

Research Paper

An Analysis of the Bhagavad Gita's Teachings on Karma Yoga as a Framework for Stress Management

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ABSTRACT

Stress adversely affects mental and physical health, prompting the need for effective management strategies. The Bhagavad Gita's Karma Yoga, emphasizing selfless action and non-attachment, aligns with psychological constructs relevant to stress management. This study aims to explore the principles of Karma Yoga as described in the Bhagavad Gita, analyze their relevance to contemporary stress management techniques, and propose a practical model for implementation in daily life. A qualitative approach was employed, using textual analysis of the Bhagavad Gita's teachings on Karma Yoga alongside a comparative review of contemporary stress management techniques, including Mindfulness-Based Stress Reduction (MBSR), Cognitive-Behavioral Therapy (CBT), and Acceptance and Commitment Therapy (ACT). Relevant empirical and theoretical literature was integrated to establish a theoretical framework. Karma Yoga offers a culturally rooted and practical framework for managing stress, aligning ancient wisdom with modern psychological practices. Its emphasis on mindful, duty-oriented living without attachment enhances emotional stability, mental clarity, and resilience, making it a valuable approach for contemporary stress management.

Keywords: *Karma Yoga, Stress management, Mindfulness-Based Stress Reduction, Cognitive-Behavioral Therapy, Acceptance and Commitment Therapy*

Stress has become a ubiquitous aspect of modern life, adversely impacting mental and physical health. The quest for effective stress management strategies has led to an exploration of various philosophical and psychological frameworks. One such framework is found in the Bhagavad Gita, an ancient Indian scripture that offers profound insights into human behavior and the pursuit of a balanced life. Central to its teachings, Karma Yoga emphasizes performing one's duties without attachment to the outcomes. This approach encourages individuals to focus on their responsibilities and actions, rather than being preoccupied with the results. By doing so, one can maintain mental clarity and reduce anxiety associated with expectations. The Gita frames Karma Yoga as a means to purify the mind, cultivate inner peace, and ultimately attain spiritual liberation (Behera & Behura, 2023). Practicing Karma Yoga enhances mental clarity, emotional resilience, and the ability to cope with anxiety, supporting its role as a valuable tool for stress management (Goel et al., 2024). The Gita's teachings on self-awareness and duty (Swadharma) reduce anxiety and improve well-being (Girish & Jairam, 2024). Karma Yoga is positively associated with

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mindfulness and self-transcendence. Practicing mindfulness in action, a key karma yoga principle, improves psychological health and stress management (Navare & Pandey, 2022). The practice of non-attachment (Anasakti) leads to intrinsic self-fulfillment and satisfaction (Gupt, 2021). Modern psychology recognizes the detrimental effects of stress on mental and physical health. Karma Yoga's principle of non-attachment aligns with contemporary stress management techniques, such as Mindfulness-based stress reduction (MBSR), Cognitive-Behavioral Therapy (CBT), and Acceptance and Commitment Therapy (ACT). By focusing on the process rather than the outcome, individuals can alleviate the pressure of expectations, reducing stress levels. This research explores the principles of Karma Yoga as delineated in the Bhagavad Gita and analyzes their psychological relevance in stress management. By integrating scriptural interpretations with contemporary psychological theories and existing literature, the study seeks to propose a practical model for implementing Karma Yoga in daily life to enhance emotional resilience and mental clarity.

Objectives

1. To explore the principles of Karma Yoga as described in the Bhagavad Gita.
2. To analyze the relevance of Karma Yoga principles and contemporary stress management techniques.
3. To propose a practical model for implementing Karma Yoga in daily life.

METHODOLOGY

This study employs a qualitative approach, drawing on textual analysis of the Bhagavad Gita's teaching on Karma Yoga and its psychological implications. Comparative insights from contemporary stress management techniques, grounded in psychological theories and principles of karma yoga, are integrated to construct a theoretical framework. The study also analyzes various studies that explore the effects of selfless actions on mental health, focusing on evidence supporting these claims.

The Principles of Karma Yoga: Relevance to Stress Management

The following core principles of Karma Yoga directly address various sources of stress and provide tools for cultivating mental resilience and clarity.

1. Detachment from outcomes (Nishkama Karma)

Bhagavad Gita 2.47 states:

"Karmany-evadhikaras te ma phalesu kadachana; Ma karma-phala-hetur bhur ma te sangostva-karmani."

