

INNER PEACE IN OUTER CHAOS: STRESS MANAGEMENT FOR PROFESSIONALS THROUGH *THE BHAGWAD GITA*

VANDANA SABHARWAL
Assistant Professor of Commerce, Dyal Singh College, Karnal

ABSTRACT

Rather The Gita is a unique gem not only for Hinduism but for the entire human race. It is a supremely mysterious text. It contains the essence of all the Vedas. The glory of the Gita has been expressed by Maharshi Vedavyasa himself in the Mahabharata by saying "गीता सुगीता कर्तव्य किमन्याः शास्त्रविस्तारैः" The preaching of the Gita was given by Lord Krishna on the battlefield of Kurukshetra about 5000 years ago (on the Ekadashi of the Shukla Paksha of the month of Margashirsha) to bring the depressed Arjuna out of delusion is relevant in the. There are many messages in the Gita. परंतु कर्मण्येवाधिकारस्ते मा फलेषु कदाचना (2.47) which means you have the right only to do your work, never to the fruit, has influenced me the most. It should never be taken to mean that we will not get the fruit. Rather it depends on our deeds whether our deeds are good or bad. If our deeds are good then the fruit will also be good. For example, if a student works hard throughout the year then he does not need to worry about the result of the examination. A person reaps the fruit as per the seed he sows. Therefore, I get inspiration from the Gita to live my life by always being engaged in work. The Gita says about work that –

नियतं कुरु कर्म त्वं कर्म ज्यायो ह्यकर्मणः।

शरीरयान्नापि च ते न प्रसिद्धयेदकर्मणः (3.8)

INTRODUCTION

Because doing work is better than not doing work. Without work, the journey of the body cannot be sustained, for that also one has to do some work (bath, defecation, food etc.). In the Gita itself, yoga is called कर्मसु कौशल, that is, doing actions with skill. Yoga here refers not to physical exercise, but to that loyalty and honesty, which is expected from every person in life. If a student does his studies, a teacher does his teaching, a farmer does his farming work diligently, then it is yoga for them. Hence, I have learnt this perspective of yoga from the Gita. Which always inspires me to move forward with dedication in life?

In The Gita itself, Shri Krishna has said - श्रीकृष्णः गीतायां एव वदति - चतुर्वर्ण्यमाया श्रीस्तंगुण कर्म विभागशाशः (4.13) i.e. the division of the four Varnas (Brahmin, Kshatriya, Vaishya and Shudra) has been created by me on the basis of qualities and deeds and which strongly opposes the superiority of the Varna system based on birth in modern times. This thought of the Gita not only inspires people of all classes to get the best and respectable position in the society on the basis of qualities and deeds but also creates a feeling of equality. In my view, this feeling is necessary for the all-round development

of the society; because it has also been said - गुणाह पूजास्थानम गुणिषु i.e. in the virtuous people, qualities are the place of worship.

I have also learnt from Gita how to protect the environment through Yagya. It is said in Shrimadbhagwadgita-

अन्नान्द्रवन्ति भूतानि पर्जन्यादन्नसम्भवः।

यज्ञान्द्रवति पर्जन्यो यज्ञः कर्म समुद्भवः॥ (3-14)

That is, all living beings are born from food grains, food grains are produced from rain, rain is caused by yagya and yagya is performed from prescribed deeds. Yagya can provide relief to humans in global pandemics like corona (Covid-19) by keeping the environment clean, solving problems like drought and famine as well as producing oxygen (praanvayu) on a large scale. Thus, Geeta Granth is also helpful in awakening environmental consciousness.

