

Emotional Intelligence in Ancient Indian Text: Insights from the Vedas, Bhagavad Geeta and Charak Samhita

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Emotion can be explained as the mental state of a person. It is shown by various names like anger, fear, jealousy, love, happiness and sadness etc. of the person, which means that, emotions can be felt through the senses of the person or through the events of the real world. Emotional intelligence refers to a person's ability to identify one's own emotions or the emotions of other people, manage them, and act appropriately in appropriate situations. Emotional intelligence also includes social skills, self-confidence, introspection, motivation, adaptability, self-regulation or awareness. It reflects a person's level of awareness of his own feelings, motives, conduct, etc. Any person must be aware of his actions and behavior to achieve his work and his goals. It significantly affects various aspects of personality. Ancient Indian literature similarly highlights the individual and his path to prosperity, focusing on the individual himself and his journey to success.

Keywords: Emotions, Emotional Intelligence, Ayurveda, Personality, Ancient Indian Literature.

There are different types of living beings on the earth, but man is considered to be the supreme among all, because he has the intellect through which he can do all the tasks properly. Different types of emotions are also visible in human beings which are expressed in their behavior with others in the society. Emotions are expressed through emotions like happiness, love, anger, jealousy, sadness, contempt, surprise, etc. Different types of emotions are also visible in human beings which are expressed in their behavior with others in the society. Emotions are expressed through emotions like happiness, love, anger, jealousy, sadness, contempt, surprise, etc. Whether some people are liked very much or some people are not liked at all, all this happens from the behavior done in the human society that all the behavior is somehow related to the management of human emotions. In today's society, humans have to face different types of challenges, such as emotional and physical well-being,

sustainable development, negative state of mind, tension, stress, anxiety or different types of mental and physical diseases, and sometimes they are also self-made. Emotions arise in different ways in different humans and are expressed and managed in different ways. This feeling of human being is displayed in public and is a way of managing people, making their work or goal easier or harder and ensuring its achievement. Correct management of emotions also affects a person's mental health. The technique of managing the emotions generated in humans in the right way and expressing them at the appropriate time and understanding the emotions of others is called emotional intelligence.

In India, emotional intelligence has been given importance since ancient times, we can see its evidence in various Indian ancient texts. We can see the explanation of emotions and its importance and impact on human being in different periods of Indian literature.

Many scriptures have been written in different periods like Vedas which was told by Brahma and written in Satya Yuga, Geeta which was told by Lord Krishna to Arjuna and written by sage Vyas in *Dvapara yuga*, *Charak Samhita* written by *Maharshi Charak*, all have discussed about mind and intelligence. It can be seen in all the literature related to different *yugas* suggest the path of attaining success through self-awareness, self-management, relationship management and social awareness clusters of emotional intelligence.

Objective

The objective of the paper is to investigate the idea of emotional intelligence in the ancient Indian texts, such as the *Charaka Samhita* and the *Gita*, which are written in Vedic literature. *Charaka Samhita* is called ancient Indian Ayurvedic literature. This paper will explain emotional intelligence and its perspective in ancient Indian literature.

Method

This research paper is conceptual in nature. Vedic text, *Shrimad Bhagwat Geeta*, Ayurvedic classic texts *Charak Samhita* have been used to gather and compile a wide range of references. Additionally, research publications from different websites with a similar subject are searched. For the discussion, every factor is examined, and an effort is made to reach a decision.

Vedas and Emotional intelligence

Various ancient texts of India are philosophical which explain the Supreme Self. *Veda* word is borrowed from Sanskrit and it means knowledge or insight. *Vedas* are the most important literature of ancient India which are also the oldest and basic religious scriptures of the oldest eternal Hindus on earth. *Vedas* are also the oldest literature in the world. It is composed in Vedic period. According to Indian mythology *Vedas* are not human composition it is called *Shruti* (what is heard). There are four *Vedas*- the *Rig*

Veda, the *Yajurveda*, the *Sam Veda* and the *Atharva Veda*. The Vedas describe about the Supreme Being which is beyond the mental emotions and worldly sorrows of a person.

