

An Empirical Study on the Importance of Karma Yoga in Modern Society

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ABSTRACT

Karma-Yoga (Spirit at Work) originated from Srimad Bhagavad Gita, which is considered as the most important sacred text of Hinduism. It means to do something without regard for the result (Nishkama Karma). Karma Yoga molds the fundamental premise of Indian work esteem & departs from Protestant work esteem in terms of practitioner's goal (Karta), i.e., Indians believe work as a duty, a commitment for others that one owes to them in a past life, thus playing out one's obligation lacking longing for common additions will yield higher (supernatural) assistance like freedom (Mukti) from the birth pattern, passing & resurrection (samsara). Though in Modern culture, work is viewed as a way to achieve materialistic increases furthermore, in this manner, Westerners exhaust exertion to have a pleasurable existence (Aisharvya Jeevan). Karma Yoga implies acquiring otherworldly brightening by accomplishing charitable work. This is the highest ideal for work. Not with standing, most of us, who are battling to break free from the iron chains of childishness, track down this ideal exceptionally high, maybe unreachable, from our current degree of being the place where we are joined to numerous things. Karma-yoga is a way that causes redemption through action. Salvation is a permanent condition of the mind. Work has always been the focal point and distinguishing feature of normality. It could be of intrinsic or influential value or both. Instrumental esteem involves, among other things, incentive, pride, & power, which is the expected work result.

Keywords- Bhagavad Gita, Karma, Yoga, Work, Power.

I. INTRODUCTION

One of the main study spaces in hierarchical conduct is work mentalities, or how individuals feel regarding their work environment. Representatives spend a decent piece of their day-by-day hours in the work environment. Thus, they look for significance in work and a few methods of putting themselves out there. Work has distinctive importance in various social orders, and these distinctions in culture, qualities, and morals oversee our mentality in the work environment. The Gita defines KarmaYoga as "taking care of business with keenness and as a science; by learning how to operate, one may obtain the best results." Man employs a variety of cognitive processes. Certain people want popularity,

& they labor for celebrity, power, or money. In Bhagavad Gita, we are often told to strive tirelessly. Usually, every effort is made of good and evil (Richardson et al., 2014).

The Gita shows us separation from the resultant of work. Assuming working like slaves brings about narrow-mindedness and connection, performing as an expert of our brain leads to the rhapsody of non-attachment. The word yoga began from the Sanskrit word "Yuj," which signifies "to join." Be that as it may, in the Mahabharata, it is utilized in three ways: as an uncommon ability, gadget, savvy strategy, or agile method of performing activities; as equability of brain towards progress or disappointment and as the gadget for

killing the usual propensity of Karma to make subjugation (*Zubin and Venkat, 2014*).

In the Gita, yoga and air-yoga are employed at several different levels of exemplification, as the two later meanings of yoga differ on the relationship between effort and yoga. In the light of a general rule of coincidence and logical results, the presence of an eternal soul & the goal of life as a way to escape the never-ending cycle of birth and death, one seeks to establish permanent conditions for salvation. The Indian way of thinking proposes that choosing freedom should fit the searcher's demeanor and attitude (*Wibowo, 2015*).

Air- Yoga gives one similar way to independence from the pattern of birth and demise, which is applicable for individualities with a performing address who have decided to stay on the earth and try for emancipation. It is possible to break free from this never-ending cycle of want by managing one's sense of anguish and delight, i.e., being unbiased towards our faculties' annoyances. It is stated in the holy Bhagavad Gita that when one completes what must be accomplished when doing so with excellent mental control, letting go of the desire for endings, and with an attitude of suffering and satisfaction, there is no fear of facing the sorrow of actions. It is unnecessary to relinquish activities if one can execute them with such a spirit. Henceforth, the Gita suggests that we monitor our organs and permit them to play out the different exercises, not really for a childish reason, but without want and for the government assistance of others (*Sugata, 2018*).

Similarly, because the consequences of one's training rely on an intricate chain of circumstances and logical conclusions, the solitary has no control over anything other than continuing that endeavor. Consequently, one loses control of one's conditioning and believes that it is regular and that the substantive organs are only a vehicle for their prosecution. This low desire for training, combined with obligation sense to others, culminates in a total absence of participation in the psyche in the pursuit of any monetary or social prize (*Mulla and Krishnan, 2014*).

