

BHAGAVAD GITA AND EMOTIONAL INTELLIGENCE

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Introduction :

Bhagavad Gita is the conversation between Krishna and Arjuna leading up to the battle. On observing the people with whom he is supposed to fight on the battlefield, he was confused, and depressed and sat down on the seat of the Chariot, kept his bow and arrows aside, and told Lord Krishna that he would not fight. Arjuna tried to his decision on how it is correct ethically, morally, religiously, and socially. The Bhagavad Gita is a philosophy told by Lord Krishna to the Arjuna to make him ready for the ‘duty’ on the battlefield of Kurukshetra. It has got all the management tactics to achieve mental equilibrium.

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Bhagavad Gita is a step-by-step explanation/description/orientation given to us so that we can live our life successfully and happily. Bhagavad Gita provides us with Knowledge of self. Who we are? What is the purpose of our life? The Gita motivates us to perform our duties. Bhagavad Gita also tells us the features of a wise man, the ideal leader who performs his duties in any situation gracefully and successfully. The Gita lists the qualities of a good leader.

The philosophy provides us with a direction to face day-to-day problems. Further, it conveys to us the necessary perspective for success in work life. The philosophy was presented on the battlefield of Kurukshetra by Lord Krishna to motivate Arjun and make him ready for war. It has all the tactics to achieve mental equilibrium and to overcome any crisis.

Emotional Intelligence:

Emotions are merely the signals that tell us to pay attention to something. We can then decide whether or not that “something” is important and choose the best course of action in addressing it—or not. There’s no such thing as a “good” or “bad” emotion—there are only “good” and “bad” reactions to your emotions.

Emotional intelligence refers to the ability to identify and manage one’s own emotions, as well as the emotions of others.

Emotional intelligence is generally said to include at least three skills: emotional awareness, or the ability to identify and name one’s own emotions; the ability to harness those emotions and apply them to tasks like thinking and problem-solving; and the ability to manage emotions, which includes both regulating one’s own emotions when necessary and helping others to do the same.

Emotions serve as the source of human energy, authenticity and drive, and can offer us a wellspring of intuitive wisdom. Each feeling provides us with valuable feedback throughout the day. This feedback from the heart is what ignites creativity, keeps us honest with ourselves, guides trusting relationships, and provides the compass

for our lives and careers.

Emotional Intelligence has been defined as the ability to perceive, understand, and manage emotions. (Salovy and Mayer 1998-1990) EI is a factor of paramount importance in adjustment to life in general and to work performance in particular. (Goleman 1996, 1998) EI is assumed to be related to the ability of self-regulate. (Martinez-Pons 1999-2000)

Bhagavad Gita and Emotional Intelligence: (Arjun Vishad and Causes of Fear)

Tatraapashyatsthitaanpaarthahpitrinathapitaamahaan;

Aachaaryaanmaatulaanbhraatrunputraanpautraansakheemstathaa.(1/26)

Then Arjuna beheld there stationed, grandfathers and fathers, teachers, maternal uncles, brothers, sons, grandsons, and friends, too.

Shvashuraansuhridashchaivasenayorubhayorapi;

Taan sameekshyasakaunteyahsarvaanbandhoonavasthitaan.

Kripayaaparayaa 'vishtovisheedannidamabraveet; (1/27)

(He saw) fathers-in-law and friends also in both armies. The son of

Kunti—Arjuna—seeing all these kinsmen standing arrayed, spoke thus sorrowfully, filled with deep pity.

Arjuna Uvaacha:

Drishtwemamswajanamkrishnayuyutsumsamupasthitam.(1/28)

In these shlokas, Arjuna listed his observations and found that in the battlefield his opponents were his own family, relatives, friends, and well-wishers. By considering the large number of soldiers willing to participate in the war Arjuna projected a huge loss of lives from both sides. Seeing all these people and thinking of their deaths Arjuna is overwhelmed with compassion, filled with deep pity he spoke sorrowfully that he is not ready to participate in the war, he will not fight.

Symptoms of Emotional disturbance:

The basic reason for war and projected loss of life due to greed for the kingdom. Also, he started thinking about the social and ethical implications of the war, he was mentally disturbed and a strong fear feeling was developed in his mind. Arjun listed these symptoms as follows:

Arjuna said:

Seeing these, my kinsmen, O Krishna, arrayed, eager to fight,

Seedanti mama gaatraanimukham cha parishushyati;

Vepathushchashareere me romaharshashchajaayate.(2/29)

My limbs fail and my mouth is parched up, my body quivers and my hairs stand on end!

