

# Contriving emotional resilience through spirituality in the light of Vedanta

**Pavithra Lakshmi Narasimhan**

A.M. Jain College, India

e-mail: [pavithra.narasimhan85@gmail.com](mailto:pavithra.narasimhan85@gmail.com)

**Heru Saputra**

State Islamic University (UIN) Salatiga, Indonesia

e-mail: [herusaputra@uinsalatiga.ac.id](mailto:herusaputra@uinsalatiga.ac.id)

## Abstract

This study examines the Indian perspective on emotions, focusing on the concept of *Gunas* or Subjective Experiences. Indian Philosophies emphasize the transient nature of emotions and advocate for achieving emotional equilibrium through allegiance to a higher power and surrender. The study concludes that spirituality plays a crucial role in shaping individuals' emotional experiences, contributing to improved mental well-being and reduced narcissistic tendencies. Religious practices foster a sense of security and trust in a "superior being", while emotions involve the feelings experienced towards God or the Divine. Resilience, defined as the ability to adapt in the face of difficulties, is closely linked to these components. The hypothesis posits that an affinity towards the concept of God optimizes both emotions and resilience, fostering well-being across physical, psychological, emotional, and social domains. By investigating the interplay between emotions, religion, and resilience from an Indian perspective, this study contributes to a deeper understanding of their complex relationship and their impact on mental health. The utilization of library research allows for an in-depth exploration of relevant literature and philosophical texts. The insights derived from this research have the potential to inform mental health interventions and promote holistic well-being in diverse cultural contexts. By recognizing the significance of religious and spiritual factors in emotional experiences and resilience, practitioners can tailor

interventions that address the specific needs of individuals within different cultural and religious frameworks, ultimately enhancing their overall mental well-being.

Artikel ini membahas perspektif India tentang emosi, dengan berfokus pada konsep Gunas atau Pengalaman Subjektif. Filosofi India menekankan sifat emosi sesaat dan menganjurkan untuk mencapai keseimbangan emosional melalui pengabdian dan penyerahan diri kepada kekuatan yang lebih tinggi. Studi ini menyimpulkan bahwa spiritualitas memainkan peran penting dalam membentuk pengalaman emosional individu, berkontribusi pada peningkatan kesejahteraan mental dan mengurangi kecenderungan narsistik. Praktik keagamaan menumbuhkan rasa aman dan kepercayaan pada makhluk yang lebih tinggi/superior, sementara emosi melibatkan perasaan yang dialami terhadap Tuhan atau Ilahi. Sedangkan *Resilience* (ketahanan), yang didefinisikan sebagai kemampuan untuk beradaptasi dalam menghadapi kesulitan, terkait erat dengan komponen-komponen ini. Hipotesis penelitian ini adalah bahwa kedekatan dengan konsep ketuhanan dapat mengoptimalkan emosi dan ketahanan, menumbuhkan Kesehatan dan kebaikan dalam seluruh domain, yaitu: fisik, psikologis, emosional, dan sosial. Dengan meneliti interaksi antara emosi, agama, dan ketahanan dari perspektif India, penelitian ini berkontribusi terhadap pemahaman yang lebih dalam mengenai hubungan yang kompleks dan dampaknya terhadap kesehatan mental. Penelitian kepustakaan (*library research*) memungkinkan adanya eksplorasi mendalam terhadap literatur dan teks-teks filosofis yang relevan. Wawasan yang diperoleh dari penelitian ini dapat menggambarkan adanya pengaruh kesehatan mental secara holistik/menyeluruh dalam konteks ragam budaya. Dengan menyadari pentingnya faktor agama dan spiritual dalam pengalaman emosional dan ketahanan, para praktisi dapat menyesuaikan kebutuhan spesifik individu yang sesuai dalam framework budaya dan agama yang berbeda, yang pada akhirnya dapat meningkatkan kesehatan mental mereka secara keseluruhan.

**Keywords:** *Vedic philosophy, Humanism, Resilience, Holistic well-being.*

**How to cite this article:**

Narasimhan, P. L., & Saputra, H. (2023). Contriving emotional resilience through spirituality in the light of Vedanta. *Indonesian Journal of Religion, Spirituality, and Humanity*. 2 (1), pp 1-21.

