

Indian Journal of Psychological Science

Internationally

Indexed, Refereed and Peer Reviewed

Editor

Dr. Roshan Lal

Professor of Psychology University
of Delhi-110007

UGC –CARE LIST:

UGC Approved: Emerging Sources Citation Index: WoS

<https://mjl.clarivate.com:/search-results?issn=0976-9218>

I J P S



The official organ of:

National Association of Psychological Science (Regd.)

www.napsindia.org Email: managingeditorijps@gmail.com, Phone: 9417882789

The Path to Purpose: The Role of Karma Yoga in Shaping Young Minds

Sudha. R¹, M. Sathya²

Abstract

This study explores the meaning of Karma Yoga among young adults through a two-phase qualitative research approach. The first phase involves in-depth semi-structured interviews with 45 young adults, and the second phase consists of in-depth semi-structured interviews with 30 enlightened individuals who have written or given lectures on Karma Yoga. Atlas.ti software version 25 was used to derive themes, codes and complete the network analysis. The themes derived from the study include self-awareness, mindful action, awareness of action, responsible action, duty, relatedness, and global wellbeing. These themes will be further used in developing a scale to measure Karma Yoga among young adults

Keywords: Karma Yoga, young adults, Mindful, action, awareness

About the authors

¹Assistant Professor

²Assistant Professor, Department of Psychology, Avinashilingam Institute for Home Science and Higher Education for Women, Coimbatore, Tamil Nadu, India

Paper Received: 21-03-2025

Paper Accepted: 12-11-2025

Paper Published: 30-11-2025

Introduction to Karma Yoga

Karma Yoga (karma+ yogi) meaning action + union, is one of the four main paths evolved in Hindu philosophy for spiritual liberation. Karma Yoga is unlike the other paths such as Bhakti Yoga (the path of devotion) or Jnana Yoga (the path of knowledge) as it involves acting without attachment to the fruits of one's actions. Karma Yoga or the yoga of action embodies righteous action without being worried about the consequences of that action. This concept highlights a focus on duty, detachment from rewards, and maintaining composure (Mulla & Krishnan, 2013). This ancient Indian philosophy has been shown to have significant implications for moral development, including aspects such as moral sensitivity, motivation, and character. (Mulla & Krishnan, 2014).

Sudha. R¹, M. Sathya²

Psychological Implications of Karma Yoga

Interestingly, while Karma Yoga is rooted in Indian philosophy, its principles align with broader concepts of psychological well-being found in yoga practice. For instance, the emphasis on mindfulness and acceptance in yoga has been associated with improved coping, self-efficacy, and positive mood (Evans et al., 2009). The equanimity aspect of Karma Yoga may contribute to these benefits by promoting a balanced emotional state. In conclusion, while the specific psychological effects of detached action in Karma Yoga have not been extensively studied in the provided papers, the principles align with broader findings on yoga's psychological benefits. The practice of duty-orientation, indifference to rewards, and equanimity may contribute to moral

development, improved coping mechanisms, and overall psychological well-being (Kosuri, & Sridhar, 2009). Further research is needed to directly examine the psychological impacts of Karma Yoga's detached action approach.

Keeping this need in mind, the researchers undertook a brief review of available literature to understand the studies available on Karma Yoga specially relevant for the young adult population.

Karma is the term used to describe any action. While action is possible even for a machine, it cannot be considered as Karma. Karma is an action that a living being performs with full consciousness of the body and mind, utilizing senses, and with complete awareness of the activity being undertaken. This yields outcome based on the manner in which the action is performed (Vivekananda, 1972, Hilcove et al, 2020). An individual's capacity or performance in any form of work constitutes their identity. As individuals perform various roles with utmost diligence, they serve to the best of their ability. Karma yoga represents excellence in all forms of work. It involves relinquishing heightened awareness of results or contemplation of future outcomes. For an individual to practice Karma yoga without attachment and desire, they must not involve their ego during its execution. (Pallathadka, et al., 2022). For older adults, achieving Karma Yoga through selfless action becomes easier due to age related maturity. The older one grows, the better the ability to become more conscious of one's actions (Gandhi, 1946; Mulla, and Krishna, 2011; 2014; Vivekananda, 1972). But for the younger generation, there needs to be an incentive for practice of even self-less action

(Gandhi, 1946; Vivekananda, 1972; Mulla and Krishnan, 2013). The Bhagavad Gita's explanation of Karma Yoga's teachings can provide a number of effective therapeutic approaches. By examining and evaluating pertinent material, such as the Bhagavad Gita's verses, as well as current theoretical and empirical research works in the field of Karma Yoga, a study by Singhal and Singh (2023) investigated the connection between Karma Yoga and wellbeing. The results show a significant correlation between Karma Yoga's teachings and several facets of a person's wellbeing. Two of Karma Yoga's primary tenets, Anasakti (non-attachment) and Samatava (equanimity), were found to be strongly associated with favourable mental health traits and life happiness. Future studies were recommended by researchers creating treatments based on the ideas of Karma Yoga to enhance physical and well-being (Bipin, 2025). The brief review of literature motivated the researchers to explore this ancient concept of Karma Yoga for its modern meanings especially for young adults.

