansion (CSE) (King 2008). This incompleteness in the definition of health is complemented by redefining “logical progression in the definition of health from the absence of diseases, the presence of wellness, which also means a low rise of disease, enhanced functionality which means an increase in the value of employees’ human capital” (Hunnicut 2003: 7). This definition of health explicates that health is the critical factor for CE. Moreover, CW is defined as “good physical, mental, social, and spiritual health of individual and organizational workforce” (Yukon Workers’

Compensation Health and Safety Board [YWCHSB] 2006-2010 2008: 14). This concept of CW has explicitly accepted the significance of spiritual well being for total health. Recently the concept of four human intelligences and their harmonious interplay is also deemed essential for total health and human excellence.

There is intimate connection between yoga and CW and CE. Impacts of yoga practices happen in bio-psycho-socio-spiritual form—at physical level it improves musculoskeletal functioning, cardio-pulmonary status, ANS (autonomic nervous system) response and endocrine functioning; at psychosocial level, it enhances self-esteem, coping, social support and positive mood; and at spiritual level it elevates compassionate understanding and mindfulness (Evans et al. 2009). The term wellness is concerned to physical fitness, mental alertness, focused mind, personal effectiveness, purified emotions, social adaptation, and cognitive clarity, PMP, CET, TA and CSE. On the other hand, the term CE indicates “the high performing organizations that bear a respected, competent, and cohesive board of directors; effective leadership, trusted stewardship, a stable and reliable organization; and mutually beneficial working partnerships” (YWCHSB 2006- 2010 2008: 5). Interestingly, effective leadership has a key concern for CE and basically is the function of EQ and SQ acquired by leaders/board of directors.

If a leader bears 12 spiritual traits—self-awareness, spontaneity, being vision and value led, holism, compassion, celebration of diversity, field independence, humility, tendency to ask fundamentals, ability to reframe, positive use of adversity, and sense of vocation (Zohar 2005), there is no doubt in his or her personal effectiveness, charismatic leadership, integrity, reliability and mutual care as well to achieve excellence. Indeed, yoga is skillfulness in action (Sivananda 2003: 44). Yogic feeling stands for a steady feeling of self-realization, holism, interconnectedness and global harmony.

Workplace YPs can be made on the basis of four possible human personalities—emotive, rational, mystic and dynamic (Satyanand 2002). The emotive personality is predominated by feelings, sentiments and elations. Rational personalities are accustomed of reasoning and rationalizing. Dynamic personalities prioritize actions rather than feeling and thinking where as mystic personality bears the partial traits from all three. So yogic practices from *Bhakti yoga* (yoga of devotion), *Gyan yoga* (yoga for wisdom), *Raj yoga* (eightfold path of yoga) and *Karma yoga* (yoga of action) respectively may be supportive for the optimal development of emotive, rational, mystic and dynamic personalities. This explicitly recommends that workplace YPs targeting CW and CE needs to be contained with yogic practices from all the four major streams of yoga.

It's difficult to detect the personality type of an individual by a common yoga expert without sufficient psychic power and Extra Sensory Perception (ESP). So it's better to flow and prescribe eightfold path of yoga (*Raj yoga*) as it suits every one's personality to boost total health, four quotients and personal excellence. Eight limbs of yoga are *Yam* (way of social adjustment), *Niyam* (way of inducing inner harmony), *Asana* (way of achieving physical health, steadiness of mind and overcoming pros and cons), *Pranayam* (way of achieving sound mental health, psychic refinement and expanding *prana*-bio-electricity; boosting psychic powers-self-esteem, will and self-confidence), *Pratahyar* (way of conserving energy at bodily, psychic and spiritual level), *Dharana* (power of focusing on target and firm determination), *Dhyan* (way of gaining ESP and realizing truth) and *Samadhi* (fusion of embodied consciousness with cosmic consciousness vanishing the self-identity). This chain of *Raj yoga* explicates the effectiveness of yogic practices to boost health, happiness, harmony and excellence at individual and corporate level.

