



## REFLECTION OF THE COMPONENTS OF KARMA YOGA IN PEDAGOGICAL PRACTICES AS EXPOUNDED IN THE BHAGAVAD GITA

Milan Kumar Jana <sup>1</sup>  & Dr. Chandan Adhikary <sup>2</sup> 

### RESEARCH ARTICLE



**Author Details:** <sup>1</sup> Research scholar, Department of Education, The University of Burdwan, Golapbag, West Bengal, India; <sup>2</sup> Associate Professor, Department of Education, The University of Burdwan, Golapbag, West Bengal, India

**Corresponding Author:** Milan Kumar Jana

**DOI:** <https://doi.org/10.70096/tssr.240205031>

### Abstract

*Karma Yoga* is one of the cardinal themes of the Bhagavad Gita. The entire teachings of The Bhagavad Gita are centred around the theory of Karma, Jnana and Bhakti Yoga. It is the theory of cause and effect that advocates the concept of *Stitha Pragyā* (a stable mind). *Karma Yoga* is the root of theory of karma, and its practicability lies in the effective application of the components of the same in the execution of action, *Nishkama Karma*. Pedagogical approaches, if mixed with the components of *Karma Yoga*, can be able to inculcate the cognitive, affective and psychomotor skills and competencies of the learners leading them to the self-realisation through renunciation and devotion. In relation to this theory of *Karma Yoga*, this article examines the profound wisdom imparted by Shree Krishna to Arjuna during their encounter on the battlefield. It aims to uncover the essential elements of Karma Yoga, the importance of exploring these elements, and the methods of applying them to the process of teaching and learning by explaining significant verses from a pedagogical standpoint and emphasizing the principles of Karma Yoga, the science of duty and responsibility, to improve the qualities of teachers and students.

**Keywords:** *Karma Yoga*, Pedagogy, *Niskam Karma*, *Stitha Pragyā*

### 1.1 Introduction

The Bhagavad Gita literally means ‘The Lord’s Song’, a discourse of Lord Krishna to Arjuna in the Battlefield of Kurukshetra to persuade the reluctant Arjuna to fight against the evils, his relatives in order to follow his *Svabhava* and *Svadharma*. Lord Sri Krishna guided Arjuna to solve his ethical dilemma (Mulla & Krishnan, 2013) and continue his professional duties. The Bhagavad Gita outlines several routes to realization of the supreme. Its lessons are applicable to everyone and are designed for all individuals of different levels. Action-oriented people may learn the essence of *Karma Yoga* or path of action, (Gupt, 2021) emotional people may choose the path of devotion or Bhakti yoga and the people having strong intellectual bent may take the road of wisdom, or Jnana yoga. Knowledge, dedication, and action all lead to oneness with God. The Bhagavad Gita mainly focuses on the four paths:

1. The *Karma Yoga*
2. The *Jnana Yoga*
3. The *Raja Yoga*
4. The *Bhakti Yoga*

*Karma Yoga*, as elucidated in the Bhagavad Gita, represents a philosophical approach centered on selfless conduct and the fulfilment of one's duties without being attached to the results, with a final goal of attaining enlightenment and freedom. The *Jnana Yoga* is the spiritual journey towards self-realization and the gaining of wisdom through the diligent pursuit of knowledge and the meditative exploration of the fundamental essence of existence. The concept of Raja Yoga centers around the pursuit of inner control and self-discipline, with a particular emphasis on meditation and various practices aimed at attaining mastery over one's mental and spiritual powers leading to self-realization and to establish a profound connection with the divine. The *Bhakti Yoga* represents a spiritual pathway characterized by the practice of devotion and the act of surrendering

oneself to a transcendent entity for cultivating a profound and emotional bond with the divine through worship and selfless dedication.

