



HARMONY WITHIN: DEEPENING EMOTIONAL INTELLIGENCE THROUGH UPANIṢADIC TEACHINGS

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Abstract

Being 'emotional' and 'intelligent' at the concomitantly is no more paradox since the filed of psychology has disintombed the various palpable areas equivocating the human wellness. The mention of herbs as 'acupuncture' in ancient China for 'emotional therapy' to the critical trials to tackle the mental disorder in the beginning of 20th century, the common occurring factor is the consistent grave efforts to bring out the elucidation for the complete emotional or mental permanence. The present paper tries to encapsulates initially the evolution of mankind and then moves forward to different phenomena meander round the 'intelligence' The researchers have skimmed over the social intelligence, cultural quotient before contemplating over the emotional intelligence and measures and methods that are availed for 'emotional regulation'. Despite the recent flowering of reason, evolution has left us a cognitive structure with two ways of thinking, one emotional and the other rational. The later half is dedicated to the teachings of Upaniṣad where efforts are made to find out the remedies to administer the emotions while parsing out the inner structure module in the light of the upaniṣadic wisdom.

Keywords: Emotional, intelligence, evolution, Upanishad.

INTRODUCTION

Characterizing social intelligence (SI), Emotional Intelligence (EI) and Cultural Quotient (CQ) are the fields of insights curiously appear to be continually advancing. There are numerous ranges of insights that may be inspected. A few analysts advocate the hypothesis of general mental ability, g, which can be characterized as the capacity to bargain with complexity¹. Those

¹ Gottfredson, L.S. (2002). Where and why g matters: Not a mystery. Human Performance, 15(1): 25–46.



o back the thought of the g-factor of insights are regularly restricted to different insights hypothesis², which is back by others who accept that the judgment skills ought to be depicted as a set of semi-autonomous computational components to handle data³. In this way, intelligences are not confined but or maybe they associated with each other⁴. Numerous have expressed that SI, EI and CQ are angles of different insights hypothesis, indeed in spite of the fact that no considers have inspected them together. Building on this position, this article talks about the relationship among them. The following passages will examine each insight in more detail. Amid the primary half of the 1900s, Thorndike proposed the thought of SI⁵ ⁶. It was initially conceived as a single concept⁷, but afterward others characterized SI as two individuals shrewd, partitioned into interpersonal and intrapersonal shrewd, which incorporate information around oneself and others. Particularly, Gardner examines different shrewd and indicates two insightful – interpersonal (the capacity to perused other people's temperaments, thought processes and other mental states), and intrapersonal (the capacity to get to one's possess sentiments and to draw on them to direct behaviour), which he accepts to be the premise of EI with a more prominent centre on cognition and understanding than feeling⁸.

One that has picked up much ubiquity with analysts and professionals is EI. At first, EI was built up as a subset of SI⁹ and since its foundation numerous have recognized that EI is grounded in SI and thought to be related to Gardner's individual shrewd. In any case, a few researchers display distinctive sees of the relationship between these two keens and these sees will be talked about afterward in this article. In spite of the fact that the scholastic inquire about on EI is progressing, there's still a few talk about around what is included by the term and how

² Albrecht, K. (2006a). Social intelligence. *Leadership Excellence*, 23(11): 17–18.

³ Gardner, H. (1983). *Frames of mind: The theory of multiple intelligences*. New York: Basic Books.

⁴ Moran, S., Kornhaber, M. & Gardner, H. (2006). Orchestrating multiple intelligences. *Educational Leadership*, 64(1): 22–27.

⁵ Thorndike, R.L. (1936). Factor analysis of social and abstract intelligence. *Journal of Educational Psychology*, 27(3): 231–233.

⁶ Thorndike, R.L. & Stein, S. (1937). An evaluation of the attempts to measure social intelligence. *Psychological Bulletin*, 34(5): 275–285.

⁷ Boyatzis, R.E. & Sala, F. (2004). The emotional competence inventory (ECI). In G. Geher (Ed), *Measuring emotional intelligence*, 147–180. Hauppauge, NY: Nova Science Publishers, Inc.

⁸ Gardner, H. (1998). A multiplicity of intelligences. *Scientific American Presents*, Winter: 18–23.

