

Cognitive Dissonance and Spiritual Rebirth: How The Bhagavad Gita and Gitanjali Reframe Crisis During Kundalini Awakening

Mrs. Pushpa

Abstract: Kundalini awakening is a robust spiritual process mainly marked by the activation of dormant energy coiled at the base of the spine. While it is defined as a pathway to enlightenment and self-cognizance, the process is regularly accompanied by extreme mental, emotional, and even bodily upheaval. This paper examines how those texts address the concept of cognitive dissonance—a mental state of holding conflicting ideals—and reframe it as an essential precursor to religious transformation

Keywords: cognitive dissonance

I. INTRODUCTION

Kundalini awakening is a robust spiritual process mainly marked by the activation of dormant energy coiled at the base of the spine. While it is defined as a pathway to enlightenment and self-cognizance, the process is regularly accompanied by extreme mental, emotional, and even bodily upheaval. This phenomenon is regularly misunderstood, particularly without religious frameworks to guide individuals through the perceived chaos. Two profound literary and philosophical texts—the Bhagavad Gita and Rabindranath Tagore's Gitanjali—offer insight into navigating the existential and cognitive turmoil related to Kundalini awakening (Darley *et al.*, 2021). These texts frame non-public crises no longer as breakdowns, but as possibilities for cognitive transformation and religious rebirth. The Bhagavad Gita presents a story of inner warfare and ethical crisis, while Gitanjali explores devotional give-up and poetic transcendence.

This paper examines how those texts address the concept of cognitive dissonance—a mental state of holding conflicting ideals—and reframe it as an essential precursor to religious transformation.

II. RESEARCH OBJECTIVES

- To explore the concept of cognitive dissonance in the context of spiritual awakening, particularly Kundalini experiences.
- To analyze how the Bhagavad Gita provides a philosophical framework for resolving internal conflict and promoting spiritual rebirth.
- To interpret Tagore's Gitanjali as a poetic response to existential crises throughout awakening, emphasizing giving up and devotion.
- To recognize how those texts collectively guide people through the psychological chaos of nonsecular transformation (Archer *et al.*, 2021).

III. RESEARCH QUESTIONS

- What is the relationship between cognitive dissonance and Kundalini awakening?
- How does the Bhagavad Gita reframe internal conflict as a necessary stage of spiritual growth?
- In what ways does Gitanjali provide emotional and poetic resolution to a spiritual crisis?
- Can the teachings of these texts act as therapeutic models for navigating Kundalini-induced crises?



IV. LITERATURE REVIEW

According to a study by Langteau (2014), cognitive dissonance presents a significant challenge within Christian churches today, impacting personal faith and communal relationships. These qualitative, hermeneutic phenomenological studies explored the lived reports of religion-based total mentors running to lessen recidivism through religious engagement with offenders. The observer found widespread cognitive dissonance bobbing up from a gap among professed beliefs and real behaviors among church contributors, mainly due to apathy, fear, and disengagement in evangelism and discipleship. These inner conflicts restrict the ability of churches to provide adequate aftercare and supportive environments vital for meaningful change in the lives of launched offenders. The mentors suggested that this nonsecular immaturity and reluctance to live out faith actively contribute to repeated cycles of incarceration and social disconnection. Using thematic analysis to uncover shared experiences, the research highlighted the need for greater spiritual commitment and authentic practice inside church groups to restore relationships both within the church and with the broader society (Langteau *et al.*, 2021). This study underscores how cognitive dissonance impacts character believers and has broader implications for religion-based total tasks geared toward rehabilitation and social reintegration. It calls for a deep mirrored image on how notion structures translate into actions, emphasizing that authentic religious growth calls for overcoming worry and complacency to embody faith in tangible methods that foster restoration, transformation, and sustained help. Thus, Langteau's work provides precious insights into religion's psychological and social dimensions in practice, revealing the crucial role of overcoming cognitive dissonance for powerful ministry and network recovery.

