

Cultivating Emotional Resilience: Integrating the Bhagavad Gita's Concept of Equanimity into Cognitive Behavioral Therapy for Enhanced Emotional Regulation

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ABSTRACT

Emotional dysregulation is a relatively new problem in modern society, which often results in a worsened mental health and well-being. Although Cognitive Behavioral Therapy (CBT) works well when solving such issues, the inclusion of ancient knowledge can make it more effective. This article provides a theoretical framework that combines a concept of the Bhagavad Gita that is called Samatvam, an idea of equanimity in the face of life dualities relating to the idea of CBT. The framework enriches cognitive restructuring with non-attachment, behavioral activation with duty-bound action (Karma Yoga), and self-awareness by relying on identification with eternal Self (Atman). The interventions suggested entail a Detachment of Outcome thought record, Equanimity Practice mindfulness, and Arjuna dilemma metaphor. The Samatvam-Enhanced CBT (SE-CBT) model offers a culturally sensitive, holistic approach that promotes emotional resilience, inner peace, and deeper self-understanding.

Keywords: *Samatvam, Cognitive Behavioral Therapy (CBT), Emotional Regulation, Bhagavad Gita, Karma Yoga*

In the modern lifetime, modern society can be characterized by an impressive progression in technologies, developed interconnectivity around the world, and socio-economical environments that proceed with blistering speed. Perhaps, ironically, these changes have not resulted into better mental health. On the contrary, society is experiencing an alarming rise in mental health issues, more so in the field of emotional dysregulation. People of all ages encounter difficulties in managing extreme emotions more often, and this situation causes trauma, difficulties in building relationships with others, and a low quality of life (Verma & Singh, 2014; Tafarodi et al., 2011). Such expanding concern has led to exploration of efficient psychological measures, and over the span Cognitive Behavioral Therapy (CBT) has become one of the most eminent and empirically verifiable processes. Based on a systematic approach, CBT works to locate and alter dysfunctional thoughts and behaviors in a person to provide them with useful skills in coping with their emotions in a healthier way and developing their coping skills in general (Nakao M, 2021).

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In tandem with these new therapeutic developments, ancient wisdom traditions have arguably dealt with parallel queries regarding human suffering, self-awareness, and emotional regulation, for thousands of years. Of these, however, the Bhagavad Gita, probably the most cherished of Hindu writings, is a study of the human condition in all time, in all times (Manickam, 2015). However, even though traditionally such approach is regarded within spiritual and philosophical setting, Gita transcends such boundaries offering deeper insight into the surrounding world, life-path and inner balance. With its teaching that focused around concepts like duty (dharma), detachment, mindful action (karma yoga), and the striving to source equanimity (samatvam), it has appealed to spiritual seekers and philosophers over the centuries. These ancient insights have recently started to attract the interest of scholars and mental health practitioners due to their psychological application, especially in stress management and the extent of resilience development.

Just in the recent decades we have witnessed a flourishing of scholarly and interdisciplinary research into the links between the philosophical teachings of the Bhagavad Gita and contemporary psychological theories. As an example, in their extensive review entitled "Integrating the Teachings of The Bhagavad Gita with Modern Psychology" Kalia, Jaiswal, and Sharma (Kalia, 2025) reflect on the fact that the main notions of Gita, e.g., dharma, karma, and yoga, correspond to several principles of modern psychology. Their conclusions highlight the way the Gita can be applied in designing mindfulness-based therapies, theories of ethical decision-making, and interventions to gain self-consciousness and inner harmony. Likewise, Garg (Garg, 2025), in an article titled, *The Bhagavad Gita: A Powerful Tool in Psychotherapy*, emphasizes the importance of following the teachings of the Gita in the psychotherapeutic process given that it focuses on the concept of resilience, existential understanding, and the fact that it helps individuals build mental strength, which is an important element of mental health. Through these studies, it is possible to see an increasing level of awareness about the Bhagavad Gita as a beneficial psychological resource that enriches Western approaches and conceptions and also mediates cross-cultural and philosophical differences (Chatterjee Deshna, 2024).

Nevertheless, as the interest grows in the applicability of Bhagavad Gita, the literature is predominantly philosophical or even interpretive in character. Although numerous publications point to broad parallels between Eastern thinking and Western psychology, there exist few sources that can provide practical and concrete guidelines on how to apply particular teachings of the Gita into empirical psychotherapies (Dhillon M, 2023). More specifically, a lack of studies concerning the ways in which separate concepts, e.g. samatvam, or the state of inner equanimity amidst external changes can be systematically implemented into structural frameworks of an established psychotherapy is noticed. Despite the recognition of the therapeutic power of equanimity by scholars, a holistic model that can integrate the understanding of this concept into the lingo and practice of Cognitive Behavioral Therapy remains conspicuously absent.