Materials and Method

To extract meaning about Karma Yoga among young adults this research uses qualitative research design methods. The research project follows a two-part structure which uses detailed semi-structured interview methods to gather elaborate data.

Participants and Sampling

A total of 45 individuals between 18 and 30 years old make up the first research phase. The research used purposive sampling which selected participants from different gender groups and with various backgrounds of education and Karma Yoga experience.

All selected participants demonstrated an elementary grasp or practical experience of Karma Yoga according to study requirements.

Thirty enlightened subjects constituted the second phase. Each one of them have written books or delivered various lectures about Yoga specifically on Karma Yoga. The researchers selected the spiritual experts for participation in the study by following an approach known as expert sampling. The expert participants were selected based on their recognized expertise or knowledge in this specific field to help gather better insights and understanding into the concept of Karma Yoga. The expertise of these participants were validated by five other subject experts in the field of Indian Psychology and Yogic practitioners.

Data Collection Methods

The main means of data acquisition for both stages consists of semi-structured interview procedures. The researchers utilized this approach to maintain both assessment flexibility and structural consistency of framework during participant interviews.

Each research phase received an interview guide that features open-ended queries created to generate extensive interviewee responses. The guide provides specific questions about Karma Yoga personal experiences and meanings together with practices. The structural format for the questions asked are included in table 1.

Interview Process

The researchers approached the young adult participants for interviews by scheduling sessions within private spaces which occurred through in-person meetings or digital video chat options. The interview duration spanned 60 to 90 minutes while

keeping track of all discussions through audio recordings also obtaining voluntary participant participation.

Table 1

Semi-structured Format for Interviews

S. No	Questions Structure
1	Meaning of the word Karma Yoga
2	Is awareness of self and action necessary?
3	Roles and Social Responsibilities
4	Community/Social Orientations
5	Impact of Effort
6	Motivation and needs for actions
7	Connectedness and Relationships between action and outcome
8	Outcome orientation of Young Adults
9	Digital time spent and its impact on values and practices of well being
10	Karma yoga for physical and mental well-being

Ethical Considerations

The procedure of the study was clearly explained to the participants before their consent is given. Only after their informed consent was given, the researchers proceeded with the interview. Data was anonymised to protect participants' privacy, and participant's identities are kept confidential. The interview data were number coded and personal data was deleted to maintain anonymity. Ethical research standards are strictly followed during the data collection and approval was sought and obtained from the institutional ethics committee of the institute of affiliation. (Ethical approval attached as supplementary file).

Data Analysis Techniques

Two specific techniques were used for data analysis. The first was a manual thematic analysis. This was followed by uploading

the interview data into the Atlas.ti software version 25.

Firstly, manual thematic analysis was conducted to analyse the results of the interviews. All the data collected were carefully recorded and analysed for recurrent themes. The process of thematic analysis was done following the six step guidelines for thematic analysis given by Braun and Clarke, 2006. The six steps followed are as follows:

- Familiarization with data
- Generating codes
- Searching for themes
- Reviewing themes
- Defining and naming themes
- Producing the report

The researchers read and reread the interview transcripts in order to generate codes. A search for repetitive material in the transcripts yielded initial themes for the study. The steps followed were:

- A verbatim transcription of every recorded interview helped to achieve both data analysis accuracy and reliability.
- The analytical method of thematic analysis served to identify patterns (themes) together with their analysis and reporting throughout the data sets. Following the manual thematic analysis the interview data was loaded into the Atlas.ti software version 25. Codes were carefully marked and links created between the various codes. The atlas software hence, gave the network analysis which is detailed in the results pages.

Results and Discussion

Initially a distribution analysis of participants was done. In the first phase of the research, there were 45 participants between 18 and 30 years (Male=22, Female= 23). Of these, 12 were students, 20 participants had completed their education and were awaiting job offers, and 13 participants were employed. In the second phase of the research, there were 30 participants, who were aged between 45 and 70 years (Male=17, Female=13). They had all participated actively in discussions/ given lectures/written books/articles/features on Karma Yoga and its practice in life. Ninety percent of them were employed as faculty, speakers, in charges at ashrams, or in administrative positions. All participants were assigned numbers to maintain confidentiality.

