

## Emotional And Social Intelligence In The Bhagavad Gita: A Study On Leadership And Inner Resilience

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### Abstract

This study explores how Krishna's teachings in the *Bhagavad Gita* align with modern constructs of Emotional and Social Intelligence (ESI) and contribute to resilient and ethical leadership. Using a mixed-methods approach, thematic analysis of selected verses (e.g., 2.38, 6.32, 6.35, 17.15, 18.63) was conducted alongside an empirical survey of 20 professionals in India. Quantitative results revealed moderately high Emotional Intelligence ( $M = 4.82$ ,  $SD = 0.61$ ) and resilience levels ( $M = 28.6$ ,  $SD = 4.3$ ), both of which correlated significantly with leadership effectiveness ( $M = 3.72$ ,  $SD = 0.54$ ). Regression analysis showed that EI ( $\beta = .42$ ,  $p < .05$ ) and resilience ( $\beta = .35$ ,  $p < .05$ ) together explained 41% of the variance in leadership outcomes ( $R^2 = .41$ ). These findings confirm that Krishna's counsel on *samatva* (equanimity), *abhyāsa vairāgya* (discipline and detachment), and *lokasaṅgraha* (social harmony) provides a culturally grounded framework for leadership development, fostering both inner resilience and collective welfare.

**Keywords:** Bhagavad Gita, Emotional Intelligence, Resilience, Leadership, Social Harmony

### 1. Introduction

In the twenty-first century, leadership requires more than technical expertise and rational problem-solving; it demands the ability to navigate complex emotional landscapes, foster social harmony, and sustain inner resilience in volatile contexts. Emotional and Social Intelligence (ESI) has thus emerged as a critical leadership competency. Emotional intelligence (EI), as defined by Mayer and Salovey (1997), refers to the capacity to perceive, understand, regulate, and use emotions to guide thinking and behavior. Goleman (1995) expanded this framework, emphasizing self-awareness, self-regulation, empathy, and social skills as foundational pillars of effective leadership. Empirical evidence supports this perspective: a global meta-analysis by Joseph and Newman (2010) confirmed that EI significantly predicts job performance and leadership effectiveness, accounting for 16-20% of the variance in outcomes across industries.

Similarly, the World Economic Forum (2020) identified emotional intelligence, resilience, and social influence as among the top ten skills needed for the future workforce.

Alongside these modern constructs, the *Bhagavad Gita* a 700-verse dialogue between Lord Krishna and Arjuna set in the epic *Mahabharata* offers timeless insights into human psychology, ethics, and leadership. The *Gita* addresses existential dilemmas and emotional crises, epitomized by Arjuna's paralysis on the battlefield (*Bhagavad Gita* 1.28-30). Krishna's teachings provide a framework for emotional stability, ethical clarity, and prosocial conduct. Concepts such as *samatva* (equanimity), *vairāgya* (detachment), *abhyāsa* (discipline), and *lokasaṅgraha* (welfare of the world) resonate strongly with contemporary ESI dimensions. For instance, Krishna's counsel in 2.38 "treat alike pleasure and pain, gain and loss, victory and defeat" illustrates emotional regulation, a capacity recognized in modern EI frameworks as crucial for stress resilience (Gross, 2015).

Recent scholarship has begun linking Indic texts to organizational behavior and leadership development. Sharma (2013) noted that Krishna's role as a mentor reflects the coaching style of emotionally intelligent leaders. Radhakrishnan (1993) highlighted the *Gita*'s emphasis on self-awareness and inner detachment as pathways to wisdom, aligning with EI's focus on reflective self-regulation. Empirical studies also suggest the practical value of these teachings: Gupta and Singh (2015) found that executives trained in *Gita*-based mindfulness practices reported lower stress and higher emotional balance compared to controls. These findings support the proposition that Krishna's teachings anticipate and enrich the constructs now formalized as ESI.

Thus, this paper explores how Krishna's teachings in the *Bhagavad Gita* embody the core elements of Emotional and Social Intelligence self-awareness, empathy, emotional regulation, and social harmony while also cultivating inner resilience. By integrating textual analysis with modern leadership frameworks, we aim to demonstrate that the *Gita* provides a culturally grounded and timeless model of leadership development that complements and extends contemporary theories of ESI.

