

The Mundaka Upanishad and Contemporary Well-Being: A Philosophical Framework for Stress Management, Values and Spiritual Balance

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Abstract: This paper examines how the Mundaka Upanishad (मुंडक उपनिषद्) can help deal with major problems of modern life, such as stress, weakening values and lack of inner balance. It describes two types of knowledge: Para Vidya (परा विद्या) (higher spiritual knowledge) and Apra Vidya (अपरा विद्या) (worldly knowledge) and shows that too much focus on material success can create dissatisfaction. Using a conceptual approach, the study connects important Upanishadic ideas like self-awareness, detachment and the unity of Atman (आत्मा) and Brahman (ब्रह्म) with modern views on stress management and well-being. The study finds that spiritual understanding helps improve emotional stability, encourages ethical behaviour and supports overall well-being. It also presents a conceptual model showing how spiritual knowledge promotes psychological balance, reduces stress and supports integrated living. The paper further discusses how these ideas can be applied in education, workplaces and mental health practices. The paper concludes that combining Upanishadic wisdom with modern psychology provides a practical and holistic way to achieve well-being in today's world. However, the study remains conceptual in nature and requires future empirical validation.

Keywords: Mundaka Upanishad; Vedanta; stress management; spiritual balance; values; self-realisation.

1. Introduction:

1.1 Background of the Study

In the modern era, human life is marked by increasing psychological stress, ethical dilemmas and a growing imbalance between material success and inner well-being. Rapid urbanisation, technological progress and highly competitive lifestyles have increased mental pressure and led

to concerns such as anxiety, burnout and decline in values. Recent global reports show the seriousness of the problem. Around 48% of employees worldwide report experiencing burnout at work, while more than half of workers face high levels of stress. In addition, about 41% of employees report feeling stressed for a significant part of the day, which indicates a growing mental health concern in workplaces. Recent research also shows that mindfulness and reflective consciousness practices significantly reduce stress and improve emotional well-being in modern work environments (Bartlett et al., 2021).

Modern approaches to wellbeing, especially in stress management, focus on cognitive and behavioural methods. These methods provide useful support but often address only surface-level symptoms rather than deeper human concerns related to meaning and purpose. In contrast, ancient Indian philosophy offers a holistic view of life that integrates mental, ethical and spiritual dimensions.

The *Mundaka Upanishad*, a key text of *Vedanta*, explains the nature of knowledge, reality and self-realisation. It presents a clear distinction between *Apara Vidya*, which refers to worldly knowledge and *Para Vidya*, which refers to higher spiritual knowledge. The text emphasises that true fulfilment does not arise from external success but from the realisation of ultimate reality known as *Brahman*. This framework is highly relevant today because many individuals achieve external success without attaining psychological balance. The teachings of the *Mundaka Upanishad* promote detachment, self-inquiry and the pursuit of higher knowledge as paths to inner harmony. These ideas connect closely with modern concepts such as mindfulness, resilience and ethical living and show that ancient wisdom can address present challenges.

1.2 Rationale of the Study

Despite progress in psychology and behavioural science, stress-related problems continue to increase. This indicates the need for deeper approaches that include values and inner development. Modern systems often focus on performance and productivity but give less attention to ethical grounding and spiritual balance. The *Mundaka Upanishad* offers an integrated framework of knowledge, values and spirituality. Its teachings are practical and relevant for daily life, including stress reduction, decision-making and moral development. However, academic research rarely applies these teachings in a structured way to modern issues such as stress and value formation. This study aims to fill this gap by examining how the insights of the *Mundaka Upanishad* can be applied in present contexts.

1.3 Problem Statement

Modern society faces a complex crisis with rising stress, weak value systems and a lack of spiritual direction. Existing approaches are often fragmented and do not address the root causes of dissatisfaction. There is a need for an integrated framework that connects psychological well-being with ethical and spiritual development.

1.4 Objectives of the Study

The study is guided by the following objectives:

1. To analyse the key philosophical teachings of the *Mundaka Upanishad*
2. To examine its relevance for modern stress and mental well-being

3. To explore its role in the development of ethical values
4. To evaluate its contribution to spiritual balance in contemporary life

1.5 Significance of the Study

This study has both theoretical and practical value. At the theoretical level, it contributes to interdisciplinary research by linking Indian philosophy with modern psychology and ethics. It strengthens understanding of how spiritual knowledge can support human well-being. At the practical level, the study offers useful insights for education organisations and mental health practices. The teachings of the *Mundaka Upanishad*, such as introspective understanding, detachment and higher knowledge, can help individuals build resilience, clarity and psychological balance.