The themes reviewed by manual analysis followed by the atlas.ti software were as follows:

Theme 1: Self-awareness or *Swagnana*

Self-awareness emerged as the first and foremost theme in the analysis. The foundation of Karma Yoga, particularly for young adults, is self-awareness. It facilitates a greater knowledge of the tenets of Karma Yoga and aids in comprehending one's own motivations, strengths, and shortcomings. The young adult need to first understand themselves, their strengths and weaknesses, their needs and motives in life and then their actions. "A deep understanding of their emotions, feelings and thoughts go a long way in helping the young adults attain karma yoga in their lives. This prelude of thinking before acting will help confer selflessness in action. A keen awareness of one's thought process, feelings, and then

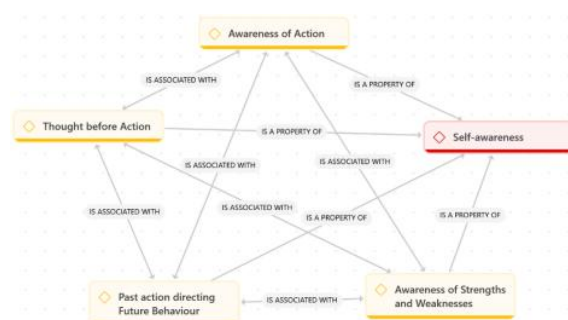
behaviour will lead one down the path of Karma Yoga” (according to participants number 1, 2, 5, 7, 10, 16, 19, 24, 28, 36, and 38 of the first phase and participants number 1, 2, 3, 4, 6, 8, 10, 13, 15, 16, 18, 22, 26, 28 and 29 of the second phase). The subthemes that emerged under the theme of self-awareness are:

- Awareness of Strengths and Weaknesses
- Thought before action
- Past action as directing future behaviour
- General awareness of action

A network diagram to analyse the network from atlas.ti of this particular theme self-awareness is given below:

Figure 1

Network Diagram of the Theme Self-awareness



The above diagram shows the interrelationship of the theme self-awareness with the subthemes identified here. As shown in the diagram, self-awareness is caused by the subthemes, which are in turn associated with each other.

Self-awareness here can hence be understood as an awareness created by keen observation of oneself in various contexts and situations, thus being able to understand the significance of the self and its motives. Similar papers have also clarified that this concept of *Swagnana* goes a long way in realising the objectives that one has set for

oneself especially in the context of young adults (Pmjiii, 2023, *Self-Identity and the Spirit of Karma Yoga*, 2021). This knowledge creates an underlying untiring and unwavering observation of all actions, finally but firmly leading the young adults down the path of Karma Yoga (Vivekananda, 1972; Mulla, Krishnan and Kumar, 2018).

Theme 2: Intent/Purpose of action or *Udheshya*

Karma Yoga places a strong emphasis on living according to one's principles or dharma, or obligations. For a young adult, this entails recognising one's place in the world, be it as a student, professional employee, a family member, or a friend, and then directing one's energies towards carrying out obligations with integrity and commitment. Young people might demonstrate this idea, for instance, by volunteering, mentoring their peers, or contributing to charitable organisations. According to Karma Yoga, the quality and sincerity of the effort should be prioritised over the result. “Young adults who are pursuing academic or professional ambitions, for example, might treat their job and studies not just as a means of achieving personal goals but also as a way to contribute to society. They can do this with enthusiasm and discipline while letting a greater power or natural flow direct the outcomes” (according to participants number 1, 2, 4, 6, 11, 13, 15, 16, 20, 24, 37, and 40 of the first phase and participants number 1, 3, 5, 7, 8, 9, 11, 15, 18, 22 and 25 of the second phase). The subthemes that emerged in this theme are:

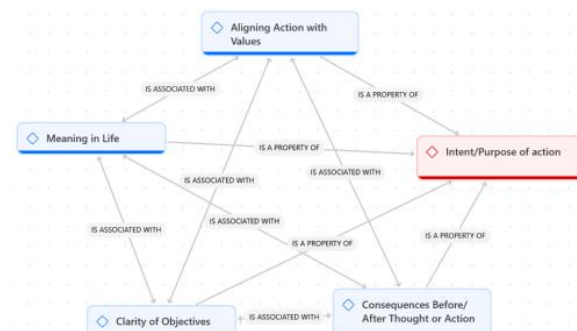
- Aligning actions with values
- Meaning in Life

- Consequences before/after thought and action
- Clarity of Objectives

A network diagram to analyse the network from atlas.ti of this particular theme intent/purpose of action is given below:

Figure 2

Network Diagram of the Theme Intent/Purpose of Action



The above diagram shows the interrelationship of the theme intent/purpose of action with the subthemes identified here. As shown in the diagram, purpose is caused by the subthemes, which are in turn associated with each other.