The Bhagavad Gita is the root of all knowledge and the brightest and the purest diamond that the scriptures contained so far (Tilak, 1959). It is the essence of existing Vedic teachings within the concept of belief in God (Thompson, 2011, p. 14). Therefore, the essence of all the Upanishads has been contained in the Bhagavad Gita and Lord Sri Krishna is milking the cow for the world (Prabhupada, 1972, p.30). In Bhagavad-Gita the main duty of a person is explained as the action without desire, which does not mean inaction but acting with an intention of submission to the supreme. The Gita is a unique blending of Action, Knowledge, and Devotion. The science of action is related to the process aspect, which finally leading to the knowledge and Bhakti. Ghimire (2012) opines that there is a relation between The Bhagavad Gita and educational philosophy as the components are related to the educational philosophy (p. 343). The pedagogical implications of The Bhagavad Gita are mostly applied in the process of karma or action. The valuable message provided by the Lord Shree Krishna to Arjun is the foundation of modern pedagogy. Teachers are the Karma Yogi in the teaching learning process as they handle heterogeneous classes with multivariate students. The *Karma Yoga* principles guide the teachers to maintain equanimity in the dualities of life, focus on the professional duties with the knowledge of selfless duty, devotion to the works and finding out solutions to every problem and the students to practice selfless action through renunciation of the fruits of action towards self-realisation.

### 1.2 Objectives of the Study

1. To identify the key terms of the *Karma Yoga* as embedded in the scriptures of the Bhagavad Gita.
2. To explore the need of relating the key terms of *Karma Yoga* in present pedagogical practices.
3. To apply the components of *Karma Yoga* in teaching learning process.

### 1.3 The Key Concept of *Karma Yoga*

The word karma is taken from the Sanskrit root ‘kr’ etymologically means ‘to do’ and therefore karma means an action, a work, a deed, etc. The karma is explained in the Bhagavad Gita as *bhūtabhāvōdbhavakarō visargaḥ karmasamjñitah* (8.3) i.e., sacrifice for the creative forces of the universe. The *karma* in its casual sense every action has its natural casual result, the effect of which is never destroyed. The ethical sense says that the samskara resides in soul producing result mechanically. Thus, karma is the manifestation of will of man. *Karma Yoga* can be explained as the *science of action*. ‘*Karma Yoga*’ leads to heavenly realization through worldly responsibilities. As a result, whatever task we do, is like an offering to God. Mukundananda (2019) states, “We keep our minds attached to God, no matter where we go and what we do. Then every work we perform becomes an offering to Him” (p.133). *Karma Yoga* contains the key concept of Nishkama Karma and *Lokasamgraha*. *Nishkama Karma* is desireless action and *Lokasamgraha* refers to the activities of *sthitaprajna* which are done for the benefit of the world and produce a purifying effect in every mind of individual living in society and thereby enabling the individuals to ultimately reach the perfect state he himself has reached. It is a sattvika duty to mankind (Tilak, 1959, pp. 529-532). The essence of *Karma Yoga* can be explained in its letters, as portrayed in the Figure 1 & Figure 1.1.