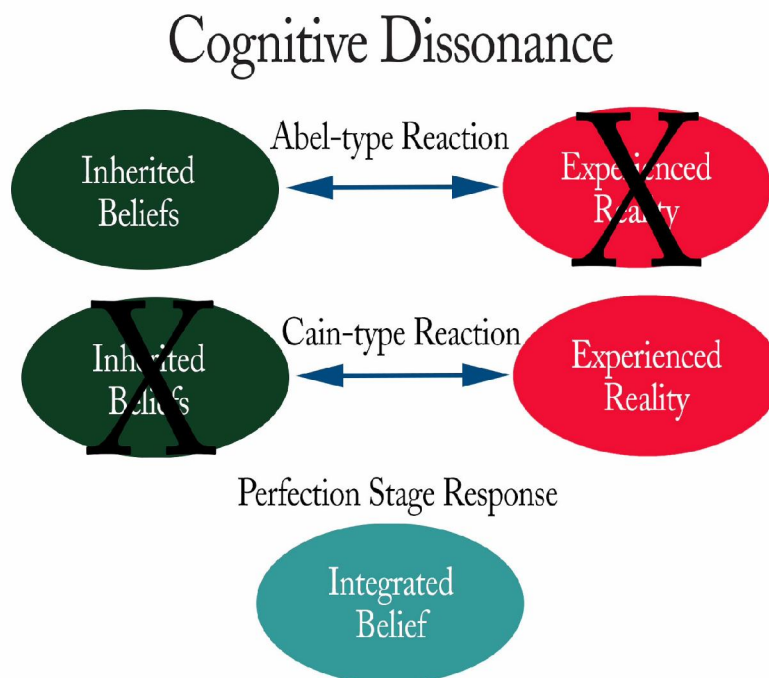


Figure 1: Cognitive dissonance

(Source: appliedunificationism, 2021)

Based on research conducted by Olson (2021), cognitive dissonance in education for Indigenous learners is a profound and complex experience that arises from the conflicting attitudes, beliefs, and values related to identity, intelligence, and success. This study focuses on the lived enjoyment of an Iñupiat Alaska Native first-technology learner, using qualitative portraiture to honor the sensitivity and legitimacy of Indigenous worldviews amid the challenges of Western schooling structures. The research highlights how historical trauma from residential boarding facilities, marked by using pressured assimilation and cultural abandonment, continues to affect Indigenous newcomers these days. Through



storytelling and artwork, they study journeys from disconnection and inner warfare toward self-consciousness and the rebirth of Indigenous methods of being. It emphasizes the importance of culturally responsive schooling that respects Indigenous identities and supports healing by integrating conventional practices (Olson *et al.*, 2021). The studies additionally attract interest in the need for educators and policymakers to recognize the fragile duty of honoring various worldviews and the complexities of self-photography shaped by Western philosophical fashions of intelligence and success. This painting advocates for a transformative approach that moves past deficit wandering and fosters empowerment and desire for future generations by addressing the historical and socio-cultural legacies embedded in schooling systems. Olson's study contributes critical insights into how cognitive dissonance affects Indigenous inexperienced persons psychologically, socially, and culturally, underscoring the need for reconciliation and culturally maintaining pedagogy to guide Indigenous students' holistic well-being and academic achievement.

In the opinion of MacLachlan (2022), the study particularly discusses the cognitive dissonance experienced by Burmese Theravāda Buddhist monks concerning their engagement with track, which conflicts with the seventh precept that cautions against attachment to sensory pleasures. Despite the monastic rule advising detachment from song, many priests listen to recorded tracks, increasing anxiety among their members and nonsecular commitments. This dissonance simultaneously displays the mental pain of maintaining contradictory beliefs and behaviors. MacLachlan's studies reveal that the priests appoint strategies like those identified in Western studies to remedy or manipulate this internal warfare and rationalize or minimize their attachment. However, the clergy members' lived reviews and phenomenological knowledge of attachment fluctuate from Western interpretations, encouraged by their cultural and religious context. The observer highlights how cognitive dissonance manifests within a specific religious framework and how priests navigate the challenges of preserving strict moral standards while engaging with modern-day cultural practices (MacLachlan *et al.*, 2021). It also underscores the complexity of balancing religious beliefs with everyday realities, illustrating the dynamic interaction between way of life and present-day life. Ultimately, MacLachlan's paintings contribute to a more profound understanding of how cognitive dissonance operates throughout one-of-a-kind cultures and perception structures, offering insight into clergy members' mental methods to reconcile their religion with their moves.