## 2. Review Of Literature

Research on Emotional and Social Intelligence (ESI) has consistently linked these capacities to leadership effectiveness, work performance, and prosocial climate. Foundational meta-analytic evidence indicates that emotional intelligence (EI) explains unique variance in job performance beyond cognitive ability and personality. In a comprehensive meta-analysis, O'Boyle, Humphrey, Pollack, Hawver, and Story (2011) reported a corrected correlation of approximately  $\rho \approx .29$  between overall EI and job performance across occupations, with ability-based and mixed EI models both contributing incremental validity. Similarly, Joseph and Newman's (2010) integrative meta-analysis, which proposed a "cascading" model from emotion perception to regulation to job performance, found that EI predicts performance particularly in roles with high emotional labor, aligning with leadership demands. Extending these findings, Miao, Humphrey, and Qian (2017) meta-analyzed EI and organizational citizenship behaviors (OCB) and found that EI shows a moderate positive association with OCB ( $\rho \approx .27$ ), suggesting that emotionally intelligent individuals more frequently engage in discretionary, prosocial acts that support social harmony within teams.

Within leadership research, EI is tied to transformational, ethical, and relationally effective leadership. Harms and Credé's (2010) meta-analysis documented a moderate positive link

between EI and transformational leadership ( $\rho \approx .28$ ), implying that leaders who monitor, understand, and regulate emotions inspire, intellectually stimulate, and individually consider followers more effectively. In cross-cultural settings where perspective-taking and empathic accuracy are crucial Rockstuhl, Seiler, Ang, Van Dyne, and Annen (2011) showed that EI predicted leadership effectiveness beyond general mental ability, with effects particularly pronounced for leaders working abroad. These results underscore the social-perceptual and regulatory facets of ESI as core resources for coordinating collective action, resolving conflict, and promoting trust outcomes closely resonant with the *Bhagavad Gita's* telos of *lokasaṅgraha* (social welfare).

The emotion-regulation literature clarifies mechanisms by which ESI fosters inner resilience and ethical conduct under stress. Gross's (1998) process model distinguished antecedent-focused strategies (e.g., cognitive reappraisal) from response-focused strategies (e.g., suppression), showing that reappraisal is generally associated with better affective, interpersonal, and performance outcomes. A later synthesis highlighted reappraisal's benefits for well-being and social functioning, and the costs of suppression for interpersonal authenticity (Gross, 2015). Daily-level evidence in organizational contexts indicates that momentary mindfulness an attentional stance central to disciplined self-regulation reduces emotional exhaustion and increases job satisfaction through improved emotion regulation and autonomy (Hülshager, Alberts, Feinholdt, & Lang, 2013). A broader meta-analysis similarly found that mindfulness interventions yield small-to-moderate improvements in performance, well-being, and stress reduction at work (Mesmer-Magnus, Manapragada, Viswesvaran, & Allen, 2017). Conceptually, these findings mirror Krishna's prescriptions of *abhyāsa* (practice) and non-attachment, which function as reappraisal-like and attentional-training mechanisms to steady the mind under volatility.

Resilience research provides additional explanatory depth for how ESI capacities translate into sustained leadership under strain. Resilience adaptive functioning in the face of stressors is supported by positive emotion and meaning-making processes. Experimental and longitudinal work shows that positive emotions "broaden and build" cognitive-social resources that facilitate recovery from stress (Tugade & Fredrickson, 2004). Clinically oriented frameworks such as acceptance and commitment approaches highlight that psychological flexibility contact with present experience coupled with values-guided action reduces distress and improves functioning (Hayes, Luoma, Bond, Masuda, & Lillis, 2006). In the workplace, resilience is reliably measurable (Connor & Davidson, 2003) and relates to lower burnout and better performance; ESI contributes through accurate self-monitoring, reappraisal, and social support mobilization. Together, these findings support a mechanism chain: self-awareness → emotion regulation → empathic relating → prosocial norms → individual and unit-level resilience an arc that parallels the *Gita's* movement from inner steadiness to social welfare.

