

## **ENSURING PERSONALITY DEVELOPMENT THROUGH BHAGAVAD-GITA'S TEACHINGS**

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### **Abstract**

The current study deals with the Ensuring Personality Development through Bhagavad-Gita's Teachings which falls in the psychological context. The paper develops and establishes relationship between Bhagavad-Gita's Teachings and personality development. In this paper an attempt has been made to recognize, comprehend, find out, analyze, synthesize, evaluate and critically examine along with to develop positive attitude, appreciate, and take interest as well as to develop skill for strengthening the dominant factors responsible for ensuring Personality Development based on the Bhagavad-Gita's Teachings. The paper concludes that the 'Personality Development' as "an organization of individual's behavior pattern for his/ her development of divine traits and manipulating of demoniac traits through the three disciplines of action, knowledge and devotion based on Bhagavad-Gita' Teachings which establishes the identity of the individual soul with Supreme soul to lead to supreme traits in order to gain the highest knowledge and wisdom, if the teachers enable to modify such discipline patterns of individual, - this is personality development" However, the present study suggests that ensuring personality development with respect to Bhagavad-Gita's Teachings would be beneficial for the teachers and thus, education is just the transformation of teacher's personality to the student's personality.

**Keywords: Bhagavad-Gita, Teaching, Personality, Development.**

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## 1.0 Introduction

### 1.1 Personality

The personality is derived from a Latin word PERSONA which means mask, this is for outward appearance of a person. But now a days it is to mean the real nature of the person having traits which means that higher order habits, characteristics, adjectives, value, and construct. In teaching learning situation, transformation of teachers' personality into students' personality takes place. Personality is affected by biological factors such as ductless glands-thyroid gland, parathyroid glands, pituitary gland, adrenal glands, and sex glands, chromosomes, mitochondria, nervous system, somatic structure, and body chemistry. Psychological factors such as intelligence, interest, attitudes, aspiration, cognition, affection, achievement-motivation, emotion, inner temperament behavior, and will power affect the personality. Social environment includes family, neighborhood, peer group, religious institution; social group and cultural environment affect the personality. Boring defines personality is regarded as the individuality that emerge from interaction between a biological, and social & physical world. Psycho-social-biological structure includes motives, habits, traits, attitude, feeling, values, way of thinking and acting.

In author's view is in nutshell that "personality may be described as cognitive and non-cognitive behaviors of the individual for his development regarding knowing, feeling and doing sciences."

Murray (1938) points that "The term personality has been reserved for the hypothetical structure of mind, the consistent establishment and processes of which are manifested over and over again in the internal and external proceedings which constitutes a person's life." He describes human personality in terms of needs and defines the concept of needs as a "hypothetical process, the occurrence of which is imagined in order to account for certain objective and subjective facts." It is a 'theoretical construct' which is inferred in order to account for human behavior. The Meenakshi Personality Inventory is to assess the personality of individuals in terms of personality needs as defined by Murray, defined in behavioral terms as, n- achievement deals with need to overcome obstacles, n-exhibition dealing with need to attract others, n-autonomy dealing with need to resist influences, n-affiliation dealing with need to form associations, n-succourance dealing with need to seek aid or sympathy, n-dominance dealing with need to influence others, n-abasement dealing with need to surrender, n-nurturance dealing with need to

nourish helpless, n-endurance dealing with need to withstand prolonged strain, and n-aggression dealing with need to injure others.