## Introduction

Culture defines the way we perceive, think and emote. Any change or transformation must occur at the cultural level so that can be transmitted. India is a very resilient civilization. Despite being a victim of British colonization or Mughal invasion, the sustenance of dharma has been the central factor to the heritage and values. It stands testimony to having a remarkable culture of promoting “ahimsa”. The concept of spirituality is central to India’s Vedic and Vedanta philosophies making the land as the “spiritual capital of the world”. Isha Upanishad states that “isha vasyam idam sarvam”.

Consciousness consists of subject, intelligence, and object, and has three distinct forces - knower, known, and acquaintance. We must understand that the subject, the intellect, the object and the three forces are not outside the world, but only within and composing consciousness. When one of them is lost, consciousness becomes dysfunctional and incomplete. If there is an observable object but no subject, no one can see it, so there is no consciousness. When there is a subject but no object to see, the subject has no object of observation and therefore no consciousness. If there is an object, but the subject has no way of knowing what the object is, no recognition will occur. This "knowledge" must have intelligence. Wherever consciousness exists, subject, intelligence and object must exist with all three of her power

Vedantic darshans assert the qualities of Sarguna Brahman (God with full of Positive Attributes). The Subtle mind becomes the victim of pleasure and pain and there is a constant flux of Gunas (Emotions) from being in sattvic state – Rajas. This leads to Emotional overhaul that contributes to conflict of interest which is intrinsic as well as extrinsic.

The Vedantic concept of Shravana Manana and Niddhyasana facilitate a person to look inward and conquer the Maya, in order to reach the purpose of Life. As suggested by the Advaitic School, Ignorance about oneself makes a person to live a life of complete engrossment in the “Being”. Vedantic

perspectives give importance to reflect consciousness to get a direction and turn oneself for ultimate liberation.

The modern day science focuses on the concept of mindfulness that can be fostered by teaching that the importance of Emotional Intelligence and enjoying the harmony of resilience that has been developed through our strong philosophies, social teachings and moral-ethical principles. More than ever before, human society has realized the significance of human bond with rising number of people with psychological disorders. The whole human society is groaning and longing for liberation. The Geo-Politics, Human Induced developmental distortions on the planet reminds us to reflect and introspect.

Most of the problems facing modern society are architected for political, economic and social gains. The drivers of such problems are inhumane globalization leading to cut-throat achievement desire stemmed by uncontrollable competition, discrimination and exploitation of resources and organisms. Hence, human society has to collectively proclaim its common identity as human beings and capitalize on the social ethos for better stability of the environment and people around. Interdisciplinary approach towards solidarity will shed light and enlightenment as the base for culture rests with the rituals practiced that determines their social roles and responsibilities. Concisely Religion and spirituality gives the foundation as it supports the fabric of functioning society with lesser disparity and helps the individual to build the moral and ethical principles for better societal and humanistic orientation owing to inclusive, democratic, liberal and sustainable climate conducive for all the living beings for optimization of their true potential.

Religiosity, emotion, and resilience are interconnected constructs that significantly influence individuals' psychological well-being and ability to navigate life's challenges. Religion, as a deeply ingrained aspect of human experience, plays a central role in shaping emotions and fostering resilience.

This article aims to explore the intricate relationship between religiosity, emotion, and resilience and its implications for promoting well-being.

Religiosity encompasses individuals' beliefs, practices, and affiliations with religious traditions. It provides a framework for understanding and interpreting the world, offering guidance on moral values, purpose, and the nature of transcendental realms. Emotion, on the other hand, refers to the complex internal states that arise in response to specific stimuli or events. It encompasses a broad range of affective experiences, including joy, sadness, fear, and love, which are deeply intertwined with religious beliefs and practices.

Resilience, as a psychological construct, refers to an individual's ability to adapt and bounce back from adversity, maintaining stable emotional well-being. Religious beliefs and practices have been found to play a significant role in bolstering resilience, providing individuals with a sense of meaning, hope, and social support during challenging times. Moreover, emotions experienced within religious contexts, such as feelings of awe, gratitude, and inner peace, can contribute to resilience by facilitating coping strategies and enhancing positive psychological states.

Understanding the interconnections between religiosity, emotion, and resilience is essential for fostering well-being across various domains, including physical, psychological, emotional, and social aspects of individuals' lives. Numerous empirical studies have investigated these relationships, highlighting the positive associations between religiosity and emotional well-being, as well as the protective effects of religious practices on resilience.