The Vedas explain the *Pravritti Marga* (Path of Action) which talks about the external world. *Nivritti Marga* (Path of Knowledge) has been explained in the *Upanishads*. The *Upanishad* come at the end of the Vedas. *Vedant* describes about *para-Vidya* (the supreme knowledge) which is related to *moksh*. *Vedant* talks about the pure soul. If a man is unhappy in the outer world, it is because of his mind and soul. The entire bondage, the entire experience, birth, death, the entire cycle of time of this world which is suffering, is all the mind and nothing else. If a person has knowledge of the soul, then he always remains happy and joyful. There is no truth except the soul. According to *Vedant* principal human body has three layers first *Sthula Sharir* (Gross body) second *Sukshma Sharir* (Astral body) third *Karan Sharir* (Casual body) this three layers of human body further divided into 5 sheaths (*Panchkosh*). According to Vedic philosophy *Atman* (self) is covered by this *Panchkosha*.

These five layers range from the physical body to the subtle level of emotions, mind and spirit. Emotions are concerned with *Manomayakosha* or mind. Emotions and their emotional experience influence *vigyanmayakosha* or intelligence and cognitive aspects and it is also affecting the *Annamayakosha* and *Pranamayakosha*. This can be seen from the physical reactions that occur with emotions. The experiential aspect or *Anandmayakosha* is affected with the evolution of all experience. There are different type of experiences according to the nature of different emotions.

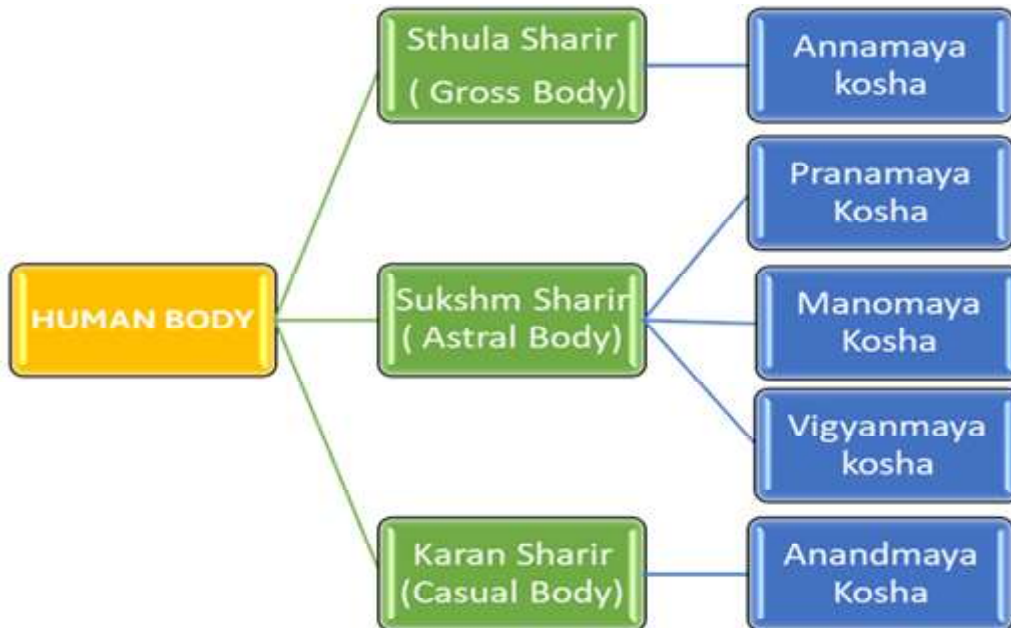


Figure 1. Pnachkosha (Five sheaths of human body)