The principal difference between an ordinary being and a great one is focus or concentration. The method to focus on our lives is through dhyana or meditation. One powerful technique used is karma yoga, and it is a foundation of spiritual life or journey. Karma yoga is meditation with eyes open, i.e., our interactions with others and our actions. Once the mind is under control or has become more acceptable, the sitting form of meditation becomes more effective.

To do any action is Karma. Even a machine can perform some action but cannot be categorized as Karma. An action performed by a living entity using the body, mind, and senses with awareness or consciousness is Karma. This will provide results based on how the action is performed. A person's performance at work is their identity or reflects their capacity. Whatever role we

serve at home/office should be done with utmost diligence. Excellence at work is karma yoga. Karma-Yoga is concerned with performing duties without thinking about them. The primary objective of Karma-Yoga is to manage & ultimately let go of your ego. During the practice of Karma yoga, a person must not involve his ego as only then can he succeed in performing Karma yoga without attachment & desire.

II. LITERATURE OF REVIEW

(*Mulla & Krishnan, 2011*) Moral affectability, moral reasoning, moral alleviation, and the moral person should all be considered in a holistic model of moral growth. Historically, Modern models of moral development have been unable to demonstrate their legitimacy outside their starting point's lifestyle. As an Indian model for moral change, we propose Air-Yoga, the system of astute effort stated in the Bhagavad Gita. Air-Yoga is conceptualized as three aspects: obligation direction, apathy to prizes, and imperturbability. The demeanor of eagerness and narrow-mindedness empowered by specific fragments of the general public has consistently been a reason for concern.

A few wrongs in society & businesses have been ascribed to such a demeanor. Karma Yoga introduces itself as a magnificent answer for addressing this issue. Karma-Yoga moves people's concentrate away from their freedoms to their obligations. An ethically evolved society will be one in which people are associated with being acutely mindful of their duties and responsibilities towards others. When people center around their responsibilities towards others, they will not crave after the individual results of their activities; they would accordingly be wholly given to the method for training, improving the nature of the cycle and results.

(*Jung and Yoon, 2012*) The provocation behind this paper is to comprehend the significance of otherworldliness and how it has been carried out at working terrain. It also riveted on air yoga, called "air marga," in light of "yoga of exertion," which means to turn out unselfishly for others without anticipating anything from anybody. This study discusses the framework of aerial yoga, which aids in the perfection of hierarchical attainment. Organizations nowadays feel that it is tough to make their representatives happy and include them in significant ways to keep their content & loyal to their workplace. The emphasis also highlighted that individuals who practice air yoga focus on their work rather than the outcome and visualize the entire society in both unpleasant & perfect scenarios.

As a result, further research must focus on the computed model & validate the structure proposed in this study by cross-confirming multiple interpretations. Furthermore, a more grounded theoretical foundation should be provided to develop and authorize equipment to carry out karma-yoga. A tool must be developed to evaluate Karma Yoga to corroborate this notion. It will

improve knowledge of Karma-Yoga among companies & result in greater understanding for future scientists & professionals.

(Teltumbde, 2012) Insightful interest in the declaration of profound and strict customs at work has been on the ascent as of late. Scientists have oppressed business-related parts of numerous conviction frameworks to scholastic requests. Be that as it may, the Hindu composition on work is prominent by its nonappearance from the work environment otherworldliness talk despite its mystical, segment also monetary importance. Three investigations on particular examples are announced for this reason. Starter proof on concurrent legitimacy, discriminate legitimacy, nomological legitimacy, and internal consistency is provided. This study leads to a better understanding of KarmaYoga, the Hindu hardworking mindset. Regardless of the intellectual richness of Hindu practice and the monetary & segment significance of Hindu individuals, the manner Hindus express their ideas at work is typically opaque. This investigation goes above and beyond in recognizing Karma-Yoga as the epicenter of the Hindu hardworking mindset.

Further, our exploration has a few strategic qualities. In the first place, while the accessible sizes of KarmaYoga are both psychometrically powerless as well as moored on powerless hypothetical establishments, KYI-6 defeats both the impediments, consequently giving certainty to scientists on the discoveries identified with it. Also, the rise of this scale will empower the triangulation of exploration discoveries, including Karma-Yoga. Second, they detailed three distinct investigations that mutually worked with a highly complete-scale advancement exertion. Third, exciting and autonomous examples were used in each undertaking period.