This article synthesizes the existing literature on religiosity, emotion, and resilience, providing insights into the mechanisms through which religiosity influences emotional experiences and resilience processes. It examines the role of religious beliefs, rituals, and social support systems in shaping emotional responses and fostering adaptive coping strategies. Additionally, it explores the potential moderating factors and cultural variations in these relationships,

recognizing the diversity of religious traditions and their impact on individuals' well-being.

By elucidating the interplay between religiosity, emotion, and resilience, this article aims to contribute to a deeper understanding of the complex dynamics underlying well-being. The findings have implications for clinical practice, mental health interventions, and the development of culturally sensitive approaches that incorporate religious beliefs and practices to enhance emotional well-being and resilience in diverse populations.

Human emotions are influenced by various factors and significantly impact an individual's emotional climate and mental well-being. This study employs library research as a method to explore the Indian perspective on emotions, focusing specifically on the concept of Gunas or Subjective Experiences. The aim is to understand how emotions are perceived and addressed within this framework. Indian Philosophies emphasize the transient nature of emotions, attributing feelings of pleasure and sadness to circumstantial factors and the attachment to external objects or one's physical body. They advocate for achieving emotional equilibrium through allegiance to a higher power and surrender, enabling individuals to seek liberation and attain an unperturbed emotional state.

## **Method**

This library research employs a qualitative approach to explore the interplay between emotions, religion, and resilience within the Indian perspective. A comprehensive literature review is conducted to gather relevant scholarly articles, books, and research studies that provide insights into the Indian understanding of emotions and the role of religion/spirituality in mental well-being. The focus is specifically directed towards the concept of Gunas or Subjective Experiences, as described in Indian Philosophies, to gain a nuanced

understanding of how emotions are understood and addressed within this framework.

The literature review involves systematic searches of databases, such as academic journals, digital libraries, and online repositories, using specific keywords related to emotions, religion, resilience, and the Indian perspective. Selection criteria are established to ensure the inclusion of high-quality sources that contribute to the research objectives. The data extraction process involves collecting relevant information on the transient nature of emotions, the association between religion/spirituality and well-being, religious practices, and the emotional experiences towards God or the Divine.

Thematic analysis is employed to identify recurring themes, patterns, and conceptual frameworks within the collected literature. The analysis aims to uncover insights into the complex relationship between emotions, religion, and resilience, with a focus on their impact on mental health across physical, psychological, emotional, and social domains. The findings from the literature review are then discussed and synthesized, considering any limitations and potential avenues for future research.

By employing library research, this study contributes to a deeper understanding of the Indian perspective on emotions, religion, and resilience, shedding light on their interconnectedness and implications for mental well-being. The insights derived from this research have the potential to inform mental health interventions and promote holistic well-being across diverse cultural contexts, thus emphasizing the importance of incorporating cultural perspectives in mental health research and practice.

### **Emotional resilience for individuals**

Emotional resilience refers to an individual's capacity to adapt, cope, and recover from emotional challenges, stressors, and adversities. It is the ability to maintain emotional well-being and bounce back after facing difficult or

distressing situations. Emotional resilience involves effectively managing and regulating one's emotions, maintaining a positive outlook, and being able to navigate through life's ups and downs with a sense of balance and flexibility (Grant & Kinman, 2014)

Emotionally resilient individuals are not immune to experiencing negative emotions. Instead, they possess the skills and strategies to cope with and regulate these emotions in a healthy manner. They have a deep understanding of their emotions and can recognize and acknowledge them without being overwhelmed. This self-awareness allows them to respond to emotional experiences in a constructive way, rather than reacting impulsively or getting stuck in negative thought patterns.

Building emotional resilience involves developing effective coping mechanisms and stress management strategies. This may include practicing mindfulness, engaging in self-care activities, seeking social support, and cultivating a positive mindset. Resilient individuals actively seek out and utilize healthy resources and support systems to navigate through challenges. They are open to learning and growing from their experiences, using setbacks as opportunities for personal growth and development.

Emotional resilience is not a fixed trait but can be nurtured and strengthened over time. It involves building skills and cultivating habits that promote emotional well-being and adaptability. Developing emotional intelligence, which includes self-awareness, self-regulation, empathy, and effective communication, is essential for fostering emotional resilience.

Having emotional resilience is not about being invincible or suppressing emotions. It is about developing the capacity to experience and navigate a wide range of emotions while maintaining stability and overall well-being. By cultivating emotional resilience, individuals are better equipped to face life's challenges, maintain positive relationships, and thrive in various aspects of their lives.

