



PERSONALITY DEVELOPMENT AND VEDANTA PHILOSOPHY

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Personality development encompasses the dynamic construction and deconstruction of integrative characteristics that distinguish an individual in terms of interpersonal behavioral traits. Personality development is ever-changing and subject to contextual factors and life-altering experiences. Personality development is also dimensional in description and subjective in nature. That is, personality development can be seen as a continuum varying in degrees of intensity and change. It is subjective in nature because its conceptualization is rooted in social norms of expected behavior, self-expression, and personal growth. The dominant viewpoint in personality psychology indicates that personality emerges early and continues to develop across one's lifespan. Adult personality traits are believed to have a basis in infant temperament, meaning that individual differences in disposition and behavior appear early in life, potentially before language of conscious self-representation develop.

Philosophy means "love of wisdom". It is mental development or vision of life. It denotes the natural and necessary urge in human beings to know themselves and the world in which they live. We can see that everywhere in the world some kinds of philosophies exist. Badarayana, Krishna, Crist, Budha, Kapila, Aristotle, Socrates, Muhammad Nabhi, Sree Ramakrishna, Vivekananda, Shopenhauer and Bertrand Russell are the greatest philosophers in the world.

India has a very popular and old philosophy. Indian philosophy is mainly divided into two, viz.: orthodox and Heterodox. The former one accepts the validity of veda while the later rejects it. Among these orthodox philosophies Vedanta is considered the diamond. The Vedanta philosophy originated and developed from Upanisads. Sankara's advaita Vedanta, Madhva's Dwaita Vedanta, Ramanuja's vishishtadvaita are very popular and these views deeply influenced on the society. In modern times great philosophers like Swami Vivekananda, Aurabindo, Sree Ramakrishna Paramahansa defines these Upanisadic thoughts in a new outlook and these thoughts help in individual and social development.

Vedanta literally means "End of the Vedas" or Ultimate Knowledge, Vedanta reflects ideas that emerged from, or were aligned with, the speculations and philosophies contained in the Upanishads, specifically, knowledge and liberation. Vedanta contains many sub-traditions, all of which are based on a common group of texts called the "Three Sources" (prasthānatrayī): the Upanishads, the Brahma Sutras and the Bhagavad Gita. Vedanta says that the ultimate reality is Brahma. There is no difference between Brahman and Individual Self. The Bruhadaranyakopaniṣad proclaim that "I am Brahma". According to Vedanta a person can achieve this position through knowledge. In Bhagavad Gita many slokas help a person in self development. This helps in the total development of a person. So the personality development and Vedanta are closely related to each other.

CONCEPT OF PRACTICAL VEDANTA

Swami Vivekananda showed that Vedanta principles not only helped persons to attain salvation but also when applied in practical life, help him to face or solve the problems of everyday life. Traditional Advaitins stressed the transcendental aspects of Brahman whereas Sree Ramakrishna and Vivekananda stressed its immanent aspect based on two principles- (a) man's true nature is neither

the body nor mind but the individual soul (b) universal soul. These two principles if applied in life can change our whole outlook on life and can be of great help to us in the following individual developments.

(a) Moral life – conventional morality is based on compulsion and fear of God but if one thinks of one's true nature as a *atman* then morality becomes a natural way of life and one will not arise our body or mind

(b) Faith in oneself and courage to face the problems of life – if a person realizes that there is a divine center in his soul he will spontaneously feel faith in himself and inner courage to face the problems of life. Faith in oneself and courage to face the problems of life – if a person realizes that there is a divine center in his soul he will spontaneously feel faith in himself and inner courage to face the problems of life.

(c) Love and service – if a person understands that the supreme self dwells in all people as the inner most self, his attitude towards other people will spontaneously change into love and spirit of service. This idea had always been implied in Vedas but seldom found application in social life.

PRACTICAL VEDANTA APPLIED IN INDIVIDUAL AND SOCIAL DEVELOPMENT

Practical Vedanta is solidly founded upon the spiritualistic humanism. Spiritualistic humanism is an identity of humanity with divinity. Human equality and Universal brotherhood are the true spirit of *advaita Vedanta*. The idea that one man is superior to another has no meaning in the Vedanta, which is known as the essence of practical Vedanta. This view aims to liberate the creative energies of mankind. The ultimate aim of humanist philosophy is the upliftment of all human beings in all the fields of social, cultural, and educational.

