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Research Paper

Resilience Redefined: A Bhagwad Gita-Based Psychometric Model for Adapting in AI Age

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ABSTRACT

Resilience has been widely conceptualised through Western frameworks such as the Connor-Davidson Resilience Scale, but these models remain limited by their emphasis on personal traits and their neglect of cultural and spiritual contexts. In the present age of artificial intelligence, where identity instability, decision fatigue, and existential anxiety emerge as pressing psychological concerns, such limitations become especially visible. This study redefines resilience through the Bhagavad Gita, which treats resilience not as an isolated attribute but as a holistic orientation that integrates cognition, emotion, behaviour, ethics, and spirituality into the fabric of life. A systematic thematic analysis of the text identified thirty-three principles, which were refined into fifteen constructs and organised into five domains: cognitive, emotional, behavioural, social-ethical, and spiritual. These were weighted through a hybrid procedure that combined textual salience with insights from resilience scholarship, thereby ensuring both cultural authenticity and psychological rigour. The resulting Gita Based Resilience Index provides a multidimensional framework that situates resilience as a dynamic and relational process. By mapping its dimensions onto psychological disruptions associated with artificial intelligence, the model demonstrates contemporary relevance alongside cultural depth. It highlights the specific contributions of each domain and makes visible which parameters may be underdeveloped in individuals or groups, offering structured pathways for further empirical validation. The study establishes that resilience, when defined through the Gita, transcends trait-based perspectives and provides a culturally grounded and scientifically rigorous foundation for psychological adaptation in the AI age.

Keywords: *Gita Based Resilience Index, Resilience; Bhagavad Gita, AI related psychological challenges, Spiritual resilience, Indian psychology*

Resilience has long been studied as a defining quality of human adaptation, yet the frameworks that dominate the field remain primarily Western in orientation. Models such as the Connor-Davidson Resilience Scale (Connor & Davidson, 2003) and related trait-based approaches emphasize persistence, optimism, and self-efficacy. These models, while influential, reflect Euro-American assumptions about autonomy and individualism. They overlook the cultural and spiritual dimensions that shape resilience in collectivist contexts such as India, where family, community, and philosophical traditions

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are integral to identity and coping. This absence of cultural resonance restricts the scope of resilience theory and raises concerns of validity when applied across diverse populations (Ungar, 2013; Windle, Bennett, & Noyes, 2011).

The urgency of rethinking resilience is heightened in the age of artificial intelligence. As AI transforms healthcare, finance, education, and interpersonal life, it introduces new psychological challenges. Mental health disorders have doubled in India between 1990 and 2017, affecting one in seven individuals (Stanly, 2023). Globally, studies report that nearly 40 percent of workers fear being replaced by AI, resulting in stress and uncertainty (Molloy, 2024). Research further shows that adolescents demonstrate increasing dependence on AI-driven applications, with such dependence linked to greater vulnerability in mental health (Huang, et al., 2024). Beyond job displacement, algorithmic authority now influences intimate areas such as medical advice and relationships, eroding confidence in intuitive judgment (Rahwan, et al., 2019). These developments give rise to decision fatigue, cognitive overload (Longoni, Bonezzi, & Morewedge, 2019), and existential anxiety, challenging conventional understandings of resilience.

Traditional approaches provide insights but face limits in this context. The Connor-Davidson Resilience Scale (Connor & Davidson, 2003), the Resilience Scale for Adults (Froborg, Djemdal, Rosenvinge, & Martinussen, 2003), and related tools largely emphasize coping mechanisms and self-efficacy. They are effective in trauma recovery and stress contexts (Masten, 2001; Bonnano, 2004), but underplay cultural and existential concerns. Adaptations of CD-RISC outside Western settings reveal inconsistent factor structures and limited cultural relevance (Nia, She, Froelicher, Maroco, & Hejazi, 2023). Even broadened frameworks, such as Ungar's Five Cs model (Ungar, 2013), remain rooted in social-ecological factors and rarely engage deeper philosophical or spiritual orientations. These limitations are especially evident when resilience is required not only to manage adversity but also to maintain identity and meaning in a context where human intelligence itself is contested.