CORPORATE PROBLEMS AND YOGIC RELEVANCE

“Globally, 65% of the population over the age of 15 are in their productive years and spend one-fourth of their time in the workplace. In today's market-driven competitive world, a capable and resilient employee is the most important resource and fundamental to productivity” (World Economic Forum [WEF] 2008: 1). However, scandal, unethical relationships, occupational accidents, job stress, work related illness (backache, hearing loss, lung cancer, diabetes, obesity, and cardiac problems), drug addiction, alcoholism, smoking, emotional traumas, bullying, poor family friendly environment, work life conflict, unnatural life style, fast food, and materialistic relationship are very common in corporate companies in these days. WHO estimated that,

between 2005 and 2015 income loss due to non-communicable diseases (NCD) or chronic diseases (in international dollars) could rise to as much as \$558 billion in China, \$237 billion in India, \$303 billion in Russia and \$33 billion in the United Kingdom. Recognized as a limiting factor on the length and quality of life, chronic diseases also account for roughly 75% of healthcare costs, and their associated productivity losses are as much as 400% greater than the cost of treatment. Similarly, costs associated with mental ill health account for 2-3% of GDP; with most costs related to absenteeism and presenteeism. (WEF N.d.: 3)

NCDs, which include cardiovascular conditions, cancer, chronic respiratory conditions and type 2 diabetes, are responsible for more than half of all deaths in the world. The World Health Organization (WHO) predicts that they will account for two-thirds of all deaths globally in the next 25 years, the majority in low and middle income countries. Almost half of those who die from chronic diseases are in their productive years. The economic consequences—driven by productivity reduction and the increase in costs in workforces caused by these diseases—are dramatic. (WEF N.d.: para. 1)

“An Indian industry survey showed that lifestyle-related illnesses—caused mainly by poor diet, physical inactivity and tobacco consumptions—

account for 27% of illnesses among employees” (WEF 2008: 2). Unhealthy behaviors like tobacco use, smoking, sedentary life style etc., work as precursors of different health problems and cause great loss in corporate productivity too. According to Aldana (2007),

Physical inactivity costs 15% of the total healthcare expenditures per annum in a corporation. In the same manner, the cost of tobacco use is also driving significant cost differently among female and male employees. A female of 24 years having smoking habit have to spend \$106,000 for her lifetime to treat the diseases that are conducive by tobacco use where it costs \$220,000 for male employee for the same. Next unhealthy behavior is physical inactivity and wrong eating habits that breed obesity which is the top most cost driver among health hazards of the corporate world. Someone who’s obese and someone who’s not, and they both have the same health condition or the same disease, it costs \$1,200 more to treat the obese person than it does the person who maintains a healthy weight—even though it may not be an obesity-related condition. Preventable health conditions account for 35-40% of total healthcare costs. If tobacco use is added in it, it becomes 65-70% of total healthcare expenditures within a organization.

Consequently, corporate vision and mission have been greatly hammered. As all these factors cause great loss in medical expenditure, poor employee effectiveness, organizational distress, performance impairment and low productivity. To minimize these issues, a number of interventions are employed and tested, but neither of them has been found holistic and sustainable.

Yoga being a holistic approach of life management and bearing multidimensional impacts at bodily, psychic, societal, spiritual and ecological level, its incorporation as an inseparable part of the corporate trainings may be effective, global and sustainable for CW and CE. As aforesaid, the successful companies of the world—Microsoft, IBM, Infosys, Nexcomm, INTEL, United Airlines, PepsiCo, New York Police Department, GE, The White House, AT & T, Forbes, Apple, US Marines etc., have

incorporated yoga at their workplace to promote employee health and performance excellence (Yoga Vibe N.d.). Obviously, persistent practice of yoga by corporate employees have promoted their health, healthy and empathetic behaviors; personal effectiveness, workplace harmony, charismatic leadership, team spirit, organizational commitment, job satisfaction, morale, integrity and fairness in all matters; zeal to excel and zest; respect for dignity and divinity of each stakeholders; learning attitude and innovations; loyalty and pride in the company; strict adherence to commitments, mutual concern and CSR.