V. RESEARCH METHODOLOGY

5.1 Qualitative Approach

This study employs a qualitative research methodology, focusing primarily on interpretative analysis of two seminal spiritual texts: the Bhagavad Gita and Rabindranath Tagore's Gitanjali. A qualitative technique is mainly suitable for this research as it permits an in-depth exploration of the nuanced approaches these texts address, complicated psychological and religious phenomena, cognitive dissonance, and religious rebirth during the Kundalini awakening. Unlike quantitative strategies, which seek to measure and quantify variables, qualitative research is concerned with means-making, interpretation, and the exploration of subjective studies.

The methodological framework guiding this paper is hermeneutics, the artwork and technology of interpretation, mainly of philosophical and literary texts. Hermeneutic evaluation is nicely suited to look at the layered meanings and symbolic language embedded within the Bhagavad Gita and Gitanjali (Stone *et al.*, 2021). This interpretative method allows the researcher to transport beyond surface readings, uncovering the texts' deeper insights into the psychological turmoil and nonsecular transformation often related to Kundalini awakening. The Bhagavad Gita's dialogues and Gitanjali's poetic verses provide a rich fabric to recognize how spiritual teachings can reframe cognitive struggle and foster emotional restoration.

By analyzing the texts hermeneutically, this paper investigates how inner warfare, experienced as cognitive dissonance throughout awakening, is mentioned, expressed, and, in the end, transcended. The studies aim to understand the narratives and metaphors used to guide seekers through periods of intense doubt, fear, and ego dissolution in the direction of states of give-up, clarity, and rebirth. This qualitative interpretation is not meant to generalize findings across populations but to deepen the knowledge of religious texts as healing sources for individuals experiencing the disaster of Kundalini power activation.



5.2 Secondary Data

The study extensively utilizes secondary data from academic literature that situates the Bhagavad Gita and Gitanjali within the broader context of spiritual awakening and psychological theory. This includes scholarly articles and crucial works on Kundalini awakening, exploring the psychological upheavals and existential demanding situations typically pronounced by practitioners and mystics. Authors including Bentov, Sannella, and Grof have contributed to this discourse by documenting the extreme mental reports accompanying Kundalini strength's activation, providing frameworks for understanding these phenomena's physiological, emotional, and nonsecular dimensions.

Additionally, literature on cognitive dissonance theory, particularly as it applies to spiritual transformation, offers a mental lens through which to interpret the crises within the texts. Cognitive dissonance occurs when an individual encounters conflicting beliefs or reviews, resulting in growing mental discomfort that demands resolution. The secondary assets assist in contextualizing this kingdom within the technique of spiritual awakening, specifically highlighting how people negotiate the breakdown of traditional identities and notion systems.

Interpretations of the Bhagavad Gita through famed spiritual instructors, including Eknath Easwaran, Swami Sivananda, and Sri Aurobindo, shape every other critical element of the secondary facts (Akbar *et al.*, 2021). These interpretations provide philosophical readability and practical insights into how the Gita's teachings on duty, detachment, and devotion can help people navigate mental turmoil and emerge transformed. Similarly, literary and mystical analyses of Tagore's Gitanjali by pupils such as Amartya Sen, Krishna Kripalani, and William Radice enrich the expertise of the textual content's devotional and existential issues. These analyses emphasize Tagore's emotional depth and poetic strategies to articulate the soul's conflict and surrender to the divine.

The assets for these studies have been accumulated from many educational and literary databases, including JSTOR, Google Scholar, and college library archives. Peer-reviewed journals, scholarly books, essential essays, and dissertations have been reviewed to provide a complete basis for the paper's interpretative analysis. The aggregate of number one textual evaluation and secondary scholarly facts ensures a robust and properly-rounded examination of how the Bhagavad Gita and Gitanjali reframe disaster during Kundalini awakening.