2. Literature Review

2.1 Classical Interpretations of the Mundaka Upanishad

Classical commentaries form the foundation for understanding the *Mundaka Upanishad*. The works of Adi Shankaracharya provide a central interpretation where the distinction between *Para Vidya* and *Apara Vidya* is key to the realisation of *Brahman*. He argues that liberation depends on knowledge of ultimate reality rather than ritual or empirical learning. The *Mundaka Upanishad* uses symbolic ideas such as two birds on a tree to show the difference between the empirical self and the higher self.

Critical Analysis: Classical interpretations offer deep philosophical insight but focus mainly on spiritual liberation. They do not directly address modern issues such as stress or ethical decline. Their abstract nature limits practical use in present contexts. This creates a need for reinterpretation that connects philosophical depth with everyday life.

2.2 Modern Interpretations and Philosophical Perspectives

Modern scholars such as Eknath Easwaran and Chandradhar Sharma present the Upanishads in a more practical form. Easwaran explains the teachings as guides for daily life with a focus on meditation discipline and ethical awareness. Sharma places the philosophy within *Vedanta* and highlights its contribution to knowledge and reality. Bina Gupta extends this discussion by showing that ideas such as detachment and self-realisation have universal relevance.

Critical Analysis: Modern interpretations improve accessibility but remain largely descriptive. They explain ideas clearly but do not connect them with measurable outcomes such as stress reduction or behaviour change. There is a need for structured models that link philosophy with empirical realities.

2.3 Spirituality and Stress Management: Psychological Perspectives

Contemporary psychology recognises the role of spirituality and mindfulness in well-being. Jon Kabat-Zinn shows that awareness and non-attachment reduce stress. Sara Lazar provides evidence that meditation affects brain structures related to emotional control. Martin Seligman

highlights meaning and purpose as key elements of well-being. These ideas align with Upanishadic thought, which gives priority to inner realisation over external success.

Contemporary global psychological research further strengthens the relevance of inner awareness and intrinsic motivation in human well-being. The Self-Determination Theory (Deci & Ryan, 2000) suggests that autonomy, competence and relatedness are essential psychological needs that contribute to well-being and reduced stress. Similarly, Diener (2000) highlights the concept of subjective well-being, while Ryff (1989) proposes a multidimensional model of psychological well-being that includes self-acceptance, purpose in life and personal growth. These perspectives align closely with the teachings of the *Mundaka Upanishad*, which emphasise inner meaningful existence, self-realisation and detachment from purely material pursuits as the foundation of a balanced and meaningful life.

Critical Analysis: Psychology supports the benefits of mindfulness but often treats spirituality in a limited and secular way. It does not include deeper ideas such as the unity of *Atman* and *Brahman*. As a result, it lacks the holistic depth present in Upanishadic philosophy. This indicates the potential for integration between ancient wisdom and modern science. Recent research further confirms that mindfulness-based interventions enhance psychological resilience and reduce burnout in high-stress environments (Lomas et al., 2022).

2.4 Value Systems and Ethical Living

The decline of ethical values is a major concern in modern society. Daniel Goleman links emotional intelligence with ethical behaviour, while education research supports value-based learning. The *Mundaka Upanishad* promotes values such as truth, discipline and knowledge. These values arise from self-understanding rather than external rules.

Critical Analysis: Modern value education often focuses on behaviour without a deeper philosophical grounding. The Upanishadic approach links ethics with self-knowledge, which makes values internal and stable. The challenge lies in applying these ideas in practical systems like education and organisations.

2.5 Integration of Spirituality and Contemporary Life

Recent studies attempt to combine spirituality with fields such as leadership, mental health and education. Ideas like spiritual intelligence and integrated human development show growing interest in inner balance. The *Mundaka Upanishad* offers an integrated model of knowledge, values and self-realisation. Its focus on detachment and awareness aligns with modern ideas of resilience and emotional stability.

Critical Analysis: Many studies adopt spiritual ideas without a strong grounding in classical texts. This leads to shallow understanding and weak application. A deeper engagement with sources is necessary for meaningful integration.