Gaandeevamsramsatehastattwakchaivaparidahyate;

Na cha shaknomyavasthaatumbhramateeva cha me manah. (2/30)

The (bow) “Gandiva” slips from my hand and my skin burns all over; I am unable even to stand, my mind is reeling, as it were.

Nimittaani cha pashyaamivipareetaanikeshava;

Na cha shreyo'nupashyaamihatwaaswajanamaahave. (2/31)]

And I see adverse omens, O Kesava! I do not see any good in killing my kinsmen in battle.

Further Arjuna described his physical and psychological condition.

Described as follows:

- a) Trembling Body.
- b) Hair Standing.
- c) Bow (Gandiv) Slipping from hand.
- d) Skin is burning.
- e) Not able to stand (imbalance body).
- f) Mouth goes dry.
- g) Limbs falter.

The above points describe that Arjuna was emotionally distributed and so, he was not able to make an appropriate decision. This happens in our life many times when we are carried away by emotions and we cannot make decide what to do. Many times under the influence of emotions we make wrong decisions.

Bhagavan Krishna is guiding Arjuna to all of us through how to control emotions and make appropriate decisions. Many times emotions take us on the wrong path. Bhagavad Gita gives us an idea of how to control emotions and continue on the right track of duties.

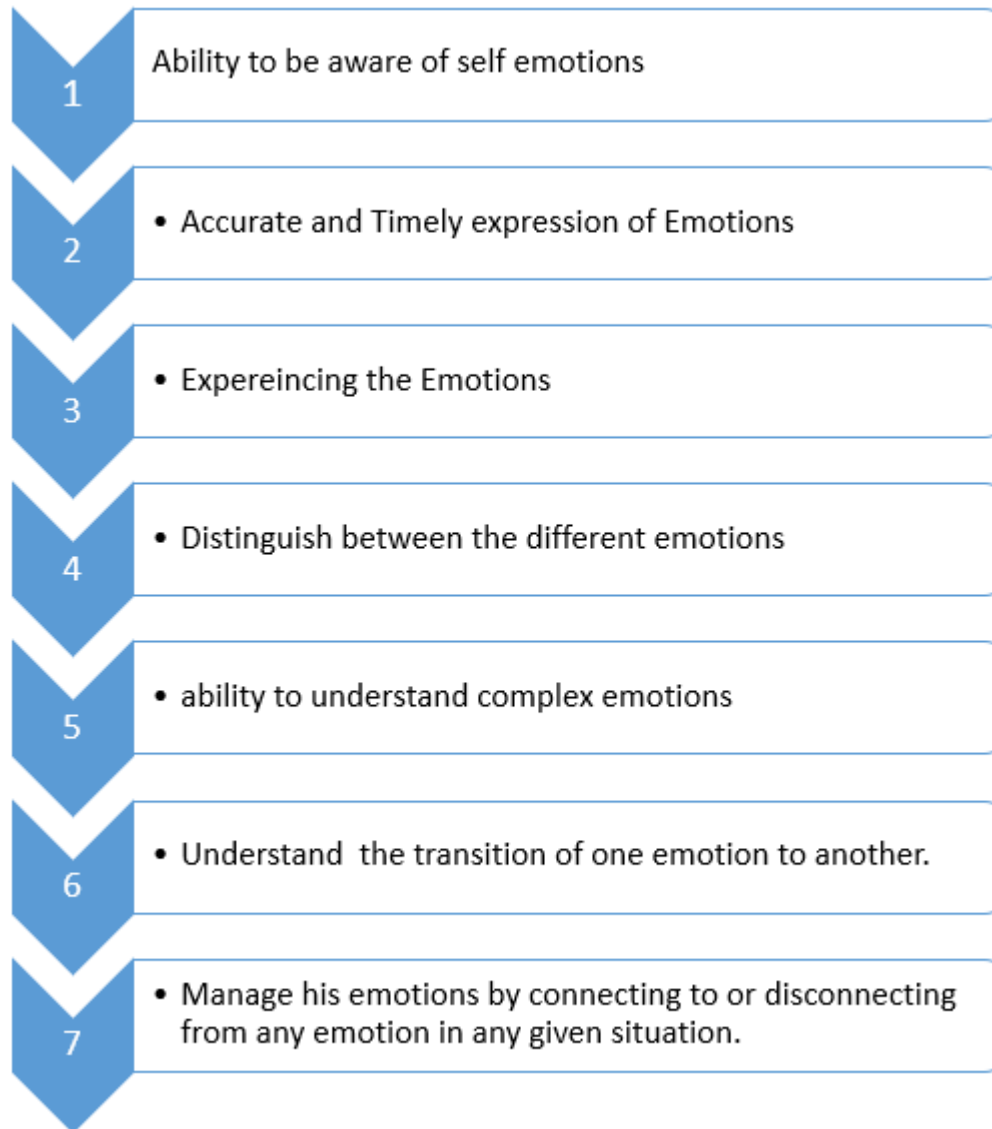
Bhagavad Gita teaches us reasons for emotional disturbance and also guides how to overcome this problem to achieve success in life. Bhagavad Gita gives us life lessons. Bhagavan Krishna through Arjun secrets living a quality life. He describes the purpose of our life and tells us how to overcome emotional and other barriers to achieve purpose,

Bhagavad Gita is the first piece of literature in the world to describe the source of emotions and ways to manage and control emotions.

