



Emotional Intelligence through Vedas

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ABSTRACT

Emotional intelligence is the ability to identify and manage your own emotions and the emotions of others. Emotional intelligence is characterized as an individual's self-awareness, self-confidence, self-control, commitment and integrity, and a person's ability to communicate, influence, initiate change and accept change (Goleman, 1998). "Emotions are internal events that coordinate many psychological subsystems including physiological responses, cognitions and conscious awareness." (Mayer, Caruso, Salovey, 1999). In this paper an attempt is made to explore EI concepts through Vedas. There are four Vedas: the Rigveda, the Yajurveda, the Samaveda and the Atharvaveda. The role of Emotional intelligence and its importance in success already explained in Vedas. Emotions if exhibited intelligently are very constructive and play important role in organizational effectiveness.

Keywords-- Emotional Intelligence, Emotion, Vedas

I. INTRODUCTION

The four Vedas were transmitted in various śākhās. The Vedas were likely written down for the first time around 500 BC. Rigveda, the Yajurveda, the Samaveda were the principal original division, also called "trayī vidyā", that is, "the triple science" of reciting hymns (Rigveda), performing sacrifices (Yajurveda), and chanting songs (Samaveda). The Rigveda is the oldest work, which Witzel states are probably from the period of 1900 to 1100 BC. Witzel, also notes that it is the Vedic period itself, where incipient lists divide the Vedic texts into three (trayī) or four branches: Rig, Yajur, Sama and Atharva. The corpus of Vedic Sanskrit texts includes The Samhitas, The Brahmanas, The Aranyakas, Mukhya Upanishads.

Mayer and Salovey (1997), the emotional intelligence is the aptitude of comprehending and articulating the emotion, adapting it to the thought, indulgent and reasoning with it and having the capacity will control it over you What's more in the other". The two diverse segments of intelligence include - rational state and

emotional state. Our enactment is established not mainly by IQ (Intellectual quotient), but it is determined primarily by emotional intelligence, sporadically named as emotional quotient (EQ). it helps them make rational decisions and show responsible behavior by making balance between their own thoughts and emotions (Berkering et al., 2008).

II. MODELS OF EMOTIONAL INTELLIGENCE

There are three sorts of models accessible to quantify an individual's level of emotional intelligence:

Ability based Model: (Mayer & Salovey, 1997) Emotional intelligence is the capacity to see and express emotions, acclimatize emotions in thought, comprehend and dissuade emotions, and monitor emotions in the self as well as in others".

Core factors:-

- Using emotions
- Understanding emotions
- Managing emotions
- Perceiving emotions

Mixed Model: (Bar-on, 1997) The Emotional Intelligence as per the Bar On is defined as "an array of non-cognitive capabilities, competencies, and skills that influence one's ability to succeed in coping with environmental demands and pressures".

Core factors:-

- General Mood
- Adaptability
- Stress Management
- Interpersonal
- Intrapersonal

(Goleman, 1995) Emotional intelligence is characterized as an individual's self-awareness, self-confidence, self-control, responsibility and respectability, and a individual's capacity to convey, impact, start change and acknowledge change (Goleman, 1998).

Core factors:-

- Self-Awareness
- Social Awareness
- Self-Management
- Social Skills
- Empathy

Trait model:- The trait model intends that individuals have various emotional self-observations and emotional traits that shape their identity.