## **1.2 Bhagavad-Gita**

Bhagavad-Gita is a part of the Mahabharata, written by Ved Vyasa, consisted of seven hundreds verses in the eighteen chapters dealing with philosophical or metaphysical thought and action with respect to all three disciplines of knowledge that is knowing science, devotion that is feeling science and action that is doing science to the personality development of human beings, begins with a conversation between Arjuna, the representative of mankind personality and Lord Krishna, the Supreme Divine personality of the universe. The teachings of Bhagavad-Gita start from eleventh verse of second chapter and end with sixty sixth verse of eighteenth chapter dealing with Sankhyayoga which proceeds along the path of knowledge. Lord Sri- Krishna never used the philosophical and psychological terminology, but used simple terminology to enable the human mankind for understanding the subject matter and content easily. The Lord Sri-Krishna in the eleventh verse of the second chapter clarifies about wisdom and attitude which come under personality traits. Third chapter has forty three verses dealing with path of action, in the third verse of the third chapter, saying Lord Krishna to Arjuna that there are two courses of spiritual discipline in this world. In the case of Sankhyayogi, spiritual discipline proceeds along the way of knowledge, while in the case of Karmayogi, it proceeds along the way of action which result equanimity which is a personality trait. Fourth chapter has forty two verses dealing with wisdom for self-realization, in the thirteenth and fourteenth verses of the fourth chapter Lord classifies the supreme creatures of the universe into four castes like as Brahmana, Kshatriya, Vaishya, and Sudra in social orders according to their personality qualities and actions and in the Gita 4/ 33-37 Lord Krishna says about knowledge sacrifice in order to gain self-realization and knowledge to attain supreme peace which is also the personality traits. Fifth chapter has twenty nine verses dealing with renunciation of action leads to supreme bliss, sixth chapter has forty seven verses dealing with the discipline of meditation, seven chapter has thirty verses dealing with wisdom with self-realization, eighth chapter has twenty eight verses dealing with the Supreme Imperishable, ninth chapter has thirty four verses dealing with knowledge with realization, tenth chapter has forty two verses dealing with divine glory, eleventh chapter has fifty five verses dealing with discipline of action and its fruits, twelfth chapter has twenty verses dealing with

spiritual disciplines for God-realization, thirteenth chapter has thirty four verses dealing with difference between Body and Soul/Spirit, fourteenth chapter has twenty seven verses dealing with division of the three characteristics, fifteenth chapter has twenty verses dealing with Supreme Spirit, sixteenth chapter has twenty four verses dealing with spiritual traits, seventeenth chapter has twenty eight verses dealing with the Threefold Faith, and eighteenth chapter has seventy eight verses dealing with Threefold Knowledge, Action, Joy, Duty and so on.

Bhagavad-Gita is divided into three parts. The first to six chapters (two hundreds eighty verses) deal with Action factors (Karamayoga) of personality, the seven to twelve chapters (two hundreds nine verses) explain the Devotion factors (Bhaktiyoga) of personality and the thirteen to eighteen chapters (two hundreds eleven verses) point out about the Knowledge factors (Jnyanayoga) of personality which establishes the identity of the individual personality with the Supreme personality.

### **1.3 Relationship between Personality and Bhagavad-Gita's Teachings**

Lord Krishna, in the first to fifth verses of the sixteenth chapter described two types Human Personality; one is divine traits human personality who possesses purity, good conduct and truth and second is demoniac traits human personality who possesses neither purity nor good conduct and truth. Divine or supreme traits include fearlessness, purification of one's existence, cultivation of spiritual knowledge, reality, charity, control of the senses, performance of duty, study of sacred books, austerity, simplicity, non-violence, truthfulness, freedom from anger, renunciation, tranquility, kindness to all creatures, freedom from greed, gentleness, modesty, determination, vigor, forgiveness, fortitude, cleanliness, freedom from envy, expectation of honor, the qualities of the transcendental nature that is external purity- absence of malice and pride. Demoniac traits which belong to demons include hypocrisy, arrogance, pride, anger, harshness in thought, speech, and deed and ignorance. In the ninth verse of the fourteenth chapter, Bhagavad-Gita describes the behavior pattern of the three types of personality as the gunas or qualities. The quality of Sattva, the nature of stainless, manifests itself as honesty, freedom, difference between right and wrong. The quality of Rajas is of the nature of passion that is restlessness that possesses skill in action. The quality of Tamas is of the nature of inertia,

manifests ignorance, heedlessness, indolence, sleep, darkness and delusion. In this connection Swami Adiswarananda (2008) describes the three qualities or gunas are present in every individual in differing proportions, and these differing proportions of the gunas make for the difference one personality and another.

In psychology, type approach and trait approach are the two approaches of personality. Type approach is classifying personality of the individual whereas trait approach is identifying and describing the personality of an individual. Hippocrates's classification, Kretschmer's classification, Sheldon's classification, Jung's classification, Friedman and Rosenman's classification are the Type theory of personality whereas Allport theory and Cattell theory along with Piedmont, McCrae and Costa come under Trait theory of personality. Eysenck's theory and Psycho-analytic theory related to Type-cum-Trait theories of personality. Type personality and Trait personality are correlated.

Many social scientists, psychologists, philosophers, thinkers, educators, educationists and educational concerns believe that personality is based on mind and heart that is ability to develop body, mind and heart and value body, mind and heart, while they devalue spirit. So what is the relationship between 'personality' and 'body, mind, heart and spirit'? Lord Krishna asserted in the Sixteenth Chapter of the Bhagavad-Gita that the traits and constructs of 'personality' and 'body, mind, heart and spirit' are related with one another. The relation between the personality and its development is what constitute "psycho-social-cultural structure" which is the dominant factor for human personality.