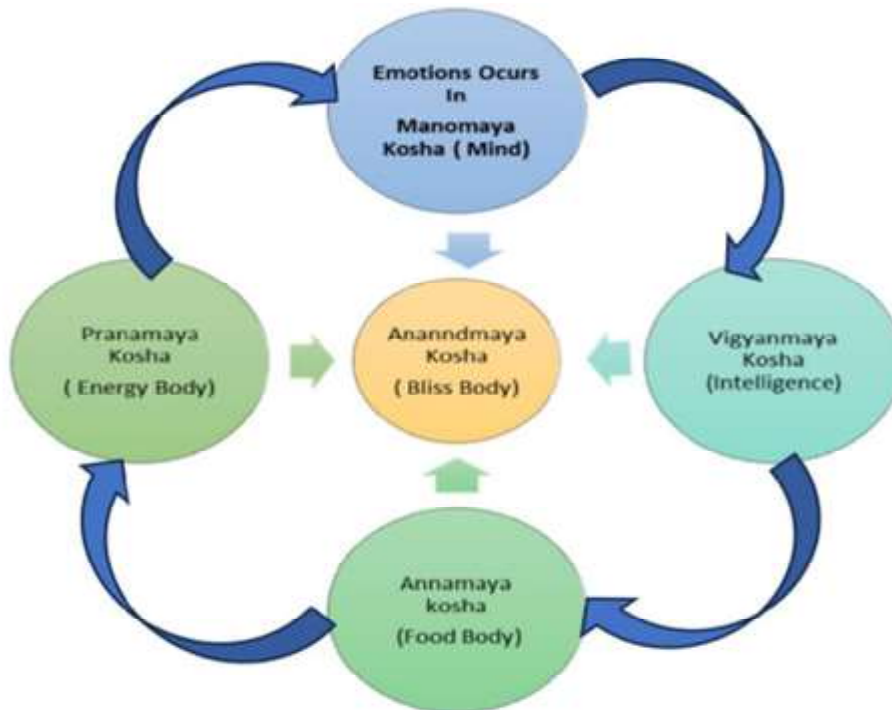


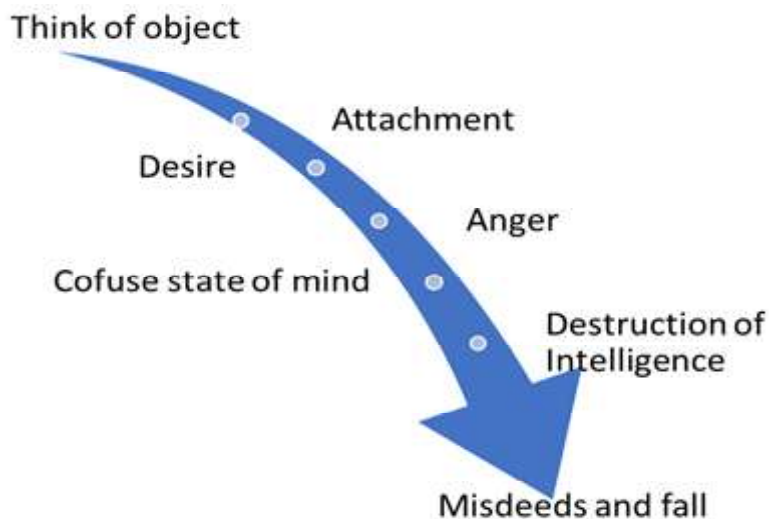
Figure 2. Diagram representing effect of emotions on human body

Emotional Intelligence and Bhagavad Gita

Geeta is part of great Indian Epic Mahabharat. Bhagavad Gita is the part of great Indian Epic Mahabharat. The conversation between Arjun and Shri Krishna has been compiled in Bhagwat Geeta. During the war between the Kauravas and the Pandavas in Kurukshetra, when Arjuna becomes nervous and emotionally weak, thinking about the death and violence of his relatives in the war, then Shri Krishna gives him the knowledge of right and wrong and explain him about his duties. This advice given by Krishna to Arjuna in Geeta is useful not only in the battlefield but in every area of human life. In this, Shri Krishna has explained to Arjun about the battlefield i.e. human life

and the problems arising in it i.e. Kauravas and Pandavas and emotional instability. Geeta explains in detail about human's brain and emotions, its correct use and humans' psychological strength. The Bhagavad Gita associates all emotional experiences with qualities such as *sattva*, *rajas* and *tamas*. In which *Sattva Guna* is said to be the best, *Rajas* and *Tamo Guna* lead a person to the wrong path and suffering. Therefore, a person should increase *Sattva Guna*. In the verses 60 to 63 and 65 of the second chapter of Geeta, the process of growth of emotions in a human being has been described and the harm causes due to improper management of emotions has also been described. This can be understood through the following picture.