"You have a right to perform your prescribed duties, but you are not entitled to the fruits of your actions. Never consider yourself the cause of the results, and never be attached to not doing your duty."

This verse emphasizes the practice of engaging fully in one's duties without clinging to the results. By reducing attachment to outcomes, individuals are less likely to experience stress triggered by unmet expectations or fear of failure. This approach fosters a sense of calm and internal stability, regardless of external success or failure.

2. Equanimity (Samatvam)

Bhagavad Gita 2.48 advises:

"Yogasthah kuru karmāṇi saṅgam tyaktvā dhanañjaya; Siddhy-asiddhyoḥ samo bhūtvā samatvam yoga ucyate."

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“Perform your duty equipoised, O Arjuna, abandoning all attachment to success or failure. Such equanimity is called Yoga.”

This principle advocates for emotional balance amid life's fluctuations. By cultivating equanimity, individuals can navigate challenges without being overwhelmed by emotional highs or lows, thereby reducing internal psychological turmoil and enhancing resilience.

Bhagavad Gita 2.14 states:

"Mātrā-sparśās tu kaunteya śītoṣṇa-sukha-duḥkha-dāḥ; Agamāpāyino 'nityās tāms titikṣasva bhārata."

“O son of Kunti, the contact between the senses and the sense objects gives rise to the sensations of cold and heat, pleasure and pain. These are fleeting and temporary—endure them with patience.”

This verse further reinforces the idea of mental steadiness in the face of dualities such as pleasure and pain, which is essential for effective stress regulation and inner peace.

3. Focus on one's own duty (Swadharma)

Bhagavad Gita 3.35 states:

"Śreyān svadharmo viḡuṇaḥ para-dharmāt sv-anuṣṭhitāt; Svadharme nidhanam śreyāḥ para-dharmo bhayāvahaḥ."

“It is better to perform one's own duty imperfectly than to perform another's duty perfectly. Death in one's own duty is preferable; the duty of another is fraught with fear.”

This verse highlights the Karma Yoga principle of Swadharma, the idea that each person has a unique set of responsibilities aligned with their nature (*svabhava*) and role in life. Embracing one's own duty, even if carried out imperfectly, promotes authenticity, purpose, and inner alignment, which are essential for reducing stress. By focusing on *Swadharma*, individuals reduce stress arising from social comparison and performance pressure, and instead find peace in committed, value-based living.

4. Surrender to a Higher purpose

Bhagavad Gita 3.19 states:

"Tasmād asaktaḥ satataṁ kāryaṁ karma samācara; Asakto hy ācaran karma param āpnoti pūruṣaḥ."

“Therefore, without attachment, perform your duty diligently, for by working without attachment, one attains the Supreme.”

This verse reflects the essence of surrendering personal ambition and ego by dedicating one's actions to a higher purpose. Such surrender alleviates the psychological burden of control and perfectionism, fostering peace and reducing stress.

Verse: 5.10

"Brahmaṇy ādhāya karmāṇi saṅgam tyaktvā karoti yaḥ; Lipyate na sa pāpena padma-patram ivāmbhasā."

“One who performs their duties by renouncing attachment and dedicating the actions to the Divine remains untouched by sin, like a lotus leaf untouched by water.”

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This verse advocates inner detachment while remaining fully engaged in life. Like the lotus that remains dry despite growing in water, the Karma Yogi stays unaffected by the highs and lows of life. Such a mindset builds emotional insulation against stress-inducing events.

5. Mindfulness in action

Bhagavad Gita 2.50:

"Buddhi-yukto jahātīha ubhe sukṛta-duṣkṛte; Tasmād yogāya yujyasva yogaḥ karmasu kauśalam."

"A person endowed with wisdom discards both good and bad results in this life. Therefore, strive for Yoga, which is skill in action."

Yoga is defined as "skill in action," including wise decision-making, emotional regulation, and conscious engagement. This verse encourages mindful performance without over-identifying with success or failure, thus minimizing emotional volatility and stress.

Bhagavad Gita 3.30 advises:

"Mayi sarvāṇi karmāṇi sannyasyādhyātma-cetasā; Nirāśīr nirmamo bhūtvā yudhyasva vigata-jvaraḥ."

"Dedicate all your actions to Me with your mind focused on the Self, freeing yourself from longing and selfishness, and fight without inner agitation."

This verse encapsulates the principle of mindful action, performing duties with full attention and sincerity, while letting go of personal desire and mental restlessness. By transforming each task into a conscious offering, routine activities become purposeful and grounding, thereby reducing mental distraction and emotional distress.