YOGIC PRESUMPTIONS FOR CW AND CE

Yogic concept does not differentiate hurdles that encounter at individual and organization level. As an organization is the group of two or more persons joined together to reach a common goal. The gist of all yogic scriptures has been compiled in Patanjali Yoga Sutra (c.200 CE-300 CE) as eight fold limbs of yoga (royal path of yoga) that has enumerated nine hurdles for progress at individual or organization level viz. ailments (physical or mental), dullness, doubt, procrastination, laziness, over indulgence, delusion, not to achieve expected position or infrastructures, and instability in achieved position (Satyananda 2002). It further asserts that the consequences of these hurdles manifest as pain or miseries, psychological despair, trembling of body and un-rhythmic breathing. In the same line, a widely accepted scripture of life management, SBG also advocates that ignorance leads to repeated thinking on a particular sense object, that breeds attachment toward the object, attachment breeds desires (likes and dislikes), desires lead to anger, anger results in delusion, delusion leads to loss of memory, loss of memory causes loss of intellect and loss of intellect ruins whole human personality (Sivananda 2003). Therefore, all these hurdles should be overcome by yogic practices prescribed as per personality of the aspirant. As Satyananda (2002)

advocated, human personality may be of four types: (1) active; (2) intuitive/rational (3) emotive; and (4) mystic/volitional and selection of yogic practices should be made accordingly. Obviously, for the active aspirant, practice of selfless deeds may be effective for psychic refinement and awakening hidden talents that needed for success. For rational personality, the hierarchy of practices, listening to enlightening discourses (*Sarvan*), contemplation of the perceived knowledge (*Mananan*), and meditation (*Nidhidhyasan*) as prescribed by *Vedanta* may suit for the same purpose. Emotive personality may prefer *Ishwar Parnidhan/Bhakti yoga* (*Mantra Jap, devotional session etc.*) for psychic refinement and transformation. For mystic personality, eight fold path of *Raj yoga* is preferred more to attain the same goal. So designing of YP for CW and CE needs to include all yogic practices from all streams of yoga as its indispensable contents.

Yoga Versus CW

Yoga may be an integral part of worksite health promotion program (WHPP).

WHPP is an organized program in the worksite that is intended to assist employees and their family members (and/or retirees) in making voluntary behavior changes which reduce their health and injury risks, improve their health consumer skills and enhance their individual productivity and well-being whereas wellness is an intentional choice of a lifestyle characterized by personal responsibility, moderation, and maximum personal enhancement of physical, mental, emotional and spiritual health. Wellness programs typically begin by focusing on the reduction of health risks and then target issues that affect personal productivity, general well being, quality of work-life, personal growth, and other areas of interest. (Hunnicuttt and Chapman 2006: 4)

On the other hand, CW is a good physical, mental, social and spiritual health of an individual and organizational workforce. Royal path of yoga starts from:

(1) *Yama* (social codes): The practice of

improving social health and harmony-non-violence, truthfulness, non-stealing, non-possessiveness, and celibacy);

(2) *Niyam* (moral codes): The practice for creating homogeneity and harmony among feelings, thinking and actions—purity, contentment, austerity, self-study, and complete surrender to God;

(3) *Asana* (posture): The practice for improving physical health, physical flexibility and fitness; overcoming conflicts, and maintaining steady posture for meditation. Yoga quiets the body and mind through vascular and muscular relaxation (Monro 1995). Maintaining of posture was thought to lead strengthening and relaxation of voluntary muscles and eventually to control over the autonomic nervous system (ANS) (Vahia et al. 2004). In the same way, another study had reported that intensive practice of postural sequences as *surya namaskar* for longer than 10 minutes was associated with sufficiently elevated metabolic and heart response to improve cardio-respiratory fitness (Hagins et al. 2007). There also happens a continuous extension and flexion of muscles during yoga poses is associated with activation of antagonistic neuromuscular system as well as tendon-organ feedback resulting in increased range of motion and relaxation (Riley 2004);

(4) *Pranayam* (breathing mechanics for control and expansion of *prana*): The practice for attaining a sound mental health, the yogic practice of channeling *pranic* flow in subtle energy channels, expanding and controlling *pranic* energy, regulating secretions of endocrine hormones and neuro-transmitters. The voluntary control of breath can modulate autonomic nervous system functions including cardiac vagal tone as measured by heart rate variability (Lehrer 1999; Sovik 2000), vigilance and attention (Fokkema 1999), chemoreceptor and baroreflex sensitivity (Bernardi 2001; Spicuzza 2000), as well as the level of central nervous excitation (Brown and Gerbarg 2005). *Pranayam* like *Ujjayi* breathing increases vagal tone, heart rate variability (HRV) (Telles and Desiraju