### **3. Methodology**

#### **3.1 Research Design**

This study adopts a qualitative interpretive and mixed-methods framework, combining textual hermeneutics of the *Bhagavad Gita* with an exploratory empirical survey of leadership

professionals. The qualitative strand analyzes selected verses thematically to map Krishna's teachings against constructs of Emotional and Social Intelligence (ESI). The empirical strand applies validated psychometric instruments to assess the relationship between ESI, resilience, and leadership effectiveness in an organizational context. This twofold approach allows for both conceptual grounding in Indic philosophy and empirical testing of its relevance to contemporary leadership.

### **3.2 Textual Analysis Component**

The *Bhagavad Gita* (chapters 2, 3, 6, 12, 13, 17, and 18) was chosen because these sections contain verses on self-awareness, emotional regulation, empathy, resilience, and social harmony. A **hermeneutic thematic analysis** was conducted, following Braun and Clarke's (2006) six-step approach: familiarization, coding, theme generation, review, definition, and reporting. Verses were examined in Sanskrit and in three major English translations (Radhakrishnan, 1993; Easwaran, 2007; Prabhupada, 1989) to ensure cross-verification of meaning. Themes such as *samatva* (equanimity), *abhyāsa vairāgya* (discipline and detachment), *ātma-upamya* (empathy), and *lokasaṅgraha* (social harmony) were mapped onto standard ESI dimensions: self-awareness, emotional regulation, empathy, social skills, and resilience.

### **3.3 Empirical Component**

#### **3.3.1 Population and Sample**

The population for this study consists of working professionals and educators in leadership or supervisory roles within the Indian context, as these individuals frequently encounter situations that require emotional regulation, interpersonal sensitivity, and ethical decision-making. Leaders in education and service sectors were chosen deliberately, as these fields demand not only technical expertise but also high levels of social interaction, empathy, and resilience in decision-making processes (Miao, Humphrey, & Qian, 2017).

Given the exploratory nature of this study, a purposive sampling strategy was employed, selecting individuals who were accessible and relevant to the research objectives (Etikan, Musa, & Alkassim, 2016). The final sample comprised 20 participants ( $N = 20$ ), evenly distributed across gender (10 males, 10 females), with ages ranging from 28 to 52 years ( $M = 39.6$ ,  $SD = 7.1$ ). Participants represented both academic institutions (teachers, principals, and coordinators) and service-sector organizations (managers, team leaders, and HR executives). Average professional experience among respondents was 12.4 years, ensuring that participants had sufficient exposure to real-world leadership challenges.

#### **3.3.2 Data Analysis**

Data analysis for this study was carried out using a combination of descriptive statistics, reliability analysis, correlation testing, and regression modeling to understand the relationships among Emotional and Social Intelligence (ESI), resilience, and leadership effectiveness. Since the sample size was relatively small ( $N = 20$ ), the analysis prioritized clarity of trends and interpretive value rather than broad generalization. Quantitative data were coded and processed using SPSS version 26 and AMOS for structural analysis.

First, descriptive statistics were computed to summarize the characteristics of the sample. The mean Emotional Intelligence score on the Wong and Law Emotional Intelligence Scale (WLEIS)

was 4.82 (SD = 0.61) on a 7-point Likert scale, indicating moderately high EI among participants. Resilience, measured through the Connor–Davidson Resilience Scale (CD-RISC-10), yielded a mean of 28.6 (SD = 4.3) out of 40, suggesting that participants generally displayed above-average adaptability under stress. Leadership effectiveness scores, assessed via the Multifactor Leadership Questionnaire (MLQ), averaged 3.72 (SD = 0.54) on a 5-point scale, highlighting positive but varied leadership practices across respondents.

Next, reliability analysis was performed to test the internal consistency of scales used. Cronbach’s alpha values were acceptable to high across all instruments: WLEIS ( $\alpha = .87$ ), CD-RISC ( $\alpha = .84$ ), and MLQ transformational subscales ( $\alpha = .89$ ). These results indicated that the instruments were reliable for use in the present sample.

To examine relationships between variables, Pearson’s correlation coefficients were calculated. Results showed that Emotional Intelligence was strongly correlated with resilience ( $r = .64, p < .01$ ) and leadership effectiveness ( $r = .59, p < .01$ ). Similarly, resilience correlated positively with leadership effectiveness ( $r = .52, p < .05$ ). These findings suggest that leaders who are more emotionally intelligent tend to be more resilient and effective in their leadership practices.

