

**THE ROLE OF SPIRITUAL VALUES IN CONTEXT
OF
TRANSFORMATIONAL LEADERSHIP:
AN EXPLORATORY STUDY**

Thesis Submitted For the Award of the Degree of

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in

COMMERCE

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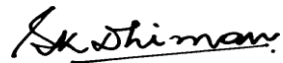
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2021**

Certificate of Supervisor

It is to certify that the thesis submitted by Mr. Varinder Kumar, titled **The Role of Spiritual Values in Context of Transformational Leadership: An Exploratory Study** submitted to Lovely Professional University in fulfillment for the award of Doctor of Philosophy in Commerce is a record of original research work carried out by him under our supervision. This thesis has not formed the basis of award for any degree or diploma in any university.

We hereby confirm the originality of the work.



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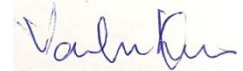


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Declaration

I declare that the thesis entitled The Role of Spiritual Values in Context of Transformational Leadership: An Exploratory Study, submitted to Lovely Professional University, Phagwara is a record of original research undertaken by me for the award of the degree of Doctor of Philosophy in Commerce under the supervision of Dr. Satinder Dhiman, Woodbury University, California (USA) and co-supervisor Dr. Sanjay Modi, Lovely Profession University, Phagwara (India) and has not formed the basis of award of any degree or diploma.

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Abstract

The present study attempts to discover how leaders have attempted to transform their people and organization by using different values, to know what challenges they have faced to implement those values, and to explore whether different values culminate into spiritual values. Additionally, it explores how organizations applying spiritual values can serve as a model for other organizations and how far Vedāntic perspective based upon the Bhagavad Gītā and as found in the living examples of saints of modern period such as Raman Maharshi, Sri Ramakrishna Paramhansa, Swami Vivekananda, Sri Aurobindo, Mahatma Gandhi, and Nisargadatta Maharaj is relevant in context of leaders of business. The study used phenomenology as a framework to interview eight thought leaders and employed case study methodology to know how five organizations using spiritual and ethical values can be model for other organizations.

The study discovered that different *personal values*—courage, self-mastery, and truthfulness; *interpersonal values*—harmony, trust and credibility, and tolerance; *professional values*—transparency, learning and sharing; *ethical values*—authenticity and universal responsibility; and *spiritual values*—interconnectedness, selfless service, self-awareness, humility, and meaning in life—all contribute to transformation of a person with different role being played in daily life. Different personal, interpersonal, professional and ethical values may not always lead to spiritual values unless focus is on spiritual goal of self-realization or liberation or *Moksha*, but practicing spiritual values will definitely lead to practicing transforming personal, interpersonal, professional and ethical values. In addition to these values with their emerging themes, one more value—*forgiveness*—emerged out of discussion.

The study demonstrates that organizations practicing spiritual and ethical values can be a model for other organizations to ensure a culture of trust free from supervision and surveillance, harmony among different persons, effective harnessing of diversity with engaging use of talent and toil of its people, ensure respect and dignity of employees, do justice with people and planet besides taking care of profits, ensure better service to society and nation. Future research will benefit from exploring sustainability linked to spirituality as business goal and studying spiritual values in context of organization with multi-faiths.

Key words: Spiritual Values, Ethical Values, Personal Values, Interpersonal Values, Professional Values, Transformational Leadership, Servant Leadership, Phenomenology, Case Study, Vedanta.

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The researcher owes a great to his mentor and supervisor Prof. Satinder Dhiman, Woodbury University for his valuable guidance, generosity in sharing knowledge and books about leadership and spirituality along with recommending spiritual guides for further exploration, and cooperation that cannot be expressed in words. The researcher has been in touch with him ever since his student days for period of more than three decades. Prof. Dhiman has been instrumental in familiarizing the researcher with different concepts in management, leadership, philosophy, psychology and spirituality by sharing books and ideas from time to time. The researcher is thankful to Dr. Sanjay Modi, Dean Social Sciences, Lovely Professional University, Phagwara for his cooperation and tolerance for everything. In fact, he laid greater emphasis on addition of tolerance as important value that he practices in his daily life while administering the whole affairs.