(Adhia et al., 2010) Karma yoga is a road to atonement via deed. Salvation is a permanent condition of the mind. Work has always been the focal point and distinguishing feature of normality. It might be of intrinsic or influential value or both. Instrumental esteem involves, among other things, impulse, respect, & power, which is the desired outcome of the activity. The Bhagwat Gita teaches us to work without regard for the result (work with inherent worth). Pressure, competition, and antagonism arise due to a connection with the outcome. Stress can also cause cardiac problems, wretchedness, and self-destruction. Positive brain research focuses on the ingredients and situations that contribute to a joyful and meaningful existence. Understanding Karma yoga and its training play a critical role in directing a person's job and motivating a satisfied existence.

This might assume an exceptional part towards reasonable parts of positive brain science to work on one's way of life and help treat stress disorders. Karma yoga might be a vital technique to diminish nervousness and dread to diminish horribleness related to mental and

clinical ailments. It implies "leave the past and future and live in the present," instructing Gita. The pith of the study is to zero in on Karma-Yoga to work on ourselves just as we work in everyday exercises to arrive at the most significant level.

(Chittoor et al., 2015) I intend to learn more about Karma-Yoga & its place in Bhagavad Gita as part of a review and how this philosophical system might influence someone's behavior. There is a focus in the study on distinguishing the many aspects of karma yoga, focusing on Nikarma yoga and its life-building qualities. Karma yoga is far from mystical, despite its critical underlying notions. Its life developments provide a realistic framework for daily living (Costello & Osborne, 2011).

For any significant edification to do, a person should be acquainted with the crucial magnificent textbook, illustration, the Bhagavad Gita, & strive to recognize central tasks that may be both life-perfecting & life-changing. The seven life structures offered in this article affirm the value of air yoga while also challenging anybody who attempts to live and fulfill them daily. Air yoga and the seven life improvements obtained from it are likely to have ramifications for those in action and the directors' employment. There is some research into how air yoga may drastically modify station and behavior.

(Dalal & Misra, 2010) In this research study, the creator has conceptualized karma yoga by distinguishing five significant aspects. These components of karma yoga are as appropriate today as they were in bygone eras. A karma yogi worker shows five attributes that are a) accentuation on process than result b) commitment towards others c) to act with serenity d) look for flawlessness/greatness in natural life e) to view function as a proposing to higher Self. These aspects satisfy the represented higher request and metaphysical necessities, and they will emphatically impact workers' few work attitudes. In this study, the creator has expounded the possible connection among the five aspects of karma yoga & a few work perspectives like work fulfillment, workplace inclusion, and goal to stop (Hannah et al., 2014). A bunch of suggestions is also sent, which will animate interest among the analysts to investigate the connection between karma yoga & a bunch of work perspectives & reveal more insight into this stunning yet exclusive way of thinking of work.

With this paper, the creator attempts to propose a specific meaning of karma yoga & suggest what it decidedly means for work fulfillment and contribution. However, it is adversely identified with the expectation to stop (Hunsaker, 2016). Even though there are inconsistent endeavors to join karma-yoga in administration writing, the endeavors have not been persuading. This insufficiency has been the motivation behind this paper which will rouse enough investigations which will go about as an impetus in the investigation and foundation of this grand yet elusive work theory.

(Low & Purser, 2012) The idea of Karma is a neighborhood Balinese culture as earnest demonstrations of the "Balinese public." The purpose of the concept of Karma Yoga in an individual is counted on to choose to work on the H.R. exhibition. The consequences of theory testing suggest that the Karma Yoga concept influences "LPD personnel" and has a favorable association with representational implementation. Karma-Yoga recognizes life's fights & the desire to win them. Aside from that, it is based not only on natural life but also on moral & profound life, which may help to improve worker performance. Depending on the issue's approach, goals, hypothetical premise, hypotheses, and test findings, it is feasible to conclude that the notion of Karma-Yoga has an optimistic & critical association to Spiritual Knowledge & worker performance (Mulla & Krishnan, 2012).

