

2.0: LITERARY RESEARCH

The word karma derives from the Sanskrit root *kri*, which literally translates as “doing, affairs, or activity”. It refers to any and all acts that a person engages in, whether they are physical, verbal, or mental in nature. The Sanskrit term *yuj* means “to join”. In fact, Yoga derives from that same root, and it means “to unite”. As a result of *Karma Yoga*, man learns the secret of unselfish effort with relaxation —how to try to get the most out of his efforts while avoiding disappointment and unhappiness. The more the person devotes himself to the benefit of humanity, the better. The higher will be the sense of fulfillment in life. *Karma Yoga* instructs you to work at maximum pace with the vitality of your entire self, without regard for whether your efforts are successful or unsuccessful. The qualities of Karma-Yoga, as well as the premise and origin of the practice, may all be traced back to Indian philosophical traditions. The following are a few of the *Karma Yogi's* characteristics. The development of the ability of being emotionally detached to deliver actions. Karma-Yoga does not focus on the end outcomes; rather it rather concerns itself with the process. The rule of causality (*Karma*), which states that a person's current state is been the result of previous deeds. One should be non-judgmental, and he or she should not judge his or her own actions by the standards of others. Whatever activity is taken, the manner in which it is carried out should be similar to a *yagna*. The true measure of a karma yogi's character is his or her ability to stay unaffected by external circumstances. *Karma Yoga* can be defined as a state of mental equipoise maintained throughout action and is marked by non-judgmental, emotional detachment, mindfulness and a consciousness of service.

2.1 AIMS

The main objective of this literature review study was to evaluate the existing scientific literature on *Karma Yoga*, with a focus on understanding its potential benefits for promoting human excellence.

2.2 METHODOLOGY

The search process for this study began in June 2021 and continued through August 2021. A comprehensive search strategy was used to identify relevant studies. This included computerized searches of standard bibliographic databases such as Google Scholar, Pubmed, Scopus, and PsycINFO. The keywords used in the search were karma AND yoga. The title and abstract of each citation were scrutinized for inclusion and exclusion criteria. Studies were excluded if they were not related to the topic of the review, were not written in English or French. Following initial search, the complete texts of all potentially relevant publications were analyzed. When full-texts were unavailable, abstracts were assessed to see if they provided all of the information needed for the review. The search process was designed to ensure that all relevant studies were included in the review, and that the review was comprehensive and up-to-date.

2.3 RESULTS

Author/year	Question Addressed	Result/Conclusion
(R. Singh & Oberhummer, 1980)	Patients' socio-cultural backgrounds must be taken into consideration by the therapist, who must then tailor the treatment. A patient can manage conflicts in their life with aid from <i>Karma Yoga</i> -based counseling and	In a way, the philosophical commitment of <i>Karma Yoga</i> served as a kind of escape response prevention mechanism. The teachings of <i>Karma Yoga</i> enabled the patient to work in spite of his or her concerns and to continue working for the family's benefit.

	understanding.	
(Singh, 1999)	How <i>Karma Yoga</i> can benefit managers in today's competitive business world	While performing their tasks, the secret of work that <i>Karma Yoga</i> teaches is how to avoid the sufferings of failure and hopelessness while working to achieve the maximum outcomes. In order to achieve happiness, men must be selfless. The more one's ability to devote oneself for others, the higher one's sense of fulfillment in life. <i>Karma Yoga</i> instructs you to work at maximum pace with the fire of your entire self, without regard for whether your efforts are successful or unsuccessful.
(Menon & Krishnan, 2004)	Examine the male and female gender differences in the relationship between transformational leadership and followers' Karma-Yoga.	Karma-Yoga has a favorable correlation with transformational leadership, efficiency, extra effort, and contentment among male followers, but a negative correlation with laissez-faire leadership. In the case of female followers, there was no statistically significant association between Karma-Yoga and any of the characteristics.
(Krishnan & Madhu, 2005)	Investigate the effect of a leader's Karma-Yoga and transformational leadership behaviors on Organizational Citizenship Behavior in terms of altruism, conscientiousness, sportsmanship, civility, and civic virtue.	Transformational leadership and Karma-Yoga have a combined favorable influence on altruism, conscientiousness, and civility, but they have a combined negative effect on sportsmanship and civic virtue.
(Mulla & Krishnan, 2006)	Investigate the relationship between the amount to which one believes in the essential ideas of Indian	Indian philosophy strengthened responsibility focus, and a lack of reward desire increased life contentment.