Hence, emotional resilience is the ability to effectively cope with and recover from emotional challenges. It involves recognizing, regulating, and adapting to one's emotions in a healthy and constructive manner. By developing and strengthening emotional resilience, individuals can enhance their overall well-being, navigate through adversity with greater ease, and foster personal growth and resilience in the face of life's challenges.

### **Interrelationship of social capital on resilience**

Human society is built on social relationships with mutual understanding and exchange of information, resources, knowledge. Human beings are partners in a shared humanity. What we do and what we make in one corner of earth can have massive reactions leading to irreparable damage to human habitat. History is replete with wars, conflicts, poverty, starvation, epidemic, fights, ecological degradation, and moral degeneration. Rising individualism, relativism, xenophobia and culture of hatred towards others pose serious challenge to human society and social cohesiveness. This paper attempts to establish the Eastern definition of self-awareness and consciousness induced way of functioning for better coping

This also brings in the prominence of the concept of solidarity induced through staying in the consciousness realm enabling an individual /society to plunge in towards contingent efforts during testing times. The term “Aham Brahman” denotes the constructs of manifesting the concept of Godliness. The phrase exemplifies the "God "attributes present in Beings marked by the denotations of Mercy, compassion, support, empathy, forgiveness and solidarity

Social capital is enhanced by practicing Solidarity. It is often understood as expressing support through shared values, principles to other human communities by extending the support system for its survival and sustenance. Traditionally, the word was understood as ‘one for all and all for one’ (Durkheim, 1943). Sociologically, normative and descriptive ideas are connected

with solidarity. Descriptive dimension connects with community, building relationships with other people and normative deals with order, stability from chaos and conflict. Social philosopher May's (1996) brings out five elements of solidarity as 1. Conscious identification with the group 2. Bonds of sentiments 3. Common interest in the group's wellbeing, 4. Shared values and beliefs and 5. Readiness to show moral support. These ideas are centered on human beings.

Human society cannot survive without environmental bonds and connections. Hence, a human-centric approach on solidarity has to embrace the environmental dimension. Eastern philosophical foundations can throw some light on the conception of solidarity.

Religion acts as a source that could uplift moral and social outcomes have asserted a strong correlate that prevails in being religious to the moral maneuver displayed by the youth that in turn increased the societal bonds .In psychological concepts, these actions facilitate group cohesiveness .According to Lawrence Kohlberg, in the post-conventional level the individual moves beyond the perspective of his or her own society. Morality is defined in terms of abstract principles and values that apply to all situations and societies. The individual attempts to take the perspective of all individuals (King & Furow, 2018).

This clearly states that Religiousness increases the shared bond which soars up social capital in Indian society, there is a concept 'Vasudhaiva Kutumbakam' (Speaking tree) meaning the whole creation is one human family. Its philosophy is intrinsically connected with deeper spirituality. Separation of humans from the environment and dichotomy of fellow human beings based on gradation are considered superficial and shallow. Variety of cultures, ethnicity, languages and civilizations get merged into the master creator. We celebrate the uniqueness of each culture as its source is the same.

Globally, as we celebrate the idea of neo-liberalism, the very question of being humane is being given prominence as collectively the world has realized

the foundation of being secure and wellness stems from expressing and appreciating each other's effort. This inter-dependence shapes our thoughts and impacts our emotions. Consciousness driven way of life facilitates the concept of actualization that reverberates in an individual's action.

### **The correlation between religiosity and emotional wellbeing**

Emotional Intelligence though a relatively new term coined in the 19<sup>th</sup> century but gained prominence as people across the globe were looking for answers to boost inter and intra personal skills. Soon, the world realized that social skills is “the “component to reach far and wide, which money, muscle and intelligence couldn’t. Emotional Intelligence with the constructs of self-awareness, interpersonal relationship, crisis handling, stress tolerance, optimism, and happiness led to self-actualization. Many contributions threw light on the significance of having a higher Emotional Intelligence Quotient as it solves the problems that arise from Human – Human /Animal interactions.

Prominent contributions of James-Lange and Cannon Bard and Schacter-Singer have brought in new perspectives and their discoveries enhanced the need of EI like never before. They asserted that Emotions have both physiological and cognitive components. To be concise, Emotions and thoughts are no separate entities, the way we think, and we feel.