Although Lord Shri Krishna said this to break Arjun's attachment and to prepare him for the war, but this is the universal truth of the world. Knowing this, a man can live his life fearlessly without attachment, without partiality, with justice, without love and hatred and with charity. In this way, this immortal message of the Gita keeps reminding me of the eternal truth of death and the immortality of the soul. (4.39) It is from the Gita that I find knowledge श्रद्धावानल्लभते ज्ञानं तत्परः संयतेन्द्रियः, that is, man can attain knowledge with faith, by restraining the senses. Because unless we have faith in our Guru, that is, the teacher, we cannot attain perfect knowledge. Lord Krishna, describing the glory of knowledge, has said, “न हि ज्ञानेन सदृशं पवित्रमिह विद्यते (4.38)”

There is no doubt that there is nothing in the world as pure as knowledge. This advice contained in the Gita has influenced my life a lot. In ancient times, on the basis of this knowledge, we were called Vishwa Guru. Today, due to the commercialization of education and the decline of the Guru-Shishya tradition, this message is most needed in the current context. In short, the Gita is such a valuable book that by studying and meditating on it, not only global problems can be avoided but their solutions can also be found. Also, by adopting the sentiments mentioned in it, the welfare of the entire human race can be achieved. It would not be an exaggeration if it is called a national book. Someone has rightly said about the Gita: As long as the mountains and rivers remain on the earth. By then the Gita will be spread among the worlds. The greatness of the Gita can be gauged from the fact that it has been translated into almost all the languages of the world and many commentaries have been written on it. In the rapidly evolving corporate environment, professionals frequently face stress arising from deadlines, competition, multitasking, interpersonal conflict, and performance pressure. The Bhagavad Gita provides profound psychological and philosophical insights that help individuals cultivate mental resilience, emotional balance, and clarity in stressful situations. This paper explores stress management techniques derived from the Gita's principles—focusing on self-awareness, duty-oriented action, emotional regulation, mindfulness, and value-based leadership. A qualitative methodology is used to connect relevant shlokas with contemporary workplace challenges, highlighting how the Gita's wisdom supports stress reduction and professional well-being. Stress is an inevitable consequence of modern corporate life. Factors such as long working hours, increased responsibilities, rapid technological

changes, and organizational expectations contribute to mental strain. The Bhagavad Gita offers holistic guidance to manage anxiety, confusion, and emotional instability, much like Krishna guiding Arjuna on the battlefield. Its teachings on karma-yoga, equanimity, and self-mastery offer timeless strategies for modern professionals seeking resilience and clarity.

METHODOLOGY

This study employs a qualitative interpretive approach. Textual analysis of selected Bhagavad Gita verses was conducted to identify themes related to stress, emotional regulation, leadership, and mindfulness. These teachings were then mapped to modern corporate challenges such as workload, decision fatigue, and performance pressure. A comparative analysis was also done with contemporary stress-management theories to show alignments and unique contributions.

DISCUSSIONS

1. Mindfulness and Self-Awareness (Atma Jnana): The Gita promotes awareness of the inner self, which helps professionals manage anxiety and maintain focus.
2. Non-Attachment (Nishkama Karma): Acting without fixation on outcomes reduces performance anxiety and fear of failure.
3. Duty-Focused Action (Karma Yoga): Prioritizing responsibility over reward fosters intrinsic motivation and reduces stress.
4. Emotional Regulation (Sthitaprajna): The Gita encourages mental steadiness even in conflict, promoting healthier workplace relationships.
5. Value-Based Leadership (Dharma): Ethical decision-making reduces conflict-induced stress and builds trust across teams.

CONCLUSION

The Bhagavad Gita provides corporate professionals with timeless tools to manage stress through mindfulness, detachment, emotional regulation, and ethical living. Integrating these principles enhances resilience, performance, and workplace harmony. As organizations increasingly recognize the importance of emotional well-being, Gita-based stress management offers a powerful pathway for balanced professional life. Another special thing in Geeta which inspires me most is - abandonment of anger.