VI. RESEARCH DESIGN

The research design of this study is structured around a rigorous qualitative framework that emphasizes thematic and comparative analysis. This technique is well-accepted explicitly for exploring complicated nonsecular and psychological phenomena, as it lets the researcher delve deeply into the texts and find the underlying patterns and insights that relate to cognitive dissonance and nonsecular rebirth for the duration of Kundalini awakening (Kumari *et al.*, 2021). The research design integrates two important techniques: thematic analysis and a comparative framework. Both techniques work in tandem to provide complete know-how on how the Bhagavad Gita and Gitanjali, despite their special cultural and stylistic backgrounds, cope with comparable existential and nonsecular crises.

6.1 Thematic Analysis

The first principal component of the research design involves identifying and mainly analyzing key themes that emerge across both the actual Bhagavad Gita and Gitanjali. Thematic evaluation is a long-term qualitative approach that allows identifying, examining, and interpreting styles within textual records. This study is important for organizing and making sense of the primary texts' vast philosophical and poetic content.

One of the most common themes diagnosed within the Bhagavad Gita is inner conflict and detachment. Arjuna's paralysis at the battlefield of Kurukshetra symbolizes the profound inner turmoil and existential disaster that mark the onset of spiritual awakening. This internal war is characterized by doubt, worry, and a wondering of ethical and existential responsibility—feelings that resonate deeply with the cognitive dissonance experienced throughout Kundalini awakening. The Gita approaches this warfare now not by using avoidance but by teaching detachment, encouraging Arjuna to perform his responsibility without attachment to the outcomes, thereby transcending the paralysis born of cognitive dissonance.

In contrast, the topic of divine surrender and beauty predominates in Gitanjali. Tagore's collection of devotional poems presents a religious adventure that is deeply non-public, emotional, and poetic (Lewis *et al.*, 2021). The emotional



turbulence experienced by using the poet—expressed via wondering, longing, and eventual give up to the divine—mirrors the emotional upheaval often encountered during Kundalini awakening. Gitanjali offers solace by emphasizing divine grace's function as a comforting and transformative force, suggesting that surrender to this better energy ends in spiritual renewal.

The topics of ego demise, rebirth, and religion amidst chaos are relevant to each text, even though they are articulated via unique lenses. In the Bhagavad Gita, ego dying is symbolized through Arjuna's surrender to Krishna's steerage and the belief in the eternal self (Atman), transcending brief identities and attachments. Gitanjali's lyrical depth captures the emotional dimensions of losing the self and being reborn through divine love. Both texts, consequently, construct a pathway from crisis to decision, from dissonance to nonsecular rebirth, providing holistic information on the awakening method.

6.2 Comparative Framework

The research design's second central element is a comparative framework that systematically contrasts the actual Bhagavad Gita and Gitanjali regarding how each text depicts cognitive crisis, response, resolution, and relevance to Kundalini awakening. This comparative evaluation highlights both the individuality and complementarity of the two texts.

The Bhagavad Gita's cognitive crisis is epitomized by Arjuna's paralysis and depression on the battlefield. His incapacity to act arises from profound internal conflict, which metaphorically aligns with the ego crumble experienced for the duration of the early tiers of Kundalini awakening. In comparison, the Gitanjali expresses this cognitive disaster through the poet's emotional wandering of the divine (Kauders *et al.*, 2012). While Arjuna's disaster is intellectual and moral, Tagore's crisis is extra private and emotional, reflecting an existential loneliness and a look for divine connection.

The responses to these crises in every text underscore their differing strategies. The Bhagavad Gita affords philosophical reasoning and realistic steering via Krishna's teachings, particularly the concept of dharma (righteous duty) and karma yoga (selfless motion). Krishna encourages Arjuna to behave without attachment to consequences, imparting a clean pathway via dissonance through disciplined motion grounded in nonsecular knowledge. Conversely, Gitanjali responds to crises with poetic devotion and gives up to the divine will. The poet's acceptance of struggling and longing is converted into a loving dance with the divine, wherein religion becomes the means of overcoming despair.