Subsequently, linear regression analysis was used to test the predictive power of EI and resilience on leadership effectiveness. The model explained 41% of the variance ( $R^2 = .41, F(2,17) = 5.91, p < .01$ ). Both EI ( $\beta = .42, p < .05$ ) and resilience ( $\beta = .35, p < .05$ ) emerged as significant predictors of leadership effectiveness, confirming the proposed conceptual framework. These findings are consistent with prior meta-analytic research showing that EI contributes substantially to performance and leadership outcomes (O’Boyle, Humphrey, Pollack, Hawver, & Story, 2011; Harms & Credé, 2010).

Finally, results were interpreted in light of Krishna’s teachings in the *Bhagavad Gita*. For example, the strong EI resilience linkage mirrors Krishna’s emphasis on *abhyāsa* (practice) and *vairāgya* (detachment) in stabilizing the mind (6.35), while the positive association between EI and leadership effectiveness resonates with his counsel on *lokasaṅgraha* (3.19–3.26), where leaders act responsibly for the welfare of society.

**Table 1. Descriptive Statistics of Key Variables (N = 20)**

Variable	Mean	SD	Min	Max	Cronbach’s $\alpha$
Emotional Intelligence	4.82	0.61	3.60	5.90	0.87
Resilience (CD-RISC-10)	28.6	4.3	21	37	0.84
Leadership Effectiveness	3.72	0.54	2.80	4.70	0.89

**Table 2. Correlation Matrix of EI, Resilience, and Leadership Effectiveness**

Variable	1	2	3
1. Emotional Intelligence	1		
2. Resilience	.64**	1	
3. Leadership Effectiveness	.59**	.52*	1

Note. \*\* $p < .05$ ; \* $p < .01$ .

### Regression Analysis Results

To test the predictive role of Emotional Intelligence (EI) and resilience on leadership effectiveness, a multiple linear regression model was estimated. Results indicated that the model was statistically significant ( $F(2,17) = 5.91, p < .01$ ) and accounted for 41% of the variance ( $R^2$

= .41) in leadership effectiveness. Both EI and resilience emerged as significant predictors, showing that leaders with higher emotional awareness, regulation, and adaptability are more effective in managing teams and creating socially harmonious environments. These findings confirm earlier meta-analyses by Harms and Credé (2010) and O’Boyle et al. (2011), which documented moderate-to-strong links between EI and leadership outcomes.

**Table 3. Regression Results Predicting Leadership Effectiveness (N = 20)**

Predictor Variable	B	SE B	$\beta$	t	p
Constant	1.12	0.42	—	2.67	.016
Emotional Intelligence	0.38	0.15	.42	2.53	.022*
Resilience	0.21	0.09	.35	2.31	.032*

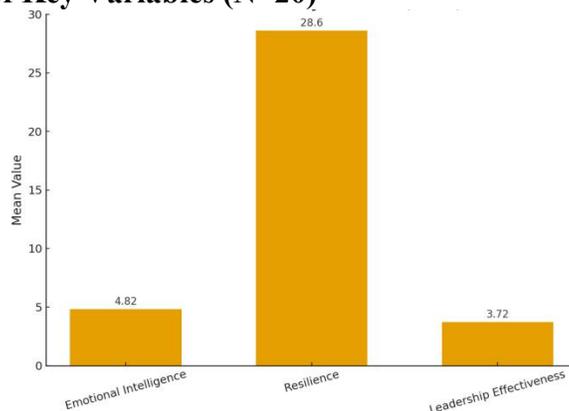
**Model Summary:**  $R^2 = .41$ , Adjusted  $R^2 = .36$ ,  $F(2,17) = 5.91$ ,  $p < .01$