Bhagavad Gita speaks about the origin of emotions and also gives importance to managing and controlling emotions and also explains how to use emotions effectively.

The first stage a person identifies and becomes aware of his own then he can understand others' emotions. This understanding and awareness leads to a better judgment of the situation to deal with it or/and to find out the correct solution for the problem while performing duties.

The emotional perception steps described in Bhagavat Gita are ...



This gives him complete control over his impulses and is thus able to think, analyze and behave rationally in any situation.

Causes of Emotional Disturbance are listed as follows:

Dhyaayatovishayaanpumsahsangasteshupajaayate;

Sangaatsanjaayatekaamahkaamaatkrodho 'bhijaayate. (2/62)

When a man thinks of the objects, attachment to them arises; from attachment, desire is born; from desire, anger arises.

Krodhaadbhavatisammohahsammohaata smriti vibhramah;

Smritibhramshaadbuddhinaashobuddhinaashaatpranashyati.(2/63)

From anger comes delusion; from delusion the loss of memory; from loss of memory the destruction of discrimination; from the destruction of discrimination he perishes.

Naastibuddhirayuktasyanachaayuktasyabhaavanaa;

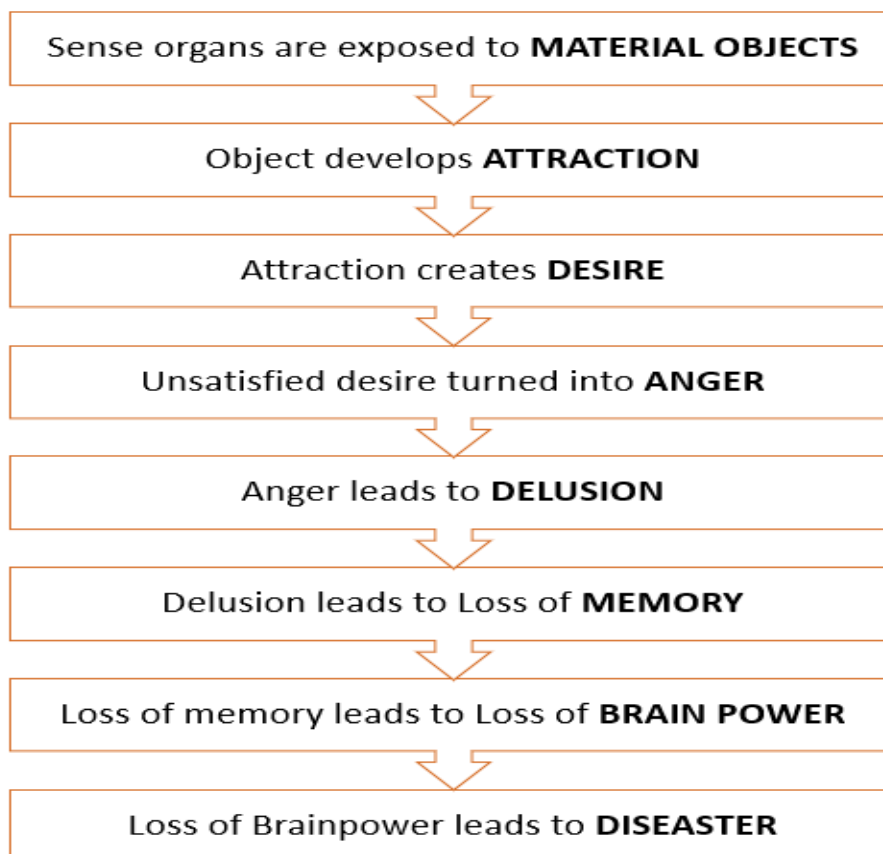
Na chaabhaavayatahshaantirashaantasyakutahsukham. (2/66)

There is no knowledge of the Self to the unsteady, and to the unsteady no meditation is possible; and to the unmeditative there can be no peace; and to the man who has no peace, how can there be happiness? (66)

Indriyaanaam hi charataamyamano 'nuvidheeyate;

Tadasyaharatiprajnaamvaayurnaavamivaambhasi. (2/67)

For the mind which follows in the wake of the wandering senses, carries away his discrimination as the wind (carries away) a boat on the waters.