2.6 Research Gap

The review shows the following gaps:

- Limited integration of Upanishadic philosophy with modern stress frameworks

- Lack of structured models linking spiritual knowledge with well-being
- Insufficient focus on value formation through philosophical insight
- Absence of interdisciplinary work connecting philosophy, psychology and ethics

The literature shows that ancient philosophy and modern psychology both offer useful insights, but often remain separate. Classical interpretations provide depth while modern research offers empirical support. However, a unified framework is missing. This study addresses this gap by linking the teachings of the *Mundaka Upanishad* with contemporary issues of stress, values and spiritual balance and by proposing an integrated approach for contemporary society. This study addresses this gap by proposing a structured conceptual linkage between Upanishadic knowledge systems and contemporary models of stress, values and well-being.

3. Research Methodology

This study adopts a qualitative and conceptual research design grounded in interpretive and thematic analysis. The research is exploratory in nature and seeks to study the relevance of the *Mundaka Upanishad* in dealing with modern-day issues such as stress, moral values and spiritual well-being. The study relies on secondary data sources, including the original Upanishadic text, classical commentaries (e.g., Shankaracharya) and contemporary literature in psychology and ethics. A thematic analysis approach is employed to identify key philosophical constructs such as *Para Vidya*, *Apara Vidya*, detachment and self-realisation. These constructs are systematically categorised into broader analytical themes, including stress reduction, ethical internalisation and multidimensional well-being. The validity of the analysis is ensured through theoretical triangulation by aligning philosophical interpretations with established psychological frameworks. However, the study remains conceptual in nature and does not involve empirical validation. The study does not aim to generalise findings but rather to provide a conceptual and theoretical framework for future empirical research. Existing studies rarely examine the *Mundaka Upanishad* through an integrated interdisciplinary framework combining philosophy, psychology and well-being studies.

4. Conceptual Analysis and Discussion

4.1 Thematic Foundations of the Mundaka Upanishad in Contemporary Context

A careful interpretation of the *Mundaka Upanishad* shows that it offers a well-organised philosophical framework that can help address many challenges of modern human life. The thematic analysis of the text highlights four important and interconnected dimensions:

- (i) Duality of knowledge,
- (ii) Causes and management of stress,
- (iii) Internalisation of values and
- (iv) Spiritual balance.

One of the central ideas of the *Mundaka Upanishad* is the distinction between *Apara Vidya* (worldly or empirical knowledge) and *Para Vidya* (spiritual and self-realising knowledge) (Shankaracharya, 2006; Radhakrishnan, 1994).

The distinction between higher and lower knowledge is explicitly stated in the *Mundaka Upanishad* (1.1.4–5):

“द्वे विद्ये वेदितव्ये इति ह स्म यद्ब्रह्मविदो वदन्ति परा चैवापरा च॥”

(Dve vidye veditavye iti ha sma yad brahmavidō vadanti para chaivapara cha.)

(“Two kinds of knowledge are to be known: the higher (Para) and the lower (Apara).”)

This mantra establishes the epistemological foundation of the text and highlights the importance of balancing worldly knowledge with spiritual understanding.

This distinction forms the epistemological foundation of the text. In the modern world, greater importance is often given to *Apara Vidya*, which is reflected in performance-driven education systems, competition and the pursuit of material success. Such excessive focus frequently results in stress, anxiety and a sense of emptiness.

In contrast, *Para Vidya* promotes self-awareness, inner understanding and clarity about the true nature of existence. It helps individuals achieve lasting peace and well-being. Therefore, the dual concept of knowledge presented in the *Mundaka Upanishad* offers a meaningful perspective for understanding the imbalance between external achievements and inner fulfilment in contemporary society (Gupta, 2012).

4.2 Knowledge Duality and The Crisis of Modern Achievement

The excessive importance given to *Apara Vidya* in modern social and economic systems has created an imbalance in human life. As a result, many individuals achieve professional and material success but fail to attain existential harmony and psychological resilience. This situation reflects what modern psychology describes as a “meaning deficit,” where external achievements do not necessarily lead to happiness or personal satisfaction (Seligman, 2011; Diener, 2000).

According to the *Mundaka Upanishad*, knowledge limited only to worldly and empirical matters cannot fully address essential human concerns such as identity, purpose and enduring satisfaction (Sharma, 2000). The inclusion of *Para Vidya* introduces reflective consciousness and deeper understanding, helping individuals move beyond socially constructed identities and cultivate enduring inner contentment.