The researcher owes a great to Prof. SK Chakraborty, retired professor IIM Calcutta for contributing a lot of ideas ever since his student days through his books. His contributions in the field of accounting and finance till 1984 are noteworthy. After 1980s, he shifted his emphasis to human values and Indian Ethos and integrated management with mysticism to present leadership model based upon Indian Ethos. During early days of his teaching career, the researcher used to share the fact with his teacher Dr. Subash Vaidhya of Punjab University, Chandigarh and Dr. Fulbag Singh of Guru Nanak Dev University, Amritsar that application of different accounting techniques and controls pale into insignificance as the character of person managing things has not changed. As a result, we witness number of scams, scandals, financial irregularities, rampant corruption, etc. Prof. SK Chakraborty found its answer by shifting emphasis from management by objectives to management by values and Indian spirituality to

transform the leaders that certain corporate leaders apply in context of management. Prof. Chakraborty's warmth and generosity led the researcher to feel like seeing light at the end of dark tunnel! His advice for internalizing the message of great spiritual masters and profound study of Bhagavad Gita instead of packaging the truths with statistics was noteworthy. Along with Prof. Chakraborty, the researcher owes a great to different other respondents for sparing their valuable time and thoughts : Swami Parmarthananda of Chennai, Dr. Sakiet Sen of SAFIM, Dr. BM Bhardwaj of Apna Ghar, Bharatpur, Sh. Laxmi Niwas Jhunghanwala Industrialist and Ex-chairman IIM Indore, Buddhist monk Mathieu Ricard, Padam Shri Santosh Yadav, first woman to climb Mount Everest twice, and Padam Vibhushan Dr. E Sreedharan popularly known as Metro Man. Dr. E Sreedharan's sensitivity to researcher's convenience and then meeting with warmth and affection touched the heart of researcher. The researcher is also thankful to Mr. Sidharath Hundre and Mr Chavan of Polyhydron, Mr. Ashuthosh Upadhaya of Gita Press, Mr. Narayanan of Delhi Metro, Kochi for their cooperation in sharing information and opinions about the organizations practicing spiritual values.

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Chapter 1

Introduction

“True greatness is not measured by the headlines a person commands or the wealth he or she accumulates. The inner character of a person-the undergirding moral and spiritual values and commitments-is the true measure of lasting greatness”

-Billy Graham

1.1 Background of the Problem

The gloomy picture of the deterioration of moral values, rising number of corporate scandals, and growing distrust leading to lack of trust in existing institutions suggest the need for radical changes to make the organizations a better place to work for its stakeholders. We also find undue stress and anxiety, decreased level of tolerance, patience, and lack of harmony and happiness in lives because of multiplied demands, compulsions and pressures of the economic and social world. Cases of depression are increasing as people at workplace are facing the problem of alienation and existential vacuum and consequently are lacking authentic happiness and meaning in their life. It appears that everything sacred has gone amiss and mundane has overtaken the sacred, we need spirituality(not confined to institutionalized religion) at workplace and leaders who can exercise spiritual values to transform the organization to ensure better quality of life for its people, quality of service for customers and transparency of relations with different stakeholders.

The competitive economic environment characterized by unprecedented and unpredicted change at global level, greater call for sustainability and ecological awareness, increasing likelihood of shorter organizational life cycles in the light of growing mergers and acquisitions- call for transformation of the organizations to learning organizations that are radically different from the traditional formalized bureaucratic forms. The recent COVID-19 spread over more than 200 countries, expected to trim global economy by 3% to 6% of economic growth, raise level of unemployment and poverty, and derail the career and happiness of people all over the world. It has compelled the leaders to think and lead differently in the new VUCA (volatile, uncertain, complex and ambiguous) environment with new challenges like loss of comfort zones, disorganization, unpredictable speed and magnitude of change, sudden and severe fluctuations

due to lockdowns, etc. When the concept of organization is changing from the mechanistic creations to organic structure possessing many of the properties of living systems like self-renewing capacity (Wheatley, 1992, p. 13), we need transformed leaders who can engage different talented persons and harness their creative spirit, and enable them to discover wholeness, meaning, and connection at workplace (Ferguson, 2009). Moreover we cannot move with old theories based on assumptions of stability, simple structure, population homogeneity, and secrecy; and consequently have to contend the four contrasting phenomena: uncertainty, complexity, diversity and transparency (Kanter, 2010).