In addition, noteworthy comprehension has an excellent and vital link with worker execution. Incorporating Karma Yoga into work processes allows LPD delegates to receive external insight that can be used to improve their execution; by expanding the representative exhibition, the LPD can provide better administration and enable the "Village Credit Institution (LPD)" to maintain clarity & consistency (Rastogi & Pati, 2015). This review centers around Transformational Leadership and Karma-Yoga linkage, and its fundamental target is to test the theory that Karma-Yoga is decidedly identified with Groundbreaking Leadership. Groundbreaking Leadership includes romanticized impact, uplifting inspiration, scholarly incitement, and individualized thought. Both legitimacy and unwavering quality of the proportions of the two free factors, i.e., the Transformational Leadership and the Karma-Yoga, have been tried and viewed as OK. The overview incorporated an enormous private area association and one huge public area association situated in Eastern India.

An assessment of the outcomes uncovers that groundbreaking administration attributes, which radiate solely from individual characteristics of the pioneer, have an excellent positive relationship with Karma Yoga. Chiefs rehearsing Karma Yoga can, without much of a stretch, practice Transformational Leadership as well as the other way around. Reviewing that these results relate to a gathering starter finish of this review, the ideas of Karma Yoga and groundbreaking administration are exceptionally associated and have an incredible guarantee for the authoritative turn of events.

(Richardson et al., 2014) Karma-Yoga suggests being obligation arranged, which prompts being unconcerned with the prizes and being similarly open to joy and agony. Additionally, on a sub-example of 77 understudies, we check whether the degree of Karma-Yoga (obligation direction) decides the degree to which people can recognize these two qualities. They find support for our idea that for people who are high on

Karma-Yoga, being "dedicated" will be a higher priority than being "ambitious". This paper makes two significant commitments to the writing.

To start with, it shows that the upsides of "yearning" and "persevering" are viewed as various by a gathering of Indian respondents (understudies). Further investigations of instrumental qualities should utilize a changed rendition of the rundown of instrumental qualities where the worth of "goal-oriented" should be taken out. Two qualities viz. "yearning" and "dedicated" should be incorporated in that spot. Second, this paper gives an option in contrast to the Likert scale for estimating Karma-Yoga.

(Bimal Chandra Gogoi, 2014) By utilizing the altered rundown of instrumental qualities and seeing the general significance given to the upsides of "goal-oriented," "persevering," and "capable," we can survey the degree of Karma-Yoga direction in a respondent. Because the principle motivation behind a spirit showing itself in an actual structure is to empower it to experience the consequences of its past activities, if some way or another creature could smother the force of activities to yield future outcomes, there would be not a remotely good excuse for the spirit to be renewed. Along with these lines, salvation would be accomplished. As indicated by the Indian way of thinking, the objective of all creatures is to achieve independence as well as freedom from the pattern of birth and demise called as Mukti. In this way, an astute activity helps to accomplish liberty from resurrection. As such, Karma-Yoga, the strategy of canny activity, can likewise be characterized as a strategy for performing activities to such an extent that the impacts of the movement do not limit the spirit.

(Fisher, 2010) This article approves James Mac Gregor Burns' speculation that ethical advancement is an essential qualification of groundbreaking pioneers. In India, moral quality is conceptualized as Karma Yoga is a method to perform activities to such an extent that the aftereffects of the activities do not limit the spirit. Karma-Yoga has three aspects—duty orientation, detachment to prizes, and composure—and establishes a complete model for moral advancement in the context of India. The association was reinforced when a supporter's confidence in the Indian way of thinking was high. The findings support a model of Indian groundbreaking authority based on the fundamental convictions in Indian theory and obligation orientation. The conclusions of this concentrate firmly support the Indian perspective, which is undoubtedly helpful for developing groundbreaking authority.

The aftereffects of this review demonstrate that in the Indian setting, pioneers who are high on Karma Yoga will probably be seen as more groundbreaking by their devotees. These findings are reliable discoveries that features like 'straightforward living-high thinking,' 'self-sacrifice,' and 'giving model of inspiration' are vital parts of the Indian groundbreaking initiative (Kumar &

Kumar, 2013). Our findings likewise support the contention that the presence of philanthropic thought processes (as obligation direction) is the recognizing variable of a groundbreaking chief. The discoveries show that among the three aspects of Karma-Yoga, the relationship of confidence in the Indian way of thinking is most grounded with obligation direction. The feeling of obligation or commitment towards a bigger aggregate establishes the center of Karma-Yoga (Lisda, 2012).