The study may be considered as a significant from the point of view that personality of the individuals may be influenced by Bhagavad-Gita and its Teachings. So they constitute a group of individuals who are unknown till this day. The study may bring out a fact that such a group of individuals does exist. Similarly, the study may bring to the light on the existence of the group of individuals who are better personality as compared to other group. This may be considered as one of the contribution of the study.

Keeping in view the above fact, it seems essential to study how the individuals are coping with personality in particular and in what way they are different with other. Accordingly, it has been decided by the investigator to undertake a conceptual research study of Ensuring Personality Development through Bhagavad-Gita's Teachings.

Whether the individuals have positive and negative personality?

Whether negative personality can be removed through Bhagavad-Gita's teaching?

Whether Bhagavad-Gita has important role for influencing personality of individuals?

Whether Bhagavad-Gita affects the personality of individuals?

Whether Bhagavad-Gita has relevance to personality of individuals?

Whether factors of personality mentioned in Bhagavad-Gita?

Whether body, mind, heart and spirit affect the personality with respect to Bhagavad-Gita?

## **2- Rationale of the Study**

The research paper indicates that the rationality of the various problems of personality and its development in the psychological perspective, may be accepted by the researchers and practitioners of psychology of education for carrying out research on what is required is that the individuals internalize the understanding of the Bhagavad-Gita's Teachings for their personality development and bring about a dynamic change in their living patterns in the society. It seems that the present educational system in India is facing a challenge of personality development due to rapid change in the advancement of the modern technologies. The world is becoming more and more competitive. Quality of the individual has become the dominant factor for personal progress. Parents desire their sons or daughters climb the ladder of performance as a high level as possible. This desire for a high level of achievement puts a lot of pressure on students and cut a sorry figure for all round personality development. The study is needed and significant from several points of view not only in bringing excellence among individuals but also in revealing the probable interplay among disciplines of action, devotion and knowledge. Besides disciplines of action and knowledge, there is a need of discipline of devotion which will build up personality development. National Curriculum for School Education, NCERT (2000) has observed that curriculum has to provide learning experiences which will improve individual's thoughts, feelings and actions. Very few researches have been developed to study Ensuring Personality Development through Bhagavad-Gita's Teachings in India and its contribution to the field of

education, Personality Development through Bhagavad-Gita's Teachings is less explored. The study is philosophical in its nature because it indicates normative aspect of education with respect to aim of education, curriculum, and method of teaching, discipline, students, teachers and schools. This study has sociological bases of education because of being related to social needs according to society. This study covers psychological aspect of education for instance growth and development of the students, personality development and their adjustment in the society. Some of the scholars felt that after independence the Personality Development gradually disappear and it will have no impact on Indian educational system. India is a neither developed nor undeveloped country but where development is required in each and every sphere of human life. Personality and its development are increasing day by day. Thus the present study is significant from several points of view not only in bringing excellence among individuals but also in revealing the probable interplay between cognitive and non-cognitive aspects of their personality. It seems that ours programs of identification and nurturing of talent should receive a very high priority in our country.

In this paper an attempt has been made to recognize, comprehend, find out, analyze, synthesize, evaluate and critically examine the dominant factors responsible for strengthening personality and its development with respect to Bhagavad-Gita's Teachings and its impact on education of today and tomorrow in Indian society. This study may help the teachers and students to understand and to solve the problem of education more efficiently. They may flower into excellent of our nation. Hence the investigator has decided to conduct the present study.

On this background the problem may be stated as “***Ensuring Personality Development through Bhagavad-Gita's Teachings***”

### **3- Purpose of the Study**

The purpose of the study is to recognize and define personality and its development, find out to recognize factors responsible for strengthening personality and its development, critically examine factors responsible for strengthening personality and its development, to analyze factors responsible for strengthening personality and its development, to comprehend factors responsible for strengthening personality and its development, to analyze factors responsible for strengthening personality and its development, to synthesize factors responsible for

strengthening personality and its development and to evaluate factors responsible for strengthening personality and its development with respect to Bhagavad-Gita's Teachings and its metaphysical thought and action in the field of modern education and its impact on present educational system.