Artificial intelligence destabilizes traditional markers of human value. Competence, creativity, and emotional expression, once central to identity, are now rivalled by machines that replicate or surpass these capacities (Blair, 2024; Kosinski, 2024). This generates impostor syndrome, self-doubt, and erosion of meaning (Cave, Coughlan, & Dihal, 2023). Emotional and cognitive labour is increasingly shared with AI, raising concerns of autonomy, moral disengagement, and diminished agency (Bryson, 2018). Resilience in the AI era cannot be reduced to optimism or coping strategies; it must secure existential coherence, moral clarity, and authentic identity beyond performance and productivity.

The Bhagavad Gita offers a framework capable of addressing these needs. Though an ancient spiritual text, the Gita presents resilience as a holistic orientation combining cognition, emotion, behaviour, ethics, and spirituality. Concepts such as detachment (anasakti), transcendence of ego (ahamkara), equanimity (samatvam), and purposeful duty (dharma) present resilience as a way of being rather than a reactive trait (Rao, 2022; Chatterjee, 2024). By redefining the self beyond fluctuating thoughts and roles toward Atman, the Gita provides stability that is not eroded by technological change. Scholars note that this orientation sustains steadiness under change (Lamba, Jagdeesh, & Deshpande, 2022) and aligns with contemporary theories of emotional regulation (Chatterjee, 2024). Its schema of the three Gunas, sattva, rajas, tamas offers an indigenous personality typology for

cultivating resilience. Its principles of detachment and surrender resonate with modern acceptance-based therapies (Hayes, Strosahi, & Wilson, 2006).

The Gita's psychological constructs align with modern approaches while extending them through existential and moral depth. It's dialogical framing, in which Krishna guides but respects Arjuna's autonomy, anticipates therapeutic models that emphasise empowerment (Herman, 1997). Its integration of ethics and psychology, through dharma and ahimsa, positions resilience as moral as well as psychological endurance (Narvaez, 2006). Contemporary studies confirm that practices rooted in Indian traditions, such as meditation and yoga, enhance emotional regulation and reduce anxiety (Walsh, 2000). Yet Western adaptations often strip these practices of philosophical grounding, limiting their transformative power. The Gita embeds them in a vision of resilience where adversity is reinterpreted as purposeful.

This study builds on these insights to propose a Bhagavad Gita-Based Resilience Index (GBRI). Using thematic analysis and conceptual clustering (Braune & Clarke, 2006; Smith, Flowers, & Larkin, 2009), thirty-three principles are distilled into fifteen constructs and organised into five domains: cognitive, emotional, behavioral, social-ethical, and spiritual. Weighting draws on textual frequency, philosophical significance, and chapter prominence, balanced with resilience research (Connor & Davidson, 2003; Ungar, 2013). The GBRI integrates Indian philosophical insight with contemporary psychology to offer a culturally grounded, psychometrically informed framework. Unlike existing models, it directly addresses existential and identity challenges amplified by AI. In doing so, it positions resilience as more than adaptation: it is an orientation of awareness, detachment, and purposeful living that supports psychological endurance in an era of technological disruption.

METHODOLOGY

The Gita-Based Resilience Index (GBRI) was developed through a conceptual and qualitative design that integrates classical textual analysis with modern psychological frameworks. Rather than collecting empirical data, the study treated the Bhagavad Gita as a primary source and applied systematic procedures to identify, refine, and structure resilience-related constructs. The objective was to establish a theoretically robust and culturally situated framework that could later be operationalized and validated empirically.

Source Material and Conceptual Orientation

The Bhagavad Gita provided the central corpus. Every verse was examined with attention to linguistic, thematic, and philosophical nuance, supported by commentaries that have shaped Indian philosophical psychology (Krishna, 2007; Rao, 2022). These sources informed how concepts such as samatvam (equanimity), vairagya (detachment), dhriti (perseverance), and atmabala (inner strength) have historically been interpreted. In parallel, resilience literature served as a comparative lens. The Connor–Davidson Resilience Scale, Bonanno's emphasis on coping flexibility (Bonnano, 2004), Masten's "ordinary magic" (Masten, 2001), Ungar's ecological model (Ungar, 2013), and critiques of resilience measurement (Windle, Bennett, & Noyes, 2011) informed methodological choices. This dual orientation ensured cultural authenticity while maintaining global relevance.