(Fu et al., 2011) This evaluation aims to accept the design of Karma-Yoga, which is to accomplish one's tasks calmly and without seeking external benefits. The voracity and narrow-mindedness fueled by a few segments of the general people have long been a source of worry. Such a temperament has been blamed for a few indecencies in business and society. The Indian Karma-Yoga regulation appears to be a perfect answer to this situation. Karma-Yoga moves people's attention from their freedoms to their responsibilities, allowing them to work with total commitment without the prospect of monetary gain.

This work fills two critical gaps in current writing (Mulla and Krishnan, 2012). While supporters of breakthrough pioneers are encouraged to express their self-ideas and followers of breakthrough pioneers do well on Karma-Yoga, the link between Karma Yoga & self-idea-based inspiration has not been demonstrated. This research study describes how people who practice Karma-Yoga are more likely to be pleasant people (which can be adequately connected by groundbreaking pioneers). Consequently, we propose a method that starts with a pioneering authority motivating Karma-Yoga and ends with supporters inspired by the self-idea-based hypothesis of inspiration. People from collectivist cultures are more likely to have more social personalities in their self-image. However, the philosophical underpinnings, worldview, & conviction framework that led to this dominance were not examined. Belief in the karma idea is essential to establishing Karma-Yoga (Kumar & Kumar, 2013).

III. OBJECTIVES

1. To know the Importance of Karma Yoga in Modern Society
2. To understand present viewpoint & future trends of Karma Yoga in Modern Society.

IV. METHODOLOGY

This study is exploratory. Primary data was gathered with the help of survey methods from the respondents, and a structured questionnaire was made & used to confirm the study's hypothesis. One hundred sixty-five respondents were considered as a sample. Mean and t-test was applied to find out relevant investigation results.

V. FINDINGS OF THE STUDY

Table 1 reflects that number of Female respondents is 47.27%, & Male respondents are 52.73%. Respondents below 35 years of age are 32.12%, 35-50 are 26.67%, & more than 50 are 41.21%. Married are 52.73%, and unmarried are 47.27% in terms of Marital Status. Based on education, undergraduate is 24.85%, the graduate is 40.61%, and postgraduate is 34.54%. In terms of Consumers Income (Per Month), less than 20,000 are 16.36%, 20,000-80,000 are 47.88% & more than 80,000 are 35.76%.

Table 1: "Demographic profile of the respondents."

Variables	No. of respondents	Percentage
Gender		
Male	87	52.73%
Female	78	47.27%
Total	165	100%
Age		
Less than 35	53	32.12%
35-50	44	26.67%
More than 50	68	41.21%
Total	165	100%
Marital Status		
Married	87	52.73%
Unmarried	78	47.27%
Total	165	100%
Education		
Undergraduate	41	24.85%
Graduate	67	40.61%
Post Graduate	57	34.54%
Total	165	100%
Income (P.M)		
Less than 20,000	27	16.36%
20,000- 80,000	79	47.88%
More than 80,000	59	35.76%
Total	165	100%

Table 2: Importance of Karma Yoga in Modern Society

Sr. No.	Statements	Mean Score
1.	Karma yoga is a way that escorts to redemption through action	4.41
2.	Karma yoga plays an essential role in directing a person's job & motivating a fulfilled existence	4.24
3.	Karma Yoga involves the attainment of the inner piece by carrying out	3.71

	charitable work	
4.	Ethical quality is conceptualized as KarmaYoga	4.13
5.	Karma yoga helps in decreasing nervousness & anxiety to reduce awfulness related to clinical and mental ailments	3.65
6.	Karma Yoga has the optimistic and vital association between worker performance and Spiritual Knowledge	4.35
7.	Karma-Yoga has three aspects, i.e., composure, duty orientation, and detachment	4.11
8.	Karma-Yoga make the people pleasant	4.37