#### **4- Delimitation of the Study**

Keeping in view the limitation of time, resources and energy, the study is limited to one aspect of the subject which is personality and its development based on Bhagavad-Gita's Teachings. It is entirely based on the secondary data like as books, journals, periodicals, newspapers and so on, this constitutes a major constraint of the study as the journals and periodicals are sometimes subject to manipulations and information available in them is in historical nature.

#### **5- Review of Literature**

Gita (16/ 1-5)

- Sri Bhagavaan Uvaacha:
- Abhayam sattwasamshuddhih jnaanayogavyavasthitih;
- Daanam damashcha yajnashcha swadhyaayastapa aarjavam---1
- Ahimsaa satyamakrodhas tyagah shaantirapaishunam;
- Dayaa bhootesvaloluptwam maardavam hreerachaapalam. -----2
- Tejah kshamaa dhritih shauchamadroho naatimaanitaa;
- Bhavanti sampadam daiveem abhijaatasya bhaarata. ---3
- Dambho darpo'bhimaanashcha krodhah paarushyameva cha;
- Ajnaanam chaabhijaatasya paartha sampadamaasureem. -----4
- Daivee sampadvimokshaaya nibandhaayaasuree mataa;
- Maa shuchah sampadam daiveem abhijaato'si paandava. ----5

Sivananda (2000) observes "If all the Upanishads should represent cows, Sri-Krishna is their milker. Arjuna is the calf who first tasted the milk of the wisdom of the self, milked by the divine cowherd for the benefit of all humanity. The milk is the Bhagavad-Gita. It solves not only Arjuna's problems and doubts, but also the world's problem and those of every individual. Glory to Krishna, the friend of the cowherd of Gokula, the joy of Devki! He, who drinks the nectar of



the Gita through purification of the heart and regular meditation, attains immortality, eternal bliss, everlasting peace and perennial joy. There is nothing more to be attained beyond this.”

## **6- Methodology**

Methodology takes a significant role in any type of research as the reliability and validity of the findings depend upon the methods adopted and applied in the study. This paper is descriptive in nature. It is mainly based on secondary data. This study is conducted mainly by applying analytical cum descriptive method for the research. The investigator has made effort to express personality and its development based on Bhagavad-Gita's Teachings critically.

## **7- Analysis and Interpretation**

The concept, meaning, and principles related to personality have been dealt with clarity and deep insight. For the dominant factors responsible for strengthening personality, it is essential for us to know the meaning of personality. The term 'personality' has different meanings to different psychologists in different context. According to Allport, "Personality is the dynamic organization within the individual of those psychological systems that determine his unique adjustment to his environment." So the personality is the function of the adjustment and the environment. Mathematically it may be written as:  $\text{Personality} = f(\text{Adjustment, Environment})$ . According to Allport, Traits are basic unit of our personality. Allport defines a trait is a generalized and focalized neuropsychic system with the capacity to render many stimuli functionally equivalent, and to initiate and guide consistent forms of adaptive and expressive behavior. He listed 17,953 adjectives word from English language dictionary for describing human personality, taking 4,541 words for classifying three types of traits named as cardinal traits, central traits, and secondary traits. Cattell (1956) listed 171 words related to personality traits for classifying two types of traits named as Surface Traits and Source Traits. Lastly he concluded 16 factors of personality which is known as today Catell's Sixteen Personality Factors Inventory in which each of these factors carry a set of opposite traits named as Reserved -versus- Outgoing, Less Intelligent-versus-More Intelligent, Affected by feelings -versus- Emotionally Stable, Submissive -versus-Dominant, Serious-versus-Happy-go-lucky, Expedient-versus-Conscientious, Timid-versus-Venturesome, Tough minded-versus-Sensitive, Trusting-versus-Suspicious, Practical-versus-Imaginative, Forthright-versus-Shrewd, Self-assured-versus-

Apprehensive, Conservative-versus-Experimenting, Group-dependent-versus-Self-sufficient, Uncontrolled-versus-Controlled, and Relaxed-versus-Tense. All these personality factors had already been described by Lord Krishna in the first to fifth verses of Sixteenth Chapter of the Bhagavad-Gita's Teachings named as divine traits and demoniac traits. It is, however, the Bhagavad-Gita's Teachings ensure in the development of the integrated personality of the individuals.