6. Self-awareness and self-discipline

Bhagavad Gita 6.5

"Uddhared ātmanātmānaṁ nātmānam avasādayet; Ātmaiva hy ātmano bandhur ātmaiva ripur ātmanaḥ."

"Let a person lift themselves by their own Self; let them not degrade themselves. For the Self alone is the friend of the Self, and the Self alone is the enemy of the Self."

This verse highlights the importance of self-awareness and self-discipline, which are key components of both Karma Yoga and mental health. It teaches that one's mental state and attitude are central in either aggravating or alleviating stress. Cultivating inner friendship leads to self-care and resilience.

Bhagavad Gita Chapter 13.1:

"Idam shariram kaunteya kshetram ity abhidhiyate; Etad yo vetti tam prahuh kshetrajna iti tad-vidah."

"This body, O Arjuna, is called the field (kshetra), and one who knows this field is called the knower of the field (kshetrajna) by those who understand things as they are."

This verse introduces the profound concept of the "Kshetra" (the field) and the "Kshetrajna" (the knower of the field). The body and mind, with all their sensations, thoughts, and emotions, are seen as the *field of experience*. The witness consciousness, or Self, is the *knower* of this field, the observer that remains unchanged while experiences come and go.

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Just as a farmer watches his field without becoming the soil or the crops, the witnessing Self sees emotions like anger, fear, or joy without getting entangled in them.

Characteristics of a detached worker

Bhagavad Gita 18.26

"Mukta-saṅgo 'naham-vādī dhr̥ty-utsāha-samanvitaḥ; Siddhi-asiddhyoḥ nirvikāraḥ kartā sāttvika ucyate."

"One who is free from attachment, egoism, full of enthusiasm and determination, and unaffected by success or failure is called a worker in the mode of goodness."

This verse provides a model for the **ideal Karma Yogi**, who acts with **enthusiasm, patience, and humility**, yet remains **undisturbed by outcomes**. Such a person is emotionally regulated and less vulnerable to stress, disappointment, or burnout.

The principles of Karma Yoga offer timeless tools for stress management by shifting the focus from external validation to inner responsibility, from emotional reactivity to balanced awareness. Integrating these principles into daily life can enhance psychological well-being, promote resilience, and sustain inner peace.

The relevance of Karma Yoga principles and modern stress management techniques

Stress, a physiological and psychological response to perceived challenges, is a significant concern in psychological research (Lazarus & Folkman, 1984). Modern psychology recognizes the impact of stress on both mental and physical health. Various stress management techniques align with the principles of Karma Yoga, particularly the idea of non-attachment and focusing on the process rather than outcomes.

Mindfulness-based stress reduction (MBSR)

Mindfulness-Based Stress Reduction (MBSR), developed by Kabat-Zinn (1990), is a structured group program that employs mindfulness meditation to alleviate suffering associated with physical, psychosomatic, and psychiatric disorders (Grossman et al, 2004). These core elements closely parallel the teachings of Karma Yoga in the *Bhagavad Gita*, which advocates for performing one's duties with mindfulness and without attachment to outcomes (Gita 2.47). Karma Yoga promotes the idea of equanimity in action, acting sincerely while maintaining internal balance regardless of success or failure. The emphasis on being present in MBSR resonates with the Karma Yoga focus on engaging fully in one's duties, fostering a sense of peace, and reducing anxiety about future results.

Cognitive-Behavioral Therapy (CBT)

CBT is a psychological treatment that helps individuals identify and change negative thought patterns and behaviors that contribute to stress (Beck, 2011). Similar to the teachings of Karma Yoga, which emphasize understanding one's thoughts and actions, CBT encourages self-awareness and personal responsibility. It promotes a mindset where individuals can detach from unhelpful beliefs about success or failure, aligning with non-attachment. The teaching of the Bhagavad Gita aims at achieving happiness and liberation through understanding and fulfilling one's duty (karma), which aligns with the CBT goal of helping individuals achieve self-actualization and improve their well-being (Phogat et al, 2020; Thakur, 2021). The CBT framework presented in the *Bhagavad Gita* integrates elements of mindfulness and transcendental consciousness, offering a potentially more outcome-oriented approach than contemporary models of modern CBT (Sharma, 2014).