Figure 3. Representing the relation of emotions and action from Bhagavad Gita



Emotional intelligence in Charak Samhita

Charak Samhita is an ancient text written by Maharishi Charak in ancient times. Charaka Samhita is written from Atharvaveda. This is a very important book of Ayurveda (Indian traditional medicine). One of the most important achievements of ancient Indian science is the Charak Samhita. The words "Ayurveda" are derived from the Greek

"Ayus" and "Veda," which together signify "the Science of Life." It has historically been seen as a supplement to the Vedas. This Atharvaveda text is considered as an upaveda. Not all of the old Ayurvedic texts are currently available. The Astanga-hridaaya, the Susruta-samhita, and the Charaka-samhita are recognized as the "Great Trio," or B[hattrayi, among the existing manuscripts. With particular reference to the

foundational ideas of medicine, Charaka is regarded as the most authoritative of these three because it serves as a true thesaurus of each aspect of this study. Urges have been described in Charak Samhita. In these three types of urges (mental, verbal and

physical) have been explained. Emotions are placed in mental urges. Verbal and physical change that occur in human due to the influence of emotions have been explained in physical and verbal urges.

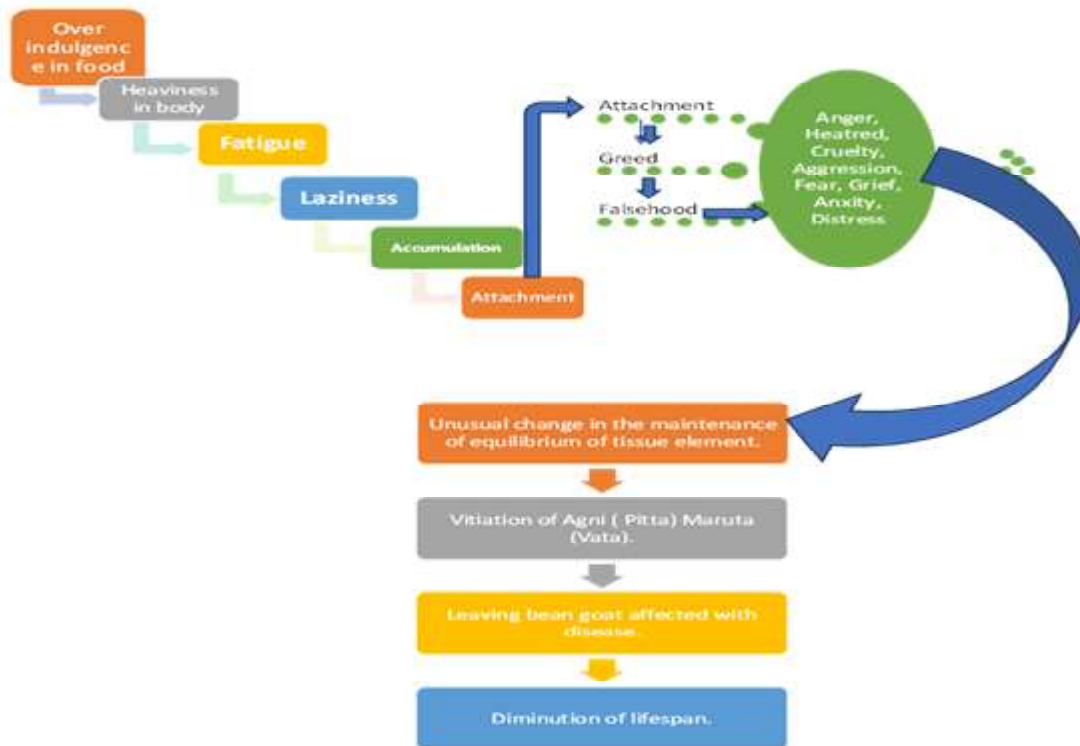
Types of Urges

URGES	URGES TO BE CONTROLLED	REFERENCE
Mansika vega (Physical Urges)	Greed, grief, anger, egoism, jealousy, excessive affection, and desire to acquire someone else wealth.	Ch.Su. 7/27
Vachika vega(Verbal Urges)	Harsh talk, excessive talking, backbiting, lying and untimely speech.	Ch.Su. 7/28
Kayika vega (Physical Urges)	Action intended to trouble others, excessive indulgence in sex, stealing, violence.	Ch. Su. 7/29

In Charaka Samhita’s vimansthan 3 (Janpadodhwans) shlok 25 and 26 discuss the situation of religion in various historical periods. According to Charak, religion had four parts in the Krita Yuga and was reduced

to three parts in the Treta Yuga, which caused a variety of alterations in human mental attitudes. It has also been revealed how a person develops diseases as a result of the origins of these emotions.