Table 2 shows the M.V. for the statements concerning the "Importance of Karma Yoga in Modern Society." The maximum mean value observed for the statements is "Karma yoga is a way that escorts to redemption through action" the mean value is 4.41, followed by "Karma-Yoga make the people pleasant" with a mean value of 4.37 and "Karma Yoga has the optimistic and important association between worker performance and Spiritual Knowledge" with an M.V. (Mean value) an value of 4.35. "Karma yoga plays an important role in directing a person's job & motivate a fulfilled existence" statement also got a good M.V of 4.24, followed by "Ethical quality is conceptualized as Karma Yoga" with the mean value of 4.13 and "Karma-Yoga has three aspects, i.e., composure, duty orientation, and detachment" having an M.V of 4.11. 2 statements reflected an M.V. of much less than 4, & the statements are "Karma Yoga involves the attainment of the inner piece by carrying out charitable work" and "Karma yoga helps in decreasing nervousness & anxiety to reduce awfulness related to clinical and mental ailments" having the M.V. of 3.71 & 3.65 respectively.

Table 3: Importance of Karma Yoga in Modern Society

Sr. No.	Statements	t Value	DF	Sig
1.	Karma yoga is a way that escorts to redemption through action	11.895	164	0.000
2.	Karma yoga plays an essential role in directing a person's job & motivating a fulfilled existence	9.097	164	0.000
3.	Karma Yoga involves the attainment of the inner piece by carrying out charitable work	2.518	164	0.006
4.	Ethical quality is conceptualized as KarmaYoga	6.451	164	0.000

5.	Karma yoga helps in decreasing nervousness & anxiety to reduce awfulness related to clinical and mental ailments.	1.612	164	0.054
6.	Karma Yoga has the optimistic and vital association between worker performance and Spiritual Knowledge	10.301	164	0.000
7.	Karma-Yoga has three aspects, i.e., composure, duty orientation, and detachment	7.681	164	0.000
8.	Karma-Yoga make the people pleasant	12.116	164	0.000

Table 3 reflects that all the statements above regarding the **Importance of Karma Yoga in Modern Society** are significant, as the t-value for all the statements are positive & the significance value is less than 0.05.

VI. CONCLUSION

If you can joyfully involve yourself in any activity, that is karma yoga. Only karma will come if you do it with great effort; no yoga will happen!

In the Bhagavad Gita, Bhagawan Shri Krishna said that "Do your duty without the concern to the fruit of it." Some people get confused with Karma Yoga as social work or volunteer work.

"Karma" means action, so Karma Yoga is the Yoga of Action or duty. Karma Yoga can be best defined as "Doing your duty at your best without any involvement of ego or attachment."

These discoveries have critical ramifications for associations and the executive's schooling. Karma-Yoga provides the ideal Indian effort and can be used by pioneers to encourage their supporters. Pioneers with Karma-Yoga qualities are likely to set a positive example for their subordinates and, as a result, boost their seductive potential. Instead of relying on conventional modern models of inspiration, which have an individualistic-decadent bias & are typically based on cerebral calculative cycles, Indian directors might employ more indigenous persuasive methods such as Karma-Yoga. Studies show that kindness and selflessness are extremely persuasive administrative practices in the Indian environment.

We now have a decent understanding of the intellectual, emotional, and social components of Karma-Yoga, which may be included in administration decision standards and training for authority progression. People, who have authentic empathic worry for tending to certifiable requirements of others and who are not unduly actually bothered by the aggravation of others,

are ideal competitors for administration. Preparing programs on administration should produce the parts of empathic worry in members and assist them with surviving individual misery to accomplish the ideal of Karma-Yoga.

The spirit of Karma-Yoga teachings is that one must contribute to the world perform their appropriate actions without taking care of the outcome (negative or positive). In Karma-yoga, an individual determines the value of the here and now, particularly when it is attached to selfless services. To get on with this delightful path, it is essential to expand the clear understanding of Satyam, i.e., absolute honesty & desire to Brahmacharya, i.e., absolute purity. Karma yoga is a method to attain liberation through work, i.e., without looking for any result.

DISCLOSURE

This research paper has been presented as a full-length paper at the International Conference on Humanities, Sciences & Technical Education (IC-HSTE-2022) organized on 25th and 26th February 2022 at Thakur College of Engineering and Technology situated at Kandivali (E), Mumbai, Maharashtra, India.

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