Thematic Extraction and Coding

The first stage involved thematic tagging of all verses. Following (Braune & Clarke, 2006) framework, each verse was read repeatedly to identify concepts linked to resilience. Codes

captured psychological attributes such as perseverance, forgiveness, emotional regulation, cognitive clarity, detachment, and spiritual surrender. Redundancies were avoided by privileging broader constructs over overlapping synonyms, resulting in a refined set of resilience parameters that balanced diversity with conceptual exclusivity.

Consolidation and Hierarchical Structuring

Parameters were then clustered into intermediate categories, each representing broader psychological themes. For example, forgiveness (kshama), tolerance (titiksha), and perseverance (dhriti) were grouped under emotional stability. From these clusters, a higher-order structure of five domains was developed: cognitive, emotional, behavioural, social–ethical, and spiritual resilience. This dual-level framework allows for both granular and domain-level analysis, making the model adaptable for academic, clinical, and organizational contexts.

Quantification and Weight Assignment

To transform qualitative insights into measurable constructs, three criteria were applied: frequency of occurrence, chapter prominence, and philosophical centrality. Constructs appearing frequently across verses, emphasised in pivotal chapters such as Sankhya Yoga (Chapter 2) or Dhyana Yoga (Chapter 6), and identified as metaphysically foundational were given higher weight. A ratio of 40:30:30 across these three dimensions guided distribution. This design was supported by cross-cultural psychology's emphasis on cultural grounding (Kirmayer, Sehdev, Whitley, Dandeneau, & Isaac, 2009) and psychometric principles of multi-domain weighting (Field, 2013). Scores were normalized to maintain internal consistency.

Literature-Based Refinement and Hybrid Weighting

A second weighting layer was developed through review of resilience scholarship. Established frameworks, including CD-RISC, Bonanno's coping flexibility), Masten's developmental model, and Ungar's ecological approach, were analysed to generate literature-based weights. The final GBRI weights were derived through a hybrid procedure of 50 percent from Gita-based analysis and 50 percent from resilience literature. This balance prevented over-reliance on either scriptural interpretation or empirical psychology, aligning with integrative traditions in contemporary psychology (Seligman, 2011; Kabat-zinn, 1990).

Representation

The GBRI produces two complementary outputs of domain scores displayed through a radar chart, and an aggregate index that provides a single summary value. These outputs allow both detailed and holistic understanding of resilience profiles.