## **8- Discussion**

Modern education, however, lays great emphasis on personality. Perhaps, this is precisely the cause why the learner seeks only to learn and study about the integrating personality or studying for all round development of the personality. With this consideration of body, mind, heart and spirit, the development of personality is purely and surely to please the modern learner. Moreover, there is a problem of lacking of integrated personality within individuals in our India today because each and every school or college or university suffers from such wisdom knowledge, action and devotion based on the Bhagavad-Gita's Teachings and it is because of this problem that our entire educational system is going aimlessly. That is why it may be said that educationists, teacher educators, teachers, educational administrators, educational supervisors, curriculum constructors and educational planners in our country should wake up to the task of the curriculum construction, curriculum development and curriculum transaction of personality based on the Bhagavad-Gita's Teachings and its aims and objective, method of teaching and techniques by understanding a critical examination of the present set up of all round development of integrated personality for human well being, and furthermore, in order to sustain and to strengthen human beings' personality and its development, India needs a fast development in the area of research on personality and its development based on the Bhagavad-Gita's Teachings. This can be done by strengthening the pillars of professional education particularly the teacher education. Otherwise, the ignorance of personality and its development based on the Bhagavad-Gita's Teachings will result in exploitation, corruption, aggression, destruction, disaster, selfishness and hatred. In short, it may say that the Bhagavad-Gita's Teachings regulates positive personality and control negative personality.

To be quite honest and fair, the field of personality and its development based on the Bhagavad-Gita's Teachings is too much vast and it is not easy to achieve a well balanced perspective of what is really happening and what is lacking in our research work. The study under consideration has been carried out with the recognizing, comprehending, examining critically, applying, analyzing, synthesizing, and evaluating the personality and its development based on the Bhagavad-Gita's Teachings has great relevance to the present-day inside schools, colleges, and universities or outside and it can bring about a dynamic change in the educational system. Here, the impact of modifying patterns of the Indian educational system based on the disciplines of knowledge, devotion and action, would be analyzed in depth and thus it may contribute in solving the everyday problems of individuals' life creatively and constructively in the new situation of the socio-psycho-physical environment for their psychological wellbeing.

### **9-Conclusion**

Personality is an integral part of teacher education as well as Behavioral and Social Sciences at University level also. The quality of Personality and its development must also be raised considerably based on Bhagavad-Gita's Teachings so as to promote a deep understanding of its theory and principle to solve the everyday problems of life for attaining ultimate aim of education. It is felt that there is a great deal has been done to trace the Ensuring Personality Development through Bhagavad-Gita's Teachings and its dominant factors with special reference to psychological paradigm, much has also been done to draw in broad an outline of Personality and its development and much has so far been also done to ensure Personality Development through Bhagavad-Gita's Teachings of individuals for recreating and reconstructing a better-balanced society in our country through the disciplines of knowledge, devotion and action and a great importance was given on the democratic concept of education as the means of discovering truth. Greater emphasis is being paid to personality development through a dialogue between Arjuna, human being and Lord Krishna, Supreme Being.

Bhagavad-Gita, is the most important sacred literature of the world for ensuring Personality Development, propounds cardinal principles of Ensuring Personality Development, yields useful information regarding all round personality development of the individuals, and also give details of psychological foundation of education as well as help in progressive basis of education for the

betterment of the pupils of the society as a whole. To have an access to the realization of thought and action with respect to Bhagavad-Gita's Teachings which serves as a foundation of ensuring Personality Development, which reflects for achieving highest aim of education and beneficial for human engineering and soul doctoring. Keeping in view in mind, the author concludes that the **'Personality Development'** as **"an organization of individual's behavior pattern for his/her development of divine traits and manipulating of demoniac traits through the three disciplines of action, knowledge and devotion based on Bhagavad-Gita' Teachings which establishes the identity of the individual soul with Supreme soul to lead to supreme traits in order to gain the highest knowledge and wisdom, if the teachers enable to modify such discipline patterns of individual, - this is personality development"** However, the present study suggests that ensuring personality development with respect to Bhagavad-Gita's Teachings would be beneficial for the teachers and thus, education is just the transformation of teacher's personality to the student's personality.

#### **10- Educational Implication**

- The Teachings of Bhagavad-Gita ensure all round developments of the individuals' personalities in a proper manner through the discipline of knowledge, devotion, and action.
- Bhagavad-Gita's Teachings help in modifying personality of the teachers, taught, parents, the institutional leaders and management in performing their duties.
- Lord Krishna, the teacher of teachers, preaches in the Bhagavad-Gita the divine traits are of transcendental nature which is description of integrated personality.
- Bhagavad-Gita's Teachings teach the individuals to become self-controlled, selflessness, self-realization, self-study, self-regulation, self-discipline, self-development, and self-determination, self-confident, self-concept, self-esteem, and so on.

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