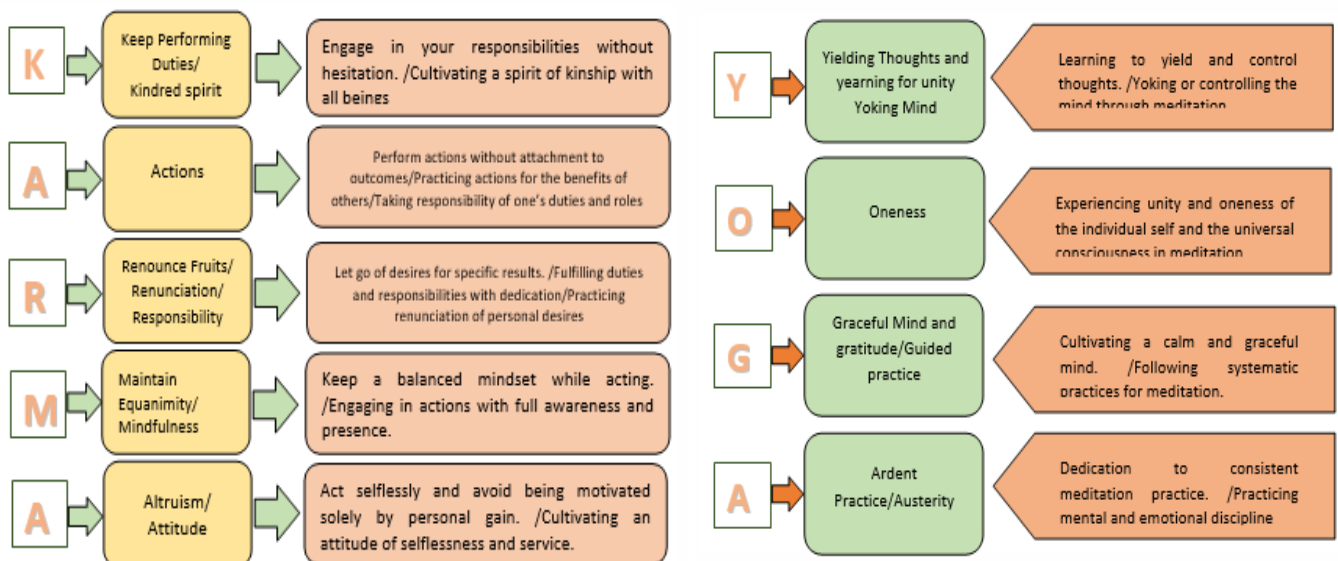


Figure 1. *Karma Yoga* in key terms (KARMA)

*Karma Yoga* in key terms (YOGA)

### 1.4 Analysis and Interpretation

According to Vivekānanda, an individual's character is a manifestation of their will, as demonstrated by their actions. The true essence of an individual can be understood by analyzing their actions. The development of our character is facilitated through the concept of karma, which refers to the collection of actions and work. Consequently, karma serves as a fundamental mechanism for the construction and refinement of our character. Our activities or actions shape our identity. The moral character of an individual is positively influenced by consistently engaging in virtuous actions, whereas the negative behaviors of that person contribute to the development of an unfavorable character. Hence, it is possible for an individual to modify their character by their behavioral choices. According to Vivekānanda, an individual's character is shaped through their actions. The individual placed a significant emphasis on the execution of actions (Saha, 2020).

The components of *Karma Yoga* which can be applied in the process aspect of pedagogy and which are helpful in developing the students' competency as well as the building of action personified teachers are stated below in Table 1.

Table 1: Pedagogical Aspect of *Karma Yoga* as specified in the objectives 1,2 and 3.

	Components of Core Pedagogy of SBG: Pedagogy of <i>Karmayoga</i>	Key words	Verse No	Relation to the present pedagogy	Application of the key components in Teaching learning process
1	Action	<b>Karma</b> (Knowledge, Responsibility, Mindfulness, Accomplishment and Attitude)	karmaṇy ē vādrikāras tē mā phalēṣu kadācana   mā karmaphalahētu rbhūrmā tē saṅgō:'stvakarm ani    2.47	The Bhagavad Gita places significant emphasis on the significance of carrying out one's actions without being attached to the outcomes. With this particular framework, a teacher possesses the ability to inspire students to engage in proactive measures and actively participate in their educational journey.	Tireless action as the main focus of learning.
2	Competence	<b>Adhikara</b>		Adhikara refers to the competency or qualification to undertake a specific task. In the process of learning the students are encouraged to identify their areas of strength and interest, focusing on subjects where they have the competency to excel.	Nurturing the areas of strength for the practice of competencies.
3	No Attachment to Result	<b>Ma Phalesu</b>		One of the central teachings of the Bhagavad Gita is to perform actions without being attached to the outcomes. In pedagogical process learners are encouraged to focus on the process of learning rather than	Focus on the process of learning: through innovative pedagogies and experience-based