⁹ Salovey, P. & Mayer, J.D. (1990). Emotional intelligence. *Imagination, Cognition & Personality*, 9(3): 185–211.

to operationalize it¹⁰. A few accept EI envelops postponed delight, motivation control and temperament direction¹¹, others allude to it as a capacity to see, express, get it, utilize and oversee feelings precisely and adaptively¹², and still others have inspected EI as more of a competency which can lead to or cause viable execution. However, others see EI as an identity characteristic¹³. It has been characterized by a few as "a cluster of non-cognitive capabilities, competencies, and abilities that impact one's capacity to succeed in adapting with natural requests and pressures"¹⁴

Scholastic consideration to EI started within the inquire about of Mayer, Salovey and colleagues, whose definition of EI varies from that found within the well-known press. In 1990, Salovey and Mayer accepted EI would lead to the precise examination and expression of feeling in oneself and others, the compelling control of feeling in self and others, and the utilize of feelings to propel and arrange, in arrange to attain objectives¹⁵. EI has been depicted as acknowledgment of feeling, thinking with feelings and emotion-related data, and preparing passionate data, which incorporates verbal and non-verbal communication of feeling in oneself and others, as well as direction of feeling¹⁶. More as of late, it has been characterized as "the capacity to see and express feeling precisely and adaptively, the capacity to get it feeling and passionate information, the capacity to utilize sentiments to encourage thought, and the capacity to control feelings in oneself and in others"¹⁷

¹⁰ Cartwright, S. & Pappas, C. (2008). Emotional intelligence, its measurement and implications for the workplace. *International Journal of Management Reviews*, 10(2): 149–171.

¹¹ Goleman, D. (1997). *Emotional intelligence*. New York: Bantam Books, Inc.

¹² Salovey, P. & Pizarro, D. (2003). Chapter 16: The value of emotional intelligence. In R.J. Sternberg, J. Lautrey and T.I. Lubart (Eds), *Models of intelligence: International perspectives*, 263–278. Washington, DC: American Psychological Association.

¹³ Smith, L., Heaven, P.C.L. & Ciarrochi, J. (2008). Trait emotional intelligence, conflict communication patterns, and relationship satisfaction. *Personality & Individual Differences*, 44(6): 1314–1325.

¹⁴ Matthews, G., Zeidner, M. & Roberts, R.D. (2002). Introduction. In G. Matthews, M. Zeidner and R.D. Roberts (Eds), *Emotional intelligence: Science and myth*, 3–29. Cambridge, MA: MIT Press.

¹⁵ Salovey, P. & Mayer, J.D. (1990). Emotional intelligence. *Imagination, Cognition & Personality*, 9(3): 185–211.

¹⁶ Salovey, P. & Mayer, J.D. (1990). Emotional intelligence. *Imagination, Cognition & Personality*, 9(3): 185–211.

¹⁷ Salovey, P. & Pizarro, D. (2003). Chapter 16: The value of emotional intelligence. In R.J. Sternberg, J. Lautrey and T.I. Lubart (Eds), *Models of intelligence: International perspectives*, 263–278. Washington, DC: American Psychological Association.



In whole, the definitions of EI centre on the acknowledgment and understanding of feelings not as it were in oneself, but in others as well as a capacity to viably utilize this passionate data in thought forms and appropriate actions. This build has been labelled CQ, which is thought to be the capacity to connected viably in multiple cultures, and it isn't an capacity that everybody holds.

‘EMOTION’ AND ‘INTELLIGENCE’: AN INSIGHT FROM HUMAN HISTORY

After 6 million years of hominid evolution, human society evolved. Group size grew rapidly during this period, and in order to preserve group cohesiveness, humans progressively created a highly developed social intelligence founded on the distinction and amplification of feelings. The neural pathways involved in emotional expressiveness originated well before the cognitive processes necessary for rational thought. They are a feature of the primitive brain. In fact, complete reason arrived very late in the history of humanity, and the social framework necessary for a rational mass culture has only recently been in place over the past century.