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Acceptance and Commitment Therapy (ACT)

Acceptance and Commitment Therapy (ACT) involve recognizing and embracing reality as it is, rather than how one wishes it to be (Hayes & Smith, 2005). ACT emphasizes psychological flexibility through acceptance of internal experiences, cognitive defusion, values-based action, and present-moment awareness (Hayes et al, 2012). These components resonate strongly with the Karma Yoga philosophy of the *Bhagavad Gita*, which encourages individuals to act in alignment with their dharma (duty) without attachment to the results. Karma Yoga teaches acceptance of circumstances and control over one's reactions, which parallels ACT's goal of helping individuals accept distressing thoughts and emotions without being dominated by them. Individuals can alleviate stress from resistance or disappointment by accepting situations without attachment to specific outcomes.

Altruism

Altruism is the selfless concern for the well-being of others, often resulting in acts of kindness without expectation of personal gain (Batson, 2011). The practice of altruism resonates with Karma Yoga's focus on selfless action. Engaging in acts of kindness can shift focus away from personal stressors, promoting emotional well-being and reducing anxiety associated with self-centered concerns. According to Mulla & Krishnan (2006), Karma Yoga involves two key dimensions: duty orientation and detachment from outcomes. These principles align closely with findings in psychology that link altruism to enhanced well-being. A study by Fujiwara (2007) examined the protective effects of altruistic behaviors on mental health, specifically focusing on generalized anxiety disorder and major depression. The study highlighted the association between altruism and improved mental health outcomes, suggesting that engaging in selfless actions can mitigate symptoms of anxiety and depression. Post (2005) explored the connections between altruistic behavior and various health benefits, including psychological well-being. The study suggested that performing selfless acts triggers positive physiological responses that can enhance mental health.

A practical model for implementing karma yoga

Engage fully in action and let go of results

The Bhagavad Gita (2.47) states, "Your right is to perform your duty, never to its fruits," advocating for action rooted in responsibility rather than reward-seeking. This principle aligns with modern mindfulness practices, where attention to the process, rather than the result, reduces anxiety and enhances performance. For example, a nurse practicing Karma Yoga would prioritize compassionate care over external validation or fear of criticism. In the framework of Karma Yoga, every task becomes a spiritual discipline when approached with full awareness and without ego or expectation. By aligning with this mindset, a person remains anchored in the present moment, fostering a deep sense of purpose and reducing emotional turbulence.

Practical techniques:

- Set clear intentions for each task (e.g., "I will complete this report to contribute to my team's goals").
- Use mindfulness techniques, such as breath awareness, to stay anchored in the present moment during work.

Cultivate self-awareness and the 'witness' attitude

This involves observing thoughts and emotions without judgment, like a neutral spectator. To cultivate self-awareness in the spirit of this teaching means to recognize that we are not

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merely our thoughts or emotions. Instead, we are the conscious presence that observes them. Bhagavad Gita 13.2 encourages us to recognize the distinction between the observer and the observed, between who we truly are and what we experience. By cultivating this 'witness' attitude, we develop deeper self-awareness, emotional balance, and the ability to respond wisely to life's challenges. For example, during a conflict, a person practicing self-awareness might feel the rising heat of anger. However, instead of reacting impulsively, they observe it mindfully: "Anger is arising within me." This space between awareness and action allows for thoughtful, compassionate responses instead of automatic reactions. It is a key to emotional regulation, inner freedom, and clarity.

Practical techniques:

- Track emotional triggers and responses to identify patterns.
- Spend 5–10 minutes daily observing thoughts as transient mental events (e.g., "I notice frustration arising, but it will pass").

Practice Equanimity

Karma Yoga involves maintaining equanimity amid life's fluctuations. The Bhagavad Gita (2.48) advises, "Remain equipoised in success and failure," emphasizing balance over emotional extremes. This guidance emphasizes that proper spiritual discipline lies in performing one's responsibilities sincerely while remaining detached from the results. Rather than being swayed by praise or criticism, gain or loss, success or failure, the practitioner remains calm and centered. This mental equilibrium fosters clarity, reduces stress, and strengthens inner resilience. For instance, a teacher who prepares thoroughly for class and supports her students wholeheartedly embodies Karma Yoga when she lets go of anxiety about test results. She focuses on sincere effort, not controlling how her work is received or evaluated.

Practical techniques:

- View results as feedback rather than personal success/failure (e.g., "This project's rejection is a chance to improve").
- Trust that actions aligned with duty contribute to a larger purpose, even if immediate results are unclear.

