

Concept of the study :

The four major laws of karma yoga are described in the Bhagwad-Gita so that one can enjoy every prospect of their work, so that one can totally feel liberated from all the stresses, those are :

- A) Work with a sense of duty
- B) Work without getting intensely attached to the work
- C) Never allow the sense of anxiety grip you in its viciousness about the result during completion of the job
- D) Accept failure and success happily.

Using, these techniques of karma-yoga we learn the art of “working in relaxation” with total “awareness in action” not losing sight of innate bliss and poise, the path of work teaches us to interest in society judiciously and effectively. To keep this objectivity and attainment to a clearer and more perspective state of mind, as a judge does while hearing powerful agreements between parties, is the trick of karma yoga. The regular release of stress and tension helps us to spread the insights throughout the action phase.

Karma-yoga evaporates the cumulative stress and tension, thus enabling person to have tension free life. It is sowing and reaping, is an intention and its effect is common notion prevailing among the people in the society, in reality it is just the action that we do in our day-to-day life, any cadre of work, any thought that leads to action is only karma.

Universal truth is cause or motive leads to action that produces an effect and that is karma-yoga. We see every entity in this world is working, and if we dissect carefully, from the mighty sun to moon to waves in the sea to creature as minute as ant to work, question over here is why do they work, we human we work because we are suppose to work, some maybe because of helplessness and some because their soul really connects to what they do, but sun it burns to provide us light a sources of energy because sun burns our solar system thrives, ant does work so that it can store grains before winter comes so that it can support itself and its family, the gist is every body works from the miniscule of an atom to the might sun and may something beyond that.

As every unstable atom tries to reach it's most possible stable state, similarly people try to achieve freedom, try to get stability in their life by flying away from bondage that is what karma-yoga teaches us, the secret of work, the method of work, the organisation power of the work, it support person in their life both during positive-negative situation

Review of literature :

Zubin R. Mulla and Venkat R. Krishnan (2006) have conducted a study on “Karma-yoga: A Conceptualization and Validation of the Indian Philosophy of Work.

The belief of karma yoga forms the key of the Indian Philosophy of work. By doing content analysis of the Bhagwad-Gita, the researchers identified two dimensions of Karma-Yoga i.e. duty orientation and absence of desire for rewards, and thus preparing criteria for the measurement of core beliefs in Indian philosophy and Karma-yoga.

These criteria were tested on a set of 75 executives and results compared with two facets of the personality trait of consciousness i.e. dutifulness and striving achievement using hierarchical regression and a test of moderation. It was concluded that Indian philosophy enhanced duty orientation and absence of desire enhanced life satisfaction.

There was moderate support for our hypothesis that dutifulness was more strongly related to karma yoga when achievement striving was low than when it was high. Zubin R Mulla and Venkat. R Krishnan (2012) have conducted a study on Transformational Leadership and Karma-Yoga: Enhancing Followers' Duty-orientation and Indifference to Rewards.

This article attempts to validate James MacGregor Burn's Hypothesis that transformational leaders raise followers to higher level of morality. Morality in Indian context is conceptualised as Karma-Yoga (the Indian work Ideal). Karma Yoga is defined as technique for performing actions such that, the soul is not bound by the result of the action and is worked out in the form of three dimensions i.e. duty-orientation, indifference to work and equanimity.

We hypothesised that transformational leaders move followers towards the Indian research methodology.

Research Methodology :

The study took survey as a method of research,

Population :

All teacher trainees from different teacher training institute of Raipur district of Chhattisgarh state constituted the population of study.

Sample :

A number of 100 teacher trainees from four different teacher training institutes were selected by using simple random sampling techniques. List of the source institutes is given below :

S. N.	Name of the Teacher Training Institute	No. of the Sample Selected
1.	Vipra Arts, Commerce and Physical Education College, Raipur, Chhattisgarh	25
2.	Columbia College, Raipur, Chhattisgarh	25
3.	Kalindi College, Lalpur, Raipur, Chhattisgarh	25
4.	Kruti Institute of Education, Raipur, Chhattisgarh	25
TOTAL		100

Tool :

Questionnaires on karm yoga (which consisted items on duty orientation and self control, 10 questions on each dimension) and life satisfaction (20 items) were prepared by the researchers.

Statistical analysis :

The data collected were analysed by calculating Mean, Standard deviation and t-test were calculated.

Objectives of the study :

- 1) To differentiate between a dimension of Karma-Yoga (Duty Orientation) in relation to life satisfaction.
- 2) To differentiate between a dimension of karma- yoga (self control) in relation to life satisfaction.

Hypothesis of the study :

- 1) There will be no significant difference between dimensions of Karm Yoga (Duty Orientation) in relation to Life Satisfaction of Teacher Trainees of Raipur District in Chhattisgarh State.
- 2) There will be no significant difference between dimensions of Karm Yoga (Self Control) in relation to Life Satisfaction of Teacher Trainees of Raipur District in Chhattisgarh State.