				fixating on achieving specific results. The emphasis is on the journey of learning and personal growth.	pedagogies for better learning outcomes.
4	At any Time	<b>Kadachana</b>		The term 'kadāchana' implies that the approach is not limited to any specific time frame; it is applicable at all times. In teaching learning process, the pedagogical approach should be consistent and sustainable, providing continuous support for learners' growth and development.	Continuous upgradation of the learners through multiple continuous and comprehensive activities are the key to development.
5	Selfless Action	<b>Nishkama Karma</b>		"Your right is to perform your duty only, but never to its fruits. Let not the fruits of action be your motive, nor let your attachment be to inaction." The core of Karma Yoga is selflessness. It encourages action without connection to results. This notion is stressed throughout the Bhagavad Gita, encouraging people to act without seeking personal advantage or reward.  The essence of <i>Karma Yoga</i> lies in action not for personal gain or unattachment to the outcomes. The Bhagavad Gita emphasizes the importance of dedicating all actions to the Divine or a higher ideal, transcending selfish motives so that the learners in the execution of pedagogy and they can get the outcomes not for their own interest but as the sake of the society at large.	Work for the sake of self-improvement not for the sake of result only, not for instant result but for sustainable result or outcomes should be the concern of the students.
6	Detachment	<b>Vairagya</b>	yōgasthaḥ kuru karmāṇi saṅgamī tyaktvā dhanañjaya   siddhyasiddhyō ḥ samō bhūtvā samatvaṁ yōga ucyatē    2.48	"Perform your duty with an even mind, O Arjuna, abandoning all attachment to success or failure. Such equanimity is called Yoga." The philosophy of Karma Yoga promotes the cultivation of detachment from the results or	Equanimity and steady effort in fulfilment of the action is necessary.

				<p>consequences of one's activities. This means not being affected by success or failure, praise or criticism. Learners are taught to focus on their duties with equanimity, letting go of the ego's desires and expectations.</p> <p>Karma Yoga encourages practitioners to cultivate detachment from the results of their actions. Success and failure are seen as passing experiences, and the focus is on maintaining equanimity and steady effort in fulfilling one's duties.</p>	
7	Duty and Responsibility	<b>Dharma</b>	<p>śrēyānsvadharm ō viguṇaḥ paradharmātsva nuṣṭhitāt   svadharmē nidhanam śrēyaḥ paradharmō bhayāvahaḥ    3.35   </p>	<p>It is more desirable to fulfil one's assigned duties, even if they may be imperfect, rather than accepting the responsibilities of another individual. Engaging in the accomplishment of one's own tasks, even if it leads to destruction, is better than performing the responsibilities of others, as the latter course of action has risks of its own. <i>Dharma</i>, or one's duty, is a crucial element of <i>Karma Yoga</i>. Learners are guided to understand and fulfil their responsibilities and obligations in life with sincerity and dedication. The Bhagavad Gita places significant emphasis on the adherence to one's dharma. The concept of dharma, which refers to one's duty and responsibility, is central to <i>Karma Yoga</i>. The Bhagavad Gita advises individuals to fulfil their duties diligently, recognizing that everyone has a unique role to play in the grand scheme of existence. If the students perform their duties related to the curriculum, this can help them to have the better outcomes of their</p>	<p>Performing duties related to the process of learning and others.</p>

