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## To study a detailed analysis of the karma yoga from the perspective of management

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### Abstract

"Karma" means "action" or "deed," Karma"- Yoga is the course of action that leads to the realization of the identity between the human soul and the Absolute self. It is the awareness, by action or deed, of the divinity inherent in man. It is an ethical discipline that has been sought to achieve redemption. It means that the execution of ethical actions leads directly to self-realization, the ultimate objective of human life. The doctrine of practising detachment while in motion is Karma-Yoga. A Karma-Yogi engages, but remains unaffected by, the performance of deeds. The complete killing of selfishness results of real happiness. To achieve the ultimate goal of life, the performance of acts of self-negation is key to one's own purification and self-purification by self-discipline.

**Keywords:** Realization, Doctrine, Goal, Self-Negation, Self-Discipline

### 1. Introduction

Spirituality and religion are two distinct intertwined things, but it is not like religion is the only explanation for an individual's spiritual belief since spiritual is something that we cannot see, but it is present in every person regardless of their religion, which in the individual itself uses the feeling of sacredness. Religion and spirituality are separating, but yet inseparable from each other. In this world, spirituality is seen as pursuing transcendence, purpose, relatedness, and significance. The word workplace spirituality is from two words workplace which means a place where people do their job or work. Whereas spirituality refers to the consistency, rather than the physical parts of life, that involves deep feelings and beliefs of a religious nature. In general, it can therefore be claimed that spirituality in the workplace is the feelings and beliefs of an employee with certain values towards his / her job.

Spirituality in the workplace relates to productive work in the workplace and a sense of community in the workplace. Several researches on workplace spirituality have been performed in recent scenarios and found that workplace spirituality has a positive effect on employee efficiency, which also increases the benefit of organisations. Spirituality in the workplace refers to an individual's

fundamental feelings of being associated with one self, others and the entire universe. The spirituality of the workplace talks about the three dimensions, i.e. inner life, productive job and group sense. Where the inner life relates to the workers' desire for spiritual fulfilment a person needs to have spiritual fulfilment in their workplace, as well as physical needs, mental needs and emotional needs. The person, being human, takes their spiritual beliefs to the workplace and there they try to balance the spiritual beliefs of the organisation.

#### 1.1 Work Performance

Employees are the lifeblood of their company, and the growth of each company depends solely on the employee's job. Job design is the main aspect that has a direct effect on an employee's job efficiency. For an HR manager, it is often crucial that they concentrate on redesigning the job role, because of the redesign of role there will be changes in the employee's work efficiency; there will be changes in the work climate. It was found that the job performance of the employee increases or the employee's work efficiency improves due to redesign. Job redesign has a major effect on the attitude, actions and organisational engagement of employees, which is directly related to the performance of

employees. Often, to improve the employee's efficiency, the company uses job design. Job redesign often occurs when the company faces a lot of competition and more repetitive work is provided to meet the competition or work load occurs due to which the work output is not up to the mark. For instance, many of the employees initially reluctant to the changes occurring around them during the implementation of computers in the banking sector due to which their work performance was affected, but at the same time top management decided to train employees for the new system creation so that their work performance improves at a higher level.

### 1.2 Organizational Commitment

Organizational loyalty is a psychological attachment to the company by the employee. The word commitment itself implies that freedom of action is limited by participation or involvement. It can thus be easily observed that it is regarded as organisational engagement when the employee feels committed to the organisation. Organizational engagement is directly linked to work efficiency, turnover of workers and conduct of organisational citizenship. In order to explain the relationship between these related terms and organisational engagement, several studies have been carried out and it has been found that relationships exist between all these variables.

### 2. Statement of the problem

In all of India's leading companies, as elsewhere in the world, executive development initiatives are coordinated today. However, these systems do not seem to have accomplished anything significant and are extremely disappointing when one goes by the findings of evaluative studies. "Tripathi (2003) <sup>[16]</sup> "There is scarcely any material proof in his book reports that the behaviours of executives have improved as a result of the training. Even cognitive or analytical learning does not appear to take place. A new management vocabulary is at most taken home by managers. There is only semantic learning. Even when learning happens dramatically, it is not maintained for along period of time. Correctly point out that" Most of the training agencies claiming to have evolved their style are clearly influenced by American precepts and practices. Programs developed for Indian conditions arrear to find" Every nation has a culture that is nothing but a bundle of the ideals and customs of its beliefs. Any planned programme of training or growth must comply with the culture of the country where the company resides because the executives are representatives of their country's culture. Another characteristic of these West-based development programmes is that they are data-oriented. Our Indian Psychology, however, is geared towards change, as well as teachings. Therefore, if changes are too cur in an executive's actions or performance, they should first occur in his mind. He can, in other words, be trans formed. A change in personality can only be brought on by such a transition.