- Prehabiline Society: The hominid lineage dates back to 6 million years ago, when *Australopithecus africanus* and *Ardepithecus ramidus* walked upright on the ground, leaving trees behind. This allowed them to take advantage of a newly formed ecosystem consisting of mixed forests and grasslands (Wrangham 2001).
- Oldawan Society: Boldawan tools are made of bits of rock that have been flakes to create rough scrapers and choppers on one side. These basic implements point to an increasing dependence on hunting over gathering and are linked to the earliest signs of organized human existence, such as centralized butchering sites.
- Paleolithic Society: (*Homo erectus*) The emergence of gestural communication.
- Neolithic Society: (*Homo sapiens*) It is estimated that fully developed humans first appeared in Africa approximately 150,000 years ago, and they quickly spread over the world to inhabit every region.
- Agrarian Society
- Industrial Society: Starting in 1800, human society began an incredible new era of technological advancement that the world had never witnessed. In less than 200 years, industrialism blossomed and reached maturity, in contrast to the 10,000 years that

agrarianism and hunting and gathering dominated human society for six million years each.

- The Post-Industrial Order: In the new economic order, control and manipulation of information determines status, and wealth is based on knowledge creation rather than the production of products.

Prior to the development of rational faculties, our ancestors had already lived in emotionally organized social communities. Although anatomically modern humans appeared 150,000 years ago, symbolic thinking developed a full 100,000 years later. It took another 45,000 years before spoken languages were systematized into writing, creating the possibility for external storage of knowledge and the emergence of a nascent rational culture. Even after these objects were invented, it took another 5,000 years for them to become established among most people, offering for the first time the possibility of a mass society based on rationality.

A sociological perspective on the human condition can be enhanced by comprehending the significance of emotionality in everyday existence. Given the simultaneous functioning of the emotional and rational brains in each person, it is inevitable that all judgments, perceptions and decisions have both emotional and rational components. Furthermore, due to our evolutionary history and cognitive makeup, it is usually the case that unconscious emotional thoughts precede and strongly influence our rational decisions. Thus, our much-vaunted rationality is actually more fragile than we humans would like to believe, and probably plays less of a role in human relationships than prevailing theories of rational choice would have us believe.

Emotion regulation has been linked to such important outcomes as mental health, physical health. Stress, stress-related disease, and emotional regulation¹⁸, relationship satisfaction (Murray, 2005), and work performance¹⁹.

As mentioned above, our ancestors had well organized emotional structure of the society with the symphony of cognitive outcomes that furthermore indicates that ‘reasoned emotion’ has been the emanating point of the evolution. The modern clinical psychology has turned up to

¹⁸ Handbook of emotion regulation. New York: Guilford Press

¹⁹ (Diefendorff, J. M., Hall, R. J., Lord, R. G., & Streat, M. L. (2000). Action-state orientation: Construct validity of a revised measure and its relationship to work-related variables. *Journal of Applied Psychology*, 85, 250263.



multifaceted reasons that affect the state of emotion or mental well-being but the utmost cause that has caused the ruckus is still the emotion not being in equilibrium with ration, which again leads to the grave need of what we call ‘emotional regulation’. ‘Regulating the emotion’ literary as well figuratively mean that emotion should go along with the intelligence. And this is how ‘emotional intelligence’ marked the presence as an indispensable concept in modern psychology extending to other branches of the knowledge. What if there is imbalance between emotion and intelligence or one overpowers the other? The literature suggesting the consequences is ample in every walk of life be it corporate, academic or private sphere of an individual. According to NCRB report, the suicide rate surged from 9.9 per lakh (2017) to 12.4 per lakh in 2022. Total 1.71 lakh people killed themselves in 2022, that is, 468 people committed suicide per day²⁰. It’s been a general belief that illiteracy, underdevelopment and unemployment are the major forces that drag away towards these kinds of agonised cases. But on the contrary, a lot of research undertaken to detect the root cause concluded that the earlier mentioned causes are not merely the case. Journal of Affective Disorder Reports-April-2023, unveiled the contrasting results that causes the suicide cases. The surveys suggested that comparatively higher rates of suicide is seen where development, agriculture and literacy are actually soaring up²¹. So the situation vary but the common factors are suicide and many other shades of the crime. It is assumed that criminal considering shows itself as particular considering styles that lead criminals to display introverted behaviours. In reality the notion of “criminal personality” centers on a run of behaviours such as legitimizations and rationalizations; notwithstanding of how variable these behaviours may be or whether they are watched in offenders or not. In order to characterize criminal behaviour and culpability, a few models have been proposed to be specific the social improvement show and complementarity. Cognitive mutilation may be a shared quality among all hoodlum. Individuals who have a inclination toward criminal behaviours endure from cognitive twisting and this quality clears the way of guiltiness and encourages the showing of criminal behaviors. These days, this can be accepted that emotions are the driving constrain behind introverted behaviors and improper emotional handling debilitates the mental and mental wellbeing of a person.