1992), and respiratory sinus arrhythmia (RSA) (Carney et al. 1995) by inducing parasympathetic activity through numerous mechanisms, including slow breath rate, contraction of the laryngeal musculature, inspiration against airway resistance and breath holds (Cappo and Holmes 1984). Further, they emphasized that slow breathing with prolonged expiration was shown to reduce psychological and physiological arousal, anxiety, panic disorder, depression, IBS, early Alzheimer's and obesity (Friedman and Thayer 1998; Haug et al. 1994). Thus, *pranayam* is the best practice of boosting morale, will power, self-confidence and mind-body health;

(5) *Pratyahara* (senses withdrawal): It is the practice of conserving energy or *prana* by diverting senses inward from their external objects to seal outward *pranic* flow. It's an introspective practice of increasing bio-immunity, psycho-immunity and spiritual immunity at large. The prevalent practice like *Yoga Nidra* comes under *Pratyahara* in which practitioner goes in relaxed meditative state and gets dissociated from wish to act. Kjaer et al. (2002) made a study to investigate whether endogenous dopamine release increased during loss of executive control in meditation (*Yoga Nidra*) and found an increase of 65% in endogenous dopamine release, concomitant increase in theta activity, decreased desire for action and heightened sensory imagery;

(6) *Dharana* (concentration): The practice of hitting target by being pin pointed. i.e., hundred percent focused mental flow at a particular target. The practice like mindful awareness, mindful based stress reduction technique, guided imagery and advance stage of *Yoga Nidra* come under this. Siegel (2009) hypothesized that mindful awareness induced internal attunement thereby catalyzing the fundamental process of integration. Moreover, he asserted that integration—the linkage of differentiated elements of a system led to the flexible, adaptive, and coherent flow of energy and information in the brain, the mind and relationships;

(7) *Dhyan* (meditation): The prolonged concentration on a particular target that culminates in self-realization and paranormal accomplishments. The subsequent practice of meditation is supportive for awakening ESP and reaching self-realization. Neuroimaging studies had shown that meditation resulted in activation of the prefrontal cortex, the thalamus and inhibitory thalamic reticular nucleus and a resultant functional deafferentation of the parietal lobe (Mohandas 2008). He further asserted that neurochemicals' (GABA, endogenous dopamine, epinephrine, nor epinephrine, enkephalin, acetylcholine, etc.) changes as a result of meditative practice involved all the major neurotransmitter systems that contributed to ameliorate anxiety, depressive symptomatology and psychogenic property. Moreover, intuitive flashes and ESPs are very common when mind gets tranquilized and calm in deep meditative stage. In such condition there happens interplay among conscious, subconscious and unconscious minds thereby causing intuition and ESPs;

(8) *Samadhi* (trance or super-consciousness): Fusion of embodied consciousness with cosmic consciousness, steady feeling of holism and interconnectedness. As per yoga, *Samadhi* is supposed as the stage of total health where an aspirant gets freed from the effect of three strands—*Sat, Raj and Tam* and realizes one's real self. In other word, it is *Nirudha* stage of psyche that represents the total health.

Yoga Versus CE

CE is the function of four intelligences—SQ (farsightedness, serenity, discriminative wisdom, PMP, CET, TA and CSE), EQ (affectionate and loving relationship with family and society; memorizing God's compassion is unbounded, transfer of privilege, career development, team building, empathetic, sound leadership and civility), CQ (creativity and innovations) and IQ (good-managerial capability, job

placements and technical performances) born by an organization family. The optimal level of these intelligences among organization family members can be induced by inculcating yogic culture among them. On the basis of the ladder proposed by *Raj yoga*, an interesting model for achieving CE can be set. Removing aforesaid hurdles by appropriate yogic practices induces inner harmony, harmony induces talent, talent leads to creativity and innovations, creativity and innovation lead to perfection, and perfection culminates in excellence. On the other hand, employees' health and performance are closely linked to each other—good workers' health leads to productivity at the work, productivity at the work leads to business competitiveness, business competitiveness leads to economic development and prosperity, economic prosperity leads to social well being and wealth, social well being and wealth help to maintain good employee health (Burton 2010). This hierarchical relationship between health and wealth also displays the high possibility of achieving CW and CE via yoga practices. Therefore, total health and perfection need to be developed first at individual level for CW and CE by adopting persistent yoga practice. This may be feasible by developing corporate yoga culture to provide equal chance of practicing yoga for each member of organizational family and its fraternity.