				learning.	
8	Renunciation of Fruits of Action	<b>Phalatyaga</b>	<p>śrēyō hi jñānamabhyāsāj jñānāddhyānaṁ viśiṣyatē   dhyānātkarmaph alatyāgastyāgāc chāntiranantara m    12.12   </p> <p>śrībhagavānuvā ca — kāmyānāṁ karmaṇāṁ nyāsaṁ saṁnyāsaṁ kavayō viduḥ   sarvakarmaphal atyāgaṁ prāhustyāgaṁ vicakṣaṇāḥ    18.2   </p>	<p>‘Therefore, without attachment, always perform your duty, which should be done without attachment. For a person who does his duty without attachment, renunciation of the results becomes natural.’</p> <p>Karma Yoga does not imply detachment from action but advocates non-attachment to the results. Learners are taught the art of renunciation, where they let go of personal desires and focus solely on fulfilling their duties with a sense of dedication and surrender.</p> <p>Karma Yoga places emphasis on the act of surrendering the outcomes of one's acts to a transcendent entity or a higher force, recognizing the limited role of one's own power in determining these consequences. By doing so, practitioners remain free from the anxieties of success and failure.</p>	Becoming free from the results of actions the students can be free from anxieties.
9	Yoga of Action	<b>Karma Sanyasa Yoga</b>	<p>śrībhagavānuvā ca — saṁnyāsaḥ karmayōgaśca niḥśrēyasakarāv ubhau   tayōstu karmasaṁnyāsāt karmayōgō viśiṣyatē    5.2   </p>	<p>Karma Yoga is often referred to as the "Yoga of Action" or the "Yoga of Selfless Service." It advocates that individuals can attain spiritual realization through dedicated and selfless service, considering it as a path to liberation.</p>	The involvement in the work process is the step towards spiritual realisation.
10	Inclusivity and Equanimity	<b>Samatvam</b>	<p>yōgasthaḥ kuru karmāṇi saṅgaṁ tyaktvā dhanañjaya   siddhyasiddhyō ḥ samō bhūtvā samatvaṁ yōga ucyatē    2.48   </p>	<p>"The truly learned, with the eyes of divine knowledge, see with equal vision a learned and gentle brāhmaṇa, a cow, an elephant, a dog, and a dog-eater."</p> <p>Karma Yoga promotes inclusivity and equality. Learners are taught to treat all beings with respect and compassion, recognizing the divine presence in everyone and understanding the</p>	The life skills of the students will be developed through the feelings of equanimity, a step towards unity.

				interconnectedness of all life. Karma Yoga teaches individuals to treat success and failure, pleasure and pain, alike, maintaining equanimity in all situations. This fosters a balanced and composed approach to life's challenges and have the best solutions in their way of outcomes.	
11	Discipline and Regularity	<b>Abhyasa</b>	naiva kiñcitkarōmīti yuktō manyēta tattvavit   paśyañśṛṅvanspṛ śaṅjighrannaśna ngacchansvapañ śvasan    5.8	Karma Yoga requires discipline and regular practice of selfless action. Consistent effort in performing duties with the right attitude leads to the refinement of one's character and spiritual growth.	Continuous efforts in acquiring the skills leads them to perfection
12	Unity with Devine	<b>Yoga Bhakti</b>	mām ca yō:'vyabhicārēṇ a bhaktiyōgēna sēvatē   sa guṇānsamatīyai tānbrahmabhūyā ya kalpatē    14.26	Karma Yoga promotes a sense of devotion and surrender to the Divine while engaging in selfless action. The understanding that one is an instrument in the hands of a higher power creates a deeper connection with the Divine.	Surrender to the divine, the ultimate power, is the way of connecting the divinity through action.
13	Mindfulness and Awareness	<b>yēnātmaivātmanā jītaḥ</b>	bandhurātmātm anastasya yēnātmaivātman ā jītaḥ   anātmanastu śatrutvē vartētātmaiva śatruvat   6. 6	According to yogic principles, an individual attains a state of elevation when they have discarded all worldly ambitions and abstained from pursuing sensory pleasures or engaged in activities driven by their own interests. The practice of <i>Karma Yoga</i> involves being mindful and aware of one's thoughts, intentions, and actions. Learners are encouraged to cultivate self-awareness and be present in the moment, avoiding distractions and maintaining focus on the task at hand.	Self-awareness is necessary in the completion of the task properly.
14	Integrity and Ethics	<b>sarvadharmānpa rityajya māmēkañ śaraṇaṁ</b>	sarvadharmānpa rityajya māmēkañ śaraṇaṁ vraja   ahañ tvā sarvapāpēbhyō mōkṣayiṣyāmi	Renounce all forms of dharma and unconditionally submission to my authority. Liberation from all consequences associated with sin will	Practicing ethical conduct and integrity in all actions lead towards the acquiring