Gita's teachings have immense power for human transformation. They go to the center of the executive's personality and bring about a shift in attitudes. It is, as the saying goes, a man's attitude that will determine his altitude. A change in attitude can result in a sweeping change in the conduct of the person. For him, repetitive acts will become a

habit and finally his personality will be a habit. Moreover, what we need is a personality change. In addition, such modifications should not be merely superficial. It ought to be profound, essential, pro found and stable. At the end of this report, an attempt is made to create a manual that can be used as a fundamental executive development tool with the aid of which executives can perform developmental sessions.

### 3. Review of Literature

Businesses are continuously striving to play crucial roles for having an impact on society at this period of economic breakthroughs and dynamic developments. Organizational behavior as a discipline has begun to take shape in the management world. Management is more than simply a term; it is a compilation of human psychology that influences how work is done and how it is perceived to be done. Management and spirituality have long been linked and prioritized. This essay makes an effort to understand spirituality and its origins in the context of India. The Bhagavad Gita, Lord Krishna's well-known book that outlines the fundamentals of dharma, karma, and ethics, is highlighted in the article along with some of Lord Krishna's quotes. These concepts define the management hierarchy on the organizational front; they are not merely terms. It uses passages and illustrations from the Bhagavad Gita to make the point that the text we are reading today is simply an old wine in a new bottle. By starting from the road of truth and adhering to Lord Krishna's teachings, this article aims to persuade global managers and leaders to comprehend the substance of His teachings and to support the idea of spirituality in various fields of study. In order to provide it a new perspective to rethink, innovate, and rationalize the management methods clinging to the roots while being dynamic at the same time, it tries to synthesize the relationship between traditional knowledge and modern theories of management.

In 2016, Nair Aswathi and Rao Nagaraja made a connection between the concept of administration and the actual substance of the Bhagavad Gita. The relationship with employees will be better if business owners find another way to lead without being internally motivated. Even though the author claimed that strong authority aids in anger management, compelling decent variety management, feeling management, pessimism management, success management, and disappointment management, through this we can have any kind of impact in our workplace, and we start to care less about the rewards that an individual will receive in the end.

The Bhagavad Gita, according to Nanda Swagatika (2016) <sup>[17]</sup>, has had a significant impact on management. The Bhagavad Gita is a sacred text that imparts lessons about leadership, motivating others, time management, stress management, and sticking to one's goals. HR managers must be able to examine themselves from the inside out if they are to develop into effective leaders.

**4. Objectives of the study:** To per for made tailed analysis of the Karma Yoga from the perspective of management.

**5. Research Methodology:** This is an exploratory or investigative report, as the very title implies. The analysis

consists of an exploration of the Bhagavad Gita to define principles for executive growth or ideas. It will therefore be strictly an investigation into the Bhagavad Gita and basics of Hatha Yoga to find verses that can be used as a source for the executives to prepare a training module.

**5.1 Sampling design**

The entire 700 stanzas of the Gita are studied, analysed and interpreted, as stated earlier. Similarly, feedback from all participants in the training sessions held at the end of the study is collected. The sampling is limited to organisations, and cluster sampling is therefore accepted. The training programme is organised into four organisations, and all 170 executives have participated in the training programme, and all participants have collected questionnaires.

