

RATIONALISATION OF EMOTIONAL INTELLIGENCE THROUGH BHAGAVAT GITA

Dr.Premalatha

Assistant Professor, Arts and Humanities, REVA University, Bangalore

Abstract

The paper takes on a dimensional approach of asserting theory of emotional intelligence in Bhagavat Gita and other mythological stories. It moves on to explore how an emotionally intelligent person is better equipped to face any conflicting situation. The paper gives a brief literature review of the theory of emotional intelligence moving on to a discussion of how the theory of EI existed in ancient India, taking evidence from the Bhagavat Gita stands tall as an authority on the importance of controlling and channelizing the emotions in the right path. The experts are still charting out effective tests to gauge the EI of a person. They are still diagnosing the malady whereas the Bhagavat –Gita, on the other hand has prescribed effective medicines for the problem. Lord Krishna shows us three different paths which eventually lead us to emotional stability. Attachment is the root of all misery, says the 'Gita' attachment leads to desire when not fulfilled leads to anger; anger to delusion; delusion to indiscriminate action which in turn leads a man to his ruin. Attachment is the web that snares a person in this materialistic world which is not real. Daniel Goleman's bestseller 'Emotional Intelligence- why it can matter more than IQ? Has shaken and questioned the conventional belief that a person with a better IQ is more successful in all his endeavours. This has led to immense research on his theory and has been established that EI is as important as IQ or in certain situations more important than IQ to succeed in any endeavour. With this ideology the discussion extend to support the emotional status of Arjuna in Kurushethra and Krishna diagnosis the reason and rejuvenates him to attain emotional stability. We can clearly state that how bondage ruins kumbakarna from Ramayana and Karna from Mahabharata through other way of attachment to the actions and bounded by the bond. The paper takes on a two dimensional approach, as it first asserting the theory of emotional intelligence as discussed in Bhagavat gita and based on this moves on to explore how an emotionally intelligent person is better equipped to face any conflicting situation, be it in life or in his workplace it is theoretical approach. "Ability to monitor one's own and others feelings and emotions to discriminate among them and use this information to guide one's own thinking and action."(54). Scientific theory proved with the examples of mythology which was explained and stated in Bhagavat gita. Emotions are instinctive which were there with man even before be evolved into what he is today. When man evolved from apes he developed the rational brain which distinguishes him from other animals. This rational brain has helped him to understand and analyze his emotions and given him an edge over the others but many a time it can be seen that he sadly fails to use his rational brain against the emotional one. It is often rationalization in retrospection.

Keywords: *Stability, Emotional Intelligence, Bhagvat Gita, Krishna, Arjuna*

"Mano Matram Jagat; Mano Kalpitam Jagat"-the world is as the mind sees and feels it; the world is as the mind thinks of it"

The main embodiment of all Vedas and Indian literature is the teachings on Self-supreme self. The word 'Atman'. The word 'A' means removes, 'Tma' means darkness. The word Tamas-"ignorance," "Spiritual darkness" – has originated from Atma. Evolution of the modern concept of Emotional intelligence from Plato to Goleman , it is interesting to note that curiosity and passion to know more about emotions began some 2000 years ago as they mentioned that 'All learning have an emotional base' Psychologists and researchers attempted to develop conceptual frame work for emotional intelligence. The Emotional intelligence rationalized in Bhagavat Gita wisdom of the Gita reach the common man through song and stories. At the end of the Bhagavat gita is a war led by god himself. Does this make the Gita's scripture that propagates war? A reading of the Gita shows that the song is concerned neither with violence nor with non-violence. The point is to look at the root of any action. What is the measuring scale that makes one war noble and another war ignoble? Is the motivation power or love?