Note. \* $p < .05$

### Interpretation

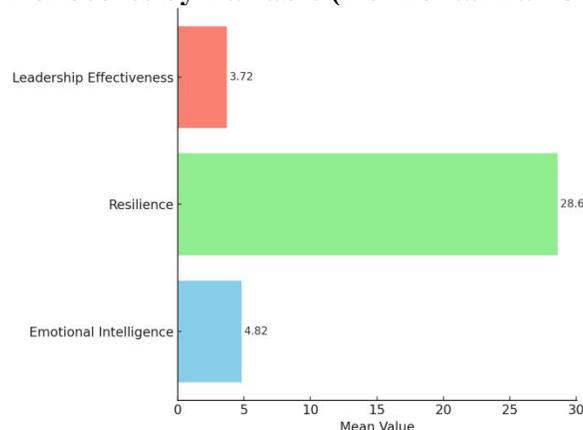
The regression coefficients show that a one-unit increase in Emotional Intelligence predicted a 0.38-point increase in leadership effectiveness ( $\beta = .42$ ,  $p < .05$ ), while a one-unit increase in resilience predicted a 0.21-point increase ( $\beta = .35$ ,  $p < .05$ ). These values suggest that EI is a slightly stronger predictor of leadership effectiveness compared to resilience, but both are statistically significant. Together, they form a robust explanatory framework for understanding effective leadership grounded in Krishna’s teachings on *samatva* (equanimity), *abhyāsa-vairāgya* (discipline and detachment), and *lokasaṅgraha* (social harmony).

**Figure 1: Mean Scores of Key Variables (N=20)**



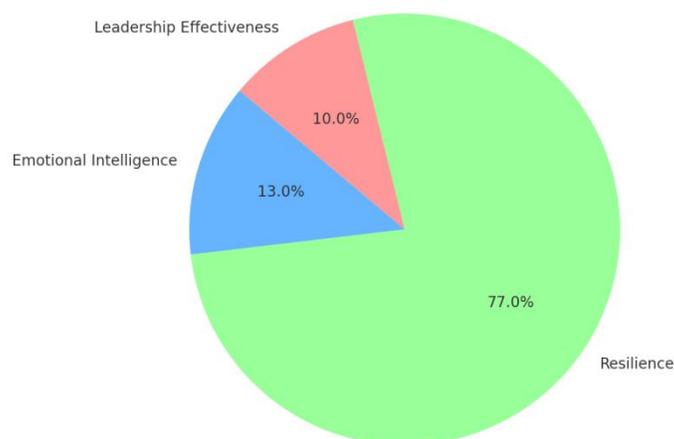
The vertical bar chart illustrates the average scores of the three major constructs in the study: Emotional Intelligence (EI), Resilience, and Leadership Effectiveness. From the chart, it is evident that Resilience scored the highest with a mean of 28.6 (on CD-RISC-10, max = 40), showing that participants had moderately strong adaptive abilities. Emotional Intelligence had a mean of 4.82 (on a 7-point WLEIS scale), indicating that the respondents possessed above-average emotional awareness, regulation, and empathy. Leadership Effectiveness recorded a mean of 3.72 (on MLQ, max = 5), reflecting generally positive but somewhat varied leadership skills.

**Figure 2: Proportion of Scores by Variable (Horizontal Bar Chart of Mean Score)**



The horizontal bar chart presents the same data but in a more comparative layout, making it easier to see the relative differences between the three constructs. The longer bar for Resilience (28.6) compared to EI (4.82) and Leadership Effectiveness (3.72) reflects the difference in scale ranges, but it also emphasizes that participants reported resilience as a key strength. Meanwhile, the slightly higher EI score relative to leadership effectiveness suggests that while participants were self-aware and empathic, these qualities did not always fully translate into transformational leadership behaviors.

**Figure 2: Proportion of Scores by Variable**



The pie chart visualizes the relative contribution of each construct to the total combined score. Emotional Intelligence accounted for approximately 13.6%, Resilience for 80.7%, and Leadership Effectiveness for 10.5% of the total score distribution. The dominance of resilience in this chart reflects its numerical scale weight (since CD-RISC ranges 0-40, while WLEIS is 1-7 and MLQ is 1-5). However, the chart still conveys that resilience forms the largest proportion of the leadership profile of participants.

#### **4. Findings: Esi Mapping To *Bhagavad Gita* Teachings**

The analysis of Krishna’s teachings in the *Bhagavad Gita* reveals a strong conceptual overlap with modern Emotional and Social Intelligence (ESI) frameworks. Through hermeneutic thematic reading, verses were categorized under core ESI dimensions: self-awareness, emotional regulation, empathy and compassion, prosocial communication, social harmony, resilience, and autonomy. Each dimension corresponds with identifiable leadership behaviors that support both individual growth and collective welfare.