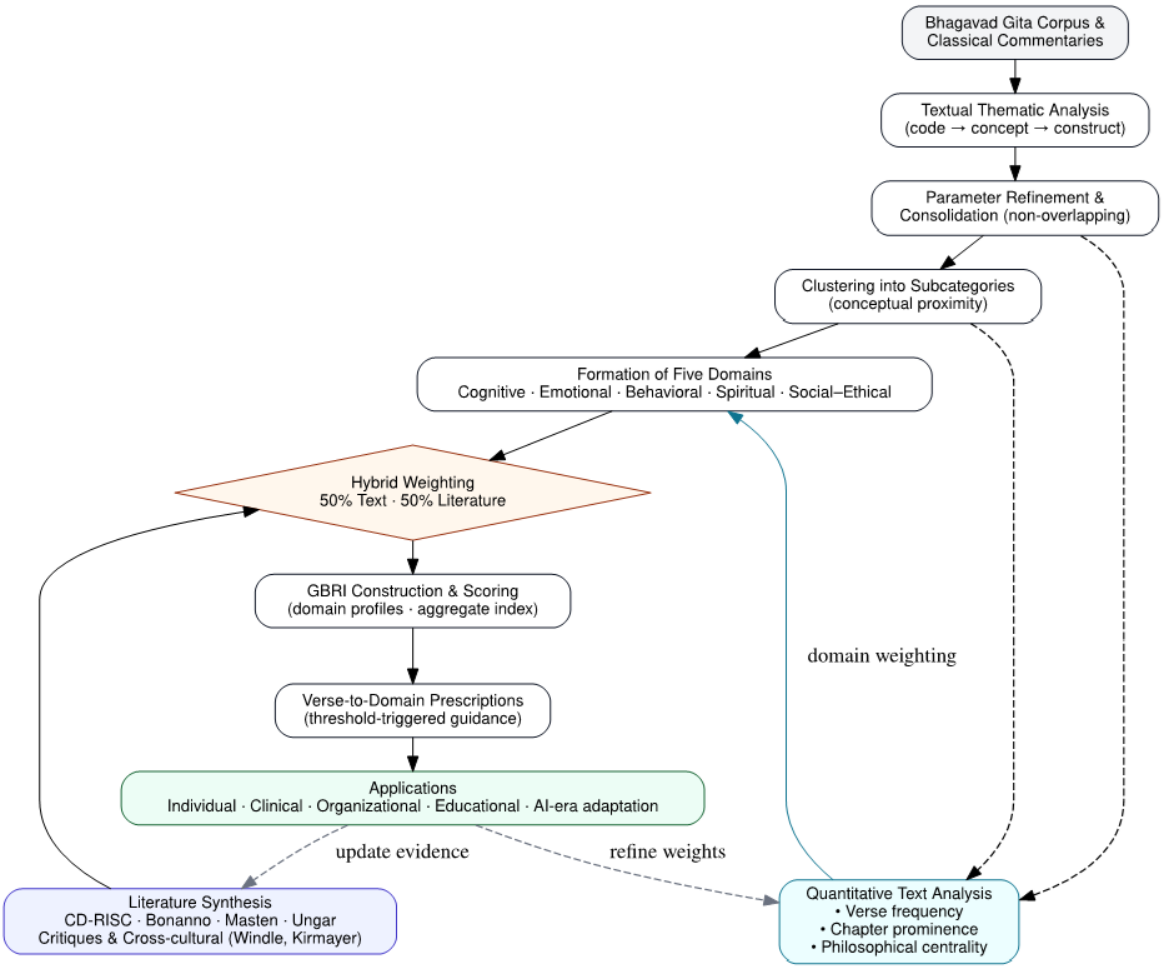


Figure 1. Methodological framework for constructing the Gita-Based Resilience Index (GBRI)

RESULTS

Extraction and Thematic Consolidation

A systematic reading of all seven hundred verses of the Bhagavad Gita yielded thirty-three resilience parameters distributed across cognitive, emotional, behavioral, spiritual, and social qualities. Constructs such as discriminative clarity, equanimity, perseverance, forbearance, devotion, surrender, duty, and altruistic service recur throughout the text, portraying resilience not as episodic coping but as an enduring orientation of appraisal, affect, and action. The complete parameter list with frequencies is reported in Appendix A, ensuring traceability from verse to construct. This inventory highlights the prominence of disciplined cognition and affective steadiness, with devotional anchoring and prosocial orientation functioning as complementary supports that strengthen self-regulation.

To render this body of material analytically tractable without losing conceptual nuance, the thirty-three parameters were condensed into ten subcategories through thematic analysis that enforced mutual exclusivity, internal coherence, and fidelity to text-grounded meanings. These subcategories are reported in Appendix B. Two interpretive insights arise from this consolidation. First, discipline-centred features cluster around cognitive agency rather than simple suppression of impulses, indicating that mastery is framed as appraisal and value

alignment rather than behavioural inhibition. Second, affect-regulatory features emphasise balance and restoration, distinguishing resilient steadiness from mere dampening of arousal. Cumulative frequencies in Appendix B show that clusters linked with self-governance and inner balance recur most consistently, whereas explicit adaptability and formal practices such as meditation appear less often as independent emphases and more as integrative threads within the larger fabric of equanimity and discipline. Together, these findings establish the evidentiary base for domain formation: the Gita frames resilience as an interlocking system of regulation, appraisal, and meaning rather than a loose set of isolated traits.