Figure 4. Process of change in mental state according to Ayurveda



Dimensions of Emotional Intelligence in modern psychology and its interpretation in ancient literature

Goleman has proposed the mixed model of emotional intelligence in which he has describe about four dimensions of emotional intelligence, self-awareness, self-management, relationship management and social awareness. According to one of the world's foremost emotional quotient academics, there is much more to success than having high levels of cognitive intelligence. There is currently way too much emphasis on traditional employee performance prediction, according to Goldman, who claims that emotional intelligence, a phrase coined by Salovey and Mayer, is twice as significant as cognitive intelligence for forecasting career success.

He proposed that individuals with high emotional intelligence have better working relationships, contribute to the development of problem-solving abilities, operate more effectively and efficiently, and inspire the creation of novel tactics. Emotional intelligence affects how we manage our emotions and interact with others, as opposed to impacting exam performance or report writing. Goleman describes it as the capacity to recognize, access, and exert control over one's own, other peoples, and collective emotions.

Self-Awareness and Self-Management

Modern psychology

The capacity to recognize and understand emotions as well as to be conscious of how one's behavior, coping strategies, and other people's feelings impact oneself is known as self-awareness. It depends on the ability to recognize emotions with accuracy, tracking them, and studying different emotional reactions. Knowing one's own strengths and weaknesses as well as realizing the connection between how we feel and what

we do are all aspects of self-awareness. The ability to regulate and control one's emotions, impulses, and reactions in a variety of settings, as well as being receptive to new ideas and experiences, information gained from social interactions, and self-awareness are all connected to self-management.

Vedas and related literature

If we look at the Vedas, there is a lot of talk about self-awareness and self-discipline. In the Vedas, the self has been called the Supreme Self or true self and it is also called the *Atma* or soul. The true nature of human is his soul. If he recognizes himself for who he is, he also recognizes the trap of attachment and illusion in this world and remains safe from the egoic self. Due to ego, man has to face many types of mental problems. It is from ego that negative emotions like anger, jealousy, greed, attachment, hatred etc. arise in a person. If a person recognise the *Atmatatva* then he loves everyone because he knows that he is just a soul and everything in this world is false. After recognizing the soul element, person loves all living beings. Feelings of love, kindness and compassion arise in him due to which he always experiences happiness. Salovey and Mayer describe the ability to process emotional information and action to improve a person's thinking and lead to success. On the other hand, ancient Indian literature focuses on the self and its journey towards success. Maharishi Patanjali describe about *chitta vritti nirodha* in Yogsutra. *Chitta* means consciousness or mind, *vritti* means fluctuations and *nirodha* means suppression or restorations. In Yogsutra he described about human mind, emotions and proper management of emotions and self-control. According to yoga philosophy an individual gets sorrows from *Avidya* (false knowledge), *Asmita*(ego), *Raga* (desire of pleasure), *Dvesh* (anger), *Abhinivesh* (fear of death). He suggests eight

paths of discipline to keep control and balance over the body senses and the mind. *Chitta vritti nirodh* refers to calming the mind through following the meditative techniques of yoga. By calming these mental functions, the practitioner opens himself to experience union with the divine, the absolute reality.