Core Factors:-

- Emotional Perception
- Emotional Traits

III. EMOTIONAL INTELLIGENCE AND VEDA

Veda is gotten from the root "Vid", which signifies, "to know". The Veda instructs how to accomplish virtue of heart, disposing of polluting influences. What is inferred by Veda? One significance is eruka (care). Another is thelivi (knowledge). A third essentialness is viveka (seeing/isolation). As showed by Indian custom, the Vedas are apauru seya "not human associations", ought to have been particularly revealed, and in this way are called Shruti ("what is tuned in"). The crucial encapsulation of all vedas and Indian Literature is the lessons on Self-Supreme Self. The Occupational "Atman" (kept up in Sanskrit like "Atma") is interpreted as the "rule exemplification" of man, as his Highest Self. "An" in this Occupational means empties. "Tma" connotes "shadowiness". Thus "A-tma" or "Atman" means "which empties fogginess and bring shining". The Mantra of Bhagwat Gita is therefore to lead a detached life and not to run after objects of senses of worldly pleasures. This directly means suppressing one's emotions, feelings and desires. The inner mind is called the "subjective mind" and in Sanskrit it is termed as "Buddhi". Now a days it is called Emotional Intelligence Rigveda in the primary age, Yogavasista in the second age, Gita in the third Dwapara and Viveka Choodamani in Kaliyug have references on "Psyche" and 'Insight'. It can be gathered through the writing that in all the yugas the way of accomplishing achievement has been through self-effacing behavior and tirelessness, which are like Self Awareness and Self-Management bunches of Emotional Intelligence. Vishnu Puranam—the legendary stories reflect different lecturing which likewise identify with Emotional Intelligence. A Famous shloka from the Gita

कर्मण्येवाधिकारस्ते मा फलेषु कदाचन ।

मा कर्मफलहेतुर्भूर्मा ते सङ्गोऽस्त्वकर्मणि ॥ ४७ ॥

You have a right to perform your prescribed duty, but you are not entitled to the fruits of action. Never consider yourself the cause of the results of your activities, and never be attached to not doing your duty.

“Yam hi na vyathayanthyethe purusham purusharshabha Samadhukha sukham dheeram somruthathvaya kalpathe” [In Sanskrit]

This expository sloka from the Bhagavad-Gita (Chapter II, Verse 15) wholes up the whole idea of Emotional Intelligence (EI). It says: a man who is quiet and stays unperturbed by either torment or joy is the person who achieves everlasting life. The hypothesis of EI which has been promoted by Goleman can be followed down to David Wechsler, who, as right on time as in 1940 said that knowledge does not signify only the subjective capacities of a man yet the non-psychological capacities also. This thought was again advanced by Howard Gardner in 1983 when he delivered the various insight hypotheses and said that intrapersonal and interpersonal abilities are as imperative as the customary idea of knowledge which concentrated on the psychological aptitudes alone. In 1990, Mayer and Salovey presented the idea of Emotional Intelligence as a particular type of insight which can be measured and assessed. This paper examinations the likelihood of building up the hypothesis of EI into a more far reaching one.

It investigates the hypothesis of EI against the idea of feelings as examined in the Bhagavad-Gita and investigates the potential outcomes of discovering particular techniques through which a man's enthusiastic capabilities can be improved by fusing the goals of Sri Krishna as talked about in the Bhagavad-Gita. "mano matram jagat, mano kalpitam jagat" [In Sanskrit] - "the world is as the mind sees and feels it; the world is as the mind thinks of it" (as quoted by T. N. Sethumadhavan, 2010). A man's destiny is shaped by his thoughts and not by mere actions. A man is still considered pure even when he does certain unacceptable actions only per force, (on the demands of the situation or having a larger interest in mind) but with his mind detached. Like the one described above, there are innumerable instances in the Indian epics and the puranas which uphold this view and the eastern philosophy sees this doctrine of controlling one's mind as a way of living and not as some abstract philosophical thought.

IV. CONCLUSION

The Vedas have been announced to be boundless and subsequently outside the ability to understand of regular individuals. The Vedas have an all-inclusive standpoint, grasping all that is honorable and consecrated. They have taught the rule of samatwa (fairness) in admiration of everything. They have announced the idea of unity. They taught individuals to face happiness and distress with equivalent tranquility while Veda is Dvaita—dualistic, Vedanta is Advaita (non-dualistic). If emotional intelligence is viewed as a mental ability (Salovey and Mayer) that involves the ability to rationally deal with emotional information and action to improve an

individual's thinking and direct him towards success, then the Ancient Indian literature also focuses on self and in his journey towards success. Emotional intelligence would be in a position to judge the distinction between right or wrong.

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