Clarity of where their life is leading them, has a big part in deciding the pathway itself, as the path that one follows in life is more important than the goal itself. Similar studies have reported that purpose in life is related to developing and maintaining Karma Yoga (The Purpose of Karma Yoga in the Seeker's Journey, 2024; Vivekananda, 1972; Pallathadka, et al., 2022).

Theme 3: Mindful action/ Awareness of action or *Smritimat Karma*

Karma yoga practice must result in inward transformation. In Karma Yoga, the motivation for altruistic deeds is both internal and external. Its goal is to change the doer by cultivating mindfulness, gratitude, and compassion. Although Karma

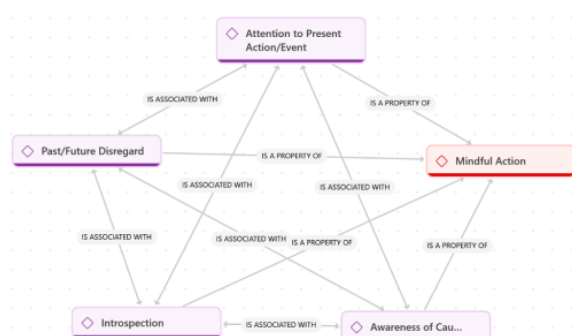
Yoga stresses disassociation from outcomes, conscious action makes sure that this disassociation does not equate to apathy. Young adults instead learn to accept results, whether they are positive or negative, with composure, realising that the process itself is valuable. Young adults may align their ideas, behaviours, and beliefs by adopting mindful action, opening the door to a life based on compassion, resilience, and purpose. "This concept of mindfulness can empower young adults by assisting them to manage their emotions, anxiety, worry about their future, competitiveness, or dissatisfaction while working on tasks and duties assigned to them. For example, practicing mindfulness can result in increased productivity and less stress when working or studying" (according to participants number 3, 5, 6, 12, 14, 17, 21, 27, 33, and 35 of the first phase and participants number 1, 2, 4, 6, 10, 14, 18, 19, 23 and 29 of the second phase). The subthemes that emerged under the third theme are:

- Awareness of Cause and Effect
- Attention to the present action/event
- Past/ Future disregard
- Introspection

A network diagram to analyse the network from atlas.ti of this particular theme mindful action is given below:

Figure 3

Network Diagram of the Theme Mindful Action



The above diagram shows the interrelationship of the theme mindful action with the subthemes identified here. As shown in the diagram, mindful action is caused by the subthemes, which are in turn associated with each other.

Mindfulness as a concept helps in savouring the moment which is under control, rather than focusing on the past or future that are uncontrollable and beyond preview of the present (Lpc, 2009; Sarathe, 2021; Bartos et al., 2021). In other words, having purpose in action, that is the second theme seamlessly leads to mindfulness in action. The second phase of the interview also brought out certain techniques for mindful action such as mindful digital use, mindful communication, single tasking rather than constant multi-tasking etc. Mindful technology use was stressed by almost all the participants of the second phase as the most necessary step towards growth and development of the young adult population. Supportive studies were indicated by many studies including the ones cited above (*The Contamination of Life – Technology and the Decline of ‘Mindfulness’* | Chandra Kant, 2012).

Theme 4: Duty/Responsible action or Swadharma

Fulfilling one's obligations is regarded as being on par with all types of religious observance. The cornerstone of Karma Yoga is duty or responsible action, which

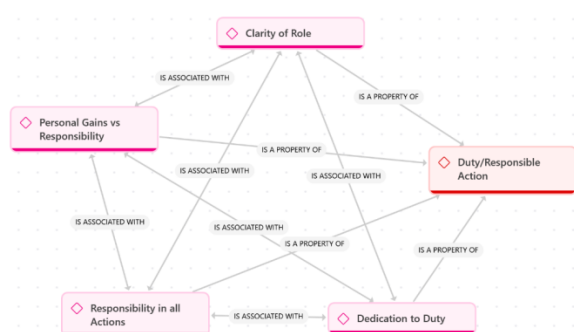
encourages young adults to accept their roles as opportunities for altruistic service and personal development rather than as burdens or painful obligations. Acting with integrity and steadfastness is made possible by clearly accepting one's responsibilities, whether they be community service, job goals, or academic obligations. This deep understanding transforms everyday activities into meaningful pursuits. In Karma Yoga, responsible action is paying attention to the process rather than just the outcome. “Young adults who embrace duty as an essential aspect of Karma Yoga not only advance their own personal development but also make significant contributions to society. This practice deepens self-awareness and fosters a compassionate society by transforming routine chores into holy acts of service” (according to participants number 1, 4, 7, 13, 15, 19, 22, 29, 36, and 40 of the first phase and participants number 1, 2, 5, 8, 13, 15, 19, 21, 25 and 27 of the second phase). The subthemes that emerged under the fourth theme are:

- Clarity of Role
- Responsibility in all actions
- Dedication to duty
- Personal gains vs Responsibility

A network diagram to analyse the network from atlas.ti of this particular theme duty/responsible action is given below:

Figure 4

Network Diagram of the Theme Duty/Responsible Action



The above network diagram shows the interrelationship of the theme duty/responsible action with the subthemes identified here. As shown in the diagram, duty/responsible action is caused by the subthemes, which are in turn associated with each other.