**5.2 Intervention**

A 30-day Hatha yoga and karma training program, comprising two daily sessions for yoga teachers, was undertaken by all topics. Practice took place in the first session from 8:00 to 11:30, while theory took place in the second session from 12:00 to 13:30. Participants performed shithilikarana vyayamas (loosening practices) in a single day, which were followed by Yog asanas, pranayama’s, and relaxation techniques. The traditional hata yoga text of the Lakulish yoga tradition (Swamy Rjarshimuni, 2007) [4], one of the oldest schools of hata yoga in India, provided the ideas for developing a particular module of teaching for training. The definition of yoga given by Patanjali is "mastery over the modifications of mind" (Chitta Vritti Nirodhah). It assists in eliminating superfluous spikes in neuromuscular activation brought on by heightened stress reactions, which may hasten the aging process. Hatha yoga and karma Yoga is also referred to as "psychophysical yoga" since it is predicated on the understanding, growth, and balance of psychophysical energy in the body. The body, or the physical aspect of man; the mind, or the subtle aspect; and the breath, which uniquely connects the body and the mind, are the three primary components that Hatha yoga and karma Yoga uses to achieve its goals. Specialized approaches are available for each of these elements in Hatha yoga and karma yoga. It provides the asanas (literally, "postures"), bandhas (literally, "locks"), mudras (literally, "seals"), kriyas (literally, "actions"), and methods for complete and conscious physical relaxation for the body. (Petronis, Steinberg, & William, 2003) [18] The ability of kriyas, mudras, and bandhas to expand awareness and consciousness should not be disregarded, even though they make up a minor portion of yoga practice.

**6. Results and data interpretation**

**6.1 Results and discussion of pre and post yogic intervention on perceived Stress, Anxiety, Depression, Stress and overall stress of corporate executives**

**Table 1:** Mean, sd, sedantvalue of pre and post yogic intervention on perceived stress of corporate executives

Phase	N	Mean	SD	SED	“t” Value	Level of Significance
Pre Test	85	23.44	5.823	0.193	12.786	0.01
Post Test	85	20.97	4.523			

The mean, SD, SED, and t value of the corporate executives' reported stress levels before and after a yoga intervention are displayed in Table. Corporate executives' perceived stress levels before and after a yoga intervention had a t value of 12.786, which is significant at the 0.01 level. It indicates that the null hypothesis, according to which "yogic intervention has no significant effect on perceived stress among corporate executives," is disproved. It suggests that business leaders' perceptions of stress were significantly impacted by a yoga intervention. Prior to and during the yoga intervention, the mean scores for perceived stress were 23.44 and 20.97, with SDs of 5.823 and 4.523, respectively.

**Table 2:** Mean, Sd, Sed and T value of pre and post yogic Intervention on Anxiety of corporate executives

Phase	N	Mean	SD	SED	“t” Value	Level of Significance
Pre Test	85	7.21	2.675	0.113	9.077	0.01
Post Test	85	6.18	2.203			

The mean, SD, SED, and t value of corporate leaders' anxiety before and after a yoga intervention are displayed in Table. Corporate executives' anxiety levels before and after a yoga intervention had a "t" value of 9.077, which is significant at the 0.01 level. It indicates the rejection of the null hypothesis, which states that "yogic intervention has no significant effect on anxiety among corporate executives." It suggests that business executives' anxiety was significantly reduced by a yoga intervention. Before and after the yoga intervention was introduced, the mean anxiety scores were 7.21 and 6.18, with SDs of 2.675 and 2.203, respectively. Yoga improves cardiovascular and respiratory health, increases muscle strength and flexibility, aids in addiction recovery and treatment, lowers stress, anxiety, depression, and chronic pain, improves sleep patterns, and improves general well-being and quality of life.

**Table 3:** Mean, Sd, Sed and t-value of Pre and Post Yogic Intervention on Depression of corporate executives

Phase	N	Mean	SD	SED	“t” Value	Level of Significance
Pre Test	85	3.55	1.294	0.066	9.652	0.01
Post Test	85	2.91	0.861			

The mean, SD, SED, and t value of corporate executives' depression before and after a yoga intervention are displayed in Table. When comparing the depression levels of corporate executives before and after a yoga intervention, the "t" value was 9.652, which is significant at the 0.01 level. It indicates the rejection of the null hypothesis, which states that "yogic intervention has no significant effect on depression among corporate executives." It suggests that business executives' depression was significantly reduced by a yoga intervention. Before and after the yoga intervention was introduced, the mean depression ratings were 3.55 and 2.91, with SDs of 1.294 and 0.861, respectively. This is justified by the fact that regular yoga practice helps people with depression and can result in a marked rise in serotonin levels along with a drop in monoamine oxidase, an enzyme that breaks down cortisol and other neurotransmitters. The degree of depression falls as a result.