Happiness and well-being—being the ultimate goals of human pursuit (Fisher, 2010) are being talked in organizational context (Cooper & Marshall, 1978; Danna & Griffin, 1999; Simone, 2014), because of growing aspiration for quality of life. As employees spend most of their waking life at workplace, they want happiness and wellbeing that has positive effective on customer care. Transformational and other forms of positive leadership carry great potential to contribute a lot to individual's happiness and wellbeing (Turner et al, 2002; Sivanathan et al, 2004). Practicing moral values and spirituality contributes to happiness and wellbeing of different individuals (Ricard, 2008).

Transformational leadership based upon ethics and values promises sustainable transformation of the organization with effective engagement of people as physical, emotional, intellectual and spiritual being (Neil, 2007) besides taking care of their happiness and well-being. Research by Kouzes and Posner (2005/2012) over more than three decades on the question “what are the personal values, traits or characteristics you feel most crucial in a person you would willingly follow?” came with consistent response of values: honest, forward-looking, inspiring, and competent. These values are rooted in ethics and spirituality. Understanding of leadership will be incomplete unless ethical and moral values are considered explicitly in the context (Kanungo & Mendonca, 1996). Outstanding leaders are grounded in a spiritual dimension that results in inspiring others, creating a shared vision, acting as role models and encouraging and ennobling others (Strack & Fottler, 2002). Chakraborty and Chakraborty (2008) remark:

“Only a transformed leader can transmit transforming influence....[Therefore] let the leader be spiritualized first, the leadership process will then tend to be more spontaneously exalting in its impact on the organizational members....the transformed leader radiates transformational influence because he/she functions ‘essentially’, not ‘circumstantially’. Variable circumstances faced while leading are not avoided or ignored, but the essence stays in constant focus. This is the benefit that could accrue to the organizational situation from the leader’s capacity for Spirit-centred transcendence when required.”(pp. 29-31)

1.2 Need and importance of study

The relevance of meaningful work, employees’ well-being and quality of life beyond fair and adequate compensation has been emphasized in the recent management literature(Avolio, et al., 2004; Duchon & Plowman, 2005). Present day workers, especially knowledge workers, want interesting and meaningful work that provides them feeling meaning in work, authentic connection and positive social relations with peers, and ability to live authentic and integrated life. (Pfeffer, 2003). They prefer to work in organizations that cater not only to their need for money, but also meaning and desire to be authentic (Cacioppe, 2000a) and take care of their physical, emotional and spiritual well-being. In such type of organizations, leaders have to play dominating role in providing conditions where employees can balance their personal lives with organizational goal in harmonious way (Cacioppe, 2000b). Leaders who inspire and energize others’ behavior, can win commitment and engagement of employees at work. Business leaders have to provide a sense of purpose and a guiding vision that instill passion among various persons and integrate individual and organizational energy, build and sustain business beneficial to multiple stakeholders (Maak, 2007). This can only be achieved by making profits with ethics, providing meaning to people at work. If the organization is making economic success without ethical and spiritual values, sooner or later it is likely to degenerate into bad and destructive leadership.

In the West we find increasing interest in spirituality, as their progression from belly needs to brain needs, transformation of economy from manufacturing to service industries that necessitates greater customer care and service, positive correlation between spirituality and bottom line figures(McLaughlin, 2002) because of higher engagement of employees, and consequently their enhanced curiosity about Zen Buddhism, Taoism, and Sufism which

emphasize values of group loyalty and finding one's work as spiritual enfoldment (Marques, et.al., 2007). Vedanta-based upon Bhagavad Gita, Upanishads and Brahm Sutra, is the mother of Indian spirituality that needs to be explored in the context of transformational leadership.