Considering this deficit, the current paper aims at introducing a hypothetical framework, which would combine the Gita view of samatvam and the cognitive and behavioral approach of CBT. This combination has the potential to benefit the emotional regulation process, the development of psychological resilience, and result in a more comprehensive vision of what mental health entails, by utilizing the philosophical foundations of equanimity within the conceptual framework of CBT, thus encompassing the beneficial effects of both perspectives. We have not only gradually identified potential benefits of this exploration to

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the therapeutic practice, but we have also made a contribution to the larger debate about how ancient wisdom and contemporary science, in laser-light focus on human flourishing, are relevant to one another.

2. Understanding *Samatvam* in the Bhagavad Gita

2.1 Definition and Philosophical Foundations: The most significant philosophical truths outlined in the Bhagavad Gita focus on a single word, namely *Samatvam*, which can largely be translated as equanimity, a state of mental balance, or inner composure (Jijina Mehta, 2020). Nonetheless, *Samatvam* goes beyond the concept of neutrality. It is defined as a deep sense of inner stability which cannot be shaken in the face of life polarities; enjoyment and suffering, achievement and failure, honor and dishonor, or profit and loss. It is neither a listless nor an unconcerned condition but a thoughtfully developed mode that neither gloats on positive results nor breaks down under bad results. Such a balanced temperament allows the practices to approach the world fully but at the same time having a profound sense of inner tranquillity and inner clarity.

The Bhagavad Gita discusses the principle of *Samatvam*, equanimity, with a great deal of clarity, in its discussion of the *Sthitaprajna*, maker of stable wisdom, especially in Chapter 2. In verse 2.38, Lord Krishna appeals to Arjuna, who is suffering in serious moral crisis and asks him to maintain inner balance in the unavoidable dualities in life: "Put as equals the pleasures and the pains, the gains and the losses, the victories and the defeats; and behold, you will not incur sin". This verse is succinct where it is stated that *Samatvam* actions were not only morally right but also psychologically liberating, carried out without emotional attachment to the results thereof. Krishna presents equanimity as not only a moral duty, but as a way of acquiring inner freedom and only acting without attachment to its consequences. Another powerful articulation appears in verse 2.48 "*Doing your duty, make yourself equipoised, O Arjuna, eschewing attachment to success and failure. This calmness is referred to as Yoga.*" To this end, *Samatvam* is not so much as any emotional state according but rather a well-regulated way of being, a self-indivisible and conscious condition of being that does not get affected by success or failure hence representing the true essence of Yoga as the inner path of integration.

The Gita also applies the concept of equanimity in relation to interpersonal perception, in verse 18 of the fifth chapter: "The wise see with equal vision a learned and humble Brahmin, a cow, an elephant, a dog, and even an outcaste." This verse emphasizes on *Samatvam* as an eye through which a person looks into the world without discrimination or prejudice. *Samatvam* in turn is limitless, beyond internal control, and to that end, conveys a larger sense of ethics; without the trappings of surface differences, prejudices, and criticism.

Samatvam is based on three philosophical foundations that include detachment to the results of actions (*Karma Yoga*), knowledge of impermanence of earthly experiences, and Realization of the True Self (*Atman*).

Detachment to the results of actions (*Karma Yoga*): The major ethical theme of the Bhagavad Gita lies in the necessity to do his duty to the best of his abilities and renounce attachment to the outcomes. Active detachment does not mean passivity and resignation; it stands for liberated involvement, action free of the psychological penalty of anticipation and dread. This impersonalization facilitates cognitive purity, psychological liberation, and

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eliminating the emotional mayhem that the outcome-based anxieties tend to cause (Arora, 2019).

Knowledge of impermanence of earthly experiences: The Gita constantly reminds us of the temporal state of worldly experiences: pleasure and pain, success and loss, happiness and grief are compared to the passing of seasons which arrive and pass away (Bhagavad Gita 2.14.). Being aware of this impermanence keeps people less attached to the labile states of the emotions. This knowledge helps to cultivate the attitude of equanimity and stability, not responsiveness.

Realization of the True Self (*Atman*): At its highest ontological background, *Samatvam* involves a proximity to the realization of the *Atman*: the eternal, unchanging, self beyond the fluxes of the body, mind and ego. When it comes to aligning with this inner core, which is not subject to external experiences, people will enjoy the ability to transcend dualities and become deeply aware of inner unity and psychological strength (Kalwala J, 2020). Such self knowledge nurtures a permanent equanimity which makes a person less susceptible to the mayhem of the outside world and emotions (Sivananda Saraswati, 2010).

2.2 Psychological Implications of *Samatvam*: The psychological implications of the philosophical vision of *Samatvam* are deep-rooted, which overlap with most of the objectives of modern mental health practices. Its cultivation addresses several fundamental elements of emotional and intellectual well-being.