			mā śucaḥ    18.66	automatically occur. There is no need to be afraid. The Bhagavad Gita underscores the importance of ethical conduct and integrity in all actions. <i>Karma Yoga</i> 's core pedagogy instils a strong moral compass and encourages learners to act in a way that aligns with universal values of truth, honesty, and righteousness.	universal values.
15	Continuous Learning and Growth	<b>yōgasamsiddhaḥ</b>	na hi jñānēna sadṛśam pavitramiha vidyatē   tatsvayaṁ yōgasamsiddhaḥ kālēnātmani vindati    4.38	"In this world, there is no purifier like knowledge. One who becomes purified by yoga automatically in due course of time realizes the Supreme Personality of Godhead in oneself." <i>Karma Yoga</i> involves a mindset of continuous learning and self-improvement. Learners are encouraged to reflect on their actions, learn from their experiences, and grow spiritually through the process of selfless service.	Continuous learning and self-improvement through reflecting on the actions.
16	Yoga of Service	<b>Seva</b>	karmaṇaiva hi saṁsiddhimāsth itā janakādayaḥ   lōkasaṅgrahamē vāpi sampasāyankartu marhasi    3.20	"By performing their prescribed duties, all living beings maintain their existence. You should not disturb the peace of those who are ignorant of this principle." <i>Seva</i> , or selfless service, is a significant aspect of <i>Karma Yoga</i> . The core pedagogy involves encouraging learners to engage in acts of service for the well-being of others, society, or the world at large. This fosters a sense of compassion, empathy, and social responsibility.	Pedagogy should involve the service to others for developing the social aspects of the students.
17	Devotion	<b>Bhakti</b>	ananyāścintayan tō mān yē janāḥ paryupāsātē   tēṣāṁ nityābhiyuktānā ṁ yōgakṣēmaṁ vahāmyaham    9.22	"To those who are constantly devoted and who worship Me with love, I give the understanding by which they can come to Me." <i>Karma Yoga</i> , known as the yoga of selfless action, is sometimes combined with <i>Bhakti Yoga</i> , which is the	Action is to be performed with devotion to God.

				<p>yoga of devotion. The fundamental pedagogical approach may encompass the cultivation of a profound sense of dedication and submission to a transcendent entity or the divine, connecting one's activities with affection and veneration. In summary, the core pedagogy of <i>Karma Yoga</i>, as embedded in the teachings of the Bhagavad Gita, revolves around selfless action, detachment, service, duty, mindfulness, integrity, inclusivity, and a continuous journey of learning and spiritual growth. These verses from the Bhagavad Gita reinforce and justify the core pedagogy of <i>Karma Yoga</i>, emphasizing the importance of selfless action, detachment, service, duty, mindfulness, integrity, inclusivity, continuous learning, and devotion to the divine.</p>	
18	Sense Control and Mind control	<p><b><i>karmēndriyāṇi saṁnyamya, &amp; yastvindriyāṇi manasā niyam</i></b></p>	<p>karmēndriyāṇi saṁnyamya ya āstē manasā smaran   indriyārthānvim ūdhātmā mithyācāraḥ sa ucyatē    3.6   </p> <p>yastvindriyāṇi manasā niyamyārabhatē: 'rjuna   karmēndriyaiḥ karmayōgamasa ktaḥ sa viśiṣyatē    3.7   </p>	<p>The regulation of sensory faculties and the five organs of action, namely the <i>Karma Indriyas</i> encompassing speech, hands, feet, genitals, and anus, is imperative for the execution of actions. The aforementioned entities originate from the Rajasic component of the subtle elements, namely, the organ of speech is derived from the ether element, hands from air, feet from fire, genitals from water, and anus from earth. In order to enhance the outcomes of teaching, it is essential for pupils to exercise control over their senses.</p>	<p>Controlling the senses is the key to outcomes of any work.</p>
19	Follow the ideal persons (Self-discipline)	<p><b><i>yadyadācarati śrēṣṭhastattadēvēt arō</i></b></p>	<p>yadyadācarati śrēṣṭhastattadēv ētarō janaḥ   sa yatpramāṇam kurutē lōkastadanuvart</p>	<p>The followers are expected to emulate and replicate the activities of their leaders. The calibre of leaders significantly influences the motivation</p>	<p>Following and modelling the ideal persons can motivate the teachers and learners as</p>

			atē    3.21	levels and overall quality of their followers. It is advisable for pupils to imitate the techniques employed by esteemed leaders in order to embark upon the journey towards spiritual enlightenment.	well as lead towards the path of realisation.
--	--	--	-------------	---	---