Analysis and interpretation :

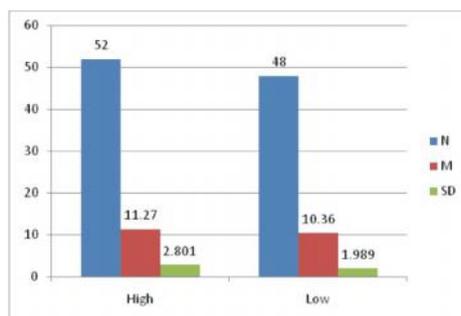
- H₀₁** There will be no significant difference between dimensions of Karm Yoga (Duty Orientation) in relation to Life Satisfaction of Teacher Trainees of Raipur District in Chhattisgarh State.

To find out the difference between Dimension of Karm Yoga (Duty Orientation) in relation to Life Satisfaction of Teacher Trainees of Raipur District in Chhattisgarh State we use mean, standard deviation and t – test as statistic. The statistical analysis is given below in table no. 1:-

TABLE NO. 1 : Mean and Standard Deviation of (Duty Orientation) Karm Yoga in relation to Life Satisfaction of Teacher Trainees of Raipur District in Chhattisgarh State

Life Satisfaction	N	M	SD	t-value
High	52	11.27	2.801	1.85
Low	48	10.36	1.989	
df = 98,		P < 0.05		Not Significant

GRAPH NO. 1: Mean and Standard Deviation of (Duty Orientation) Karm Yoga in relation to Life Satisfaction of Teacher Trainees of Raipur District in Chhattisgarh State



From the above table 1 the mean and SD of Duty orientation of Karm Yoga of high life satisfaction teacher trainees is (M = 11.27) and (SD = 2.801). Same as mean and SD of Duty orientation of Karm Yoga of low life satisfaction teacher trainees is (M = 10.36) and (SD = 1.989). The calculated t – value is 1.85 which is not significant at df = 98 in 0.05 level of significance because the table value (1.984) is greater than the observed value.

Result :

Thus we can conclude that the Duty Orientation (Karm Yoga) is not differing in high and low life satisfaction. Thus our proposed hypothesis “There will be no significant difference between Dimensions of Karm Yoga (Duty Orientation) in relation to Life Satisfaction of Teacher Trainees of Raipur District in Chhattisgarh State” is accepted.

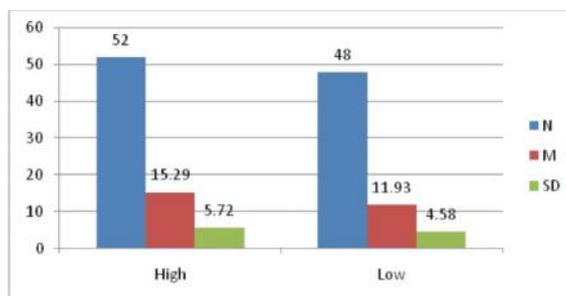
H₀₂ There will be no significant difference between a dimension of Karm Yoga (Self Control) in relation to Life Satisfaction of Teacher Trainees of Raipur District in Chhattisgarh State.

To find out the difference between Dimension of Karm Yoga (Self Control) in relation to Life Satisfaction of Teacher Trainees of Raipur District in Chhattisgarh State. We use mean, standard deviation and t – test as statistic. The statistical analysis is given below in table no. 2:-

TABLE NO. 2 : Mean and Standard Deviation of Self Control (Karm Yoga) in relation to Life Satisfaction of Teacher Trainees of Raipur District in Chhattisgarh State

Life Satisfaction	N	M	SD	t-value
High	52	15.29	5.72	3.22*
Low	48	11.93	4.58	
df = 98,		P < 0.01		Significant

GRAPH NO. 2 : Mean and Standard Dimensions of Self Control (Karm Yoga) in relation to Life Satisfaction of Teacher Trainees of Raipur District in Chhattisgarh State



From the above table 1 the mean and SD of Self Control Karm Yoga of high life satisfaction teacher trainees is (M = 15.29) and (SD = 5.72). Same as mean and SD of Self Control Karm Yoga of low life satisfaction teacher trainees is (M = 11.93) and (SD = 4.58). The calculated t – value is 3.22 which is significant at 0.01 level of significance at df = 98, because the table value (2.626) is smaller than the observed value.

Result :

Thus we can conclude that the Self Control Karm Yoga is differ in high and low life satisfaction. Thus our proposed hypothesis “There will be no significant difference between dimension of Karm Yoga (Self Control) in relation to Life Satisfaction of Teacher Trainees of Raipur District in Chhattisgarh State” is rejected.

References :

1. Zubin R. Mulla and Venkat R. Krishnan (2006), *Karma Yoga: A Conceptualization and Validation of the Indian Philosophy of Work*, *Journal of Indian Psychology* 2006, Vol.24, Nos. 1 & 2.
2. https://www.researchgate.net/publication/234131522_Transformational_Leadership_and_Karma-Yoga_Enhancing_Followers'_Duty-orientation_and_Indifference_to_Rewards.