A focus on one's responsibility and duty helps to focus and be mindful in tasks and avoid distractions in one's path. This path of considering duty as passion and pleasure rather than a chore helps to bring success to the individual and also brings collective gain to the society as a whole. Duty and responsibility have been considered to be an integral part of maintaining Karma Yoga in life (Kumar, 2020; *What Is Duty*, n.d.; Sreyas, 2010).

Theme 5: Intrinsic Motivation/Self-determination or *Antah prayukthi*

Karma Yoga is based on intrinsic drive and self-determination, which is particularly important for young people who seek to reconcile their daily obligations with their spiritual development. Actions become transformational practices that foster societal contribution and personal growth when they are motivated by an inner calling rather than by rewards from outside sources. Such self-determination helps maintain the intrinsic purity of the intent behind every action. Seeing mundane activities such as studying, working or volunteering, as a form of spiritual practice elevates the routine

nature of these functions into a higher order of devotion. This concept transforms duty into an art of life in which each action performed is a product of unselfish motivation. For young adults, effectively utilizing internal motivation and self-determination along with the practice of Karma Yoga enables and empowers them to turn daily activities or chores into a remarkable voyage of self-exploration and service. "To facilitate the understanding of one's core motivation, consider journaling or meditation. Question self on, 'What deeper significance does this activity hold?'" These exercises can help articulate personal motivation and bring one's behaviour in alignment with one's principles." (according to participants 2, 5, 8, 13, 15, 17, 25, 29, 31, 36, 38, and 40 of the first phase and participants 3, 6, 9, 11, 15, 17, 20, 25, and 29 of the second phase). The subthemes arising from the present theme are:

- Interest more than profit
- Thought before action
- Welfare of all
- Savoring vs burden of tasks

A network diagram to analyse the network from atlas.ti of this particular theme intrinsic motivation/self-determinism is given below:

Figure 5

Network Diagram of the Theme Intrinsic Motivation/Self-determinism



The above network diagram shows the interrelationship of the intrinsic motivation/self-determinism with the subthemes identified here. As shown in the diagram, intrinsic motivation is caused by the subthemes, which are in turn associated with each other.

Internal motivation for tasks lead to long term persistence and builds resilience. This helps the young adult to overcome emotions connected to failure and helps to rise above the lure of short-term gains to concentrate on the larger picture called life. (Niemiec, Ryan, & Deci, 2009; Kumar & Kumar, 2013; Dasti, 2020; Keshavan, Hegde, and Bhargav, 2024).

Theme 6: Relatedness or *Sambhandha*

Relatedness is an essential element of Karma Yoga, particularly for young adults who are shaping their comprehension of self and society. This element underscores that every action is intertwined with the tapestry of relationships—whether within family, friendships, or the larger community. When young adults become aware that their actions reverberate beyond their personal sphere, they can elevate mundane tasks into purposeful acts of service and connection. Acknowledging our interconnectedness motivates young adults to understand that every action, no matter how minor, impacts the lives of others. Each act of service or responsibility generates a ripple effect. Whether it involves assisting a peer, volunteering, or simply participating in intentional conversation, these actions create a web of positive influences that enhance not only the individual but the entire community. “Service becomes reciprocal. While young adults take the time and effort to volunteer, they become receptive to

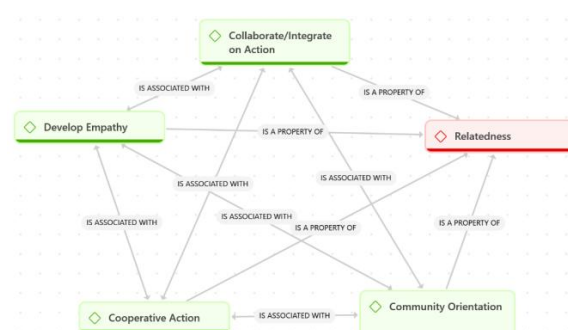
receive the community’s collective wisdom. During this exchange, individual development is enhanced by the virtues and resources from the surrounding community” according to participants 1, 3, 6, 11, and 35 from phase 1 and participants number 3, 6, 9, 15, 19, and 28 of the phases 2 of the interviews. The subthemes arising from the present theme are:

- Collaborate/Integrate on actions
- Community Orientation
- Cooperative action
- Develop Empathy

A network diagram to analyse the network from atlas.ti of this particular theme relatedness is given below:

Figure 6

Network Diagram of the Theme Relatedness



The above network diagram indicates that relatedness is the main theme and the subthemes are a property of relatedness. Also, all the subthemes are associated with each other.