Emotions play a key role in religion. Emotional buffer creates a psychological placebo that reiterates on the unwavering faith that brings the much sought relief. More importantly, religious gatherings bring social collectives that open new frontiers and avenues through a powerful tool of social networking and loafing. Many studies in the past have asserted the importance of psycho-social support in one’s life.

Lazar et al., 2005; Tang et al., 2015, 2007; Jang et al., 2011; Kang et al., 2012, have established the neural changes in the brain as a result of meditation. They have concluded that people who continuously practice meditation are

better at handling the stressful situations in comparison with the other group that doesn't (Mathur et al., 2016; Hwang et al., 2017).

Meditation leads to inward looking ability. The understanding and knowing of oneself are seen as a crucial step to connect us with others and help cultivate strong social bonds. "Atman is a broader term that encompasses the subtle and the gross body (Body, Manas, Buddhi). Soul/ Atman refer to the – undying and enduring, correlates to the universal consciousness - Brahman.

Numerous studies have explored the relationship between religiousness and emotional well-being, highlighting the potential positive correlates between these two constructs. Religiousness encompasses beliefs, practices, and affiliations related to a particular religion or spirituality. Emotional well-being refers to an individual's subjective experience of positive emotions, life satisfaction, and overall psychological functioning. Understanding the correlates of religiousness and emotional well-being can provide valuable insights into the potential benefits of religious involvement for individuals' mental and emotional health.

Research has consistently shown that individuals who exhibit higher levels of religiousness tend to report greater emotional well-being. Religious beliefs and practices often provide individuals with a sense of meaning, purpose, and hope, which can contribute to positive emotional experiences. Engaging in religious activities, such as prayer, meditation, or attending religious services, has been associated with increased feelings of peace, comfort, and happiness. Moreover, religious communities can provide social support networks, fostering a sense of belonging, connectedness, and emotional resilience.

Furthermore, religious teachings often promote virtues such as compassion, forgiveness, and gratitude, which can enhance positive emotions and psychological well-being. Religious individuals may also have a framework for understanding and coping with adverse life events, as their faith provides

them with a sense of guidance, solace, and the belief in a higher power's benevolence. This belief system can promote emotional resilience, enabling individuals to navigate challenging circumstances with greater composure and acceptance.

It is important to note that the relationship between religiousness and emotional well-being is complex and multifaceted. The effects of religiousness on emotional well-being can vary across individuals and cultural contexts. Factors such as the intensity of religious involvement, the alignment of religious beliefs with personal values, and the social support received within religious communities can influence the strength of this relationship. Additionally, individual differences, such as personality traits, religious coping styles, and the presence of other social and psychological factors, may interact with religiousness to shape emotional well-being outcomes.

There are positive correlations between religiousness and emotional well-being. Religious beliefs, practices, and social connections can contribute to a sense of meaning, hope, and emotional support, which enhance overall psychological functioning. However, further research is needed to explore the nuanced mechanisms and potential moderating factors underlying this relationship, as well as to consider the diverse cultural and individual contexts in which these associations may manifest. Understanding the correlates of religiousness and emotional well-being can inform interventions and strategies to promote mental health and well-being for individuals who draw on religious or spiritual resources in their lives.

Srimad Bagavad Gita (Chapter 1, Verse 30) said “I am now unable to stand here any longer. I am forgetting myself, and my mind is reeling. I see only causes of misfortune, O Krishna, killer of the Keshi demon.”

Arjuna describing his mental states correlates to the emotional flux we all are subjected to. When we are emotionally charged, there is an overload which opaquely our ability to define the problem and explore the alternatives available.

This state makes us to introspect on the critical questions that haunt everyone  
1). Are we emotionally balanced? 2). Why are we conditioned to look at only the problems? 3). Why do we waver after taking a decision?

The holy Bagawad Gita explanation of optimizing Emotions through persistent indulgence in religious prayers and meditation is similar to the Emotional Intelligence proposed by Goleman. The path to emotional stability is not to obsess over behavioral outcomes. It should be noted that Krishna does not condemn actions or tell him to give up everything in life.

In Karma yoga, Krishna says the best deed a person can do in his Life is holding onto the Dharma. By exhibiting Dharma, one doesn't hold attachment to the outcomes. As it can be understood that *swa-dharma* can change the way we live our life and it helps to attain the clarity one needs to move in the spiritual realm. This concept grips the term of "karma" where actions committed will pay oneself back either by reward or punishment. vedanta gives a lot of importance to "Karma" which believes in cyclical actions and reactions. The law of karma makes a being to be aware and conscious about him and the environment to a larger extent thereby mitigating the negative emotions of hatred, violence, envy, lust etc.

