

Geeta-Inspired Spirituality: Enhancing Emotional Intelligence in Modern Corporations

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ABSTRACT

The aim of this paper is to identify possible revolutionary significance of Bhagavad Geeta-informed spirituality in enhancing Emotional Intelligence (EI) in modern business environments. It explores how ancient philosophical constructs, such as Nishkama Karma (selfless action) and Sthitaprajna (equanimity) can be used to apply to the multifaceted American emotional issue of corporate workers, including burnout, interpersonal conflict, and deprivation of professional purpose in enhancing overall organizational facilitation. This study will critically assess how spiritual systems can be capitalized in order to cope with the special challenges of the modern workforce, such as emotional volatility and lack of meaning in the workplace, and improve job satisfaction and leadership performance. The study uses the qualitative and conceptual approach of research that relies on immense literature review to foster the incorporation of other frameworks and studies as well. It uses case-based examples and scriptural analysis to analyze the application of values inspired by the Geeta in the context of self-regulation, empathy, and ethical decision-making. The paper also critically examines the structural hindrances linked with integrating spiritual practices in secular corporation circumstances. Results indicate that spirituality holds a great potential to enhance the emotional intelligence of the workforce by



facilitating a more adequate stress management, higher levels of empathy and a deeper sense of professional responsibility. Nonetheless, the research also mentions some significant implementation issues such as the threat of cultural misunderstanding, non-sectarian application. To make successful integration of these values, a human-based strategy to be supported by a genuine leadership style and a worker involvement are needed.

1.INTRODUCTION

Modern underlying global corporate arena is experiencing a phase of deep change, of hyper-competition, of swift technological shifts, of a more volatile working workplace environment. As much as these developments have led to increased economic growth, it has also seen a drastic increase in the amount of psychological distress experienced by the working populace.

Contemporary professionals have the recurring challenge of chronic stress, emotional burnout and immersion in alienation that traditional management intervention, which is frequently limited to both material incentives and psychological coping mechanism, have not been fully able to mitigate. It is developing a stronger appreciation of the fact that the source not only of these organizational problems, but also of the internal vacuity of emotion and spirit in the modern worker.

In this respect, the concept of Workplace Spirituality has come to play an imperative field of enquiry of management research. Unlike religious dogma, workplace spirituality is focused on the inner life of workers, and adds a sense of meaning, purpose and community through work. The wisdom of this tradition of Indian scholarship would be most ideally conveyed by the wisdom of that customary Bhagavad Geeta. Being one of the foundational texts of Vedic Management, the Geeta offers an all-inclusive psychological and philosophical model of self-mastery. Its instructions about Nishkama Karma, (doing duty without any feeling of attachment with the result of its action) and Sthitaprajna (maintaining equanimity), can be seen as being very useful to answer the result-related anxiety which is so prevalent in the modern day's corporations.

An essential part of this spiritual base is the effect created to Emotional Intelligence (EI). Although traditional EI models focus on self-awareness and interpersonal professionally effective skills, a Geeta-inspired model of EI takes it to a new level by centering it on internal equilibrium. Knowing that the combination of the three Gunas (Sattva, Rajas, and Tamas) influences employees to a certain extent, one can better regulate his emotions and have empathy towards fellow employees. The potential synergy between ancient spirituality and modern emotional intelligence has the capability to radically transform



the corporate work culture that no longer allows it to be seen as a purely transactional model, but rather as a more human-centered and resilient ecosystem

2. OBJECTIVES OF THE STUDY

- To examine the underlying principles of the Bhagavad Geeta, to be specific, the concepts of Nishkama Karma and Sthitaprajna, and its theoretical correspondence, with the current theoretical frameworks related to Emotional Intelligence.
- The proposed study aims at exploring the relationship between workplace spirituality and the emotional stability and mental health among professionals in high-stress corporate settings.
- In order to find the relevant organizational gains of integrating the Geeta inspired values, the following benefits are foreseen: less burnout in the employees and enhanced interpersonal harmonies in the teams.
- To consider the possible challenges and ethical issues in applying a spirituality-based emotional intelligence model to a variety of corporate organizations in diverse and secular structures.
- To suggest a conceptual framework that both synthesizes Vedic wisdom with current management practices to make the work culture more emotionally intelligent and spiritually inclusive.

3. BACKGROUND OF THE STUDY

3.1 The Concept of Workplace Spirituality

Spirituality in the workplace is not an attempt at introducing religious practices in the workplace, but an attempt to appreciate the fact that employees are not the only ones who would bring something to the workplace, but employees also come with their spirit and inner life. It highlights the human need to connect, have a sense of purpose, transcendence in the professional sphere. The work on spirituality in the context of this study is based on the idea that spirituality is not merely a means to an end but a certain path to self-realization and mental discipline. This attitude also changes the emphasis of Don Quixote between external performance and internal development, as a more sustainable support of professional success.