Firstly, *Samatvam*, helps in lowering emotional reactivity. Those who have been trained in equanimity have less impulse to react quickly to an external stimulus. They rather learn to take breaks, to notice their emotional reactions, and to select conscious responses. Such an ability to observe, instead of reacting, reduces the affectedness of negative mood states like anger, worry or despondency. The practice of emotional distancing makes the coping and decisions more adaptive (Anālayo, 2021, Wongpakaran, 2021).

Secondly, the concept of *Samatvam* makes a person cultivate inner peace and resiliency. It forms a solid psychological foundation because it teaches the mind to get rid of the ups and downs of pleasure and pain. People will have fewer alternations between feeling excited and being miserable and better able to survive stress, set back or crisis gracefully. This inner strength is particularly useful in a system of therapy where the ability to control emotions and be stress-free is prevailing (Bai S, 2020).

Thirdly, *Samatvam* practice is efficient in relation to and supports the emotional intelligence and self-mastery. At the center of this issue of emotional intelligence is the fact that it involves perception of emotions, comprehension of those emotions and ability to control them. *Samatvam* enhances these abilities as it (Self-awareness and composure) is promoted by *Samatvam* (Serrat, 2017. Practitioners learn to be more aware of what emotionally upsets them, they learn to respond calmly to affective forces, and they learn to be more consistent in behaving in ways that are consistent with their values instead of being driven by short lived emotional moods. This brings about a feeling of independence and self efficacy that enables the persons to have integrity and purpose and cope with life adversities.

Essentially, *Samatvam* presents a comprehensive model of managing emotions, self-development and psychological health. It is strong in its stress on disconnection,

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consciousness, inner stability, and appeals to a therapeutic-mindedness of contemporary psychology. Those considered with relevance to the modern psychotherapeutic approaches, particularly the ones such as the Cognitive Behavioral Therapy, it can be a source of enrichment of the currently employed methods, and provide an already culturally enriched, everlasting means of attaining mental harmony and endurance.

3. Cognitive Behavioral Therapy (CBT) – Core Principles for Emotional Regulation

3.1 Overview of CBT: Cognitive behavioral therapy (CBT) is among the highly researched and popular psychotherapies undertaken in modern clinical psychologists. Based on the premise of the inter-relationship of thoughts, feelings, as well as behaviors, CBT stands on the premise that, in order to be psychologically distressed, it is not only the events that occur outside individuals that instigate it, but it is the reaction and interpretation of the way individuals respond to events (Churchill R, 2010). Cognitive model adherence says that beliefs and perceptions of people play a significant role in determining the emotional experiences of people and how they respond to things. Alternatively, two people in a tricky circumstance like a job interview or a conflict with another person can be subjected to very different emotional reactions because of the different ways they internally appraise the situation. This model is focused on explaining that psychological distress can be suppressed and individuals can be able to perform healthier and more balanced roles when distorted or maladaptive thoughts and behaviors are identified and altered.

In order to implement this principle in practice, CBT implements a well-organized complex of methods that help resolve both cognitive and behavioral causes of mental health issues. Cognitive restructuring is one of the key instruments of such a framework, as a method by means of which customers will be able to recognize an automatic negative thought (ANT) a combination of automatic, mostly unconscious thoughts which are, of course, usually distorted, illogical, or counterproductive. Once identified these thoughts are put under examination and the clients are left to review its accuracy, evidence base and usefulness. Clients are then facilitated to come up with more balanced and constructive alternative thoughts, thus resulting to better emotional reactions and responses and behaviours (Ciharova M, 2021).

Behavioral activation is another important intervention in CBT and it is especially useful when dealing with depression or anxiety where a person can get into a pattern of withdrawal or inactivity. The strategy enables people to do what is pleasurable or meaningful despite the lack of early motivation. Through gradual enhancement of good reward and the feeling of achievement through activity, clients would start having a better mood and a functional status.

Problem solving training is also integrated into CBT, which trains a person to tackle life challenges in an orderly and proactive manner. This includes recognition of certain issues, ideation of possible solutions, considering whether these solutions are reasonable and have any impacts and adopting some of the ideas. Such an organized effort allows changing person's sense of helplessness and hopelessness giving it back some sense of control and agency.

More recently, CBT has developed in order to include mindfulness-based skills, including the third-wave methods of Mindfulness-Based Cognitive Therapy (MBCT) and Dialectical Behavior Therapy (DBT). Such methods focus on non-judgmental focus on the present

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moment, which aims at asking the clients to notice their thoughts and feelings and their bodies with a sense of curiosity and openness, independent of response or evasion (Gkintoni, 2025). This conscious realization assists people to untangle themselves out of harmful thought patterns, support the acceptance of emotional experiences, and lessen the compulsive attachment to unpleasant mental material.

3.2 CBT's Approach to Emotional Dysregulation: CBT is specifically and best prepared to deal with one such disorder that is termed emotional dysregulation which presents with the difficulties related to comprehending, processing and responding to the emotional stimuli in a controlled and adaptive way. Impulsiveness, high affective responsiveness, or persistent emotional distress are some of the reasons that emotional dysregulation is characterized by. In CBT paradigm, Emotional suffering is regarded as the result of ill thought-behavior patterns that sustain emotional instability. CBT is directed to breaking these cycles and making the emotional functioning healthy (Palmieri A, 2022).