1.3 Interest formation in the study

Researcher's association and regular communication with his research guide Dr. Dhiman spanning for more than 35 years contributed a lot. Dr. Dhiman's generosity of sharing knowledge and books about management, leadership and spirituality, and recommending spiritual guides for further exploration, helped a lot in shaping the interest in study. The researcher met and talked with various remarkable persons like Vimala Thakur (regarded as spiritual heir of J. Krishnamurti), David Godman and Ramesh Balsekar-advaita sage and Ex-chairman of Bank of India, and Swami Brahmatamananda (disciple of Swami Akhandananda Sarasvati) of Rishikesh besides reading various literature on spirituality. Meeting with these remarkable persons helped to know 'spirituality as reaction-free consciousness' (Thakur, 2004), 'pursuit of spirituality as win-win situation whether you get enlightenment or peace in daily life' (Godman, 2010), 'accepting others as they are, or manifestations of the Ultimate source, enables one to live the life in peace and harmony' (Ramesh Balsekar, 2007) and 'the world at large is illusion and projections of our own interests and inclinations' (Swami Brahmatamanada, 2011/2012).

There emerged interest in the spirituality at workplace in 2000 that Donde Ashmos and Dennis Duchon call *spirituality movement*. The reasons for such growing interest include economic meltdowns, growing uncertainties, increasing pressures of global competition to learn more and become more creative in one's approach, increased access and enhanced curiosity about philosophies of East like Zen Buddhism, Taoism, Sufism, etc. (Ashmos & Duchon, 2000) and actively imbibing their practices at work place. Before that, there were notable trends of Mind Stilling Exercises or Quality Mind Process, Management by values, etc. by S.K. Chakraborty in India (Chakraborty, 1987/1993a/1993b) which are based upon the teachings of Sri Aurobindo, Swami Vivekananda, Mahatma Gandhi and Tagore.

To researcher's personal experiences, values deeply based upon ethical and spiritual foundations are the bases of establishing authentic connections and maintaining relations, and pursuing

sustainable and authentic happiness. The researcher's subjective experience in teaching profession spanning more than three decades, has taught that the most admired leaders (in context of educational institutions) with whom people like to be associated are those who practice empathy and ethics, and can consequently win the trust and confidence of others, attract talent, engage others' heads and hearts, and get better work without depletion of others' energies and enthusiasm. On the other hand, leaders lacking values like authenticity, transparency, credibility, humility, etc. and manipulating and conning others with fear and misuse of power, spoil the environment and foster cynicism, cronyism and corruption in the organization. They create activities without productivity, deplete vital energy and enthusiasm of people in organization and induce dis-values like duplicity, backbiting, rumor mongering, formation of clique and coterie, inhuman treatment, etc. for their selfish and short-sighted ends.

For transforming the environment, the spiritual values- like care and concern, interconnectedness, harmony, humility, etc. - play a dominating role. Southwest Airlines, Reell Precision Manufacturing, Mercy Medical (Benefiel,2005) and Starbucks (Marques, 2008) in the West and Polyhydronic Pvt Company in India (Mahadevan, 2013) are the examples of companies practicing spiritual values at workplace where leadership played dominating role in transformation of the company through spiritual values. Inspired by such leadership, there is growing interest in spirituality to engage the heads, hearts and spirit of different employees and executives at work place. In India, Dr. S.K. Chakraborty of IIM (Kolkata) was the first to advocate spirituality in management. He pioneered the concept of management by values as he found inherent limitations of management by objectives and management by rules, and presented Rajarishi model of leadership. Even eminent jurist and corporate leader Nani A Palkhivala suggested, "someone like a King Janaka [both realized saint as well as king] would be helpful model" (Chakraborty & Chakraborty, 2013, p. 203).