With respect to young adults, accepting interdependence within Karma Yoga augment motivation for mundane activities to become acts of deep human engagement. It is more than simply carrying out responsibilities; it is about realizing that every step taken, which is motivated by altruism, seeks to enhance the state of a world that is interdependent (Geeta Pariwar,

2022; Keshavan, 2023). If actions are guided by such knowledge, they build a sense of community, create compassion, and generate a more caring and stronger society. Hence, the concept of connections is essential to traversing in the path of purpose (Keshavan, & Tandon, 2023).

Theme 7: Global well-being or *Lok Sangraha*

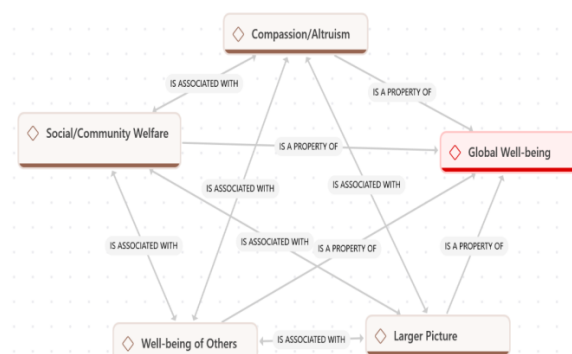
When each act is viewed as a chance to aid the collective, it changes the personal space into a platform for greater societal contribution. When young adults adopt the practice of Karma Yoga—focused on selfless actions, conscious involvement, and inner purpose—they not only nurture personal development but also plant the seeds for global welfare. Personal transformation serves as a catalyst for broader transformation on a global scale. When a young adult dedicates themselves to Karma Yoga, selfless deeds become part of their daily routine—whether through acts of service, compassionate choices, or ethical living. “When people act with true concern and a clear sense of responsibility, their impact reaches outward, motivating others. Eventually, these united actions form a web of support and positivity, influencing communities, societies, and ultimately, the world” (according to number 1, 4, 7, 12, 14, 17, 21, 27, and 36 of the first phase and participants number 2, 4, 6, 10, 12, 16, 19, 24 and 28 of the second phase). The subthemes that emerged under the third theme are:

- Larger picture
- Compassion/altruism
- Social/Community Welfare
- Well-being of Others

A network diagram to analyse the network from atlas.ti of this particular theme global well-being is given below:

Figure 7

Network Diagram of the Theme Global Well-being



The above network diagram shows the interrelationship of the global well-being with the subthemes identified here. As shown in the diagram, global well-being is caused by the subthemes, which are in turn associated with each other.

Inner transformation leads to purposive, mindful action, that in turn leads to personal growth and developing self-determinism. This leads the pathway to the collective social, community and global well-being (Brooks et al., 2018; Navare & Pandey, 2022; Rastogi et al., 2020; Lakshmi et al., 2023). Developing Karma Yoga as a way of living hence, leads one from personal to global. This is a classic example of how one individual can change the world.

Conclusions

It can be inferred from the above study that Karma Yoga is indeed an essential component for young adults and is composite of factors such as self-awareness, intent of action, mindfulness in action, a sense of duty and responsibility, intrinsic motivation, relatedness and global well-being. Interestingly, where Karma Yoga

propagates selfless action, a conceptual meaning for young adults emerged as developing meaning and purpose in action and developing qualities such as self-awareness, mindfulness and relatedness to achieve Karma Yoga in life.

Limitations of the Study

The major limitation of the study is that it is exploratory in nature and uses qualitative methods of study. Robustness is however assured through use of sophisticated technology supported data analysis methods such as the atlas.ti.

Recommendations

This study is a front runner to the researchers aim to develop and validate a scale to measure Krama Yoga among young adults. Further, the study findings can be used to develop interventions to help young adults to practice Karma Yoga with more passion.