Domain Structuring and Textual Weighting

The ten subcategories distilled from the parameter pool were consolidated into five higher-order domains: Cognitive, Emotional, Behavioral, Spiritual, and Social. Their distribution is presented in Table 1. On raw frequency counts, Emotional content appears dominant, followed by Cognitive, with Spiritual, Behavioral, and Social registering smaller shares. Interpreted literally, this would suggest resilience is primarily affective and cognitive.

Table 1 List of resilience domains

S.No.	Resilience Domain	Included Subcategories	Cumulative frequency	Weighted percent
1	Cognitive Resilience	Self-Mastery, Ethical Leadership	98	30%
2	Emotional Resilience	Overcoming fear and anxiety, Emotional Strength, Inner harmony	145	43%
3	Behavioral Resilience	Adaptive detachment, Ability to adapt	28	8%
4	Spiritual Resilience	Resilience Through Spirituality, Meditation-Based Resilience	43	13%
5	Social Resilience	Altruistic resilience	20	6%

Yet raw frequency alone does not reflect the doctrinal architecture of the Gita. Constructs such as discriminative knowledge of the self, the three gunas, and duty-aligned action without attachment operate as scaffolds that shape the discourse even when not repeated extensively. To capture this depth, chapter-based weighting was introduced. For each chapter, the proportion of verses tagged with resilience constructs was normalised against the total verses, then aggregated across domains. This ensured that domains sustained across multiple chapters gained salience beyond those appearing in isolated contexts *(*see Appendix C for detailed chapter-wise allocations).

A second corrective lens emphasised philosophical priority. Constructs positioned as foundational, such as equanimity, detachment, and purposeful duty were given higher weight irrespective of frequency. Together, these two refinements, detailed in Appendix C, were combined with the raw frequency data to generate a composite distribution using a 40:30:30 ratio of frequency, chapter significance, and philosophical centrality. The resulting allocation is presented in Table 2.

Table 2 Final weightage of textual studies

S.No.	Resilience Domain	Weighted percentage
1	Cognitive Resilience	30%
2	Emotional Resilience	24%
3	Behavioral Resilience	14%
4	Spiritual Resilience	25%
5	Social Resilience	7%

The composite profile rebalances the framework. Cognitive and Spiritual emerge as twin anchors, Emotional retains substantial weight, and Behavioral and Social operate as channels of enactment and relational support. This pattern mirrors the text's progression: emotional disequilibrium at the outset is resolved through cognitive clarity, disciplined action, and transcendental grounding, underscoring resilience as a systemic orientation rather than a set of isolated traits.

Hybridisation with Contemporary Literature and Final GBRI

To align the Gita-based analysis with empirical traditions, a parallel distribution was derived from established resilience measures and integrative reviews. This step ensured commensurability between a culturally grounded framework and prevailing psychometric evidence. Appendix C reports the literature-based allocations, which draw on widely used instruments such as the Connor–Davidson Resilience Scale, the Resilience Scale for Adults, the Brief Resilience Scale, and Psychological Capital, along with syntheses emphasising emotion regulation, grit, self-regulation, social buffering, and meaning-focused coping. These allocations are not presented as competing with the textual findings but as a benchmark that captures domains emphasised in contemporary research.

The Gita-Based Resilience Index (GBRI) synthesises the textual and empirical perspectives by averaging the two distributions, yielding the final weights in Table 3. This hybrid profile preserves the cognitive–spiritual backbone warranted by the text while incorporating the empirically strong roles of behavioural regulation and social support. The hybrid logic is conservative: it prevents purely textual centralities from overwhelming measurement design, while avoiding the erasure of culturally distinctive emphases that lack large item-shares in Western tools.

Table 3 Final Gita based resilience index

S.No.	Resilience Domain	Weighted Percent
1	Cognitive Resilience	30%
2	Emotional Resilience	24.5%
3	Behavioral Resilience	17%
4	Spiritual Resilience	17.5%
5	Social Resilience	11%

The balance of the profile is evident from the distribution reported in Table 3: Cognitive and Spiritual act as anchors, Emotional serves as the proximal regulator, and Behavioral and Social provide enactment and buffering.