Indian philosophy of vedantic perspective as based upon Bhagavad Gita is inexhaustible source of spiritual values and consequently relevant in context of leadership. Different ethical virtues are especially stressed by Vedanta philosophy like "truthfulness, non-injury, forgiveness, good conduct, non-appropriation of others' property, control of senses, absence of anger, equanimity, detachment from the world, charity, and continence" (Swami Nikhilananda, 2008, p. 61). These

virtues virtually purify the heart and tranquil the mind to become fit vessel for self-realisation and contemplation. Similarly the non-dualistic philosophy of Vedanta indicates that ethics both subjective and objective belongs to the phenomenal world. As the person transcends his or her identification with body-mind mechanism and realizes the oneness of existence, s/he is no longer troubled by the idea of good and evil as “an illuminated person can never perform an action injurious to others. Though [s/]he no longer consciously strives for moral perfection, virtues like humility, love, compassion, self-control and humility become his [or her] natural attributes” (Swami Nikhilananda, 2008, p. 63). Thus personal, ethical and spiritual values culminate into ideal conduct of the person and leadership is extension of what one is. Thus persons pursuing personal, professional, interpersonal, ethical and spiritual values are likely to transform the organization. Consequently the researcher got influenced and inspired to undertake present research project that attempts to know the role of spiritual values in transformational leadership, to know the culmination of different values in spiritual values and to explore the relevance of Vedanta in the context of leadership.

1.4 Present research study

There are different studies of different values in context of transformational leadership as elaborated in the chapter of literature review, but these “lack the backup of prolonged *tapasaya* (asceticism) by yogis or rishis (Chakraborty & Chakraborty, 2013, p. 41). In different Asian countries, there is feeling of cultural uniqueness like- *bushido* (the way of Sumurai warrior) in Japan, *Baramee* in Thailand (A *baramee* leader commands respect, love and loyalty because of his meritorious selfless service), *Panchashila* in Indonesia, *Confucian values* of virtuous human character in *ren* (Generosity), *yi* (Righteousness), *li* (etiquette), *zhi* (wisdom) and *xin* (trust) in Korea, *Bao* in China (a leadership model based on reciprocal gratitude and rectitude), *syukur*, *amanah*, *ikhlas*, and *displin* i.e. gratitude, trustworthiness, sincerity and discipline in Malaysia, etc. In India, S.K. Chakraborty attempted to revive Indian spirituality in context of Indian management to make it more culturally congruent by building bridge between mysticism and management. To Chakraborty (1996),

“The crisis in business is spiritual...All management ideas till now have been external-directed paradigms, developing behavior and skills, not character and values. But meaning and richness must flow from mind to work, not the other way. We need a

fundamental shift from the current reductionist, fragmentist, materialistic paradigm to one which recognizes relationships, consciousness and spirit as the right approach.”

The present research study is undertaken to study how leaders have attempted to transform their people and organization through lived spiritual values, to know the challenges faced by leaders to implement those values, to explore whether different values culminate into spiritual values, to explore how organizations applying spiritual principles can be model for business organizations and to know the relevance of vedantic perspective based upon Bhagavad Gita in context of the transformational leadership. Consequently the present study is an humble attempt to fill the gaps in the existing and ever-expanding leadership literature by integrating different values and exploring the vedantic perspective of Bhagavad Gita in context of transformational leadership.

During interview, some saints like Swami Narayan Muni Prasad, Swami Tejomayananda, Swami Subodhananda advised to focus on self-realisation than talking about these values. Even Dr. Mukerjee(2014) of IIM Shilong viewed it as more subject of realization than academic research. The present study attempts to touch the fragrance of that which common man can pursue in his or her ordinary life to perform one’s duties in effective and ethical way.

1.5. Conceptual Framework¹

1.5.1 Spirituality and Work place spirituality

Though spirituality lacks universal definition because of its association with mysticism yet this all inclusive phenomena has been indicated differently. Unlike formal and structured religions, spirituality is beyond dogmatized belief system and organized cult. This spirituality is described as sacredness, feeling of the whole existence, presence of the transcendental power of the timeless universal spirit caring of every being, and interconnectedness of different beings: “the basic feeling of being connected with one’s complete self, others, and the entire universe.”(Mitroff & Denton,1999, p. 83). This is manifested in the transformed behavior of inner peace and poise, hope, kindness, unconditional love, optimism, and searching for the