YOGIC PRESCRIPTION FOR CW AND CE

Yoga has been found quite effective for health promotion and diseases management. Mind-body interventions derived from yoga (including breathing, meditation, postures, concentration and visualization) ameliorate stress-related mental and physical disorders—asthma, high blood pressure, cardiac illness, elevated cholesterol, IBS, cancer, insomnia, multiple sclerosis, and fibromyalgia (Becker 2000; Jacobs 2001). Curative effect of yoga has been seen in psychiatric problems, cardiovascular problems (CAD,

hypertension), respiratory disorders (bronchial asthma, OPD, pneumonia, diabetes, neurological problems, musculoskeletal disorders, and others) (Khalsa 2004). Ornish (2009) asserted that changes of lifestyle (yogic way of living) could be considered not only as preventing chronic diseases but also reversing their progression—as an intensive non-surgical, non-pharmacological intervention. Moreover, the coronary heart disease, prostate and breast cancer, diabetes, and obesity account for 75% of health-care costs, yet the progression of these diseases can be stopped or even reversed with intensive lifestyle changes. Falus et al. (2010) highlighted the considerable connection between the length of telomeres and intensive changes in lifestyle and nutrition as well as behavioral and psychological factors. Epel et al. (2009) concluded that some forms of meditation might have salutary effects on telomere length by reducing cognitive stress and stress arousal and increasing positive states of mind and hormonal factors that might promote telomere maintenance. Between times one (before the Life Force Yoga program) and two (two weeks after learning it), participants reported 64% decrease in total mood disturbance, 53% decrease in average depression scores and overall mood disturbance continued to drop after two months (Bennett, Weintraub, and Khalsa 2008).

Besides, enhancement of SQ, EQ, CQ and IQ and their harmonious interplay by yogic practices is also substantiated by various scientific researches which are deemed essential for love and happiness at workplace: visionary leadership, sound management practices, creativity and innovations, and optimal work performance. Interestingly, level of SQ and EQ is more about love and happiness at workplace. Moreover, happiness assists organization's members to be more productive, creative, fulfilled with high morale that lead to outstanding performance and therefore, have a direct impact on organization's financial success (Claude and Zamor 2003).

But the level of these four intelligences varies person to person as per their personality types (dynamic, emotive, rational and mystic). Therefore, that holistic YP designed to promote CW and CE needs to include selected practices from *Gyan, Bhakti, Karma and Raj yoga*. Moreover, YP must include yogic practices of gross body, subtle body and causal body. As per author's self-experience, pervious research findings and needs assessed in corporate companies, the tentative YP may be as under that needs to be tested to assess its effectiveness for promotion of four human intelligences and holistic health in future researches.

YOGIC PRESCRIPTION (YP)

(1) Postures: Wind releasing series, Spinal series, *Tadasana* (Palm tree pose), *Triyak Tadasana* (Tilted palm tree pose), *Katichakra asana* (Spinal twist), *Ardhamatsyendrasna* (Semi Spinal twist), *Gomukh asana* (Cow pose), *Manduk asana* (Frog pose), *Tikonasana* (Triangle pose), *Vakrasna* (Semi-spinal twist with extended legs), *Marjari asana* (Cat stretch), *Supta Vajrasna* (Thunderbolt pose in supine position), *Pashimuttanasana* (Forward bending in sitting position with legs and hands extended and aligned), *Bhujanga asana* (Serpent pose), *Uttanpadasana* (Supine position with raised legs at angle of 30° to 45° between plane of ground and straight legs with breath retention), *Shalabhasana* (Locust pose) .

Gestures: *Gyan, Sanmukhi, Chin, Prana, and Apana*.

Psychic Locks: *Mool Bandha, Jalandhr Bandha, Uddiyan Bandha* and *Maha Bandha* at early morning or evening 15-30 minutes.

(2) Pranayamas: *Bhastrika* (Periodic breathing), *Kapalbhati* (Deep breathing), *Anulom-vilom* (Alternate nostril breathing), *Bahya, Ujjayi, Bharamari, Udgeeth, Pranav Pranayam* as prescribed by Swami Ramdev after practice (1) 15-30 minutes.

(3) *Om* Chanting and *Gayatri Mantra Sadhana*

after practice (2) 15-30 minutes.