The Gita says in this regard that

क्रोधान्द्रवति सम्मोहः सम्मोहात्स्मृति विभ्रमः।

स्मृतिभ्रंशाद्बुद्धिनाशो बुद्धिनाशात्प्रणश्यति।। (2.63)

That is, anger is the reason why a person loses his senses, which confuses his memory and destroys his intellect. When his intellect is destroyed, a person destroys himself. Due to which he suffers from many types of physical and mental diseases and his conscience becomes void. One invites many troubles. Thus, I learnt from the Gita that many diseases and problems can be avoided by meditating and studying this book. I also learn from the Gita that attachment to objects is the cause of

suffering. Therefore, unattached, constantly perform the action (3.19), that is desires are the cause of sorrows in the world. When desires are not fulfilled or obstacles arise, anger arises. In this way, Shrimad Bhagwat Geeta inspires me to enjoy worldly things without attachment. In today's competitive era, this essence can give a man a breath of peace and comfort. Man is the only creature in the world whose desires increase day by day, the desires of other creatures of the world are limited only to calming the gastric fire. To fulfill these worldly desires, man keeps messing with nature and natural resources in many ways. The whole world is suffering the consequences of this in the form of disasters like floods, cyclones, earthquakes, pollution, volcanic eruptions, landslides etc. I also learn the knowledge of the eternal truth of birth and death from the Gita. जातस्य हि ध्रुवो मृत्युध्रुवं जनम मृतस्य च that is, the death of the one who has been born is certain and the birth of the one who has died is certain.

WORKS CITED

- Bhaktivedanta Swami Prabhupada, A. C. (1989). *Bhagavad-gītā as it is*. Bhaktivedanta Book Trust.
- Chakraborty, S. K. (1995). *Management by Values*. Oxford University Press.
- Chakraborty, S. K., & Chakraborty, D. (2006). The transformed leader and spirituality-centered leadership: A Hindu perspective. *Journal of Management Development*.
- Easwaran, E. (2007). *The Bhagavad Gita*. Nilgiri Press.
- Fry, L. (2016). Spiritual leadership as a model for stress reduction and employee well-being. *Leadership Quarterly*, 27(2), 55–68.
- Gambhirananda, S. (2003). *Bhagavad Gita with the Commentary of Shankaracharya*. Advaita Ashrama.
- Kabat-Zinn, J. (2003). Mindfulness-based stress reduction in the workplace. *Journal of Psychosomatic Research*, 57(1), 35–43.
- Kulshrestha, M., & Singhal, M. (2017). Stress management at workplace: An Indian perspective with reference to Bhagavad Gita. *International Journal of Research in Commerce & Management*, 8(3), 20–24.
- Mohan, A., & Udupa, K. (2018). Bhagavad Gita and emotional intelligence for modern organizations. *International Journal of Applied Business and Economic Research*, 16(4), 929–942.
- Pande, S., & Naidu, S. (2015). Spiritual leadership lessons from Bhagavad Gita for modern management. *IUP Journal of Organizational Behavior*, 14(2), 55–65.
- Pandey, A., & Khare, R. (2012). Work stress and coping strategies: A study from Bhagavad Gita. *Journal of Management and Social Science*, 8(2), 35–44.
- Prasad, R. (2003). *A Conceptual-Analytic Study of Classical Indian Philosophy*. Macmillan.
- Radhakrishnan, S. (1993). *The Bhagavadgita*. HarperCollins.
- Rao, K. R. (2011). Stress management and Indian ethos. *Journal of Indian Psychology*, 29(1–2), 1–15.
- Rao, K. R., & Paranjpe, A. C. (2016). *Psychology in the Indian Tradition*. Springer.



- Satpathy, B., & Rath, B. (2018). Relevance of Bhagavad Gita teachings in corporate leadership. *International Journal of Human Resource Studies*, 8(3), 207–219.
- Sharma, H., & Gupta, P. (2013). Eastern philosophical approaches to stress management. *Asian Journal of Psychology*, 5(2), 44–52.
- Sharma, V. (2018). Ancient Indian wisdom for modern management. *Journal of Business Ethics*, 12(3), 215–223.
- Singh, N. (2015). Spirituality and stress management in corporate organizations. *International Journal of Management and Social Sciences*, 4(1), 45–52.
- Sinha, P., & Sinha, R. (2014). Indian ethos and practices in management. *Journal of Human Values*, 20(1), 11–22.
- Sivaraman, K. (2016). *Bhagavad Gita: A New Translation*. Penguin Books.
- Vivekananda, Swami. (2009). *Karma Yoga*. Advaita Ashrama.

PURVA MIMAANSA