²⁰ <https://journals.sagepub.com/doi/10.1177/02537176241240699>

²¹ <https://www.sciencedirect.com/science/article/pii/S0165032723007784>

EI MEASURES

One thing that made people and experts of different schools agreed to is regulating the emotion or emotional intelligence. So the several measures have been introduced by the experts to praise and assess emotional competencies and optimistic social comportments. Few of them that caught the attention are as below;

According to Mayer et al. (2000), emotional intelligence involves the capacity or ability to reason with and about emotions²².

- Emotional Competence Inventory (ECI): Settled by Boyatzis, Goleman, and colleagues, the ECI is intended to evaluate emotional proficiencies and affirmative social behaviours.²³
- Bar-On Emotional Quotient Inventory (EQ-i)
- Multifactor Emotional Intelligence Scale: The MEIS comprises 402 pieces and produces four different subscales: Perception, Assimilation, Understanding, and Managing Emotions.²⁴
- Mayer–Salovey–Caruso Emotional Intelligence Test V.2

There is no denying of the fact that modern science and psychology have been rigorous in breaking the ice on various mental health related cobwebs. The researcher associated with these branches have been working to have more beneficiary outcomes especially when it comes to the mental wellness. But there are still untrodden ways to peep into for the multiple possible answers. Acknowledging the unwilted remedies of past will definitely invigorate the discourse of emotional intelligence. Some direct references to the ‘mind’ and ‘intelligence’ can be traced in ancient literature of India. Vedic literature has been the ‘sanjivini’ as it encompasses all possible facet of human existence, be it health, education, ethics, trade, spiritual enlightenment

²² Mayer, J. D., Caruso, D., & Salovey, P. (2000). Selecting a measure of emotional intelligence: the case for ability scales. In R. Bar-On, & J. D. Parker (Eds.), *Handbook of emotional intelligence* (pp. 320–342). New York: Jossey-Bass

²³ Boyatzis, Goleman, & Rhee, 2000; Goleman, 1995; Sala, 2002

²⁴ Mayer, J. D., Caruso, D., & Salovey, P. (2000). Selecting a measure of emotional intelligence: the case for ability scales. In R. Bar-On, & J. D. Parker (Eds.), *Handbook of emotional intelligence* (pp. 320–342). New York: Jossey-Bass



or personal human affairs. so, what are the scopes here? Do Upanishadas really address the issue?

Upaniṣad word, as per the Sanskrit grammar, derives its meaning from *up* and *ni* prefix with the root *sad* (having three meanings; to vanish, to get in motion or to know and the sedimentation to relax) which means to sit nearby (to get *brahmanvidya* from *guru*). Upaniṣads are the part of Vedic literature. Vedic literature is mainly divided in four parts. Samhita, Brahmins, Aranyaks and Upaniṣads. Upaniṣads are an integral part of Vedanta philosophy.²⁵ In this paper Kena and Kathopaniṣad are used for the main resource. In the first part, we will evaluate the theory of Emotional Intelligence. Thereafter, we will connect the key-problems with the main cause. Proceeding further, this paper will present a module in the light of upaniṣadic teachings.

In the next part, this paper tries to articulate the Indian philosophical ways prescribed in Upaniṣads, specifically in Ken and Kath Upaniṣads, to improve Emotional Intelligence and to develop them as remedies to serious problems mentioned above.

THE UPANIṢADIC WAY

Upaniṣads have always been a guiding light for the society since a very long time. Its teachings always helped to live peacefully and emerge as a complete human being. Upaniṣads are providing us ways through the proximities of life. At first, Dara Shukoh translated fifty Upaniṣads into Persian in 1657 for Muslim scholars. Not in India, but some western philosophers also recognized its essence and mentioned it many times. A nineteenth century German Philosopher Arthur Schopenhauer stated Upaniṣads as the most beautiful study and also recognized them as his solace of his life and death. He also believed Upaniṣads as the products of highest wisdom.²⁶ Aldous Huxley, an English writer and philosopher, also

²⁵ □□□□□□□□ □□□□□□□□□□□□□□□□ □□□□□□□□□□
□□□□□□□□□□□□□□□□ □ □1.1, Vedantasara.