References

1. Bartos, L. J., Funes, M. J., Ouellet, M., Posadas, M. P., & Krägeloh, C. (2021). Developing Resilience During the COVID-19 Pandemic: Yoga and Mindfulness for the Well-Being of Student Musicians in Spain. *Frontiers in Psychology*, 12. <https://doi.org/10.3389/fpsyg.2021.642992>
2. Bayly, C. A. (2010). India, The Bhagavad Gita And The World. *Modern Intellectual History*, 7(2), 275–295. <https://doi.org/10.1017/s1479244310000077>
3. Bhavé V. Talks on the Gita by Vinoba Bhavé–Synopsis. [Last retrieved 2025 Mar 08]. Available from: <http://www.scribd.com/doc/23239897/Talks-on-the-Gita-by-Vinoba-Bhavé>
4. Bipin. J. (2025, March 6). What is Karma Yoga and how can you practice it daily? Gyan Yog Breath. <https://gyanyogbreath.com/karma-yoga-what-is-karma-yoga-and-how-can-you-practice-it-daily/>
5. Braun, V. & Clarke, V. (2006). Using thematic analysis in psychology. *Qualitative Research in Psychology*, 3, 77-101
6. Brooks, F., Michaelson, V., and King, N. (2018). Spirituality as a protective health asset for young people: an international comparative analysis from three countries. *Int J Public Health* 63, 387–395 (2018). <https://doi.org/10.1007/s00038-017-1070-6>
7. Creswell, J.W. and Creswell, J.D. (2018) *Research Design: Qualitative, Quantitative, and Mixed Methods Approaches*. Sage, Los Angeles.
8. Dasti, M. (2020, August 4). Summary study of Karmayoga – The Indian Philosophy Blog. <https://indianphilosophyblog.org/2020/08/04/summary-study-of-karmayoga/>
9. Datta. P., and Jones, M. T. (2019). Karma yoga, its origins, fundamentals and seven life constructs., *International Journal of Hinduism & Philosophy (IJHP)*, pp12-22.
10. Evans, S., Sternlieb, B., Zeltzer, L. K., & Tsao, J. C. (2009). Using the Biopsychosocial Model to Understand the Health Benefits of Yoga. *Journal of Complementary and Integrative Medicine*, 6(1). <https://doi.org/10.2202/1553-3840.1183>
11. Gandhi, M. K. 1946, 2001. *The gospel of selfless action*. (M. Desai, Trans.). Ahmedabad: Navajivan Publishing House. (Original work published 1946).
12. Geeta Pariwar. (2022, December 14). Vivechan Page - Geeta Vivechans - LearnGeeta. Geeta Vivechans - LearnGeeta. <https://vivechan.learngeeta.com/vivechan-page/4939/>
13. Hilcove, K., Larkey, L., Thekdi, P., Marceau, C., Brewer, M. A., & Jones, K. (2020). Holistic Nursing in Practice: Mindfulness-Based Yoga as an Intervention to Manage Stress and Burnout. *Journal of Holistic Nursing*, 39(1), 29–42. <https://doi.org/10.1177/0898010120921587>
14. How Can Karma Yoga be Practiced in Contemporary Life? *Elephant Journal* (2012, September 9). | It's About the Mindful Life.