Among the most obvious techniques of CBT to relieve the problem of emotional dysregulation consists of focusing on automatic negative thoughts (ANTS) that, in many cases, are used as a trigger of emotional disturbances. These thoughts are either too negative, catastrophic, or self-critical in nature and increase emotional reactions toward all emotional events in life. The CBT allows a client to regulate the intensity and length of the emotional responses to distressing situations by making them more aware of them, disputing them, and reorganizing them.

The other core CBT strategy of emotional regulation is breaking the emotional spiral (this is the reinforcing loop where negative thoughts generate strong feelings and this elicits maladaptive efforts like avoidance, using substances/medications, or emotive outbursts). Such actions have the same effect of enforcing the negative beliefs that have a tendency of becoming a vicious circle. CBT helps clients develop instruments to detect such cycles, and intercede mentally, emotionally or behaviorally at various places to break the spiral and balance it out again.

CBT is also concerned with the alteration of maladaptive coping skills that most people develop in an endeavor to cope with emotional pain. These may involve self-isolation, aggression or escapism or rumination. Although these can either be a short-term remedy, the effects of these behaviors can be long-term adverse. At that, CBT makes its clients look at the cost-benefit analysis of such coping methods, and substitutes it with something healthier, e.g., problem-solving, assertiveness training, relaxation techniques, or constructive communication.

Another specialty that CBT has in the management of emotional dysregulation is the development of self-recognition and coping ahead of time. The clients learn to determine their emotional triggers whether intrinsic (examples of intrusive thoughts, physiological responses) or extrinsic (stressful settings, interpersonal problems). This is a type of heightened awareness that is a basis of more adaptive emotional response. The clients are currently advised to use a multitude of feasible coping mechanisms, including cognitive restructuring, distraction methods, diaphragmatic breathing, progression muscular relaxation, and thought blocking, in correlation to the kind of emotion and circumstance.

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And last but not least, CBT focuses on the development of long term emotional stability through internal reinforcement of newly applied thinking, feeling and acting. By means of regular training, homework tasks and daily life experience, the clients will eventually internalize adaptive routines which sustain emotional stability and well-being. The new habits become the integral part of them with time and guide people toward becoming more psychologically flexible and have a long-term ability to emotionally manage them (Fresco, 2013).

4. The Integrated Framework: Samatvam-Enhanced CBT for Emotional Regulation

The concept of Samatvam-Enhanced Cognitive Behavioral Therapy (SE-CBT) is a novel integrative treatment paradigm that incorporates the evidence-based systematic methods of Cognitive Behavioral Therapy with the ancient wisdom and thought process of the Bhagavad Gita familiar yet the concept of Samatvam or equanimity. Although CBT is an effective method of treating emotional dysregulation through cognitive and behavioral interventions, the use of Samatvam can be thought of as offering a more profound level of support that is based on inner balance, acceptance, and deedful action. This synergy results into an overall route-way towards relief and long-term psychological fortitude through a synthesis of cognitive processes in the mind with the larger philosophical picture on person and perspective. **The schematic on Figure 1 is a top-level conceptual representation indicating how the key elements of the CBT (Thoughts, Behaviors, Feelings) are, in essence, interbraided with the principles of the Bhagavad Gita on non-attachment (Nishkama Karma), duty-oriented action (Dharma), and equanimity (Samatvam). The framework has conceptualized a direct impact and incorporation of these two powerful systems as shown.**