3.2 Emotional Intelligence (EI) in Corporate Management

Emotional Intelligence is commonly known as one of the key determinants of successful leadership and performance in an organisation. It is the ability to recognize, interpret and control emotions oneself whilst affecting those of others. In contemporary companies, however, it is common to approach EI as a performative practice of social engineering, as opposed to a true developmental state of mental



equanimity. Incorporating spiritual values, EI is transformed to be not only a collection of interpersonal skills but also a psychological state, which enables individuals to stay steady even in the chaotic circumstances.

3.3 Evolution of Emotional Intelligence Frameworks

Historically, Emotional Intelligence was perceived in the framework of such models as the one by Goleman, the models are based on self-awareness, self-control, motivation, empathy, and social skills. Such models can work well in terms of professional competence, but can be deficient in terms of providing a philosophical reference point, which makes them useful as tactical tools to help corporations advance. Combining the notion of the Geeta on the Gunas Sattva (harmony), Rajas (passion/action) and Tamas (inertia) we can grasp the notion of EI that can be understood as a dynamic balance. A naturally increased EI in a leader or an employee is observed when the mind of the individual is clear, calm and focused on the common good instead of an individual feeling insecure.

4. APPLICATION OF GEETA-INSPIRED VALUES IN ENHANCING EI

4.1 Nishkama Karma and Stress Mitigation

A concept that can be considered one of the most intense applications of the Bhagavad Geeta in the corporate world is the principle of Nishkama Karma, which insists on action without being over-grasping on the fruits of the action. In contemporary management stress tends to be based on a result-anxiety on which the emotional stability of an employee is pegged upon some quarterly set of targets or the outcome of an appraisal. Through a Nishkama Karma strategy, practitioners can focus their emotional commitment on the here and now, rather than on the future with its concerns. This change intrinsically increases the Emotional Intelligence because of a reduction in the anxiety emotional noise, resulting in a greater cognitive clarity and more balanced decision-making.

4.2 Sthitaprajna: The Ultimate State of Emotional Regulation

According to the Geeta a Sthitaprajna is one whose mind has not been troubled due to adversity nor by being attached to pleasure. The concept can be used as a higher level criterion of emotional regulation which is one of the main elements of EI. In a business environment, a leader who tries to achieve this equanimity will not have impulsive reactions to market crashes or inter-office politics. The professionally developed saint is driven not by fear or anger sweat bullets around her, but by a sense of spiritual stability, a personal anchor. This consistency allows them to deal with interpersonal differences with empathy and calm attitude, creating a positive emotional environment in the team.

4.3 Synthesis of Vedic Wisdom and Emotional Intelligence (Framework)

To give a systematic appreciation of how the given framework can be understood in relation to specific constructs of the Bhagavad Geeta, Table 1 demonstrates the correspondence between certain constructs of both the Bhagavad Geeta and the fundamental elements of Emotional Intelligence.

Table 1: Mapping Geeta-Inspired Constructs to EI Competencies

| Vedic Constructs | EI Component | Operational Definition in Corporations |
|---------------------|-----------------|---|
| Guna Theory | Self-Awareness | Identifying internal states to regulate emotional responses. |
| Sthitaprajna | Self-Regulation | Maintaining mental equilibrium during organizational crises. |
| Dharma | Self-Motivation | Developing in itself the feeling of duty that goes beyond any reward. |
| Lokasangraha | Social Skills | Leading with a focus on collective well-being and empathy |



Figure 1: The Hierarchical Framework of Spiritualized Emotional Intelligence

- **Foundational Level (Base):** Refers to the initial form of integration of Nishkama Karma that serves as the psychological point to curtail the effects of stress.
- **Cognitive & Behavioral Level (Middle):** Explain how emotions can be actively processed via Guna awareness and value actions (Dharma).
- **Outcome Level (Peak):** The final expression of high Emotional Intelligence leading to Corporate Well-being and Organizational Resilience.



5. CHALLENGES AND ETHICAL CONSIDERATIONS

5.1 Risk of Spiritual Bypassing and Corporate Manipulation

One important ethical issue in this framework is what is known as spiritual bypassing, where organizations may misinterpret such concepts as Nishkama Karma (detachment from results) as justification of low wages or poor working environments. When the management is encouraged to be detached of the outcomes so as to quash justifiable demands to have rewards is a breach of ethics to the true intent of the Geeta. Spirituality should be kept as a means of true employee empowerment, mental health, rather than being turned into a weapon of employee exploitation by corporations or mental suppression.

5.2 Maintaining Secularism and Cultural Inclusivity

Introduction of a Geeta model inspired system in a multi-cultural corporate environment with a diverse population! This has to be navigated to ensure that it is not viewed as an imprinting of religion upon the employees. The main difficulty is to de-link these universal philosophical principles like equanimity, self-awareness and duty with specifically religious ones so that they may be universal and inclusive among employees of any faith or faithless. This is aimed at cultivating a non-sectarian but spiritual workplace environment in which the emphasis is strictly on the psychological well being, ethics and emotional intelligence.