¹ Part of this work is based on researcher’s earlier work
Kumar, V., & Vij, S. (2014, November). The role of spirituality and ethics in transformational leadership. In *Proceedings of conference international conference on spirituality*.

meaning of life. Though individuals look like discrete entities as body-mind mechanisms, yet universal consciousness permeates all, and everything is interconnected. Karakas (2010) defines it as the journey to search and understand “the existential self and its relationship/interconnectedness with the sacred and transcendent” (p. 91) in authentic, holistic and meaningful way. Spirituality is not only individual, but also group phenomenon, as well as not only inner but also outer phenomenon manifested as care and help for the unfortunates. Spirituality at workplace not only takes care of economic and interpersonal aspect, but also enables individual to get meaning, realize one’s potentials, and “salvation via hard work and total commitment to doing well” (Maslow, 1998. p. 8). In context of organization, “spirituality is a framework of organizational values that promotes employees’ experience of transcendence through the work process, facilitating their sense of being connected in a way that provides feelings of compassion and joy.” (Giacalone & Jurkiwicz, 2003, p. 13).

1.5.2 Transformational leadership and its variants²

Transformational leadership is the process of engaging persons in such a way that “leaders and followers raise one another to higher levels of motivation and morality with fused purposes” (Burns, 1978; Crainer, 1997, p. 50). This type of leadership inspires and uplifts the others by engaging their heart and mind with enlarged shared vision (Burns, 1978; Crainer, 1997) and brings about changes that are sustainable and self-perpetuating besides building momentum. Different variants of transformational leadership include *Authentic transformational leadership* (Price, 2003; Ford & Harding, 2011), *Authentic leadership* (Luthans & Avolio, 2003; Avolio et. al, 2004; Avolio, 2010a/2010b; Walumbwa, et al., 2008; George, 2003; Reave, 2005; Fairholm, 1996; Pruzan, 2008), *Servant leadership*(Greenleaf, 1977), *Responsible leadership* (Maak, 2007; Freeman et al., 2011; Maak & Pless, 2006/2009), and Eupsychia Leaders (Rego et al., 2007).

1.5.3 Values and Leadership

Values are “multifaceted standards that guide conduct in a variety of ways” (Rokeach, 1973, p. 13). These are internalized beliefs developed over a period of time among individuals that guide his or her decisions and courses of action. To Rokeach (1973), “A value is an enduring belief

² These types of leadership has been dealt in detail in the chapter 2 of Literature Review.

that a specific mode of conduct or end-value of existence is personally or socially preferable to an opposite mode of conduct or end-state of existence.”(p. 5).

Laura Reeve (2005) finds consistency between spiritual values and practices in context of effective leadership. Values like showing respect for others, fairness, care and concern, listening responsively, recognizing the contribution of others, and engaging in reflective practices-that are essential part of various spiritual traditions-are crucial leadership skills.

Mark Kriger and Yvonne Seng (2005) present integrative model of leadership based on inner meaning, leader values, vision and moral examples based on the worldviews of five religions such as Islam, Christianity, Judaism, Hinduism and Buddhism. Their consensus list of spiritual values includes- forgiveness, compassion, empathy, honesty, patience, courage, trust, humility, inner peace, gratitude, and equanimity.

Gay Hendricks and Kate Ludeman (1996) identify the features of corporate mystics/spiritual leaders deeply rooted in three sources of leadership: integrity, vision and intuition in the organization. They demonstrate these features in values like integrity, justice, self-knowledge, contribution, authentic spirituality, cration of stress free environment with greater work, openness, humour, vision, self-discipline, and balanced life. Fry, L.W., Steve Vitucci and Marie Credillo (2005) identify the qualities of spiritual leadership as vision, altruistic love and hope or faith. Vision appeals to key stakeholders along with giving blue map of the destination and journey, altruistic love is manifested in trust and kindness, and hope or faith is reflected in endurance and perservance.

Tony Buzan (2001) and Bob Switzer (2011) demonstrate that spiritual values are manifestation of the behavior of a person who has developed Spiritual Intelligence. This Spiritual intelligence is “the ability to have higher meanings, values, and purposes, and unconscious aspects of the self and to embed these meanings, values, and purposes in living a richer and more creative life” Danah Zohar (2005).