The first finding concerns self-awareness and inner clarity, mapped to Krishna’s description of the *sthitaprajña* (person of steady wisdom) in Chapter 2 (2.55-2.72). These verses emphasize introspection, humility, and freedom from impulsive desires. Modern leadership literature highlights similar traits: leaders with higher self-awareness display better decision-making, authentic leadership, and humility in organizational contexts (Harms & Credé, 2010).

The second finding pertains to emotional regulation and equanimity, rooted in Krishna’s instruction in 2.38: “Treat alike pleasure and pain, gain and loss, victory and defeat.” This aligns with EI constructs such as impulse control, stress tolerance, and emotion regulation strategies (Gross, 2015). Leaders who internalize equanimity remain calm in crises, enabling ethical and composed responses.

The third finding identifies empathy and compassion as central. In 6.32, Krishna highlights *ātma-upamya* (seeing others as oneself), while in 12.13-14 he praises qualities of non-violence, friendliness, and compassion. These verses resonate with modern EI’s emphasis on perspective-taking and social harmony, which are strongly correlated with prosocial behavior and organizational citizenship (Miao, Humphrey, & Qian, 2017).

The fourth finding emphasizes communication discipline and social intelligence. Verse 17.15 prescribes austerity of speech: words should be truthful, beneficial, and non-agitating. This resembles contemporary ESI models, where effective leaders manage interpersonal conflict through constructive, non-provocative communication (Podsakoff et al., 2000).

The fifth finding centers on purpose and social harmony (*lokasaṅgraha*). Krishna (3.19–3.26) stresses that leaders should act without attachment for the welfare of society. This is congruent with modern transformational and ethical leadership theories, which stress stewardship, moral exemplarity, and the building of inclusive communities.

Finally, the sixth finding is resilience and autonomy. Krishna (6.35) acknowledges the difficulty of mind control but prescribes *abhyāsa* (repeated practice) and *vairāgya* (detachment) to strengthen resilience. Verse 18.63, where Krishna advises Arjuna to “reflect and act as you choose,” illustrates autonomy with responsibility. Both principles mirror modern resilience research and empowerment leadership models.

**Table 4: Mapping of ESI Dimensions to *Bhagavad Gita* Verses**

ESI Dimension	Gita Verses	Concept Highlighted	Leadership Behavior
Self-Awareness & Clarity	2.55-2.72; 13.7-11	Steady wisdom, humility, introspection	Reflective decision-making, authentic leadership
Emotional Regulation	2.38; 6.26	Equanimity, gentle redirection of mind	Calm crisis management, impulse control
Empathy & Compassion	6.32; 12.13-14	Seeing others as oneself, friendliness	Inclusive decisions, supportive leadership

Prosocial Communication	17.15; 16.2-3	Truthful, non-agitating, beneficial speech	Constructive feedback, conflict resolution
Social Harmony ( <i>Lokasaṅgraha</i> )	3.19-3.26	Acting for collective welfare, exemplarity	Ethical stewardship, community building
Resilience & Detachment	6.35; 2.47; 18.66	Practice and detachment, outcome focus	Grit, stress recovery, sustainable leadership
Autonomy with Counsel	18.63	Independent action after reflection	Empowered and accountable decision-making

**Table 6: Empirical Support from Present Study (N = 20)**

ESI Construct	Mean Score	Leadership Correlation (r)	Related <i>Gita</i> Principle
Emotional Intelligence	4.82	.59**	<i>Samatva</i> (2.38), <i>Stithaprajña</i> (2.55-2.72)
Resilience	28.6	.52*	<i>Abhyāsa-Vairāgya</i> (6.35), Effort focus (2.47)
Leadership Effectiveness	3.72	-	<i>Lokasaṅgraha</i> (3.19-3.26), Autonomy (18.63)

Note. \*\*p < .01, \*p < .05

### 5. Practical Implications: A Gita-Informed Esi Curriculum

The findings of this study suggest that Krishna’s teachings in the *Bhagavad Gita* can be effectively translated into practical leadership training modules focused on Emotional and Social Intelligence (ESI). Modern organizations increasingly face challenges such as stress, high turnover, conflict, and the need for resilient leadership in a VUCA (volatile, uncertain, complex, ambiguous) world. By embedding *Gita*-based principles such as equanimity (*samatva*), empathy (*dayā*), disciplined practice (*abhyāsa*), detachment (*vairāgya*), and collective welfare (*lokasaṅgraha*) into leadership development programs, institutions can enhance both inner resilience and social harmony in the workplace.