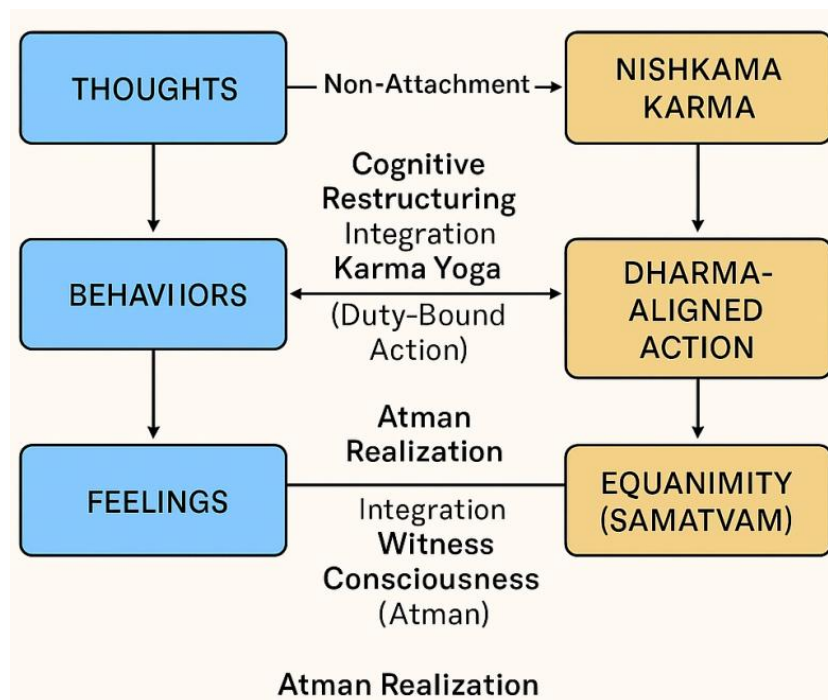


Figure 1: Conceptual Model of Samatvam-Enhanced Cognitive Behavioral Therapy (SE-CBT)

4.1 Conceptual Alignment: The SE-CBT potentiality consists in a conceptual correspondence between the primary values of Samatvam and the CBT intervention-based

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mechanisms. Figure 2 also expands upon this integration by explaining at which points of the philosophical depth of the Gita meets the practical interventions of CBT to form an Overlap/Integration Zone that may translate to deep psychological changes in the participants.

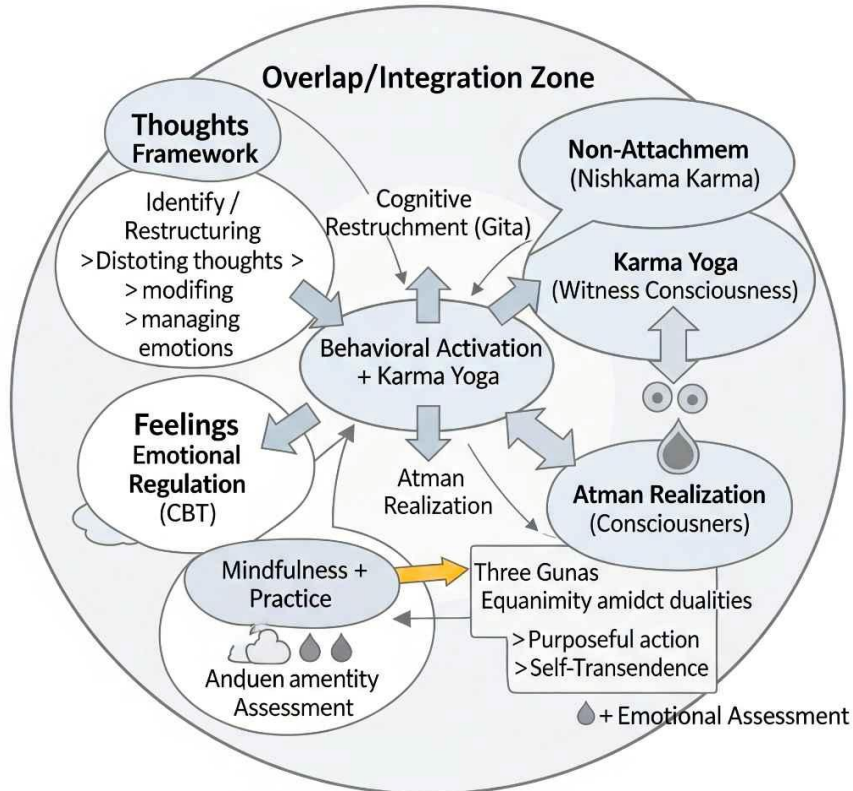


Figure 2: Detailed Framework of Samatvam-Enhanced CBT (SE-CBT) Illustrating Specific Integration Points and Mechanisms

Samatvam and Cognitive Restructuring: As it can be seen in Figure 2, the cognitive restructuring process that is a part of CBT (identifying and challenging poor thinking habits) is greatly improved with a connection to non-attachment to results (Nishkama Karma) established by the Bhagavad Gita. Clients tend to be distressed by inflexible demands on particular desired outcomes (e.g. perfectionist thinking, catastrophic ideas about failure) and by highly emotional responses when the desired outcomes are at risk or fail. The principle of Samatvam to promote a deep acceptance of what may or may not be under one control along with placing emphasis on the diligence of the activity rather than the fruit of the diligence directly responds to these maladaptive assumptions. Through internalizing the principle of non-attachment (represented by the arrow linking "Non-Attachment (Nishkama Karma)" to "Cognitive Restructuring (Gita)" in Figure 2), clients may transform such thoughts into focused motion towards achieving peace within their minds, quell the emotional charge of experiencing a failure or, lack of certainty, and rather enjoy a feeling of peace of mind independently of the outcome. This echoes with the concepts of distress tolerance in Dialectical Behavior Therapy (DBT), which is a very effective subdivision of CBT, and the most important thing is to accept unpleasant realities.