Is one indulging the ego or seeking the soul? From india came the idea of Zero to the world of mathematics. This notion may have its roots in philosophical discussions where man's insignificance in the cosmic framework is constantly highlighted. When contrasted against infinity, every moment of life, howsoever wonderful or miserable, is reduced to zero. The purpose of life is to grow-materially, intellectually and emotionally. Unfortunately, the Kauravas focus only on material growth. By embracing Krishna, the Pandavas are offered intellectual and emotional growth, besides material growth, that has the power to help them break their own self-imposed limitations. Gita started in Kurukshetra when Arjuna refrains to war against Kauravas. He remains unmoved as he found no sense in killing his brothers and Uncles. It was then that Krishna sang his song, a song that explained to Arjuna the true nature of the world. Krishna said yes you would kill hundreds of warriors, but that would be the death only of the flesh (Sharira) within the flesh is the immortal soul atma that never dies. It will be reborn; it will wrap itself in a new body

as fresh clothes after old ones are discarded. What is a man's true identity: temporary flesh or the permanent soul? What do you kill, Arjuna? What can you kill?

Daniel Goleman Using emotions:- The ability to harness emotions to facilitate various cognitive activities such as thinking and problem solving. Krishna says the "fight is not out there it is within you, do not surrender to a situation that nurtures the ego. The point is not to kill enemies and acquire their lands it is to establish dharma and in doing so discover the soul".

Understanding emotions: Appreciate complicated relationships among emotions. The concept of emotional intelligence imbibed from the sanhya yoga of Shrimad Bhagavat gita. Lord Krishna gives the explanation of yukta purusha and sthita Prajna, Sthita prajan is a steady person like the tortoise, who withdraws all the six organs under the protection of the shell. The highest level of Emotional intelligence requires the state of stithiprajna. Man has to self inquiry; he has to move from mind to no mind that is the journey to understand his motive and Karma.

Here Krishna says that with his heart let him accept the existence of soul and register that all experience have a purpose and asked him to focus on the war as his karma is to fight against kauravas who stand for adhama. Then comes Managing emotions as Krishna rights says that human have intellect and unique ability to empathize and to create a code of conduct. The kauravas are villains in the epic only because they refuse to outgrow the animal desire to cling to territory and dominate like an alpha male. Krishna helps the pandavas undergo the transformation, but as events unfold, one realizes there is a huge gap between the intention and the implementation.

Krodhadbhavati sammohah sammohathsmrthi vibhramah Smrthibhramshadhbuiddinasho buiddinashath pranashyathi(66)

Attachment is the root of all misery, says the 'Gita' Attachment leads to desire; Desire when not fulfilled leads to anger; anger to delusion; delusion to indiscriminate action which in turn leads a man to his ruin. Attachment is the web that snares a person in this materialistic world which is not real. If this world is unreal then what is 'real'? The 'Atman' or the soul which is the embodiment of the supreme is real. Arjuna is the classic proof for the theory of emotional intelligence because none of his skills as a warrior helped him in facing his opponents, when he was emotionally not strong. When he says that he will not fight, it is not because he shuns the violence; it is not the first time he is facing a battle. The reason for his confusion is his attachment- his attachment to his kith and kin. Thus we

see that an emotionally weak person falters and the reason for this emotional instability is attachment. He clearly explains so long as you believe that you can kill someone, you are not a man with a soul. You are not a religious man. So long as you think that one dies, you don't know that which is within us, that which has never died and will never die. The concept of killing and dying is materialistic. There is no death or dying for one who really knows. The phenomenon of life and death are seen as opposed to each other, as mutually exclusive. Death is taken to be an object of fear, it is a taboo, one wants to avoid talking about it, As one professor of religion once said: "Now sex is openly discussed and dying is obscene." A statement by Jean Paul Sartre shows a typical western viewpoint concerning death: "Death is never that which gives life its meaning; it is, on the contrary, that which on principle removes all meaning from life." (Osho:2). Arjuna's mind has become the cauldron of emotions and hesitant to fight against his own kith and kin, here Krishna admonishes his lack of mental strength and points out the supremacy of people who have absolute control over their mind are focused on their duty and are unperturbed by neither pain nor pleasure. We can see striking similarities between Krishna's emotionally stable person and Mayer and Salovey's emotionally intelligent person represents the same ideal as