- <https://www.elephantjournal.com/2012/09/how-can-karma-yoga-be-practiced-in-contemporary-life-linda-munro/>
15. Isser, S. S., Raj, N., Tomar, M., Marwaha, S. S., & Shastri, S. (2024). Value-based education in NEP 2020: fostering ethical and moral growth through Dharma. *Asian Education and Development Studies*, 13(5), 579–597. <https://doi.org/10.1108/aeds-06-2024-0121>
 16. John-Paul Vader, (2006), Spiritual health: the next frontier, *European Journal of Public Health*, Volume 16, Issue 5, October 2006, Page 457, <https://doi.org/10.1093/eurpub/ckl234>
 17. Karma Yoga- A perspective of Bhagavad Gita. (2021, June 2). Times of India Blog. <https://timesofindia.indiatimes.com/reader-sblog/complicatedgirl/karma-yoga-a-perspective-of-bhagavad-gita-32805/>
 18. Keshavan, M. S. (2023). Psychotherapy teaching in an ancient case report: The Arjuna syndrome in the Bhagavad Gita. *Asian Journal of Psychiatry*, 87, 103743. <https://doi.org/10.1016/j.ajp.2023.103743>
 19. Keshavan, M. S., & Tandon, R. (2023). Eastern perspectives on mind and healing: Lessons from the Vedas and the Gita. *Asian Journal of Psychiatry*, 85, 103652. <https://doi.org/10.1016/j.ajp.2023.103652>
 20. Keshavan, M. S., Hegde, S., and Bhargav, H. (2024). Doing good well (Karma Yoga, the path of selfless action): Psychotherapeutic lessons from the East, *Asian Journal of Psychiatry*, Volume 101, 104201, ISSN 1876-2018, <https://doi.org/10.1016/j.ajp.2024.104201>.
 21. Kosuri, M., & Sridhar, G. R. (2009). Yoga Practice in Diabetes Improves Physical and Psychological Outcomes. *Metabolic Syndrome and Related Disorders*, 7(6), 515–518. <https://doi.org/10.1089/met.2009.0011>
 22. Kumar, A., & Kumar, S. (2013). Karma yoga: A path towards work in positive psychology. *Indian journal of psychiatry*, 55(Suppl 2), S150–S152. <https://doi.org/10.4103/0019-5545.105511>
 23. Kumar, S. (2020, October 16). Idea of being a Karma Yogi: Duties of a householder (Part 3). Times of India Blog. [india-to-bharat/idea-of-being-a-karma-yogi-3-duties-of-a-householder/](https://timesofindia.indiatimes.com/blogs/india-to-bharat/idea-of-being-a-karma-yogi-3-duties-of-a-householder/)
 24. Lakshmi, R. K. R. R., Oinam, E., & Devi, K. G. (2023). Yogic Spirituality and Positive Psychology vis-à-vis the Mental Health of Adolescents During COVID-19. *Pastoral Psychology*, 72(5), 729–735. <https://doi.org/10.1007/s11089-023-01061-3>
 25. Lpc, M. J. F. E. N. (2009, June 18). What do you give back? *Psychology Today*. <https://www.psychologytoday.com/us/blog/enlightened-living/200906/karma-yoga-and-the-art-giving-back>
 26. Mulla, Z. R., & Krishnan, V. R. 2011. Is Karma-Yoga possible? Can we be hardworking without being ambitious? *Great Lakes Herald*, 5(2): 46-55.
 27. 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>
 28. Mulla, Z. R and Krishna, V. R (2014), Karma-Yoga: The Indian Model of Moral Development, *Journal of Business Ethics*, Volume 123, Number 2, Pages 339-351.
 29. Mulla, Z., Krishnan, V. R., and Kumar, N. P. (2018) Self-Concept of a Karma-Yogi, *LBS Journal of Management & Research* 16(1and2):4.
 30. Navare, A., & Pandey, A. Karma Yoga: Scale development and studies of the impact on positive psychological outcomes at the workplace. *International Journal of Cross Cultural Management*. https://doi.org/10.1177_14705958221111239
 31. Niemiec, C. P., Ryan, R. M., & Deci, E. L. (2009). The path taken: Consequences of attaining intrinsic and extrinsic aspirations in post-college life. *Journal of Research in Personality*, 43(3), 291–306. <https://doi.org/10.1016/j.jrp.2008.09.001>
 32. Pallathadka, L. K, Pallathadka, H., Devi, T. B., Pushparaj (2022). An Empirical Study on the Importance of Karma Yoga in Modern Society, *Integrated Journal for Research in Arts and Humanities*, ISSN (Online): 2583-1712, Volume-2 Issue-6 November 2022 PP. 99-106. <https://doi.org/10.55544/ijrah.2.6.13>

33. Pmjiii. (2023, October 6). Karma Yoga and its components. Aura Wellness Center.
<https://aurawellnesscenter.com/2023/10/06/karma-yoga-and-its-components/>
34. Rastogi, A., Pati, S. P., Kumar, P., & Dixit, J. K. (2020). Development of a 'Karma- Yoga' instrument, the core of the Hindu work ethic. IIMB Management Review, 32(4), 352-364.
<https://doi.org/10.1016/j.iimb.2019.10.013>
35. Sarathe, M. (2021). Yoga & Meditation: A Study on Influence of Mindfulness-Based Practices on Empathy and Self-Transcendence among Young Adults, The International Journal of Indian Psychology ISSN 2348-5396 (Online) | ISSN: 2349-3429 (Print) Volume 9, Issue 2, 398-407.
36. Self-identity and the spirit of karma yoga. (2021, October 15). Ranjan Kumar Singh.
<https://ranjanksingh.com/self-identity-and-the-spirit-of-karma-yoga/>
37. Singhal, R., and Singh, D. (2023). Karma Yoga: A Pathway to Enhanced Well-Being, ĀMNĀYIKĪ, ISSN No. 2277-4270, Vol.-23, Issue-II (January-June, 2023), pp 156-162.
38. Sreyas, V. (2010, October 1). The Study of Karma-Yoga to Know what is duty? Sreyas - Spiritual eBooks, Discourses and Articles in Malayalam.
<https://english.sreyas.in/the-study-of-karma-yoga-to-know-what-is-duty/>
39. The contamination of life – technology and the decline of 'mindfulness' | Chandra Kant. (2012, March 3). <https://chandra-kant.com/2012/03/03/the-contamination-of-life-technology-and-the-decline-of-mindfulness/>
40. The purpose of karma yoga in the Seeker's journey. (2024, December 26). <https://isha.sadhguru.org/en/wisdom/article/the-purpose-of-karma-yoga-in-the-seekers-journey>
41. Vivekananda, S. 1972. The complete works of Swami Vivekananda (eight volumes). Calcutta: Advaita Ashrama.
42. What is duty. (n.d.). https://www.ramakrishnavivekananda.info/vivekananda/volume_1/karma-yoga/what_is_duty.htm