The resolution inside the Bhagavad Gita entails the realization of the authentic self, or Atman, and the ability to act in the world without egoic attachment. This metaphysical perception permits Arjuna to go beyond his inner warfare and interact in his worldly duties with equanimity and clarity. Gitanjali depicts the decision as union with the divine through love and giving up. The poet's journey culminates in religious rebirth, marked by a deep emotional and mystical connection that redefines the self in relation to the divine.

Finally, each text's relevance to Kundalini awakening is carefully examined within the comparative framework (Williams *et al.*, 2021). The Bhagavad Gita serves as a guide through the ego-dismantling technique, providing a philosophical shape that enables practitioners to navigate the psychological and ethical demanding situations posed by rising Kundalini power. Gitanjali gives emotional solace for the intense power shifts that signify the awakening, addressing the heart's turmoil and fostering an experience of divine companionship and charm. Together, those texts provide complementary perspectives on the multifaceted experience of Kundalini awakening, blending mind and emotion, philosophy and poetry, reason and devotion.

VII. CONCLUSION

Exploring cognitive dissonance and the actual and spiritual rebirth through the lenses of the Bhagavad Gita and Gitanjali reveals some profound insights into the psychological and existential crises inherent in the Kundalini awakening. Although wonderful in fashion and approach, both texts offer complementary frameworks for know-how and navigating this transformative procedure. The Bhagavad Gita addresses the disaster through philosophical clarity and disciplined movement, guiding the seeker to go beyond inner battle by embracing detached obligation and realizing the everlasting self. Meanwhile, Gitanjali presents an emotional and poetic sanctuary, emphasizing giving up, divine



love, and grace as an approach to heal and transcend nonsecular turmoil. Together, those works map the arc from initial dissonance and ego dissolution to nonsecular realignment and rebirth, reflecting the tiers of Kundalini's awakening path. This integrated attitude affirms that religious disaster is not always merely a disturbance but a vital threshold for boom, inviting seekers to transport beyond worry and confusion towards readability, give up, and finally union with the divine. The study underscores the enduring relevance of those texts in supplying undying wisdom that reframes religious upheaval as a powerful catalyst for transformation and renewal.

REFERENCES

- [1]. Akbar, M.A., Irshad, S., Rizvi, M., & Hyder, S. (2022). Cognitive Dissonance Of Movies: A Case Study Of Absurd Literature (The Metamorphosis). *Web ology*, 19(3).
- [2]. appliedunificationism(2022) <https://appliedunificationism.com/2016/07/18/cognitive-dissonance-and-the-human-fall/>
- [3]. Archer Olson, K., & Jorgensen Hunt, M. (2025). Cognitive dissonance in education for Indigenous learners. *Education in the North*.
- [4]. Darley, E. (2021). *'What Would Jesus Do?': Toward a Grounded Theory of Born-Again Christians' Process of Sanctification and Therapeutic Implications* (Doctoral dissertation, University of East London).
- [5]. Kauders, A.D., (2022). From particularism to mass murder: Nazi morality, antisemitism, and cognitive dissonance. *Holocaust and genocide studies*, 36(1), pp.46–59.
- [6]. Kumari, A., Behura, A.K. and Kumar, A., 2023. Ego: An Epistemological Analysis of Self-Centric Consciousness Through Cultural Perspectives and Spiritual/Theological Dimensions in Hinduism and Buddhism. *Pharos Journal of Theology*, 104(4), pp.1-15
- [7]. Langteau, J.D. and Gossett, K.D., Cognitive Dissonance in the Christian Church Today: When Lives and Failed Relationships Betray the Lack of Faith.
- [8]. Lewis, J.R. (2023). The Metanarratives of the Fourth Industrial Revolution and the Collective Cognitive Dissonance of Metamodernist Discursive Formation..
- [9]. MacLachlan, H. (2022). Burmese Buddhist Monks, the Seventh Precept, and Cognitive Dissonance. *Asian Music*, 53(1), pp.34–55.
- [10]. Stone, J.K. (2022). Spiritual Activism Training for Non-Traditional Spiritual Practitioners.
- [11]. Williams, K., (2022). Please Call Me by My True Name: A Journey for Understanding. *New Sociology: Journal of Critical Praxis*, 3.