We experience emotional outbursts due to external objects that may not be relevant to us and our development and progress. We are influenced and lose our decision-making power. Therefore we must understand the situation and should not allow our mind to react immediately. Wait, understand, think, and react.

Sense organs are forcing our body or attracted by external temporary objects, if we are attracted our organs experience happiness for short periods and then again organs are trying to get that happiness again and again which leads to sadness and sorrows.

Do not allow our sense organs to control our mind but keep sense organs under the control of the brain. Emotional tides generated by the experience of organs can be controlled and we can perform our duty for which we are born.

Qualities of an Emotionally Balanced Person:

Arjuna asked how we can recognize the person who attended Pure Intellect. Who`s mind is steady? How emotions can be controlled?

Bhagavan Krishna Said that :

*Raagadweshaviyuktaistuvishayaanindriyaishcharan;
Aatmavashyairvidheyaatmaaprasadamadhigacchati. (2/64)*

But the self-controlled man, moving amongst objects with the senses under restraint, and free from attraction and repulsion, attains to peace.

*Prasaadesarvaduhkhaanaamhaanirasyopajaayate;
Prasannachetasohyaashubuddhihpariyavatishthate. (2/65)*

In that peace all pains are destroyed, for the intellect of the tranquil-minded soon becomes steady.

*Tasmaadyasyamahaabaahonigriheetaanisarvashah;
Indriyaaneendriyaarthebhyastasyaprajnaapratishthitaa. (2/68)*

Therefore, O mighty-armed Arjuna, his knowledge is steady whose senses are completely restrained from sense objects!

Qualities of a balanced personality are listed as follows:

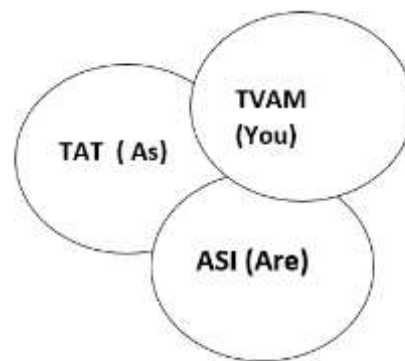


Bhagavan Krishna`s Orientation :

After patiently listening justification of Arjuna, Bhagavan Krishna started his orientation. Initially, Krishna described Arjuna with very harsh words like a hypocrite, impotent, weak-hearted, and covered. But, Arjuna was not in that state of mind to understand and respond positively to Bhagavan Krishna.

Then Krishna changed his attitude and started teaching various philosophical thoughts.

Gita has a total of eighteen chapters which can be divided into three parts Tat, Tvam, Asi (As You Are)



- First stem is Bhagavan Krishna-oriented Arjuna about Self (Tvam-You). Effort to impart Knowledge to overcome ignorance. The reality of life and death, relations and relatives, Purpose of human beings is explained.
- Then realization is given to Arjuna about Supreme Reality. God is in everything and everything is in God.
- Lastly talks about ‘asi’, (are) the relationship between the individual and God. He is the root and the world and we as all part of the environment are branches of the tree. We as an Individual is not doing anything but the human body is instrumental in doing work by God.

Summary:

Studying various aspects of **cause and actions required to overcome the causes of emotional disturbances** are as follows:

No.	Causes of Emotional Disturbance	Remedial Action
1	Greed for Power, Position, Prestige and Money	<i>Don't be Selfish while performing, do it for others (Not Me but You)</i>
2	Envy- Regarding other's achievements and success.	<i>Understand 'Action – Reward' Theory. Do good – get Excellence, Do Evil – get the worst returns (Reward).</i>
3	Ego – About own position, qualities, achievements etc;	<i>Detachment will never allow one to grow Ego.</i>
4	Suspicion, Anger, and Frustration.	<i>Surrender yourself for the duty and accept 'Work as Worship'.</i>

Recommendations:

Peace and emotional balance can be achieved in following conditions:

- a) Keep senses under control and enjoy sensual experiences as a witness.
- b) Tat Tvam Asi : Understand, accept, and acknowledge the presence of the same Spirit in You and in everything.
- c) Perform beyond selfish motive.
- d) Keep yourself detached from the results of your duty/ action/performance but enjoy and experience the results as witness.
- e) Leave 'Karta - ship' (doer- ship of action) and attachment in every action.
- f) Work / Perform with Love from the heart.
- g) Restlessness is the main feature of the mind; through determination and regular practice, one can have complete control over the mind.
- h) A controlled mind gives us Peace and Happiness.

When peace is attained all miseries end.

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