	worldview and the orientation toward <i>Karma Yoga</i> .	
(Venkat&Krishnan, 2007)	Investigate the connection between duty-oriented leadership (Karma-Yoga), spirituality (oneness with all creatures), and transformational leadership.	The leadership skill level of leaders impacts transformational leadership. Transforming leadership causes employees to focus on their obligations and service to the organization. A greater sense of purpose leads to increased spirituality.
(Mulla & Krishnan, 2007)	Investigate the link between the degree to which people believe in the core concepts of the Indian worldview, Karma'Yoga orientation, social and moral values, and emotional intelligence.	Those that placed more emphasis on Karma-Yoga preferred values geared toward other people. The practise of Karma-Yoga was found to be highly linked with emotional intelligence.
(Mulla & Krishnan, 2008)	Investigate the relationship between Karma-Yoga and the empathy aspects— empathic concern, personal anguish, perspective-taking, and fantasy.	Individuals who have a high level of empathic concern but low levels of personal discomfort are more inclined to pursue behaviors that are beneficial to others rather than beneficial to themselves.
(Satpathy, 2013)	Investigate the link between <i>Karma Yoga</i> and Transformational Leadership.	Managers that practice Karma-Yoga are able to easily practice Transformational Leadership, and vice versa. Their ability to perform both means that they have a tremendous potential for success when it comes to organizational development.
(Mulla & Krishnan, 2009)	Study the relationship between Karma-Yoga, transformational	Moral development is a critical qualification of transformational leaders.

	leadership, and belief in Indian philosophy	A leader's duty-orientation is related to a leader's charisma and inspirational motivation.
(Mulla & Krishnan, 2012)	Study the relationship between the values ambitious and hard working towards Karma-Yoga and values hardworking, responsible, ambitious.	For individuals who are high on Karma-Yoga, being "hardworking" will be more important than being "ambitious."
(Nagendra , 2003)	Answer vital questions, of life that come up in human beings. Different types of questioning around meaning of life, duty, ethics, choice and paradox. The Secret of Action, the <i>Karma Yoga</i> throws light on these aspects of life.	This path of Yoga transforms the work arena into the region of growth. Link sense of duty with greater happiness and better social harmony. Secret to work – the unattached way. A clear process of <i>Karma Yoga</i> from <i>Tamas</i> to <i>Rajas</i> and to <i>Sattva</i> , then the region of conflicts as a transition to higher dimensions of action.
(Srirangarajan & Bhaskar, 2011)	Post-globalization trends have left many people with a sense of insecurity. People are making every attempt to discover the 'missing component' in their lives.	Several key dimensions of spirit at work are identified. Concept of <i>Karma Yoga</i> is found to address most of these dimensions. Therefore, practice of <i>Karma Yoga</i> by employees would be a plausible way to operationalize spirit at work in organizations.
(Mulla, 2012)	Introducing ethical principles from Indian spiritual traditions into management, while also demonstrating that such principles do not contradict with so-called 'Western' ethical approaches.	The comparison of Indian and European traditions suggests that religion or spirituality does not necessarily divide people, but can create common ground for better communication and ethics. Schumacher's philosophy provides a modern interpretation to the age old Indian philosophy of work, i.e., KarmaYoga
(Mulla & Krishnan, 2012)	Study the relationship between Transformational leadership and Karma-Yoga linked with the	Transformational leadership enhances the duty-orientation of the followers and followers' indifference to rewards.