Samatvam and Behavioral Activation / Mindfulness: Behavioral activation and mindfulness practices also have a strong philosophical foundation in the form of the path of action without attachment to the result (Karma Yoga) whose doctrine is expressed in the

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Bhagavad Gita (see Behavioral Activation + Karma Yoga in Figure 2). In behavioral activation, the client is stimulated to practice as much as possible activities that they think are associated with values even in situations where they are not motivated or when it is expected that they will experience bad results. This is backed by an element of the Karma Yoga doctrine, which calls on the idea of an inherent good in carrying out one duty (dharma) and acting with purpose regardless of the immediate satisfaction of pleasure or whether it receives recognition by outside sources. This enables the clients to surpass inertia and avoidance, and promotes participation in life. Mindfulness, which is one of the critical elements of most contemporary CBT treatments ("Mindfulness + Practice" in Figure 2), is also about non-judicial monitoring of what we feel, think, and feel in the present moment. The principle of Samatvam which is the ability to remain in a state of mental balance fits perfectly well in this non-judgmental consciousness. Having learned to let go of the incessant chatter of the mind and the impermanence of all experiences, people would become more aware of the present moment, thus gaining emotional equanimity by remaining in contact with inner stillness.

Samatvam and Self-Observation / Awareness: The rich emphasis of the Bhagavad Gita on understanding oneself and discovering one own nature (Atman) behind the constant changing ego, mind and senses significantly complements the idea of CBT on tracking thoughts and feelings. This philosophical knowledge also urges the clients to see their thoughts and emotions as the ones which are transitory, rather than absolute representations of their unchangeable beingness, as it is represented in Figure 2 by the concept of Atman Realization. This view encourages psychological distancing of disturbing internal states, weakening an over-identification with unpleasant thoughts and the increased objectivity and compassion towards self-awareness. An awareness of the higher, undecaying Self enables people to see their own, changing egoic patterns with more detachment, and less resistance to them.

4.2 Proposed Therapeutic Techniques and Interventions: Continuing on the theoretical overlap between Samatvam and CBT, the SE-CBT model offers a series of synergistic interventions, aimed at inculcating emotional control, self-control and inner calmness:

- **Detachment from Outcome Thought Record:** This cognitive restructuring tool is an expansion of the conventional CBT-based thought record that includes columns that enable a client to realize their attachment to a certain outcome and use Samatvam-based restructuring technique to overcome the same. As well as describing the situation, thoughts, emotions and actions, the clients also think over the desired outcome and how the principle of Karma Yoga can change their attention from external validating and attention shifting to internal working. Then, they reprocess their ideas explaining them in the logic of equanimity making the emotional load of perceived failures less significant.
- **Equanimity Practice Mindfulness Exercise:** Learn equanimity, or non-reactivity and inner calmness, by focusing on everyday actions. The body scan that opens it introduces the listener to physical dualities (e.g., warmth vs. coolness) and invites one to have a neutral look at them. It then shifts to seeing thoughts as they come and go, and naming them and letting go. The last step is the focus on personal identification with a witnessing self, which should invite clients to base their thoughts and feelings and observation in the steady, unchanging observer (Atman), leading to emotional detachment and psychological strength.

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- **Duty-Bound Action Behavioral Experiment:** The clients are asked to do something they have previously avoided out of fear of being judged negative or had an outcome-dependence related to it. The therapy is based on doing right stuff (dharma) not outcome. Upon its completion, clients contemplate the emotional experience of doing their part in any case because the act itself has value and as a result, they strengthen the gratification that occurs as a result of value-consistent action and the lessen the hold of consequence-based apprehension.
- **Self-Assessment:** Based on Gita philosophy of three gunas, i.e., Sattva (clarity), Rajas (agitation) and Tamas (inertia), clients determine their general heart-mind-energetic dominant state during their dysregulation. This evaluation can be used to detect surges in overabundance of Rajas (e.g. anxiety, restlessness) or Tamas (e.g. withdrawal, apathy). It then becomes the task of the clients to formulate a path towards having more Sattvic states by maintaining balanced lifestyles, healthy ways of thinking and good moral action to get the inner environment to be propitious to Samatvam.
- **The Dilemma of Arjuna as Therapeutic Metaphor:** The situation of existential crisis of Arjuna and his counsel by Krishna in Gita is offered as a therapeutic metaphor on clients who are struggling with internal conflict. The predicament of Arjuna can be seen as an analogy of the dilemma in the contemporary world of fear, uncertainty, and ethical prostration. Reflecting on this story, clients will be able to shift perspectives about their own problems through the prism of Samatvam, Karma Yoga and inner wisdom. This existential journey may be especially beneficial to clients experiencing an identity crisis, struggle over values or life transitions of epic proportion
- **Therapeutic Goals of the Integrated Approach:** The SE-CBT framework hopes to shift the treatment of symptoms into comprehensive psychological change. By incorporating Samatvam in CBT, the therapeutic process will be enhanced by expanding the aims of CBT to cover philosophical insight, a sense of purpose in life, and spiritual saturation. Main therapeutic objectives are:
 - **Strengthening Emotional Equanimity and Responding with Calm:** In enhancing equanimity, clients have less volatility of negative affects and gain the ability to be stable in the emotional tsunami.
 - **Psychological Resilience Development:** Viewing life in dualities with a healthy balance of the mind gives the clients the means to overcome their failures and adapt properly to stressful situations.
 - **Increasing Self Knowledge and Direction:** The focus placed on Atman and dharma enables clients to search a more profound sense of their identity and their place in life, shifting the focus of the client away from ego issues to a world of values.
 - **Development of Mindfulness and Acceptance:** By practicing the phenomenon of the moment and non-judgmental awareness, clients get to lessen the phenomenon of experiential avoidance and enhance their capabilities in controlling their emotions.
 - **Promoting Ethics and Values-Consistent Action:** When one is rooted in Karma Yoga, decisions are made with respect to innermost knowledge and collective values, rather than momentary feelings or other external benefits, which adds up to a more enjoyable existence.