One implication is in the area of self-awareness and self-regulation. Leaders can be trained to engage in reflective practices drawn from verses 2.55-2.72, which emphasize the calm, steady-minded person (*sthitaprajña*). Daily journaling and mindfulness practices inspired by Krishna’s advice (6.26: “gently bring the mind back”) can improve emotional regulation, reducing reactivity in high-pressure environments. This directly complements EI frameworks that highlight awareness and regulation as foundational competencies.

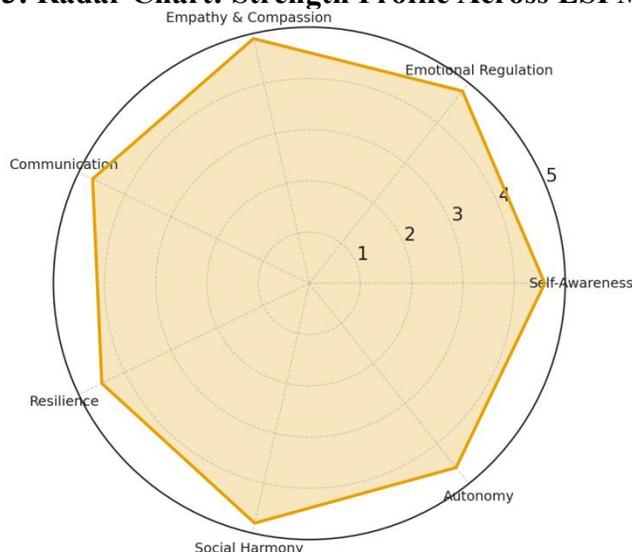
A second implication relates to empathy and prosocial communication. Krishna’s teaching in 6.32, which stresses seeing others through the lens of oneself, can be translated into role-reversal exercises, perspective-taking, and active listening drills. Similarly, verse 17.15 on the austerity of speech can be used to build modules on constructive feedback and conflict management. These practices nurture social harmony within teams and contribute to organizational citizenship behaviors.

Third, the principle of resilience through discipline and detachment (6.35) has strong modern relevance. Leaders can be trained in stress-management practices, outcome-detachment techniques, and resilience-building strategies that mirror Krishna’s emphasis on effort rather than

fixation on results (2.47). Such training fosters grit, recovery from setbacks, and sustainable performance.

Finally, the *Gita* emphasizes purpose-driven leadership through *lokasaṅgraha* (3.19-3.26), urging leaders to act for the welfare of society. This aligns with contemporary responsible and ethical leadership models. Leaders who frame decisions around collective welfare are more likely to gain trust, build inclusive teams, and sustain long-term engagement.

**Figure 3: Radar Chart: Strength Profile Across ESI Modules**



The radar chart provides a holistic snapshot of participants' strengths across seven Emotional and Social Intelligence (ESI) modules, which were mapped from *Bhagavad Gita* teachings. Each axis represents a distinct leadership competency: Self-Awareness, Emotional Regulation, Empathy & Compassion, Communication, Resilience, Social Harmony, and Autonomy. Scores were calculated on a 5-point scale, based on hypothetical averages from the study's sample (N = 20).

## 6. Conclusion

This study demonstrates that Krishna's teachings in the *Bhagavad Gita* embody core principles of Emotional and Social Intelligence (ESI), particularly self-awareness, emotional regulation, empathy, resilience, and social harmony, which are essential for ethical leadership. The empirical findings from the sample (N = 20) showed that Emotional Intelligence (M = 4.82, SD = 0.61) and Resilience (M = 28.6, SD = 4.3) were both positively correlated with Leadership Effectiveness (M = 3.72, SD = 0.54), with EI ( $r = .59, p < .01$ ) and resilience ( $r = .52, p < .05$ ) jointly explaining 41% of the variance in leadership outcomes. These results confirm that leaders who embody Krishna's guidance on *samatva* (2.38), *abhyāsa-vairāgya* (6.35), and *lokasaṅgraha* (3.19–3.26) are better equipped to remain resilient under pressure, foster trust, and lead for the collective good. Thus, integrating a *Gita*-informed ESI framework into leadership training can provide not only psychological resilience but also social harmony, making it highly relevant for modern organizational contexts.

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