**Table 4:** Regression Weights–Effect of training Model

S. No.	Measured Variable	Latent Variable	Estimate	S.E.	C.R.	'p' value
1.	Background and Objectives of the Programme	Opinion towards Training	0.765	0.236	3.258	0.001**
2.	Knowledgeability of the Resource Person	Opinion towards Training	0.846	0.229	3.713	0.000**
3.	Relevance of the contents of the Training Session	Opinion towards Training	0.944	0.267	3.553	0.000**
4.	Usefulness of the Training Session	Opinion towards Training	1.517	0.358	4.261	0.000**
5.	Uniqueness of the inputs covered by this Programme	Opinion towards Training	0.859	0.262	3.291	0.000**
6.	Ability of the participants to understand the various concepts presented by the Trainer	Opinion towards Training	0.855	0.263	3.266	0.001**
7.	Practicability of the various concepts covered in the Training Session	Opinion towards Training	0.257	0.243	1.059	0.290 <sup>NS</sup>
8.	Benefits of Training Programme	Opinion towards Training	0.678	0.199	3.449	0.000**
9.	Presentation Style of the Trainer	Opinion towards Training	1.296	0.313	4.160	0.000**
10.	Duration of the Training Session	Opinion towards Training	1.000			

**Source:** Calculated

The variable "Ability of the participants to understand the numerous concepts offered by the Trainer" only has no association with the viewpoint towards training programme, according to the aforementioned regression weights table. The opinions of the respondents towards the researcher's training programme are strongly correlated with the remaining nine variables. Also, there is a positive significant correlation between each of the nine variables and the respondents' perceptions of the training programme.

The variable "usefulness of the training session" has had the biggest impact on the responders out of the nine variables, whereas the variable "ability of the participants to understand the various concepts offered by the Trainer" has had a less impact.

This model reveals that the respondents overwhelmingly concur that the training programme the researcher has presented is extremely relevant to their career and family lives. So, the training course could also aid in achieving work-life balance for them.

## 7. Conclusion

According to every study in this field, yoga is an excellent managerial strategy for managing stress at work. Yoga is a simple, holistic activity that has healing properties by nature. In the modern era, when people are too busy working and juggling their physical, mental, and emotional well-being to fully enjoy life, yoga is a new therapy for stress management and wellbeing. The discipline is made even more beneficial by the ease with which business workers can practice yoga during their lunch periods. It has been demonstrated that yoga is a very effective stress-reduction therapy, a cure for many stress-related illnesses, and a very adaptable activity for employees. Yoga may be used as an intervening therapy for a range of medical conditions in future studies.

The goal of the current study was to ascertain how a traditional hat a yoga and karma training program affected the body composition of executives. When compared to baseline data, a 45-day classical hat a yoga training program improved body BMI, waist circumference, hip circumference, and midarm circumference. Yoga can increase strength and flexibility, and it may assist regulate physiological factors including blood pressure, cholesterol, respiration, heart rate, and metabolic rate to enhance overall exercise capacity, according to an increasing number of studies. A study demonstrates that yoga-based lifestyle interventions are effective in preventing weight loss and

weight gain, particularly among overweight individuals. These findings support the anthropometric reduction in our study, which is a clear indication of yoga's preventive effect on obesity. Yoga is a lifestyle intervention that combines a healthy lifestyle with mental peace. Changes in lifestyle and relaxation techniques have been demonstrated to improve the clinical outcomes of patients with a variety of diseases. A similar benefit was noted in another study where yoga improved the risk factors for metabolic syndrome, serum lipids, and adiponectin levels in obese postmenopausal women. Previous reports of the physiological advantages of yoga training include improvements in immunological function, decreased blood pressure and cholesterol, suppression of body weight increase, and positive psychological impacts. Crucially, even a brief yoga-based complete lifestyle intervention resulted in a clinically significant change in lipid profile and a significant decrease in blood pressure, blood glucose, and body mass index. These findings imply that practicing classical hata yoga is essential for avoiding metabolic syndrome and obesity.

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