Emotional perception
Emotional Assimilation
Emotional Understanding
Emotional Management

When a person is aware of emotions and to express them accurately, moves on to the next level, emotional assimilation distinguish emotions and thought process this leads him to emotional understanding and through this he can manage the events logically and rationally. When Arjuna feels pity for his cousins who have brought the entire clan to disaster and sorrowful state he hesitate to fight against them, here Krishna does not merely stress effective emotional management but gives reason behind, he gives the two vices for the human disaster, it is desire and anger. Thinking of objects and attachment to them creates longing and from longing anger grows, and from anger comes delusion and it leads to loss of memory due to this it causes complete ruin of discrimination and from the ruin he perishes. He is the reason behind what he has become.

sri-bhagavan uvaca
asamsayam maha-baho
mano durnigraham calam

abhyasena tu kaunteya
vairagyena ca ghyate(47)

The difficulty of controlling the obstinate mind, as expressed by Arjuna, is accepted by the Personality of Godhead. But at the same time He suggests that by practice and detachment it is possible. What is that practice? In the present age no one can observe strict rules and regulations, such as placing oneself in a sacred place, focusing the mind on the Super soul, restraining the senses and mind, observing celibacy, remaining alone, etc. By the practice emotional consciousness one can attain their goal. Dhritrashtra's anger and longing for the throne passed to his generations and thus Duruyodhana's grudge against his cousins developed and brought him and his entire clan to Kurukshethra. The reason behind this incident is his longing and desire. The desire enveloped him and made him venomous that he failed to understand his own behavior cause for the severe destruction. The attachment drives to the extreme level and he failed to notice the destruction due to his anger. The same attached has become the reason for Karna's death, longing and desire his longing to attain pride and position, he has sidelined with Duryodhana due to the attachment, longing and desire to win Arjuna so as to prove his archery talent, but he has sidelined towards adharma that led him towards death. Though he is skillful archer, well behaved gentleman, altruistic nothing saves him as he is with the adharma that has driven him towards the destruction where his skills result in vain.

Krodhadbhavathi sammohah sammohathsmrthi
vibramah

Smrthibhramshadbuddhinasho buddhinashath
pranashyathi (66)

The world is nothing but an illusion or 'Maya' which blinds a person and prevents him from realizing the Supreme Being. A person who has realized his eternal truth severs his attachment with this unreal world – unreal because nothing in this world is permanent. It is constantly changing and if this is world is unreal, then what is real? The 'Atman' or the soul which is the embodiment of the Supreme Being is the 'real', the unchanging and the permanent. Detachment means not distancing oneself or renouncing one's duties, rather it is distancing oneself from the outcome or the fruit of one's labour. When a person is detached, he is able to think clearly which in turn enables him to act wisely. Thus, while attachment is the root cause of all evils, detachment is the answer to many of the maladies that shroud mankind. The duty of the person says 'Gita', is to act according to his dharma. Upholding

this dharma of his without getting attached to the fruit of his action is the best way to tackle any conflicting situation. When Arjuna flounders Krishna suggest him not to surrender to the situation as the war is not to win or lose, but the point is to establish dharma and experience the soul. The soul is watching everything- your intellect, your ego, your measuring scale and your responses to the situation. It patiently awaits discovery. He suggests him to discover the soul and attain peace by killing the people who are all sidelined in adharma irrespective of their relations towards him. Freedom from attachment is freedom from death. Freedom from attachment is freedom from the wheel of birth and death. Freedom from attachment makes you capable of entering into the universal light and becoming one with it. And that is the greatest blessing, the ultimate ecstasy beyond which nothing else exists. Men whirl around the vicious circle continuously forever and ever and he has to break it somewhere and come out of it, be decisive and with the decisions humanity is born. Dharma cannot be expressed it should be experienced it depends on the master way of communicating, such mastery lies with the Sthitaprajna who remains constant at all times and devices the effective way to communicate to the masses. The highest type of person understands immediately without gap and starts with the new journey, try to understand the karma. Feeling is the mature quality; sentimentality is an immature quality, the person of sentimentality creates more trouble and it creates chaos. Going against the stream is difficult, but going with the stream is not difficult, so choose the right way of life.