DISCUSSION

The suggested Samatvam-Enhanced Cognitive Behavioral Therapy (SE-CBT) model promises to be a new and effective direction toward combining the ancient philosophical knowledge with modern mental health science. This integrated model attempts to add philosophical and practical depth to this therapeutic process by marrying the in-depth, empirically substantiated methods of Cognitive Behavioral Therapy with the timeless teachings of the Bhagavad Gita, in order to achieve Samatvam: the state of equanimity. This part describes the dually dimensional merits of such practice, admits obstacles and restraints of such integration and emphasizes the major lines of further investigation essential to legitimize and refine the model.

Advantages of the Integrated Approach:

Among the greatest strengths of the SE-CBT framework, it empowers a deep philosophical and ethical grounding of modern therapeutic practice. Whereas the classic CBT has been immensely commended based on its organised approach and efficacy in treating various types of psychological disorders, it has continuously been criticised as being clinical or mechanistic in its approach leaving it with the diminished principal of symptom reduction. Through the lens of Samatvam, SE-CBT helps transcends problem-solving by taking on a greater philosophical basis of non-attachment to the result (Karma Yoga) and appropriateness of action (dharma). Such philosophical orientation provides clients with more moral and existential framework on their personal issues that enables them to stir meaning and sustainability in aspects that traditional CBT does not totally cover.

Moreover, the incorporation of Samatvam forms a culturally-oriented environment that is quite relevant among clients of Indian origin or any client considering the client diversity model, has a spiritual leaning. Through the intention of using sacred literature like Bhagavad Gita, SE-CBT bridges the gap between conveying therapeutic message and therapy and the concept that the cultured population would understand, hence enhancing therapeutic rapport and interest. To others who might feel alienated by western psychological models, this culturally-based practice provides the indigenous mental health-practice (one that reflects values and customs). This framework can also be relevant not only to spiritually minded people belonging to other cultures who are willing to explore philosophy, but also further widens the possible scope of its use.

Also, the SE-CBT may be most fundamentally understood in terms of its ability to promote more profound and long-lasting psychological change. Traditional CBT is a quite effective treatment addressing maladaptive thoughts and behaviors, but the addition of Samatvam enables the clients to explore more existential issues and inquiries- questions that revolve around the meaning of suffering, self, and identity. Based on the moral and emotional dilemma that Arjuna found himself in the Bhagavad Gita, the framework engages clients in discovering their predicaments with regard to universal human predicaments. Instead of being interested only in the removal of distress, SE-CBT is interested in establishing a solid internal basis of stability by becoming resilient, accepting, and finding inner peace qualities that have the potential to ensure psychological well-being well after the end of treatment.

Additionally, SE-CBT helps to fill the holes in how the conventional CBT can address the existential issues. At the same time, although CBT is aimed mainly on changing dysfunctional thoughts and actions here and now, it usually does not require the raise of more fundamental inquiries of meaning, ethics, or impermanence anxiety. Through

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Bhagavad Gita, however, a sophisticated philosophy of self, duty and transcendence has been provided and through this philosophy the clients are able to face and reinterpret the greatest and most fundamental problems in life. By so doing, SE-CBT will widen the therapeutic zone so that it can extend to spiritual inquiry and existential synthesis, which will enhance the healing process of the client both permanently and meaningfully.

Potential Challenges and Limitations:

Although it has many positive aspects, there are a few challenges that make SE-CBT implementation impressive and demand special attention. One of the first issues is the specialization of the trainings of the therapists not only in the theory, but also in the practical aspect of the Bhagavad Gita. Samatvam and other concepts used in Gita can be applied effectively only when the person is both familiar with the teachings of the Gita and when he/she has a profound understanding of the means of exploring these spiritual and philosophical teachings into the concepts that make sense psychologically. Unless adequately trained, this practice is subject to misinterpretation or shallow usage, which would undermine the quality of the therapy as well as the spiritual tradition perse.