This idea is closely related to the principles of Self-Determination Theory, which highlights autonomy, meaning and inner motivation as important factors for psychological well-being (Deci & Ryan, 2000). Therefore, the dual concept of knowledge presented in the *Mundaka Upanishad* provides a valuable alternative to modern achievement-oriented approaches that focus mainly on external success. The imbalance between external achievement and inner fulfilment also becomes a major cause of stress.

4.3 Stress Management: From Symptom Regulation to Ontological Transformation

Modern approaches to stress management, especially mindfulness-based practices, have been found effective in reducing psychological stress and improving emotional control (Kabat-Zinn, 2003; Bartlett et al., 2021; Lomas et al., 2022). However, many of these approaches mainly focus on managing symptoms rather than addressing the deeper existential causes of stress.

In contrast, the *Mundaka Upanishad* explains that the real causes of suffering are avidya (ignorance) and attachment (Shankaracharya, 2006). The text emphasises *vairagya* (detachment) and self-inquiry as important means for overcoming mental suffering.

The *Mundaka Upanishad* further states:

“परिक्ष्य लोकान् कर्मचितान् ब्राह्मणो निर्वेदमायात्॥”

(Parikshya lokan karmachitan brahmano nirvedamayāt.)

(*Mundaka Upanishad* 1.2.12)

(“After examining worldly achievements obtained through action, the wise develop detachment.”)

This verse highlights the limitations of externally driven pursuits and supports the transition from material attachment toward self-inquiry and spiritual awareness.

Through these practices, individuals gradually free themselves from identities and expectations based only on external success and outcomes. This process brings about a deeper transformation in consciousness and understanding of the self.

Unlike approaches that focus only on emotional control, the Upanishadic perspective aims at a complete reorientation of human existence and awareness. It encourages individuals to realise their true nature and develop inner stability that is independent of external conditions.

Recent findings in neuroscience also support the value of contemplative practices. Research shows that such practices can create structural and functional changes in brain regions related to emotional regulation, attention and self-awareness (Lazar et al., 2005). Therefore, the stress management approach found in the *Mundaka Upanishad* not only complements modern psychological methods but also provides a deeper solution by addressing the root causes of stress rather than only its symptoms.

Unlike modern achievement frameworks that often measure success through external performance indicators, the *Mundaka Upanishad* critiques the instability of identity constructed through social recognition and material acquisition. Contemporary systems encourage continuous competition and productivity, whereas Vedantic thought emphasises detachment from externally conditioned self-worth. This philosophical contrast reveals that the crisis of modern achievement is not merely psychological but ontological in nature.

4.4 Value Formation and Ethical Internalisation

Modern society is increasingly experiencing a decline in moral and ethical values. Although external rules, laws and regulations are used to maintain ethical behaviour, they often fail to create genuine moral commitment among individuals (Goleman, 1998). In contrast, the *Mundaka Upanishad* presents an inner and self-based approach to value formation.

According to Vedantic philosophy, ethical behaviour naturally develops when a person realises his or her true nature (Radhakrishnan, 1994). Values such as *satya* (truth), *tapas* (discipline) and *jnana* (knowledge) are not imposed from outside but are realised internally through self-awareness and spiritual understanding. This inner realisation leads to authenticity in behaviour and strengthens moral character.

This idea is similar to modern theories of psychological well-being, especially Ryff's (1989) model, which highlights self-acceptance, purpose in life and personal growth as important aspects of human development. Likewise, the theory of emotional intelligence emphasises that self-awareness plays a major role in ethical thinking and decision-making (Goleman, 1998). Therefore, the Upanishadic approach provides both a philosophical and psychological basis for sustainable value formation in contemporary society.

4.5 Spiritual Balance and Holistic Well-Being

The concept of spiritual balance in the *Mundaka Upanishad* is based on the realisation of the unity between *Atman* (the individual self) and *Brahman* (ultimate reality).

This spiritual unity is expressed in the following declaration from the *Mundaka Upanishad*:

“ब्रह्मैवेदममृतं पुरस्ताद् ब्रह्म पश्चाद् ब्रह्म दक्षिणतश्चोत्तरेण ।
अधश्चोर्ध्वं च प्रसृतं ब्रह्मैवेदं विश्वमिदं वरिष्ठम्॥”

(Brahmaivedamamritam purastad brahma pashchad brahma dakshinataschottarena ।
Adhashchordhvam cha prasritam brahmaivedam vishvamidam varishtham॥)

(*Mundaka Upanishad* 2.2.11)

The verse symbolises the all-pervading nature of *Brahman* and represents the highest state of existential harmony and spiritual integration.