Comparative Analysis with CD-RISC

CD RISC distributes its 25 items across five factors: personal competence, high standards, and tenacity (32 percent), trust in instincts, tolerance of negative affect, and stress

strengthening (28 percent), and positive acceptance of change and secure relationships (20 percent), control (12 percent), and spiritual influences (8 percent). The comparison radar chart for GBRI and CD-RISC is given below in Figure 2 on five major domains of resilience.

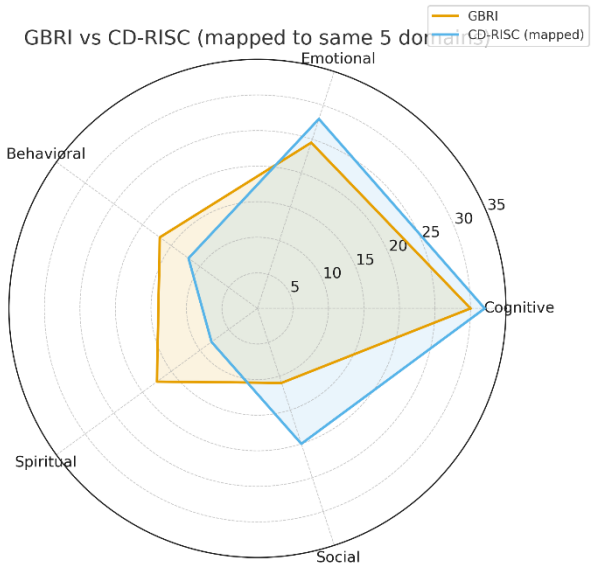


Figure 2 Comparison of GBRI & CD-Risc

Comparison with the GBRI shows both alignment and distinctiveness. Personal competence and tenacity converge with disciplined effort and perseverance in the GBRI's cognitive and behavioral domains. Tolerance of negative affect aligns with equanimity and forbearance in the emotional domain. Acceptance of change and secure relationships correspond to adaptive detachment and social buffering. Control maps onto appraisal based agency at the cognitive core.

The distinctiveness is structural. Spirituality is not residual in the GBRI but an integral domain justified by chapter architecture and doctrinal centrality. Hybridisation moderates its weight to maintain empirical plausibility. Behavior is also normatively oriented. The GBRI treats action as duty aligned enactment without outcome fixation, rather than as adaptation alone. This ethical orientation distinguishes the model and opens pathways beyond control training.

DISCUSSION

The results support three linked claims. First, the Gita frames resilience as a stable orientation of self that organises appraisal, conduct, and commitment, rather than as a toolkit of tactics. This extends the account of ordinary adaptive systems by naming the existential and ethical bases that sustain regulation (Masten, 2001). Second, the multi lens textual weighting is methodologically necessary. Frequency alone exaggerates surface repetition, while chapter significance and philosophical centrality recover the scaffolds through which cognition and meaning hold the system together. Third, hybridisation with contemporary measures enables commensurability without erasure. The final distribution accords with evidence on competence, control, and emotion regulation and still preserves culturally distinctive emphases on meaning and sacred framing (Froborg, Djemdal, Rosenvinge, & Martinussen, 2003). Social buffering remains visible within this profile in line with

developmental risk research and health psychology (Luthar & Ciccheti, 2000; Uchino, 2009).

Situated in current scholarship, the model coheres with multiple streams. Developmental accounts emphasise adaptive systems such as self-regulation, attachment, and competence as engines of resilience (Masten, 2001). Work on flexible coping shows that positive emotion and counterintuitive strategies may be functional depending on context (Bonnano, 2004). Ecological and cultural perspectives show that adaptation is co-produced by environment and meaning systems. The present framework adds two contributions. It treats existential orientation that is identity beyond role and outcome as a measurable construct operationalised through a cognitive and spiritual backbone. It also renders ethical purposiveness that is duty aligned action without fixation on outcomes a core mechanism of behavioural resilience, bridging virtue-based traditions with grit and self-regulation (Schunk & Zimmerman, 2007).

At the measurement level the profile is defensible both textually and empirically. Cognitive and Emotional align with evidence on appraisal, control, and affect regulation (Gross, 2002). Social reflects context dependent buffering and Spiritual is bounded by the hybrid but remains anchored in findings on meaning-based coping (Luthar & Ciccheti, 2000; Frankl, 1985; Koeing, King, & Carson, 2012; Pargament, 1997). The model therefore reads as a principled synthesis rather than an average.