Commencement of *Gyatri Mantra Sadhna* with *Om* chanting is itself complete spiritual practice. As it includes simultaneous practice of meditative posture, gesture, pranayam, contemplation and meditation. *Om* is supposed as a primal sound of the universe that spontaneously reverberates in gross and subtle planes. 15-30 minutes.

(4) *Attmabodha* and *Tattwabodh* (when you get up and go to bed) 5-10 minutes.

Attmabodha is a sort of powerful contemplation that is to be undertaken in bed after rise in morning. During its practice one has to feel oneself a newly born baby (human birth) as the greatest gift of God that given in trust for one's own good as well as for promoting universal good; each day as an entire life span and chalk out conscious programs for its proper and virtuous use. Subsequently, she/he prays to God for his subtle protection to accomplish the tasks chalked out just as His instrument.

Tattwabodh is another powerful yogic technique for self-assessment. It is to be practiced during bed time when one lies down in bed by making mental observation of the activities undertaken throughout the day. By making mental observation, one has to surrender the credit of accomplished tasks to the lotus feet of God feeling oneself as an instrument of his hand. Moreover, one has to pray for lacked power/prosperity/knowledge to correct the mistakes and accomplish the remained tasks as an ignorant baby. Thus, aspirant surrenders both success and failures to God before deep sleep and request him to reawake if she/he needs to reborn to accomplish the remained duties. Otherwise, one surrenders into divine lap for his care and protection and leaves his all conscious efforts as a corpse.

(5) Meditation preceded by practice (2) 15-30 minutes.

Meditation is very important to harmonize bodily, psychic and spiritual functions. It regulates the secretion of neuro-transmitters and endocrine

secretions. Creative intelligence, intuition, elevated will power and global love are the byproducts of the meditation. Here, the prescribed meditation stands for mixed meditation that activates the functions of body, mind and spirit. Especially, it targets activation of three psychic centers—*Manipura, Ajana and Anahata*. Its brief procedure is—sits down in *Dhyan mudra* with straight spine with motionless body, closed eyes and palms (left palm fitted on right palm) in the lap; at some quiet place at the prescribed time facing the east with unperturbed mind. The rising golden Sun of the dawn behind the snow-capped *Sumeru* top of the middle Himalayas spreading its golden rays should be contemplated and felt. It should be visualized that the Sun's rays are flowing in the aspirant's physical subtle and causal bodies and she/he is becoming enlightened and vibrant with energy. Then there is a union between the light symbolizing God and the enlightened soul of the aspirant. The devotee surrenders to God and receives His grace. This giving and taking goes on. There is a complete sense of self-surrender, end of duality, merging and oneness with God. It is felt as if nectar is raining all around and the mind gets filled up and flooded with happiness, eternal bliss and joyfulness. This results in physical, subtle and causal attainments in the form of *nistha, pragya* and *shraddha* and there is experience of gratification, contentment, peace and tranquility (*tripti, tushiti* and *Shanti*).

(6) Study of Self-introspective Literature after practice (5) 15-30 minutes.

Regular study of motivating and encouraging texts and self-introspection to search one's real identity is self-study. It's one of the effective practice for cognitive restructuring and emotional rectification.

CONCLUSIONS

CW and CE are the function of four human intelligences—SQ, EQ, CQ, and IQ, and employee health. Optimal health and level of these four

intelligences can be attained by regular yoga practice chosen as per personality type. Inclusion of yogic practices as a major part of corporate culture may greatly contribute to the goal reaching. Designing specific yogic capsules as per met corporate problems is to be made differently along with concerned scientific researches for their impacts validation. So it is warranted to develop corporate yoga culture for CW and CE.

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Bio

Rudra B. Bhandari, research coordinator, Patanjali Yogpeeth; research fields: yoga, human consciousness, yoga psychology, corporate wellness and excellence through yoga/spirituality, multidimensional impacts and implications of yoga/spirituality, human intelligences (SQ, EQ, CQ and IQ), leadership, educational excellence, social transformation.

Acharya Balkrishna, secretary general, Patanjali Yogpeeth; research fields: ayurveda, yoga, indigenous therapies, relevance of ancient knowledge for managerial excellence, implementation of ancient knowledge for social transformation and national building, indigenous entrepreneurship, rural empowerment, leadership.

Sharma Ganesh Datt, professor and head, Department of Yogic Sciences, University of Patanjali; research fields: yoga, human excellence, managerial excellence, social excellence, mass communication.