	duration of the leader–follower relationship and with the frequency of leader–follower interaction	
(Pradhan et al., 2012)	This article focuses on the effect of transformational leadership on employee's contextual or extra-role performance (helping others, exerting additional effort, and supporting organisational values and culture).	We propose that karma-yoga or selfless action will act as a mediator on the relationship between transformational leadership and contextual performance. Karma-yoga, an important workplace value which guides our behaviour at work
(Kumar & Kumar, 2013)	Understand influence of <i>Karma Yoga</i> and its practice, as well as the practical aspects of positive psychology to lead an individual to work. Also to improve one's lifestyle, lead to a satisfying life, and help in the treatment of stress disorders.	Focus on <i>Karma Yoga</i> to improve ourselves as well as our work in daily activities to reach highest level. By taking this path, we may be able free from stress as well as be able to help others to come out of their sufferings in life.
(Pradhan, 2013)	Elaborated the possible relationship between the 5 dimensions of karma-yoga and several job attitudes like job satisfaction, job involvement and intention to quit.	<i>Karma Yoga</i> will be positively related to job involvement. <i>Karma Yoga</i> will be positively related to job satisfaction. <i>Karma Yoga</i> will be negatively related to intention to quit.
(Brown, 2014)	Focus on Swami Vivekananda's teachings on higher self-development through <i>Karma Yoga</i> – spiritualizing contemporary life in today's fast-paced world – and on evolving a more humane	Vivekananda adapted ancient wisdom for modern living in concept of <i>Karma Yoga</i> . Extending the idea of “holy” to the whole of human endeavor, exploring truths in the world or discovering the light of the soul within, he deemed every struggle sacred when pursued with sincere, selfless intent.

	civilization through the service of enlightened citizens.	
(Mulla & Krishnan, 2014)	Study the relationship between Karma-Yoga: duty-orientation & moral sensitivity. Karma-Yoga: indifference to rewards & moral motivation. Karma-Yoga: equanimity & moral character.	The dimensions of Karma-Yoga are related to moral sensitivity, moral motivation, and moral character. Leadership requires concern for others and thinking about others. Karma-Yoga will provide the right foundation for leadership to emerge.
(Rastogi &Prakash, 2015)	Offer a conceptualization of the <i>Karma Yoga</i> 's construct for clarification useful for management practice and for individuals across organizations and roles seeking a meaningful and fulfilling experience in their activities.	<i>Karma Yoga</i> is a positive persistent state of mind that is characterized by absorption and service consciousness. Sense control and equanimity are energy preserving prerequisites related positively to <i>Karma Yoga</i> . Equanimity is likely to mediate the relationship between sense control and <i>Karma Yoga</i> .
(Agarwalla et al., 2015)	Study the relationship between <i>Karma Yoga</i> orientation & transformational leadership. Also between the <i>gunas</i> & transformational leadership	Compared to rajas, <i>sattva</i> enhances transformational leadership, whereas <i>tamas</i> reduces it. <i>Karma Yoga</i> enhances transformational leadership when the leader is <i>sattvic</i> , but does not enhance transformational leadership when the leader is <i>rajasic</i> .
(Mukherjee, 2016)	Unravel the finer shades of <i>Karma Yoga</i> in the light of <i>Advaita Vedānta</i>	<i>Karma Yoga</i> can lead to the highest realization. It is complementary to <i>Jñāna Yoga</i> and is not opposed to the findings of <i>Advaita Vedānta</i> .
(Anggreni, 2017)	How do you go about your work in order to meet your bodily and spiritual demands in order to be happy?	Employees are obligated to take actions without even justifying why they are doing so. Focus on what you are doing instead than worrying about the amount of work to be done.
(Handa, 2018)	A global citizen, and every student	Students and academics involved in educator

	should strive to become such a citizen as part of the process of internationalization, has a lofty goal: to make a positive difference in society and the wider world.	preparation have a responsibility to work for the highest and common good in order to create a sustainable global society, as highlighted in the <i>Karma Yoga</i> principles.
(Gautam & Arora, 2019)	It is important to comprehend the meaning of spirituality and how it is implemented in the workplace in order to boost organizational success.	One who does <i>Karma Yoga</i> concentrates on the effort rather than the outcome and considers the needs of the entire organization.
(Muppidathi & Krishnan, 2021)	Investigate the link between Idealized influence attributed (IIA), Idealized influence behavior (IIB), Perceived Group Cohesiveness (PGC), inspiring motivation (IM), intellectual stimulation (IS), individualized consideration (IC), and <i>Karma Yoga</i> (KY)	Managers who focus on increasing the frequency of IIA, IIB, IM, and IS will see their employees become more karma-yoga oriented. Both of these will result in an increase in the follower's PGC in the organization, resulting in a more harmonious and productive work environment for everyone.