Charak Samhita

Soul, self, or consciousness are all definitions of *atma*. The term also has various meanings, including spirit, breath, originality, personality, and nature. Atma serves as a path to the knowledge storehouse (dnyanapratishandhata). Cha.Sa.Sutra Sthana 1/42]. An essential component is the *atma*. "Cha.Sa.Sutra Sthana 1/48." [Cha. Sa. Sutra Sthana1/46–47, Cha. Sa. Sutra Sthana8/4. It is the element of consciousness in a holistic human being. Sharira Sthana1/16]. "Mind, Soul, and the Body—these three constitute a tripod, upon the meaningful combination of which the world is sustained," the Verses 46–47 of the Charaka Samhita state (as detailed in Mental Health in Ayurveda). Everything that is endowed with life depends on them as its foundation. This (the combination of the previous three) is the sentient Purusha who serves as the topic of this science. Ayurveda has been made public because of this. In addition, verse 1-55 declares that both health and disease have their home in the body and the mind. Happiness results from proper body-mind interaction. In Charaka Samhita under code of mental activities it is mentioned that without thorough research, one should avoid engaging in any endeavor. Stop allowing your senses control your actions. Controlling them is a must. Things that need to be done at the right moment shouldn't be put off. Take your time and carefully consider things before acting. Avoid being excessively happy when you succeed and sad when you fail. Keep in mind that everything has a known cause and a known effect, so you should never forget

the typical course of events. Always start the activity and put in the necessary effort to get the desired outcome, and have faith in the outcomes of your actions.

Bhagavad Gita

In the verse 13.2 lord Krishna talks about the real knowledge. If we are able to understand the precise relationship that exists between God and the universe, the soul and the body, consciousness and matter, and the knower and the known, then we will have fully acquired all knowledge. The highest understanding is this wisdom. Krishna asserts unequivocally that because he is the field's knower, whomever knows him knows everything. He or she is the one who is legitimately referred to as conscious, to put it simply. We only need to have faith in the almighty and trust that whatever he is doing, he is doing it for our own good, rather than visiting temples, churches, or mosques in order to awaken our consciousness. Through Bhagavad Gita we come to know the knowledge of self. In verse 2.55 Krishna relates the story of the sage. Sense satisfaction, such as eating, sleeping, and mating, should not be pursued, intelligent men. All of these habits should be balanced and in accordance with nature's rule so that they do not disturb the harmony between the body and the mind. According to Krishna, wise people are those whose brains are clear and who are not in the least bit confused by any activity. A sensible person is content with whatever they have at any given time. Studies in cognitive neuroscience and neuropsychology have made it abundantly evident that someone with a high IQ should also have a healthy EQ (emotional quotient). Therefore, a real wise and clever man has good emotional control. He or she knows exactly how to he/she is well aware of how to regulate his/her emotions and under what circumstances should they be discharged. Bhagavad Gita suggests that obtaining

knowledge of the eternal truth is the path to achieving self-actualization. In other words, it is known as "*Brahma Vidya*," or the realization of who you truly are. The only time we can truly say we are in the actualization process is when we receive an answer to the question, "Who am I?". Gita clearly states that the individual, who is the decision-maker, is distinct from the senses and intellect when defining the relationship with them. This is made very obvious in verse 6.6, which states that a person who has control over their mind and senses will consider them friends. When someone does not have them under control, they act as enemies. Gita goes into considerable detail—especially in the second and sixth chapters—to explain how one should use intellect to govern the senses and the mind. Gita advises an appropriate approach to eating, exercising, and sleeping. (6.16-17) How to sit and practice meditation is described by the Gita. (6.10-14). It claims that it is challenging to manage one's thoughts and senses. (6.35) It must be achieved gradually via consistent practice and a lot of persistence. (6.36, 6.25-26).

Relationship management and social awareness

Morden Psychology

Social awareness is a talent that everyone of us needs to concentrate on improving. It denotes, broadly speaking, being aware of and cognizant of our immediate environment. This includes every aspect of the social context in which we exist, including settings, customs, societies, standards of behavior, barriers, and more. The ability to manage relationships involves being able to communicate clearly, make wholesome bonds with others, connect with others from diverse cultural backgrounds, work successfully in groups, and resolve conflicts. The other three EQ domains must be able to be used in order for relationship management to succeed.