BHAGAVAD GITA: A SOURCE OF PRACTICAL VEDANTA

Practical Vedanta helps man to develop soft skills. Self-confidence, Leadership, Time management, Team building, Problem solving, Analytical thinking, Flexibility etc. lead a person to success in professionalism. Professionalism involves two types of skills-hard skills and soft skills. Hard skills are the technical skills are the technical competencies an individual possesses ,skills gained through educational learning and practical application. Soft skills are important in addition to hard skills .Soft skills include Communication, Team building, Leadership, Conflict management, Counseling, Self awareness Mentoring etc. Soft skills are important, and often even more important than technological skills to the success of an individual. One can achieve synergy if one has the combination of both hard and soft skills. How these soft skills can be acquired in a individual is well explained in *Bhagavad Gita*. In the *Mahabharatha* war, Arjuna the great warrior of *pandavas* was first ready to fight against *kauravas* but when he saw the people opposing ,his mind became weak and was unable to fight against them because the people opposing was his own relatives. Arjuna was totally disappointed and he lost his confidence. Here we can see that Arjuna was completely perfect in hard skills but because of the lack of soft skills,he lost his confidence.This was the time when Lord Krishna advised Arjuna through “Gita”. After hearing the *Githa* ,he got his confidence back and was ready to fight against them .So the *Bhagavad Githa* helps to develop the soft skills of an individual.

In the 16th chapter of *Gita* *Daivasura sampath vibhagayoga* the first three slokas explains 20 traits of *Devas*.These 20 traits can be considered as the soft skills. Explaining the traits of a *Deva* the *Gita* lists that a *Deva* is known for his traits of fearlessness, absolute purity of heart, constant observation of mind in meditation for self realization, *Sattvika* form of charity, control of senses, worship of God ,performance of sacrifice and other good deeds for the well-being of the society. Study of scriptures and biographies of great people, bearing of hardships for the sake of morality, and straightness of mind. He is also known for non-violence in thoughts, words and deeds, truthfulness and geniality of speech, absence of anger even on provocation, renunciation of the idea of *does ship* in action, tranquility of mind, refraining from malicious gossip, kindness to all creatures, absence of attachment to the objects of the senses even when in their contact, mildness, sense of shame in doing things not sanctioned by scriptures on usage abstaining from the idle pursuits. These traits when applied to our life help to acquire the interpersonal competences to lead a good life. Likewise other chapters of *Bhagavad Githa* includes the slokas which explains the skills that would be acquired by an individual.

. The philosophy of *Githa* has its own significance. Even before centuries ,philosophers of all schools of thoughts had interpreted this text to prove their view. The philosophers of

Advaita, Dvaita and many others had their commentaries on it. During the period of independence struggle it influenced many. Mahatma Gandhi, Balagangadhara Thilak and Aurobindo were having their experience on Gita. Today also there are a lot of discourses are going on the philosophy of Gita. The eminent personalities like Swami Chinmayananda, Santh Jnaneshwar, Bhagavad Pada etc... have written commentaries on it.

CONCLUSION

Our present day problems domestic, social, national and international have their origin in the sensuous outlook predominant in the modern mind. The social, the economic and the political troubles of the modern ages are mostly symptoms of the disease and not diseases themselves. The basic need of the world for the effective solution of its problems is a change of outlook on life. Man's sensuous outlook has to be transformed into the spiritual by progressive training. So Vedanta thought has been intensely spiritual and has always been emphasized the need of the practical realization of truth. The ultimate aim of Vedanta thought is liberation. At the same way it gives power to lead a good life. So the personality development and Vedanta are closely related to each other. According to Vivekananda, Vedanta thoughts are rationalized thinking. He quotes as "Vedanta thoughts should be brought out from mattas and sacred books. If a fisherman learns these Vedanta thoughts, he will become a better fisherman, a student will a better student. The practical Vedanta thought takes into account both the ways of the path of prosperity and the path of supreme goal, their necessities. It views man as a whole and presents a complete scheme of life.

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