Another appalling restriction is the possibility of spiritual reductionism. Complicated doctrines like Samatvam, dharma and Atman have deep background based on metaphysical and ethical backgrounds. When these ideas come in the form of oversimplifications or decontextualized applications, they may lose their expansiveness and become little more than techniques, instead of inspiring transformational ideas. In order to retain the strength these teachings, therapists need to be careful not to lose their philosophical integrity and moral subtlety.

Also, spiritual aspects of psychotherapeutic intervention need a very sensitive treatment. Counsellors should not make it sound prescriptive, or religiously dogmatic; when introducing Bhagavad Gita concepts. This needs to be focused on providing these ideas as general psychological methodologies and not topics of theology. It is important to respect the autonomy of clients as well as their belief systems and cultural backgrounds. It is not aimed at advancing a particular picture of the world rather encouraging clients to read and embrace what gives them a personal connection to their self and purpose.

Lastly, another significant weakness of the SE-CBT framework at the given point is the absence of empirical studies. The ingredients of CBT are well-validated and the psychological significance of Bhagavad Gita has been gaining consciousness in scholarly domains, but at present, there are no clinical trials or other outcome research studies to assess the efficacy of the given integrated model. Consequently, its efficacy cannot be considered in terms of evidence but rather theoretically promising. Building empirical support is therefore one of the major steps in validating the framework in the mainstream of clinical psychology.

Future Research Directions

To make SE-CBT framework a valid therapeutic framework, some essential aspects of future research should be directed. The first of these is the necessity of empirical validation with clinical studies. The design of the randomized controlled trials (RCTs) should be drawn to ensure that SE-CBT is tested in terms of its efficacy in the treatment of emotional regulation disorders including Generalized Anxiety Disorder (GAD), Social Anxiety Disorder, Borderline Personality Disorder, and Major Depressive Disorder. The studies

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would not merely get to evaluate decreases in symptoms, but also compare levels of resilience, equanimity, mindfulness, and life satisfaction.

In complement to quantitative research, qualitative investigations stand on the need as well to comprehend the experienced life of different clients together with therapists who are using SE-CBT. Thematic analyses and in-depth interviews can also be used to understand how clients understand and use *Samatvam*, the perceived worth of philosophical footing within the therapeutic setting and whether there are any cultural or spiritual contradictions that could arise. On the same note, the views of therapists can provide the best practice to be developed and areas that require more training.

Opportunities to research cross-cultural application of the SE-CBT model should also be in order. Although the framework is designed using Indian philosophical traditions, it could be applied to the clients of other cultural groups interested in addressing the contemplative or existence-related issues. Comparative research might look into how others within various cultural contexts perceive and internalize values such as *Samatvam*, and even the effect that cultural factors have on therapeutic results.

In order to make this operation build on a mass basis, it is highly necessary to create the standard treatment manuals and therapist training programs. Such resources would elaborate on how sessions are structured, interventions, and a therapeutic rationale that gives a clear guide to the clinicians on how they can use SE-CBT. The modules on potential psychological meaning of main concepts of the Bhagavad Gita psychology, ethical matters regarding the combination of spirituality and psychotherapy, and effective resources in order to transfer the procedures into the various spheres of psychotherapy should be included into the training programs as well.

CONCLUSION

This paper has suggested a theoretical model of *Samatvam*-Enhanced Cognitive Behavioral Therapy (SE-CBT) that displays the irresistible syncretism of ancient wisdom of life conveyed in the Bhagavad Gita and systematic, empirical process of contemporary Cognitive Behavioral Therapy. The incorporation of *Samatvam*, which is one of the core values of Gita or equanimity towards the dualities of life, into the main streams of CBT, including cognitive restructuring (blocking of the cognitive lawnmower), activation of behaviours (labelled-based moves), and mindfulness-based awareness, SE-CBT can be considered a new and potentially revolutionary way of managing emotional imbalance. The integration does not only reinforce the traditional CBT methods and provides them with a philosophy of non-attachment and taking actions that have a purpose, but it broadens the meaning of CBT methods to encompass existential and ethical aspects of human experience. The SE-CBT model shows specific potential in psychological resilience development, development of a balanced and quite stable image of self, and Free therapy that can be likely to be culturally congruent, particularly to clients with or adjusting to the Eastern philosophical worldview. Instead of focusing on reducing the symptoms, it encourages more comprehensive kind of healing, which touches mind, behavior, and the unconscious mind. The effective use of SE-CBT, however, is based on the realization of competencies in cognitive-behavioral approach by the therapist and his/her competency in psychological interpretation of spiritual principles. Additionally, its theoretical validity requires testing by well-done studies. However, this model is a step in the direction of achieving a significant intersection between the wisdom about the human spirit offered by the ancient world and the

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discoveries made about the same by modern psychology- an intersection that can be used to enhance the therapeutic milieu with approaches to mental well-being that are more culturally inclusive, ethical, and considerably humanizing.

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Conflict of Interest

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