²⁶Idaho, (n.d) *Upanishads* Retrieved:
<http://www.webpages.uidaho.edu/~rfrey/PDF/116/116%20The%20Upanishads.pdf>

mentioned about the importance of Vedanta and Upaniṣads in his some of the important works.²⁷

Emotional Intelligence is an idea related to one's inner self. Understanding of inner self will also enhance our intelligence in the required direction. Then, what is inside of us? This is the important question every philosophy in the world is trying to answer. There is one mantra in Katha Upaniṣad which helps to understand this matter in detail.

आत्मानं रथिनं विद्धि शरीरं रथमेव तु ।
बुद्धिं तु सारथिं विद्धि मनः प्रग्रहमेव च ॥
इन्द्रियाणि हयानाहुर्विषयांस्तेषु गोचरान् ।
आत्मेन्द्रियमनोयुक्तं भोक्तेत्याहुर्मनीषिणः ॥²⁸

Which means, 'Know the self as the lord of the chariot and the body as, verily, the chariot, know the intellect as the charioteer and the mind as, verily, the reins. The senses, they say, are the horses; the objects of sense the paths (they range over); (the self) associated with the body, the senses and the mind- wise men declare-is the enjoyer.'²⁹

Here, *Atman* which is our self is the central character in this structure. Each and every part is working for *Atman*. Body is nothing but a vehicle what drives us ahead. Most importantly, body doesn't work by its own. It works with the help of horses (*hayan*) which are senses (*indriyani*). Also, the whole work of body is for the lord of chariot (*Atman*). These horses also don't work by their own intuition and need. They run in the direction of the charioteer (*buddhi*); the intellect (*buddhi*) drives them with the help of the reins (*manas*). This is how the whole inner structure is made and it is depended on the working of the mentioned organs.

If we engage in detail, we can see the inner structure is presented here which contains four main parts. 1.*Atman* 2.*Buddhi* 3.*Mana* 4.*Indriya*. There are various definitions of *Atman* provided in different books. *Nyaya-Vaisheshik* philosophy mentions it as a repository of

²⁷Huxley, Aldous. The Perennial Philosophy. Oxford University Press, London. Second impression, 1947.

²⁸Ṣadi nau Upaniṣad, Geeta Press, Gorakhpur. (Kathopaniṣad, 1.3.3) All Sanskrit text is taken from this book.

²⁹Radhakrishnan, S. The Principal Upaniṣads, HarperCollins publishers, India. Fifth Impression, 1997. Pp 623-624. All English translation is taken from this book.



knowledge.³⁰ *Samkhya* philosophy defines it as *purusha* who just observes everything presented by *prakriti* (the external world) and stays detached with all the proceedings.³¹ For *Atman*, the self is the meaning we can derive from the perspectives of Indian philosophy. But, at the same time the self or *Atman* is more than just a body as it is described in the above *mantra*. For the term *buddhi*, *Nyaya-Vaisheshik* branch of Indian philosophy believes it as the cause of the all the applications and also defines it as knowledge.³² *Vedanta* philosophy states it as the modification of the internal instrument which determines.³³

Mana is an important organ in the inner structure. *Vedanta* philosophy defines as an internal instrument which considers the pros and cons of a subject.³⁴ *Kena* Upaniṣad presents it in the connection of *Atman* or *Brahman*. *Atman* is not thought by mind (*mana*) but it is by which *Mana* thinks.³⁵ It means *Mana* is nothing else but a tool to help *Atman* or the self. Then, *Indriyani*, for the current concept, are nothing but five senses to acquire knowledge. Eyes, ears, nose, tongue and touch are the senses for knowledge.³⁶ This is the internal structure as per the Upaniṣadic teachings.

Now, if the self (*Atman*) wants to travel the way (An internal harmony) it needs; it must ensure that the charioteer (*Buddhi*) is guiding the horses (*Indriyani*) with reins (*Manas*) properly and horses are in the control of charioteer and helping *Ratha* to run in the expected direction (*Vishaya* or towards an aim). If charioteer doesn't control horses and horses become untamed and they drive chariot in the wrong direction, then this will ultimately make harm to the lord of the chariot which is *Atman* or the self. The person who is having a good understanding (*Buddhi*) and his mind is in his control, his well-trained horses will run in the expected way. But who is not having the understanding and his mind is not in his control, his horses will behave like bad horses and ultimately, he will end in the wrong direction.³⁷

³⁰Bhatt, Annam, Tarkasangraha, Trans. By Pandit Jibananda Vidyasagara, Sarasudhanidhi Press, Calcutta. 1872. Pp 9

³¹ Ishwarkrishna, Samkhyakarika, Chowkhamba Vidyabhavan, Varanasi. 3rd Shloka.