2.4 DISCUSSION

From the review, the following themes emerged: the notion of *Karma Yoga* can be applied in a variety of settings including business and work; transformational leadership; moral development; and spirituality.

2.4.1 *Karma Yoga* and Business

The traditional corporate standards have been upset by massive lay-offs, restructurings, excessive consumption, and greed (Srirangarajan & Bhaskar, 2011). Businesses that are overly focused on economic considerations to the exclusion of all other concerns, including social and

environmental issues, are alienating themselves from value-based business processes (Singh, 1999). When it comes to business, the theory of *Karma Yoga* emphasizes maintaining a detached and equanimous attitude toward both success and failure, while infusing characteristics such as selflessness, dedication, service consciousness, and the larger welfare of the people as the motivation for business (Rastogi &Prakashi, 2015).

2.4.2 *Karma Yoga* and Work

In Western culture, work has always been viewed as a means of gaining financial benefit (Pradhan et al., 2012). Consequently, individuals are forced to deliver mediocrity, cut corners, and make quality compromises as a result of the performance-oriented fixation with which organizations are obsessed. It is emphasized in *Karma Yoga* that meritocracy will be achieved when everyone strives to be their best selves. When applying the *Karma Yoga* mindset, employees gladly give their best, which is selfless in nature and focuses on the group (Muppidathi & Krishnan, 2021) .

2.4.3 *Karma Yoga* and Transformational Leadership

To be an effective leader, you must respect the interests of others and recognize the importance of their contributions. Karma-Yoga will lay the necessary groundwork for the emergence of true leadership (Mulla & Krishnan, 2014). *Karma Yoga* empowers professionals to take on leadership roles through the application of transformational leadership principles. Transformational leaders have the ability to transform followers into leaders, and as a result, the followers become an integral part of a continuous process. Transformational Leadership is a mechanism in which executives and staff members work together to elevate one another's levels of motivation and morale to higher levels (Burns, 1978). Transformational Leadership is essential to promoting

collectivism, which in turn creates a productive and supportive workplace culture for both coworkers and collaborators (Muppidathi & Krishnan, 2021).

2.4.4 *Karma Yoga* and Moral Development

As a result, moral development is critical for the study of leadership and organizations in two ways: first and foremost, the moral development of the leader is seen as an antecedent to effective leadership, and second and most importantly, the moral development of the followers is seen as a consequence of effective leadership. Karma-Yoga has shown potential as a paradigm of moral growth that is different from the norm. Karma-Yoga is associated with the formation of three aspects of moral development: moral sensitivity, moral motivation, and moral character (Mulla & Krishnan, 2014).

2.4.5 *Karma Yoga* and Spirituality

With a strong focus on work, everyone has been desperately searching for this mysterious "something" that seems to be missing from their life. When it comes to management literature, this something is referred to as "spirit at work"(Srirangarajan & Bhaskar, 2011). Spirituality inspires people to discover the significance of their lives. The focus of modern spirituality is on the values and meanings which individuals live by. *Karma Yoga* emphasizes making a positive change in the way you think about your profession. When we translate everyday work into *Karma Yoga*, we will have a continual engagement with the divine. The realization of the divine presence in our life leads to a reduction in self-centeredness and an increase in harmony with others. It provides a personal journey that allows someone to uncover the true self (Gautam & Arora, 2019; Srirangarajan & Bhaskar, 2011).

2.5 CONCLUSION

In conclusion, this study aimed to examine the application of *Karma Yoga*, specifically the concept of "consciousness of service in relaxation," on human excellence from scientific research. The study reviewed the philosophical and spiritual foundations of *Karma Yoga*, as well as the scientific evidence on its benefits. The review of literature suggests that the application of *Karma Yoga* can be applied in a variety of settings to promote human excellence, including in the areas of business and work, transformational leadership, moral development, and spirituality. Future research should focus on further examining the application of *Karma Yoga* in different settings, including the workplace and in leadership, in addition to exploring the potential benefits for specific groups of individuals such as French professionals. This study has provided an insight into the potential benefits of *Karma Yoga*, and it is hoped that this will encourage further research into this important topic.