Finally, the index speaks to stressors that intensify in algorithmically dense settings. These include anxieties about autonomy and surveillance, reduced self-efficacy when collaborating with autonomous systems, decision fatigue, cognitive overload, authenticity challenges in mediated emotion, and identity threat under predictive personalization. The cognitive and spiritual anchors stabilise appraisal, purpose, and attachment to effort rather than to outcomes, while emotional, behavioral, and social anchors provide regulation, enactment, and buffering. This places the GBRI within global scholarship and makes it usable where identity, duty, and meaning are central.

Limitations

This study is conceptual and text analytic, presenting the GBRI as a prototype rather than a validated instrument. Mapping from verses to parameters and domains reflects interpretive judgement, and alternative hermeneutics may produce different allocations. Composite textual weights, though principled, cannot substitute for item level statistics, and the hybridisation with literature-based weights requires empirical validation. Within these boundaries, the GBRI nonetheless marks a significant step in linking Indian philosophical traditions with psychological science and offers a culturally grounded framework for clinical, organisational, and AI related applications.

CONCLUSION

This study advances a theoretically grounded account of resilience by distilling the Bhagavad Gita into a five-domain architecture across Cognitive, Emotional, Behavioral, Spiritual, and social dimensions. Weights were derived through a multi lens textual procedure using frequency, chapter prominence, and philosophical priority, and then balanced with distributions from contemporary resilience literature. The resulting Gita Based Resilience Index is not a collection of aphorisms but a structured framework showing how resilient functioning in the Gita rests on discriminative understanding and transcendental anchoring, with emotion regulation, disciplined enactment, and relational

buffering as integral complements. Conceptually, it broadens mainstream metrics by making existential orientation and duty aligned agency explicit while remaining commensurable with constructs in competence, control, and affect regulation. Practically, the index offers a culturally resonant scaffold for research and programme design in clinical, educational, leadership, and organisational contexts, especially under the psychological strains of AI driven environments.

The contribution remains intentionally non prescriptive. It proposes an index blueprint rather than an intervention protocol. A clear empirical roadmap follows, beginning with item pools drawn from the thirty-three parameters and tested through factor analyses, reliability checks, and validation against measures such as CD RISC, RSA, BRS, and PsyCap. Criterion validity should address stressors linked to technological anxiety, autonomy loss, decision fatigue, and identity threat, with cross cultural and longitudinal designs assessing comparability and sensitivity to change. In sum, the study shows that a classical Indic text can be rendered into a modern and testable index without losing philosophical depth or empirical discipline, positioning the GBRI as a culturally grounded yet globally intelligible foundation for future resilience research.

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Conflict of Interest

The author declares no conflict of interest.