Satinder Dhiman (2012) opines leader's greatest role to help others to connect to their inner greatness and to discover their authentic voice (p. 53) and presents the gifts or habits of highly fulfilled people: Gift of Pure Motivation, Gift of Gratitude, Gift of Generosity, Gift of Harmlessness, Gift of Selfless Service, Gift of Total Acceptance and Gift of Presence.

The researcher, based upon review of literature on leadership and discussion with area guide, lists the following personal, inter-personal, professional, ethical and spiritual values that have been vetted by experts during interview process.

Values are not only needed in civil society or corporate house, but also in military organization. Responding to query on leadership by Prof. S.K. Chakraborty (2013), General Shankar Roy Chowdhury (Chief of Army Staff of India, 1994-Sep 1997) stated following requisites of leadership from military perspective:

- “Human integrity, comprising honesty and truthfulness, in thought, word and deed;
- Private life and work life cannot be separated, for, this fragmentation cannot make a complete leader;
- Professional integrity on the job which enable one to take a clear stand solely for the benefit of the organization;
- Professional competence in terms of thoroughness about the details of the jobs undertaken; and
- Leading by example, and then enforcing the values impartially for others.”(p. 317)

Similarly to Field Marshall Manekshaw (Chief of Army Staff, India in 1971 war), one can become “officer” through petty means, unethical practices or being yes man, but one cannot be leader with these short cut tactics. To him, these short cuts can enable to occupy “posts of officers” but cannot command respect as leader without demonstrating professionalism, ensuring respect and dignity for others, compassion, courage, credibility and other values. Therefore values assume relevance in context of leadership.

Personal Values

Values	Supporting Literature in Management/Leadership
Courage	Fry et al, 2005; Kouzes & Posner, 2012.
Truthfulness, honesty and objectivity	Bruhn, 2001/2004; Bates, S., 2002
Judgement	Tichy & Bennis, 2007.
Creativity	Howatson-Jones, 2004.; Isaacson, 2011/2012
Self-mastery	Drucker, 2009; George & Sim, 2003.
Balance and equanimity	Covey, Stephen, 2006.

Interpersonal values

Values	Supporting Literature in Management/Leadership
Harmony	Ashmos & Duchon, 2000; Balsekar, Ramesh, 2003.
Trust and Credibility	Dirks & Ferrin 2001; Kouzes & Posner, 2011/2012; Ulrich 1996; Ken Blanchard et al., 2013; Clapp-Smith, et.al, 2009.
Tolerance, patience and understanding	Work, John, W., 1996.
Flow and resonance	Crisksenmihayai, 1990/1989.
Respect	Gardner, 2006; Goleman, D., 2003; Kellett et al., 2002; Heaton et al., 2004;
Celebration of diversity	Gardner ,2005; Cox & Black, 1991; Cox, 1993/1997.
Engaging others	Vandernberghe, 2011; Saks, 2011.
Emotional and social intelligence	Goleman et al, 2002, Goleman, Daniel, 1996/2003/2006; Wolff, et al., 2002.
Appreciating Others	Fagley & Mitchel, 2012; Cooperrider & Srivastava,1987.

Professional Values

Values	Supporting Literature in Management/Leadership
Transparency	Bennis, et al., 2008.
Empathy	Kellett, et. al., 2002
Learning and Sharing	Senge, Peter, 1990; Chris Argyris, 1991.
Profound Listening	Johnson & Bechler, 1997/1998.
Persuasion Skills	Yukl, 1999; Collin, 2001; Badaracco, 2001.

Ethical Values

Values	Supporting Literature in Management/Leadership
Integrity and Authenticity	Hendricks & Ludeman, 1996; Chappell, 1993; Bass & Steidlmeir, 1999; Reeve , 2005; Paine, 1996; Bauman, 2013.
Transparency and Fairness	Bruhn, 2004; Bennis, Warren, Daniel Goleman, and Patricia Ward Biederman, 2008.
Universal responsibility/virtuousness	Cameron, 2003; Handy, 1996; Dhiman, 2012.