This realisation creates a state of harmony in which the mental, emotional and spiritual dimensions of life become integrated and balanced (Shankaracharya, 2006).

Unlike many modern approaches to well-being that focus mainly on physical health or psychological comfort, the Upanishadic perspective offers a holistic understanding of human well-being. It recognises that true happiness and fulfilment arise from harmony between the inner self and the external world. This view is supported by positive psychology, which identifies meaning, purpose and self-transcendence as essential elements of a flourishing life (Seligman, 2011).

The *Mundaka Upanishad* recommends practices such as meditation, self-reflection and disciplined awareness to achieve spiritual balance. Contemporary studies have also shown that these practices improve emotional stability, resilience, concentration and overall well-being (Lomas et al., 2022; Lu et al., 2025).

Therefore, the Upanishadic framework offers a comprehensive and integrated model of multidimensional well-being that can be applied in education, workplaces, counselling and mental health practices. A significant distinction between contemporary wellness models and the Upanishadic perspective lies in their ultimate goals. Modern approaches generally aim at improved functioning and psychological adjustment, whereas the *Mundaka Upanishad* seeks liberation from ignorance and existential suffering. Therefore, spiritual balance in the Upanishadic sense is not simply emotional calmness but a transformative state of self-realisation.



Figure 1: Integrated Conceptual Framework Based on the *Mundaka Upanishad*

4.6 Integrated Conceptual Model

The present study proposes an integrated conceptual model in which spiritual knowledge acts as the foundation of holistic well-being. The model explains human development through a connected and continuous process:

The model is dynamic because balanced living further strengthens reflective consciousness through disciplined practices and introspection. In this way, each stage supports and reinforces the others.

The model combines the philosophical insights of Vedantic thought with modern psychological concepts supported by empirical research. Therefore, it provides a unified framework for understanding personal growth, affective balance, ethical development and spiritual well-being in contemporary life.

4.7 Critical Perspectives and Contemporary Applicability

Although the proposed framework is conceptually strong, it also has certain limitations. Concepts such as *Para Vidya* and *Brahman* are metaphysical in nature, making them difficult to measure through conventional scientific methods. Modern psychology can partly assess these ideas through indicators such as subjective well-being, emotional stability and life satisfaction, but such measures cannot fully explain the depth of spiritual realisation (Diener, 2000; Ryff, 1989).

Another limitation is cultural interpretation. Since Vedantic philosophy originates in the Indian spiritual tradition, people from different cultural backgrounds may understand or accept these concepts differently. However, practices such as mindfulness, self-awareness, meditation and ethical living have universal relevance and can be adapted across cultures when presented in an appropriate context (Kabat-Zinn, 2003).

It is also important to recognise that spiritual approaches should support and not replace evidence-based psychological or medical treatments, especially in cases of severe mental health conditions (American Psychiatric Association, 2013).

Despite these limitations, the integrative framework remains highly valuable because it connects philosophy, psychology, spirituality and well-being studies. Its interdisciplinary nature makes it relevant for education, counselling, organisational development and mental health practices in the modern world.

4.8 Synthesis of Findings

The analysis shows that the *Mundaka Upanishad* provides a philosophically strong and practically meaningful framework for dealing with modern challenges such as stress, decline of values and existential imbalance. Its teachings on higher knowledge, detachment and self-realisation offer a deeper and more lasting alternative to approaches that focus only on material success or symptom management.

The study combines ancient Upanishadic wisdom with contemporary psychological theories to present a holistic model of human well-being that is both theoretically sound and practically useful. This integrated perspective highlights the continuing relevance of Vedantic philosophy in understanding and managing the complexities of modern life.

The proposed framework goes beyond philosophical interpretation and contributes to the development of an interdisciplinary approach that connects spirituality, psychology and ethics. Thus, the *Mundaka Upanishad* emerges not only as a spiritual text but also as a valuable guide for achieving balanced and meaningful living in the contemporary world.