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APPENDIX A

List of all resilience parameters extracted from Bhagwad Gita

S.No.	Resilience parameter	Frequency of occurrence
1	Mental Equanimity (Samattvam – समत्वम्)	12
2	Detachment from Outcomes (Anasakti – अनासक्ति)	8
3	Self-Discipline (Damah – दमः)	11
4	Tolerance of Hardships (Titiksha – तितिक्षा)	8
5	Self-Sufficiency (Atmavashyata – आत्मवश्यता)	6
6	Faith and Devotion (Shraddha – श्रद्धा)	5
7	Fearlessness (Abhayam – अभयम्)	5
8	Mind Control (Manoniyantrana – मनोनियंत्रण)	13
9	Wisdom and Discrimination (Viveka – विवेक)	15
10	Emotional Regulation (Chitta Shuddhi – चित्त शुद्धि)	14
11	Perseverance (Dhriti – धृति)	16
12	Humility and Acceptance (Vinaya – विनय)	14
13	Courage and Strength (Virya – वीर्य)	14
14	Letting Go of the Past (Smriti Kshaya – स्मृति क्षय)	16
15	Service and Compassion (Seva Bhava – सेवा भाव)	15
16	Acceptance of Change (Parinamavada – परिणामवाद)	15
17	Inner Contentment (Santosha – सन्तोष)	14
18	Purpose and Duty (Dharma – धर्म)	9
19	Spiritual Resilience (Adhyatma Bal – आध्यात्मिक बल)	7
20	Patience (Kshama – क्षमा)	8
21	Resilience Against Temptations (Indriya Nigraha – इन्द्रिय निग्रह)	12
22	Ability to Let Go (Vairagya – वैराग्य)	9
23	Resilience Through Positive Association (Satsanga – सत्संग)	6
24	Ability to Adapt (Nimbleness of Mind – मनोचालकता)	5
25	Inner Joy (Ananda – आनन्द)	8
26	Forgiveness (Daya – दया)	5
27	Gratitude (Kritajñata – कृतज्ञता)	8
28	Self-Reflection (Atma-Chintan – आत्मचिंतन)	10
29	Resilience Through Meditation (Dhyana – ध्यान)	9
30	Resilience in Leadership (Kshatriya Tejas – क्षत्रिय तेजस्)	10
31	Surrender to a Higher Purpose (Sharanagati – शरणागति)	10
32	Resilience in Silence (Mauna – मौन)	6
33	Resilience Against Fear (Bhaya Nivaran – भय निवारण)	11

APPENDIX B

List of sub-categories of resilience condensed from resilience parameters

S.No	Sub-Category	Resilience Parameters included	Cumulative frequency
1	Self-Mastery	Mental Equanimity (Samattvam), Self-Discipline (Damah), Self-Sufficiency (Atmavashyata), Mind Control (Manoniyantrana), Wisdom and Discrimination (Viveka), Resilience Against Temptations (Indriya Nigraha), Self-Reflection (Atma-Chintan)	79
2	Overcoming fear and anxiety	Fearlessness (Abhayam), Courage and Strength (Virya), Resilience Against Fear (Bhaya Nivaran)	30
3	Emotional Strength	Tolerance of Hardships (Titiksha), Emotional Regulation (Chitta Shuddhi), Perseverance (Dhriti), Patience (Kshama)	46
4	Adaptive detachment	Detachment from Outcomes (Anasakti), Acceptance of Change (Parinamavada)	23
5	Inner Harmony	Humility and acceptance (Vinaya)Letting Go of the Past (Smriti Kshaya), Inner Contentment (Santosha), Ability to Let Go (Vairagya), Inner Joy (Ananda), Gratitude (Kritajñata)	69
6	Altruistic Resilience	Service and compassion (Seva Bhava), Forgiveness (Daya)	20
7	Meditation based resilience	Resilience Through Meditation (Dhyana), Resilience in Silence (Mauna)	15
8	Resilience through spirituality	Faith and Devotion (Shraddha), Spiritual Resilience (Adhyatma Bal), Resilience through positive association (Satsanga), Surrender to higher purpose (Sharnagati)	28
9	Ethical Leadership	Purpose and Duty (Dharma), Resilience in Leadership (Kshatriya Tejas)	19
10	Ability to adapt	Ability to Adapt (Nimbleness of Mind)	5

APPENDIX C

Literature & Philosophical based weightage

Resilience Domain	Literature Weight Percentage	Supporting References	Philosophical Weight (%)	Chapter wise weighted score	Chapter wise Weighed Percentage
Cognitive Resilience	30%	(Luthans, Youssef, & Avolio, 2007); (Bonnano, 2004)	30%	215	30%
Emotional Resilience	25%	(Gross, 2002); (Tugade & Fredrickson, 2004); (Goleman, 1995)	20%	74	10%
Behavioral Resilience	20%	(Schunk & Zimmerman, 2007); (Duckworth, Peterson, Mathews, & Kelly, 2007)	15%	123	18%
Social Resilience	15%	(Luthar & Ciccheti, 2000); (Uchino, 2009); (Southwick, Bonnano, MastenA.S, Yehuda, & Panter-Brick, 2014)	25%	14	2%
Spiritual Resilience	10%	(Frankl, 1985); (Pargament, 1997), (Koeing, King, & Carson, 2012)	10%	288	40%