



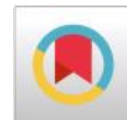
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## EMOTIONAL INTELLIGENCE IN ANCIENT SCIENCE WITH SPECIAL REFERENCE TO CHARAK SAMHITA AND SHRIMAD BHAGWAD GITA

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### Abstract

The author first introduces emotion, later adding that the essence of the Ancient psychology and psychology of contemporary times are practically similar to a fault disregarding the discrepancies in languages and terms. The paper is condensed to the pathology behind emotional disruptions, the general principal of combating the same and prevention of emotional imbalance (deviation of emotional intelligence). EQ is said to be objectively more important than IQ in many ways according to the reasoning that emotional intelligence is tied to cognition and emotional imbalance can create difficulties in the social and individual lives of people, causing reduction in productivity. The root causes of emotional imbalances are the imbalance of the three elements of mind: Sattva (similar to Super ego), Rajas (similar to Ego) and Tamas (similar to Id). Charak Samhita has explained the origin of Emotional turmoil, and various techniques to prevent and treat them. Shrimad Bhagwad Gita is a universal philosophy that has touched almost every aspect of human psychology, especially emotions.

**Keywords:** Emotion; Emotional Intelligence; Sattva; Rajas; and Tamas.

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### 1. Introduction

The oxford English Dictionary defines emotion as “any agitation or disturbance of mind, feelings, passions or any vehement/excited mental state.” Here vehement means zealous or arrogant, impassionate or strongly emotional. Almost completely similar things are written in ancient Indian text Charak Samhita. The name given to it is Chittodveg.<sup>1</sup>The features of emotions are said to be Kaam (desire), Krodh (Anger) Moha (Passion/Indecisiveness), Iirshya (Zealous), Maan (Proud), Mad (Confusion), Shoka (Sorrow), Bhay (fear), Harsh (Excitement), etc. The components of mind that are responsible for these are the ‘Rajas’ and ‘Tamas’.<sup>2</sup>These are two among the three elements

of mind according to the Ancient Indian text. 'Sattava' is supposed to hold the purest form of mind. However, both the Modern and the Ancient science, believe that modification of these states of mind are mandatory to live a healthy 'individual' and 'social life'. With this arises the phenomenon of Emotional Intelligence. It implies, 'The capacity to be aware of control, and express one's emotion, and to handle interpersonal relationships judiciously and emphatically' (Dictionary meaning).

Method: The materials which are used to elaborate the issue of emotional intelligence come from the Ancient text Charak Samhita and the spiritual icon Shrimad Bhagwad Gita.

## **2. Discussion**

### **1) The Pathology**

As per PLUTCHIK'S wheel of emotions (1980 theory of relationship amongst Emotions). These are eight basic emotions which occupy the human mind, while others grow out from them. These are-

- Admiration—Trust—Acceptance
- Ecstasy—Joy—Severity—Calm
- Vigilance—Anticipation—Interest
- Rage—Anger—Annoyance
- Loathing—disgust—repulsion
- Grief—Sadness—Perseverance
- Amazement—Surprise—Distraction
- Terror—Fear—Apprehension

Both the Ancient texts have, in them, contents which are nearly identical to the context above. So let's review what the Ancient texts say.

### **Charak Samhita<sup>3</sup>**

Privilege—Laziness—Fatigue—Idleness—Hoarding tendency—Deposition attitude—Greed—Insurgence—Compulsive lying. This whole sequence leads a person towards desire, anger, pride, jealousy, dryness, fear, pain, grief, stress and anxiety.

### **Shrimad Bhagwad Gita<sup>4</sup>**

Focusing on materialism—obsession—compulsion—anger—confused state of mind – forgetfulness—Intellectual deficit—misdeeds and fall.

The Pathology of Emotional imbalance is hence proved as a mental problem, which arises from within meaning, that it's a psychogenic disorder.

### **2) The general principle for combating the Emotional Turmoil**

Modern psychology has told a number of way to learn about Emotional regulation, like- to work upon Arbitrary thought process with cognitive behavior therapy, cognitive appraisal with downward arrow technique, or challenging the client with counter logistics etc. As far as Ancient

science is concerned, Acharya Charak has told the remedy in a single line statement<sup>5</sup>, which implies that all the mental problems may be dealt with proper knowledge, concentration, memory, and the virtue of ignorance of the trivial matters.

Shrimad Bhagwad Gita suggests numerous paths to reach the goal of Emotional regulation, or to develop Emotional intelligence.

- Happiness<sup>6</sup>-One who remains happy is most likely to attain peace of mind with ease in a short span of time,
- Acceptance/Adaptation<sup>7</sup>- That what can't be cured must be endured and not worried about in vain. It helps cultivation of patience and acceptance in stressful situations.
- Dutifulness<sup>8</sup>-Performing duties promotes self-esteem and self-efficacy along with the attainment of satisfaction of accomplishing set goals in life.
- Resilience<sup>9</sup>-Remaining equally indifferent while maintaining a problem solving attitude towards both negative and positive circumstances. This coping strategy is very effective and must be learnt to remain balanced in most of the situations in life.
- Non-obsession<sup>10</sup> When desire turns into obsession or attaches itself to a compulsion, it becomes the reason behind emotional problems. Lord Krishna had said through this verse that man should not cling to obsession (Aasakti).
- Avoid ownership<sup>11</sup>- Ownership or possessiveness makes a person more fearful and emotional, escalating fears which arise from within.
- Trust<sup>12</sup>- Trusting the expert gives knowledge and with right knowledge, one can overcome anxiety and prevent overthinking.
- Self realisation<sup>13</sup>-Accepting the strength and weakness of ourselves, makes a person more realistic and responsible. The concept of self-awareness is also taught by modern science which contains a number of components regarding empathy, self-disclosure etc.
- Practice and detachment<sup>14</sup>-They promote perfection and match the modern concept of systematic desensitization. The list is endless and is not able to be fully mentioned, due to the limitations of this paper.

### **3) Prevention of Emotional Disruption (or developing Emotional Intelligence)**

It is emphasized in contemporary times, that Life Skills Training, stress management, time management and development of coping skills help in prevention of Emotional disturbance in Charak Shamihita<sup>14</sup>. It is told through the Ancient texts that one should stray from intentionally making mistakes, pacify overly passionate desires and learn from previous experience about the techniques that should be used to save a person from sickness. Additional methods are also given, which are to be used with consideration about the place, time, self and specific knowledge of the subject in context. The unique idea of upliftment of moral values in day to day life can also play a major role in maintaining a balance of emotions.

### **3. Conclusion**

According to the Ancient texts regarding emotional intelligence, the author can conclude that-

- 1) Emotions are inseparable from cognition. I.e., thought process. Both cannot exist stably without each other.

- 2) Emotional intelligence has to be appropriately developed to regulate emotions so as to improve out life-style. The most common technique used in contemporary times is cognitive appraisal. This technique, at the very essential core, appears to be very similar to the methods in Ancient texts.
- 3) The root causes of emotional imbalances are the imbalance of the three elements of mind: Sattva (similar to Super ego), Rajas (similar to Ego) and Tamas (similar to Id).
- 4) Both Ancient texts i.e. Charak Samhita and Shrimad Bhagwad Gita have explained the origin of Emotional turmoil, and various techniques to prevent and treat them.
- 5) Shrimad Bhagwad Gita is a universal philosophy that has touched almost every aspect of human psychology, especially emotions.
- 6) Contemporary psychology and Ancient psychology share a similar pattern of recognition of emotions along with very similar therapies at their core, varying largely only in language and slightly in perspectives.

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