Table 1: Thematic Analysis of the Mundaka Upanishad in Contemporary Context

Theme	Upanishadic Concept	Modern Interpretation	Theoretical / Empirical Support	Impact on Human Life	Practical Application
Knowledge Duality	Para vs Apara Vidya	Intrinsic vs extrinsic knowledge	Deci & Ryan (2000), Seligman (2011)	Reduces dissatisfaction	Holistic education models
Stress Causation	Avidya, Attachment	Cognitive-emotional stress	Kabat-Zinn (2003), Lazar et al. (2005)	Reduces anxiety & burnout	Mindfulness & detachment
Self-Awareness	Atman–Brahman unity	Identity beyond ego	Ryff (1989), Diener (2000)	Emotional stability	Meditation practices
Value Formation	Truth, discipline	Internalised ethics	Goleman (1998)	Ethical consistency	Value-based education

Detachment	Vairagya	Emotional regulation	Lomas et al. (2022)	Stress reduction	Workplace wellness
Spiritual Balance	Brahman realisation	Holistic well-being	Seligman (2011)	Inner harmony	Mental health models
Integrated Living	Unity of knowledge	Balanced life	Interdisciplinary	Life satisfaction	Policy & leadership

5. Conclusion and Implications

5.1 Summary of Key Insights

This study critically examines the relevance of the *Mundaka Upanishad* in addressing major challenges of modern life, such as stress, value decline and lack of inner balance. The analysis highlighted the distinction between *Para Vidya* and *Apara Vidya* and showed that excessive focus on material knowledge without inner awareness leads to psychological imbalance. The findings of the study indicate that the pursuit of higher knowledge rooted in *Vedanta* supports existential harmony and psychological balance. Such mental composure contributes to stress reduction and ethical behaviour. The conceptual model confirms that spiritual knowledge has practical value and can guide individuals toward a balanced and meaningful life. The study establishes that the teachings of the *Mundaka Upanishad* remain highly relevant in contemporary contexts.

5.2 Practical Implications

Education System: The findings highlight the need to integrate value-based and spiritual learning into modern education. Contemporary education systems focus primarily on technical knowledge and overlook inner development. Inclusion of self-awareness, ethical reasoning and reflective practices can support holistic growth. Courses related to philosophy, mindfulness and ethics inspired by the *Mundaka Upanishad* can reduce academic stress and strengthen moral responsibility among students.

Workplace Wellness: Modern workplaces today face rising levels of stress and burnout. The application of ideas from the Upanishads, such as detachment from outcomes, a clear sense of purpose and self-discipline, helps employees feel balanced and focused. Simple practices such as meditation and self-reflection, when included in workplace wellness programs, improve emotional stability, support better decision-making and encourage ethical behaviour. This approach works alongside modern stress management techniques and offers a deeper and more meaningful foundation for overall well-being.

Theoretical Contribution: This study contributes to interdisciplinary research by connecting ancient Indian philosophy with modern psychology and ethics. It presents a structured model that links spiritual knowledge with stress reduction, value development and overall well-being. Unlike conventional approaches that treat these aspects separately, this study offers an integrated framework based on the *Mundaka Upanishad*. It extends Vedantic thought beyond metaphysical discussion and demonstrates its relevance in practical and applied contexts.

5.4 Limitations of The Study

- The study is conceptual and interpretative and does not include empirical testing
- It focuses on a single Upanishad, which may limit general application
- The interpretation of philosophical ideas may vary among scholars
- Cultural context may influence applicability in different settings

5.5 Future Research Directions

- Conduct empirical studies to test the proposed conceptual model using surveys or experimental methods.
- Expand the scope by including other Upanishads and philosophical traditions for comparative analysis.
- Develop measurable scales to assess the impact of spiritual knowledge on stress and ethical behaviour.

The study shows that the *Mundaka Upanishad* provides a timeless and holistic framework for the contemporary world. Its focus on higher knowledge, self-awareness and inner balance offers a meaningful response to present challenges. Integration of this wisdom with contemporary practices can support individuals and institutions in achieving a more balanced, ethical and fulfilling life. This study contributes to the existing literature by developing a conceptual bridge between Vedantic philosophy and contemporary psychological models, thereby offering a holistic framework for understanding stress, values and well-being in modern life. The study demonstrates that ancient Indian philosophical traditions can meaningfully contribute to contemporary interdisciplinary discourse on mental health, ethics and human flourishing.

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