Vedas and related literature

In *Hitopadesha* verse 1.71 there is talk about *Vasudev Kutumbakam* in the Veda. It has been said that a good person considers the whole world as his family. People who have the feeling of mine and yours are narrow minded. In *Yajurveda* Verse 36/18 said that we should see the entire world as friendly and everyone in the entire world should see each other as friendly. From this it becomes clear that in the ancient scriptures a person has been asked to develop the virtue of living together in understanding. It is mentioned in *Ishopnishad* verse 6 that a person should see himself in everything and he should see everything in himself because everything has a soul, because the kind of feeling a person has, the same way a person understands the feeling of another person in the society. And such a person cannot behave wrongly in the society. In such a person, knowledge of morality and action develops and he is called a good citizen.

Charak Samhita

According to Charak Samhita, sadvritta advises helping those in need, being truthful, calm, and accepting of the harsh words and deeds of others; be kind to all living things; calm those who are angry; and comfort those who are afraid. Maintain a positive attitude and start the conversation. Always be hospitable to visitors and treat them with respect. Always remain in the company of elders, Siddhas, and accomplished people. Show them respect and be of service to them. Do not comb your hair in front of others. Avoid grabbing your nose or ear or picking your teeth in front of people. It is not proper to utilize music or loud laughter to relieve flatulence. Always cover your mouth with your palm when sneezing or coughing. Always keep your mouth covered while sneezing and coughing. Because fluids from mouth and nose secretions can spread several forms

of droplet infections from one person to another. We prevent the spread of germs during coughing and sneezing by covering our mouths. Use only clean, comfortable clothes; never wear dirty, uncomfortable, or garments that are out of season or inappropriate for the situation. Wearing clean clothing encourages desires, reputation, longevity, and avoids unfavorable circumstances. It results in enjoyment, grace, skill, and attractiveness. Therefore, always wear nice, clean, and undamaged attire that is suited for the season. Close relatives who have helped during trying times and who know the most personal family secrets shouldn't be abandoned. Avoid relationships with women, unsavory companions, and dishonest servants. Always remember that evildoers do not oppose decent people. Spending more time with young children, elderly people, extremely selfish people, fools disliked, and people of low intelligence is not advised.

Bhagavad Gita

We always interact with sentient persons and living things in our interpersonal relationships. Gita states there are three kinds of people we will encounter: those who confront us, those who confront success, and those who confront suffering. The attitudes toward them are advised by Gita. Even those who are interacting with us shouldn't be viewed with hatred. Without harboring any feelings of envy, we should be courteous to the successful. We should have sympathy for those who are unlucky enough to be suffering. (12.13) "Consider every living being as your own self," "see yourself in all living things and all living things in yourself," etc. are all phrases found in the Gita. (5.7, 6.29-32). Gita consistently and clearly states that God is the one who lives in every living thing's heart and is the one who is affected by our interactions with them. (6.30-31, 18.61, 15.14-15).

Conclusion

Ancient Indian texts show that emotional intelligence can be found in almost all texts. It has been interpreted in Indian scriptures to make life more balanced and harmonious and to make emotions more effective. The mental functions and mental power of the human brain have been described in various Vedas and its description can also be seen in Ayurveda. Maharishi Patanjali has done more research on the human brain in the past than western research. Its religious aspect can also be seen in Indian philosophy which connects a person's mind to God. If we look at all the studies as a whole, it becomes clear that what has been said about the human mind and soul in ancient times is very important and significant even today and is also helpful in solving current problems. Indian texts talk about balance of all aspects of human life like personal, social, economic, psychological etc. When we try to find the modern dimensions of emotional intelligence in ancient literature, we find that the dimensions which have been explained as important for emotional intelligence in today's modern times, all of them have been explained in ancient literature thousands of years ago. In the scriptures they are associated with the spiritual aspect, which seems to explain the highest level of emotional intelligence. The World Health Organization mentioned the significance of emotional intelligence and emphasized that mental health relies on emotional intelligence. This type of life skill allows us to lead a healthy and peaceful life. Moreover, emotional Intelligence plays very crucial role in the teaching learning process for the students, and those who possess higher emotional quotient are more proactive in all different aspects of life especially in social adjustment and in proactive learning. Emotionally intelligent students are more efficient at controlling their emotions and showing

empathy for those around them. By doing this, they can enhance their self-motivation and communication skills, two abilities that are crucial for making students feel more comfortable in the classroom. On the other hand, emotionally unstable children may lose their interest in teaching learning process and shows poor performance in scholastic and co-scholastic activities.

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