### 1.5 Findings and Discussion

The primary objective of Indian Philosophy is to attain the utmost level of knowledge (Bhattacharjee, 2021), and to this end, various methods were prescribed by the philosophers. In Indian philosophy, various paths such as *Karma Yoga*, *Jnana Yoga*, and *Bhakti Yoga* are identified as means of spiritual practice. The majority of Indian philosophers have acknowledged *Mokṣa* as the ultimate *Puruṣārtha*. The Bhagavad-Gīta provides an in-depth description by Lord Srikrishna regarding the significance of *Niṣkama Karma* as a means to attain nirvana. Swami Vivekananda, also emphasized on the practice of karma-yoga as the ultimate goal in life can be attained by means of karma (Saha, 2020). The components which have been identified in the domain of *Karma Yoga* are: Action, Competence, No Attachment to Result, Continuous Action, Selfless Action, Detachment, Duty and Responsibility, Renunciation of Fruits of Action, Yoga of Action, Inclusivity and Equanimity (Rastogi & Pati, 2015), Discipline and Regularity, Unity with Devine, Mindfulness and Awareness, Integrity and Ethics, Continuous Learning and Growth, Yoga of Service, Devotion, Sense Control and Mind control, Follow the ideal persons (Self-discipline). These components are helpful for the students to shape themselves as well as the teachers to upgrade their qualities. The components of *Karma Yoga* are helpful in building the personality of the students in the long run of their career. Education ensures to make the students as the socially useful productive unit of the society. Thus, quality of the product i.e., the quality of the students should be based on zero defect principle, a subset of total quality management. The defects in the students have to be eliminated in the process of gaining outcomes to ensure superior quality and their development of skills in the long run. The inherent components of *Karma Yoga* can shape the students as a productive unit and the guide the teachers to reform the society

### 1.6 Conclusion

Beauty of Yoga is Karma and this is the key concept of *Karma Yoga*, as it is properly explained in the following verse -

*buddhiyuktō jahātīha ubhē sukṛtaduṣkṛtē |*  
*tasmādyōgāya yujyasva yōgaḥ karmasu kauśalam || 2.50 ||*

The Bhagavad Gīta asserts that individuals possess the right to engage in their specified responsibilities without being attached to the outcomes of their actions. No one should ponder over the causes of the result of the activities. The foundation of yoga lies in conforming to the actions based on the balanced form, leaving all attachment to success or failure. Both the teacher and pupils need to stick to the principles of yoga, with the aim of focusing the mind on the Supreme by establishing control over the constantly disturbing senses. We are not in control of the outcome of the assigned task. The pursuit of gain and triumph is a matter of divine interest. Each and every activity is directed in accordance with the guidance provided by a divine entity. Hence, the theory of *Karma Yoga* possesses a broad and timeless appeal, being applicable to all individuals of humanity as a whole. This concept serves as a guiding principle for individuals to gain self-awareness, understand their true essence, recognise their duties and responsibilities towards themselves and society, and comprehend principles related to *Svadharmā*, *Svabhava*, *Paradharmā*, *Varṇa*, *Niṣkama Karma*, among others as well. By incorporating these principles into their lives, individuals can strive to enhance their societal existence while enjoying personal freedom, ultimately contributing to the collective welfare of humanity, also known as *Lokasamgraha*. The act of sacrifice, known as *Tyāga*, plays a significant role in fostering social harmony and peace. Through the practise of sacrifice, individuals are able to cultivate a sense of detachment from worldly pleasures and ego-driven ignorance. Consequently, this process allows for the manifestation of one's inherent divine qualities, such as love, empathy, and a sense of oneness.