³² Tarkasangraha.

³³ Sadananda, Vedantasara, Ed. By Swami Nikhilananda, Advaita Ashrama, Almora, Himalayas, 1931. Pp 48.

³⁴ Ibid. Pp 48.

³⁵ Kena Upaniṣad, 1.6.

³⁶ Ṣadi nau Upaniṣad, Geeta Press, Gorakhpur. Pp 261. See Shamkarbhashya.

³⁷ 1.3.5



Kathopaniṣad also presents hierarchy of this structure. It helps to understand the idea further. Here, senses are the undermost part of the structure. The subjects of senses are greater than the senses. *Manas* is greater than the subjects as well as *Buddhi* is greater than *Manas*. *Atman* is greater than the *Buddhi* itself.³⁸ *Atman*, in current scenario, is considered the highest for which all these parts work.

To prevent senses from roaming like bad horses it is vital to have *Manas* in control. *Manas* is the tool which is a bridge between *Buddhi* and senses. *Buddhi* directly doesn't control senses. Intervention of *Manas* will enhance the capacity of *Buddhi* and then ultimately of *Atman*. How to control *Manas*? To engage *Manas* in good subjects is the answer. Hitopadesa is also having this opinion regarding this matter.³⁹ Sree Krishna, also in Bhagvad Geeta, gives the way to control *Manas*. By practice and detachment it is possible to control.⁴⁰ This is how one should divert *Manas* in the good direction to strengthen *Buddhi* and then ultimately that will be fruitful for *Atman* itself.

This is what is inside of us. How can we create harmony in the inner structure? Here is the answer,

“यदा पञ्चावतिष्ठन्ते ज्ञानानि मनसा सह ।

बुद्धिश्च न विचेष्टति तामाहुः परमां गतिम् ॥”⁴¹

This means, ‘When the five (senses) knowledges together with the mind cease (from their normal activities) and the intellect itself doesn't stir, that, they say, is the highest state.’ Here, five senses together with the mind get stable in *Atman* or the self and the intellect also doesn't stir that is the way to create harmony within.

CONCLUSION AND THE WAY FORWARD

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⁴⁰ Verse 35, Chapter 6, Sreemad Bhagvad Geeta.

⁴¹ Kathopaniṣad, 2.3.10



As mentioned above, the first part of this paper interlinks the problem with the cause and narrates the next step to provide remedies in Indian philosophical way. The second whole part is an attempt to create a structure with the help of Upaniṣads. This paper tries to answer the serious questions like genuine Chaos around mental and emotional well-being and other social problems which are also reflected in Goleman's study. The understanding of the inner structure as the module of teaching is the key-finding of this paper.

With all the current available solutions, key-findings of this paper will help to add one more strong solution to these problems. Currently, high schools and colleges are running different programs to curb this situation. This model of inner structure also can make a good contribution for such programs and modules of teaching. This paper is having some limitations of the sources it covers. Insight into other Indian philosophical sources will make the research more inclusive and fruitful.

Will this help to improve Emotional Intelligence and to curb social problem as this paper theorizes? This is what Tagore believes.

I feel strongly that this, for us, is the teaching of the Upaniṣads, and that this teaching is very much needed in the present age for those who boast of the freedom enjoyed by their nations, using that freedom for building up a dark world of spiritual blindness, where the passions of greed and hatred are allowed to roam unchecked, having for their allies deceitful diplomacy and a widespread propaganda of falsehood, where the soul remains caged and self battens upon the decaying flesh of its victims,⁴² and a widespread propaganda of falsehood, where the soul remains caged and self battens upon the decaying flesh of its victims,⁴³

⁴² Radhakrishnan, S. The Principal Upaniṣads, HarperCollins publishers, India. Fifth Impression, 1997. Pp 944

⁴³ Radhakrishnan, S. The Principal Upaniṣads, HarperCollins publishers, India. Fifth Impression, 1997. Pp 944