Cultivate mindfulness

Bhagavad Gita 3.30 teaches that every action should be offered selflessly to the Divine, embodying the essence of Karma Yoga. This approach promotes mindfulness by encouraging individuals to perform their duties with full awareness and without attachment to the outcomes. By dedicating each task to a higher purpose, even ordinary activities become intentional and spiritually enriching, fostering inner focus and reducing mental distractions and stress.

Practical techniques:

- Dedicate routine tasks (e.g., cooking, commuting) to conscious presence, treating them as spiritual practice.
- Review the day's actions, acknowledging efforts without self-criticism or pride.

Commit to one's own duty

Bhagavad Gita 3.35 teaches the importance of embracing one's own path, roles, and responsibilities rather than comparing oneself to others or imitating their journeys. In the context of Karma Yoga, **Swadharma** means acting by one's nature, role, and life situation, which fosters authenticity and reduces stress caused by unrealistic comparisons and self-

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imposed pressures. For instance, a student who is passionate about art may experience unnecessary stress trying to conform to societal expectations of excelling in science. By following their calling with sincerity, even if the outcomes are not perfect, they practice Karma Yoga, stay true to themselves, and conserve mental energy for meaningful growth. Focusing on one's own dharma leads to **self-acceptance, purposeful living, and psychological well-being.**

Practical techniques:

- Reflect regularly on one's core values, strengths, and life roles to stay aligned with one's personal dharma.
- Avoid unhealthy comparisons; measure progress based on personal effort and growth.

By systematically applying these principles, individuals transform ordinary actions into a path of self-realization, reducing stress and fostering inner stability. The synthesis of ancient wisdom and modern psychology underscores Karma Yoga's timeless relevance.

Karma Yoga as a coping strategy for stress

Karma Yoga offers a philosophical and practical approach to managing psychological distress through selfless action, detachment from outcomes, and duty-oriented living. Within this framework, stress is not seen as an inevitable outcome of external circumstances, but rather as a byproduct of attachment to results, unregulated desires, and ego-centered behavior. The application of Karma Yoga as a coping mechanism is gaining recognition in contemporary psychological and organizational research due to its emphasis on mental clarity, emotional resilience, and value-based action.

A growing body of empirical and theoretical literature supports the relevance of Karma Yoga for stress reduction and mental well-being. Actions without attachment to outcomes have been shown to promote mindfulness, self-transcendence, and psychological well-being while reducing job burnout and emotional exhaustion (Navare & Pandey, 2022). This perspective aligns with positive psychology, which emphasizes intrinsic motivation and value-driven action as key contributors to life satisfaction and resilience (Kumar & Kumar, 2013). Acting with awareness and without expectation fosters emotional balance, which helps individuals remain centered even in the face of external challenges.

Karma Yoga emphasizes action with intrinsic value and non-attachment, contributing to mental stability (*Sthitaprajyata*) and a deeply satisfying, healthy life characterized by self-fulfillment and inner well-being (Gupt, 2021). This inner orientation helps dissolve the stress that typically arises from performance pressure and fear of failure. Further, the teachings of *Swadharma*, or performing one's duty with sincerity and moral clarity, contribute to mental stability by aligning actions with one's core values (Girish & Jairam, 2024; Kumar, 2024).

The parallels between the *Bhagavad Gita* and cognitive-behavioral therapy (CBT) reinforce Karma Yoga's psychological significance. Krishna's guidance to Arjuna mirrors several CBT principles such as identifying cognitive distortions, cultivating present-focused awareness, and fostering rational decision-making (Thakur et al., 2021; Sharma, 2014). Unlike traditional CBT, however, Karma Yoga incorporates mindfulness, transcendental awareness,

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and surrender, offering a more holistic and spiritually grounded approach to cognitive restructuring and emotional regulation.

In addition to its psychological relevance, Karma Yoga has been recognized as a culturally embedded model of workplace spirituality. It enhances individual well-being and collective organizational health by encouraging ethical conduct, intrinsic motivation, and harmonious interpersonal relationships (Tenneti & Tenneti, 2021; Chopra et al., 2018). Shifting the focus from ego-driven success to value-based action reduces stress and improves performance. Integrating Karma Yoga into professional settings provides a meaningful alternative to conventional stress management strategies, particularly in environments marked by competition and burnout.