The belief of Samsara (reincarnation) sequel to the karmic law also brings in true realization which is laid on the principles of life - death cycles and the only way to escape this suffering is to increase the act of performing good deeds so as to attain the eternal bliss / Moksha. The attainment of Moksha is possible on the attainment of the communion of Atman with Brhamna, where the Atman reflects the consciousness

According to Mundaka Upanishad the Jiva and Brahman are the same. Brahman is the ultimate reality – absolute which holds the universe and Atman dwells in the universe and therefore Atman envelops the characteristics of Brahman. ‘...as from the flaming fire issue forth, by thousands, sparks of the same form, so from the immortal proceed, beloved youth, diverse jivas and they

find their way back into it. As declared by the Advaitis, Atman and Brahman are one and the same. The latter is the universal consciousness and the former is the Individual Consciousness

### **The impact of emotional intelligence on resilience through spirituality**

Human beings have an incessant striving for “happiness.” Alfred Adler stressed upon the feelings of inferiority/superiority that guides and propels us towards action. In other words, the goal of human life is to overcome the feelings of inferiority and superiority to reach the exalted state of “happiness.” This state of “happiness “refers to the liberation.

In Srimad Bagavad Gita (Chapter 2, verse no 24), Krishna explains Arjuna about “stithpragya” - steady state as the “one who discards all selfish desires and cravings of the senses that torment the mind, and becomes satisfied in the realization of the self”.

It is argued that senses are the door to our world and it is the same senses that makes us to attach and body both to Jada and Jiva . Withdrawal from the sensual pleasure results in reaching the undisturbed state, does not crave for pleasure, and becomes free from attachment, fear, and anger”. Since he has no hankerings for the objects of the senses, “he neither welcomes nor rejects anything whether good or bad when he comes across it”. Therefore he experiences Equanimity or a steady state where he is not disturbed by anything. This state resonates with the state of Sammadhi (Turiya)

The interplay of religiousness and Emotional Intelligence has been studied that notices a positive correlation existing between these two variables. Liu (2011) has asserted on the positive relationship between religiousness and Emotional Intelligence.

In the Indian perspective, Brahman is described as “Sat-Chit-Ananda” which can be translated as the one who can give eternal Bliss. In Bagawad Gita (Chapter 15, Verse No 7), Krishna says, *mamaivāṁśo jīva bhūtaḥ*: All the

entities of the universe are a part of me. Universe is created by Brahman and he has created the prakriti which brings us to understand the nature of Brahman. He is omnipotent Omnipresent and Omniscient. In other words, he is Sat-Chit-Ananda. Sat –Truth; Chit – Consciousness /Knowledge; Ananda – Pleasure.

The knowledge of Brahman is to be obtained from the mentors who has established competencies in making the fine distinction between religion and spirituality and gives a rationale of knowledge and wisdom to the seekers of the truth. The best possible way to form the right understanding of the truth is undoubtedly the efforts and the behavior to be mindful.

### **The impact of thought and emotions on resilience**

The common factor in behavior / action is the thought patterns. Emotions and cognition are closely related and thus the thought of being watched where accountability is set in for the actions performed or the subjective support from the “superior – being “would certainly channelize an Individual on a constructive path. Studies have found that if the beliefs are personalized, pervasive, and permanent, it will be much harder for you to bounce back from adversity. Austerity of the mind is higher than the austerity of body and speech, for if we learn to master the mind, the body and speech and the ability to emote well automatically get mastered, while the reverse is not necessarily true.

The impact of religiousness/spirituality foster coping behavior and productive thought patterns that facilitate coping with trauma. Lessons from Epics and stories from the philosophies creates certain schematic patterns and this imprinting allows him to hold onto the concept of God to protect from adversities/ mitigate the challenges. This can be compared to the idea behind Cognitive Therapy and Rational Emotive therapy proposed by Aaron Beck and Albert Ellis respectively. This aims at channelizing and creating thoughts that are realistic and healthy as it interferes with an individual's functioning.

Peres et al. (2007) have investigated the impact of stress perception on the experience of trauma. Based on the neuroimaging techniques and clinical investigation, they found out that religiousness /spirituality alter the way an event is assimilated, thus healthy narratives do help in reducing the post-traumatic effects amongst victims.