5.3 Cultural Misinterpretation and Intellectual Integrity

There is also a risk of trivializing such Vedantic terms as Dharma or Sthitaprajna to an easier to digest burst of so-called management jargon or productivity tips. Transformation of these ancient-established philosophical pillars into just slogans can result in a major loss of intellectual and academic integrity in the organization. To make this framework really effective, the integration should be genuine and, at the same time, should be deep-rooted because only a few leaders can fully represent the values in their daily activities and in their soul but not just in their dribble desire on commonly used HR brochures.

5.4 The Challenge of Quantifying Intangible Outcomes

A significant challenge, in the context of research and policy-making is the inability to quantify the area of spiritual growth and to identify a direct, causal influence on Emotional Intelligence. The alterations in the internal equanimity and emotional resilience are longitudinal, subjective, and delicate in nature unlike conventional Key Performance Indicators (KPIs). Long-term payoffs may be hard to come by to organizations with long-term goals, where corporate success is implicitly defined in yearly financial statements, making a fundamental change in how corporate success is being defined necessary.



5.5 Leadership Authenticity and Resistance to Change

Any spirituality-based EI model became successful only due to the "Sattvic" qualities of the top management. When leaders fail to practice equanimity and ethics they teach, it is bound to create cynicism and lack of trust in the working community. More so, the employees used to working within the old systems of traditional work cultures, i.e. transaction oriented ones may be opposed to these interventions, seeing them as intrusive or irrelevant to their job responsibilities and so may require a slow and empathic change management process.

6. POLICY AND DESIGN RECOMMENDATIONS

• Integrating of Holistic Wellness Policies

Organizations ought to stop mental health programs of the past and implement a holistic wellness policy that formally integrates training in spiritual health and emotional intelligence as part of the overall benefits package offered by the organization to its employee population. This will help to make emotional well being an important strategic issue, not an issue of secondary concern.

• Implementation of Ethico-Centric Leadership Training

The modules of the leadership development should be re-designed so that leadership principles of Sattvic type can be included with the teaching of managers how to lead with equanimity (Sthitaprajna) and empathy. This assists in the establishment of employee top-down culture of emotional stability and ethical transparency.

• Redesigning Value-Based Performance Metrics

Value-Addition" and "Ethical Conduct" (Dharma) should be included in the appraisal systems along with traditional KPIs that will recognize employees who deliver harmonious team environment. This motivates professionals to yield to long-term ethical development, as opposed to short-term transactional incentives.

• Provision of Mindfulness and Reflection Spaces

In the office, companies ought to set aside special time and quiet zones to entice people to self-reflect and cleanse their minds. This provides employees with an opportunity to experience the ability to be detached or disengaged (Vairagya) of work stressors, respectively, resulting in improved emotional regulation.

• Development of Spiritual Inclusivity Guidelines

The HR departments ought to determine clear non-sectarian guidelines which would ensure that the establishment of spiritual frameworks would be done with consideration of the religious backgrounds. This helps retain the secular work atmosphere, yet take advantage of universal philosophical virtue.



- **Institutionalizing Longitudinal Well-being Audits**

Organizations should also use quarterly long-term resilience audit (Emotional and Spiritual Health Audit) of their employees as an alternative to relying on annual surveys. These audits can give data-driven accounts of effectiveness of spiritual interventions on emotional intelligence of the workforce.

7. CONCLUSION

Bhagavad Geeta-motivated spirituality being integrated into the contemporary corporative structure can be considered a pivotal point in the development of Human Resource Management. As the organization cities become more complex, the necessity to leave the stress-level superficiality approaches to stress management becomes even more pressing.

This paper has indicated that ancient Vedic knowledge, when used through a secular prism, can act as an extremely potent facilitator of Emotional Intelligence (EI) that can provide professionals with the inner balance needed to manage the volatile environment of the 21st-century business world. Through systemic shortcomings such as burnout and crisis of meaning, organizations can overcome and conquer an organization with systemic shortcomings.

Nevertheless, implementing a framework like this will involve genuine using and leading the framework in its actual application and leadership. Going on, the empirical research on the actual effects of these spiritual interventions on the resilience of the organization in the long term is needed.

8. LIMITATIONS

This study is limited by some limitations. As a conceptual paper, it is not empirically supported by quantitative data and hence the findings can hardly be generalised to all industries. Secondly, the analyses have been carried out on the explanations of the Bhagavad Geeta, and although these values are universal these applications may be different in various cultural backgrounds. Finally, a follow-up investigation is necessary to determine how the spiritual frameworks can be transformed to work in digital and decentralized settings.

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