**Acknowledgement:** Not Applicable

**Authors Contribution:** Milan Kumar Jana: Data Collection, Literature Review, Analysis, Drafting, Referencing; Dr. Chandan Adhikary: Methodology

**Funding:** No funding.

**Declarations/Consent for Publication:** All the authors have given a consent for the publication.

**Competing Interest:** No

## References

1. Bhattacharjee, G. (2021). A Study on Karmayoga in Bhagavad Gita. *Journal of Research in Humanities and Social Science*, 9(3), 10-19. <https://www.questjournals.org/jrhss/papers/vol9-issue3/3/B09031019.pdf>
2. Bhattacharjee, G. (2021). Karmayoga in Bhagavad Gita and contemporary time. *Advances in Sciences and Humanities*, 7(4), 152. <https://doi.org/10.11648/j.ash.20210704.16>
3. Dotel, S. P. (2023). Karma Yoga: A pedagogical dimension. *NELTA ELT Forum*. <https://neltaeltforum.wordpress.com/2022/11/29/karma-yoga-a-pedagogical-dimension/>
4. Ghimire, J. (2018). Metaphysics in the Bhagavad Gita Compared with the Western Philosophies: A Hermeneutic Gaze. *Researcher*, 3(3). <https://doi.org/10.3126/researcher.v3i3.21548>
5. Gupta, D. K. (2021). Karma Yoga as a Pathway to Health and Well-Being. *International Journal of Indian Psychology*, 9(3). <https://doi.org/10.25215/0903.063>
6. Mukundananda, S. (2019). *7 Mindsets for success, happiness, and fulfilment*. Westland Publications Private Limited.
7. Mukundananda, S. (2013). *Bhagavad Gita: The song of God*. Radha Govind Dham.
8. Mulla, Z. R., & Krishnan, V. R. (2013). Karma-Yoga: the Indian Model of Moral Development. *Journal of Business Ethics*, 123(2), 339–351. <https://doi.org/10.1007/s10551-013-1842-8>
9. Prabhupada, S. (1972). *Bhagavad Gita as it is*. The Bhakti Vedanta Book Trust.
10. Rastogi, A., & Pati, S. P. (2015). Towards a conceptualization of karma yoga. *Journal of Human Values*, 21(1), 51–63. <https://doi.org/10.1177/0971685815579985>
11. Saha, N. (2020). Swāmi Vivekānanda's Karma-Yoga and its Relevancy in 21st Century. *IOSR Journal of Humanities and Social Science*. 25(3) 40-43. <https://www.iosrjournals.org/iosr-jhss/papers/Vol.%2025%20Issue3/Series-1/H2503014043.pdf>
12. Sivananda, S. (1995). *Practice of Karmayoga*. A Divine Life Society Publication.
13. Thompson, C. J. (1997). Interpreting Consumers: A Hermeneutical Framework for Deriving Marketing Insights from the Texts of Consumers' Consumption Stories. *Journal of Marketing Research*, 34(4), 438–455. <https://doi.org/10.1177/002224379703400403>
14. Tilak, L. B. G. (1915). *Shreemad Vagawad Geeta rahasya athawa karmayog Shastra*. <https://archive.org/details/SrimadBhagavadGitaRahasya-BgTilak-Volumes1And2/SrimadBhagavadGitaRahasya-BgTilak-Vol1/page/n7/mode/2up>

## Publisher's Note

*The Social Science Review A Multidisciplinary Journal* remains neutral with regard to jurisdictional claims in published data, map and institutional affiliations.

## ©The Author(s) 2024. Open Access.

This article is licensed under a Creative Commons Attribution 4.0 International License, which permits use, sharing, adaptation, distribution and reproduction in any medium or format, as long as you give appropriate credit to the original author(s) and the source, provide a link to the Creative Commons licence, and indicate if changes were made. If material is not included in the article's Creative Commons licence and your intended use is not permitted by statutory regulation or exceeds the permitted use, you will need to obtain permission directly from the copyright holder. To view a copy of this licence, visit <http://creativecommons.org/licenses/by/4.0/>