In Bagawad Gita (Chapter no 6, Verse no 5) “Elevate yourself through the power of your mind and not degrade yourself, for the mind can be the friend and also the enemy of the self.”

Each thought we dwell upon has consequences, and thought-by-thought, we forget our destiny. For this reason, to veer the mind from negative emotions and make it dwell upon the positive sentiments is considered austerity of the mind.

The relationship between thoughts, emotions, and resilience is intricate and dynamic. Thoughts and emotions significantly impact an individual's ability to bounce back from adversity and maintain psychological well-being. The way we think about ourselves, others, and the world around us, as well as the emotions we experience in response to events, can shape our resilience levels.

Thoughts play a crucial role in resilience by influencing our interpretations of events and shaping our beliefs about ourselves and our abilities. Positive and adaptive thinking patterns, such as optimism, self-efficacy, and realistic appraisal of situations, can enhance resilience. When faced with challenges, individuals with resilient thinking tend to view setbacks as temporary and solvable, maintain a sense of hope, and focus on finding solutions rather than dwelling on problems. By actively challenging negative and self-defeating thoughts, individuals can reframe their thinking patterns and develop a more resilient mindset.

Emotions, on the other hand, provide valuable information about our internal states and the significance of external events. Emotional intelligence, which includes the ability to recognize, understand, and regulate our emotions,

plays a vital role in building resilience. Emotionally resilient individuals are capable of effectively managing and coping with their emotions, even in the face of adversity. They are able to acknowledge and validate their emotions while also finding healthy ways to express and regulate them. By cultivating emotional awareness and developing adaptive strategies for managing emotions, individuals can enhance their resilience.

The relationship between thoughts and emotions is reciprocal and interconnected. Our thoughts can influence the emotions we experience, and our emotions can, in turn, shape our thoughts. Negative thought patterns, such as catastrophizing or ruminating, can lead to intense negative emotions like anxiety or depression, which can undermine resilience. Conversely, managing and reframing negative emotions can help individuals challenge and modify unhelpful thinking patterns, fostering resilience.

Developing and strengthening the relationship between thoughts, emotions, and resilience requires self-awareness, practice, and the application of effective coping strategies. Techniques such as cognitive restructuring, mindfulness, and emotional regulation exercises can help individuals develop a more resilient mindset and enhance their ability to adapt to and thrive in the face of adversity. By cultivating a balanced and constructive relationship between thoughts and emotions, individuals can bolster their resilience and effectively navigate life's challenges.

## **Conclusion**

According to Sankhya School, all the emotional experiences can be categorized under three *gunas* or the personality quality aspects displayed by an individual. They are *-sattva, rajas, and tamas*. Attachment and worldly desire are the root cause of the emotional experiences and these negative transitory emotions can attain permanence marked by a sense of imperfection, incompleteness or non-fulfillment felt within oneself and with that of others is the cause of cognitive

and emotional dilemma. These emotions when not optimized can lead to detrimental degradation of one's ability to think logically and rationalize leading to emotional and mental disturbance.

Subjective experiences or feelings get energized through actions. To become emotionally aware is possible by practicing mindfulness. However, becoming conscious about the emotional state and dealing accordingly calls to be in the state of Niddhiyasana. Conquering oneself helps us to be in the conscious realm and the attainment of Niddi is possible through Shravana Manana. These views underline the recommended path for self-transformation. Regulating emotions, both emotional experience and emotional expression, is an integral part of the recommended "principles of living." Emotional resilience positively impacts nearly every area of our lives. Religiousness ably guides in all spheres: whether that's overcoming our childhood obstacles, mitigating the crisis in life, getting through major challenges or even pursuing positive goals like more meaning and purpose, we need resilience to survive and to thrive.

Through an examination of relevant literature, this study reveals that religion/spirituality plays a crucial role in shaping individuals' emotional experiences. It helps them navigate challenging situations with composure, contributing to improved mental well-being and reduced narcissistic tendencies. Religious practices such as readings, prayers, and communal rituals foster a sense of security and trust in a "superior being." While religiousness pertains to belief or affiliation with a religion, emotions involve the feelings experienced towards God or the Divine. Additionally, resilience, defined as the ability to adapt in the face of difficulties, is closely linked to these components. Thus, the hypothesis posits that an affinity towards the concept of God optimizes both emotions and resilience, fostering well-being across physical, psychological, emotional, and social domains.

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