Further, Karma Yoga is closely linked to the development of emotional stability, referred to in the Gita as *Sthitaprajna*. This state of equanimity is attained through the regulation of senses (*gunas*), desires (*kama*), anger (*krodha*), and the mind (*manas*), which are crucial for coping with psychological stress, especially in the face of uncertainty and crisis (Shivakumar & Rajini, 2022). Individuals are better equipped to manage stress, maintain clarity, and make ethical decisions even under pressure by cultivating these inner faculties.

The progression from *Karma Yoga* to *Jnana Yoga* (path of knowledge) and *Bhakti Yoga* (path of devotion) has also been emphasized as a transformative path that purifies the mind and facilitates liberation from stress-inducing attachments (Behera & Behura, 2023; Verma & Singh, 2014). This holistic course integrates action, reflection, and devotion, making it a comprehensive framework for long-term emotional and psychological well-being.

DISCUSSION

The present analysis highlights Karma Yoga as a holistic framework for stress management, bridging ancient wisdom with contemporary psychological practices. Karma Yoga teaching emphasizes performing one's duties without attachment to the results (Gita 2.47), fostering emotional resilience by reducing anxiety about future outcomes (Goel et al., 2024). This aligns with MBSR's emphasis on present-moment awareness, effectively reducing stress (Kabat-Zinn, 1990; Grossman et al., 2004). Similarly, Karma Yoga's encouragement of self-awareness and detachment resonates with CBT's focus on recognizing and restructuring negative thought patterns, promoting emotional regulation and reducing stress (Beck, 2011; Sharma, 2014). The ACT framework prioritizes acceptance of reality and values-based action (Hayes et al., 2012), aligns with Karma Yoga's principles of accepting circumstances and following one's dharma without attachment to outcomes, fostering psychological flexibility and reducing distress. Practicing Swadharma, as emphasized in the Gita, addresses social comparison and performance pressure stress by fostering authenticity and intrinsic motivation (Girish & Jairam, 2024; Kumar, 2024). This resonates with positive psychology's focus on value-driven living as a contributor to resilience and satisfaction (Kumar & Kumar, 2013). The cultivation of equanimity (*Samatvam*) provides emotional stability, crucial for coping with external fluctuations, described in the Gita (Shivakumar & Rajini, 2022). As encouraged in Karma Yoga, altruism aligns with findings by Fujiwara (2007) and Post (2005), indicating that selfless action can enhance psychological well-being and reduce symptoms of anxiety and depression. Mulla and Krishnan (2006) further emphasize that Karma Yoga's duty orientation and non-attachment contribute to well-being and emotional stability, reinforcing its relevance in modern contexts.

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Additionally, Karma Yoga as a workplace spirituality model promotes ethical conduct, intrinsic motivation, and harmonious relationships, reducing organizational stress and enhancing collective well-being (Chopra et al., 2018; Tenneti & Tenneti, 2021). Its integration in professional settings can mitigate burnout while enhancing purpose-driven work, offering a meaningful alternative to conventional stress management strategies. Furthermore, Karma Yoga's progression towards Jnana Yoga and Bhakti Yoga reflects a holistic trajectory, facilitating the purification of the mind and reducing attachment-related stress, fostering long-term well-being (Behera & Behura, 2023; Verma & Singh, 2014). In conclusion, Karma Yoga, grounded in the Bhagavad Gita, offers a sustainable, culturally resonant framework for stress management, aligning with empirical findings in contemporary psychology. Promoting selfless action, mindfulness, and emotional balance provides practical tools for navigating personal and professional challenges, enhancing resilience, and fostering holistic well-being.

CONCLUSION

This study concludes that Karma Yoga provides a practical framework for stress management by promoting selfless action, mindfulness, and non-attachment. Its principles align with contemporary psychological practices, including mindfulness, cognitive restructuring, and values-based action found in MBSR, CBT, and ACT. Karma Yoga reduces performance-related stress and fosters equanimity by emphasizing action rooted in duty rather than attachment to outcomes. The practice of Swadharma (One's own duty), mindfulness in action, and emotional regulation enables individuals to cultivate resilience and psychological flexibility, essential for navigating life's challenges with balance and inner stability. Integrating Karma Yoga into daily life can transform routine actions into conscious practices, reducing anxiety and fostering emotional well-being. This approach offers a culturally rooted and empirically supported strategy for addressing stress, complementing modern therapeutic interventions. By bridging ancient wisdom with contemporary psychological practices, Karma Yoga emerges as a holistic pathway for achieving emotional clarity, reducing stress, and sustainably promoting mental health.

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Conflict of Interest

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