"Karmanyevadhikarasthe maphaleshu kadhachana
Ma Karmaphalahedhurbuh ma the sangosthava karmani
(47)

The duty of a person is to uphold karma without getting attached to the fruits of action, by negating the fruits of action one should concentrate on duty. When the person anchored by the principle he is not swayed by any confusion or dilemma and takes the right decisions to succeed in life. For example if we take the life of karna, he too uphold the decision to his will and does not wait for the fruits of action, though he know that the war against Pandavas will not be victorious. This selfless action earned a page in the pages of Mahabharata.

"With your head analyse the situation and discover the roots of your emotion. Why do you feel what you feel? Are you being spurred on by your ego? Why do you wish to fight? Is it from the desire to dominate your enemies and win back your territories?" (236)

Krishna advises him to experience the purpose and tells him to surrender unconditionally even in the absence of evidence to the truth of cosmos. Faith should guide the man than the fear. If the man guided by the faith he has excelled in the bhakthi yoga. The westerners like Mayer and Salovey wrote an article which outlined emotional intelligence framework of 18 emotional competencies that comprises of two area 1. Experiential 2. Strategic under the experience the emotions like perceive, respond, manipulate, understand and manage emotions. Ability to be aware of, understand, relate, deal with strong emotions, adapt to change and solve problems. All these traits were conveyed in Bhagavat Gita. The same applied towards the job involvement and thus we get career commitment and Job involvement, which was designed Daniel Goleman by preparing inventories and Scales to identify the Emotional Intelligence of the person, so as to identify their efficacy in dealing with the problems related to Job, personal and social. In Mahabharata, Duryodhana is taken as the least emotional stability, where most of the characters change or remain uncertain in their actions. Dhritrashtra is like a pendulum that swings accordingly to Yudhishthira and easily convinced by his doted son. Duryodhana's anger never changes and remain constant throughout and not a single action he repents or reconsider his actions. His character is shaped by three factors 1. The curse that he would be the cause of destruction of the entire race, though advised by Yudhishthira. Gandhari and Dhritrashtra dotes him fondly. 2. The sense of insecurity that the kingdom will go to Yudhishthira 3. The popularity of Pandavas. These three factors never let him to stable his emotions and repeatedly caused problems to the pandavas. As De Raad (2005) notes, the use of EI in manipulative and non-prosocial ways is a neglected area of study, and without this forewarning emotional intelligence is like a sword in the hands of a child who does not know its true potential and may thus harm itself and others. Persons like Duryodhana use it to their advantage and prove that emotional

intelligence can be used negatively as well. The significance of Emotional stability is stated by Krishna in Bhagavat Gita where he relates the Karma of each character and the role they play in their life. The western philosophy and theories tackle with tangible factors of life, the Indian philosophy focuses on intangible factors like 'self' and the 'Atman.' It is for the individual to seek and realize, once a person attains that state of wisdom which transcends the problems of this materialistic world, an unexplainable peace and serenity descends on him that he realizes the futility of words. It is prerogative for every individual to attain bliss and peace and constantly apply the knowledge to attain the emotional stability or Sthithapragnya, only then he reaches the sublimity and equanimity of mind. One must realize the fact that the Vedas and Upanishads have stood the test of time immemorial to any person at any time. They are an eternal source of knowledge and wisdom that one must approach them with faith and reverence. Even Tao says "Once you surrender everything to nature, there is no effort; you just float. You are in a deep let-go. Things happen to you, but you are not making any effort for them- you are not even seeking them. If they happen, it is okay; if they don't happen it is okay- you have no choice. Whatsoever happens happens; you have no expectations and, ofcourse, no frustrations."(42).

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