Spiritual Values

Values	Supporting Literature in Management/Leadership
Interconnectedness	Marques et al., 2005; Dalai Lama & Muijenberg, 2008.
Altruism/caring	Larry C Spears, 2010; Avolio & Locke, 2002.
Selfless Service	Dhiman, 2012.
Mindfulness	Dhiman, 2012; Marques and Dhiman, 2013
Self-awareness	Goleman, 1996, Goleman et al, 2002.

Authenticity	George, 2003
Compassion	Kanov et al., 2004.
Humility	Collin, 2001; Atwater al et, 1995; Van Velsor et al., 1993
Meaning in life	Chappell, Tom, 1993; Walumbwa, Fred O. et. al, 2008; Frankl, Victor, 1959.
Transcendence	Mirvis, 1997; Maslow, 1965/1998.
Pure motivation	Dhiman, 2012
Gratitude	Dhiman, 2012
Harmlessness	Dhiman, 2012

After further discussion with area guides, these values were further short-listed into following for research purposes:

Personal Values

1. Courage
2. Personal mastery and self-discipline
3. Truthfulness and Objectivity

Interpersonal Values

4. Harmony and Harmlessness
5. Trust and Credibility
6. Tolerance

Professional Values

7. Transparency
8. Learning and sharing

Ethical Values

9. Authenticity
10. Universal responsibility and virtuousness

Spiritual Values

11. Interconnectedness

12. Selfless Service
13. Self-awareness
14. Humility
15. Meaning of life

1.5.4 Leadership without values

As leadership is a relationship-with credibility at the heart of this relationship, leadership without values is likely to foster cynicism and to generate cynicism and negativity in the organization (Kouzes & Posner, 2005/2011). The opposite of transformational leadership is destructive leadership with its variants like abusive supervision, wrong mentoring, etc.-which are likely to emerge when the leaders lack values and try to manipulate behavior of others by misusing power.

Different types of negative leadership that contribute to negativity in the organization include: *Destructive Leadership* (Krasikova, et.al., 2013; Einarsen et al. 2007) Volitional behavior by a leader harming interest of organization by pursuing goals contravening legitimate interests and using harmful methods to influence others' behavior, *Abusive supervision*(Tepper, 2000/2007): display of hostile verbal and nonverbal behaviors by boss in the form of workplace aggressions like rudeness, harsh language and tone, inconsiderate actions (Bies, 2001), etc., *Petty Tryanny* (Ashforth, 1977): Boss's misuse of power and authority in oppressive, capricious and vindictive way, *Supervisor aggression* (Schat, et al., 2006): Supervisor's behavior intended to physically or psychologically harm staff member in a work-related context, *Supervisor undermining* (Duffy, et al., 2002): Supervisor's behavior intended to hinder, overtime, the ability to establish favourable reputation at the cost of others, *Negative mentoring experiences* (Eby et al., 2000): Giving wrong direction to the working of the juniors with intent to deplete their valuable resources, *Workplace bullying*(Hoel and Cooper, 2001; Harvey, et. al., 2006), *Strategic bullying* (Ferris et. al., 2007) that involves applying selected tactics to convey a particular image and place others in submissive, powerless position.

The evil effects of these bad and destructive leadership include reduced job satisfaction, bad effects on work to family relations, feeling of rancor, emotional burnouts and psychological stress, depletion of valuable resources, etc. These result in increased level of stress, decreased engagement, and depletion of vital resources of the organization.

1.5.5 Vedantic Perspective of Transformational Leadership

Vedanta advocates Oneness of the Universe. To this philosophy there is one ultimate substratum, called *Brahman*, with varied and manifold apparent manifestations and different beings are manifestations of that universal consciousness. Consequently hurting other means hurting oneself. This realization is the source of spiritual and ethical values. Man is not confined to body-mind mechanism subject to its own phases of birth, growth, decay and death. Dharma, Artha, Kama and Moksha are pursharthas of life with spiritual freedom (Moksha) being the ultimate goal of life. These *pursharthas* are the means to this end. Therefore, Vedanta lays greater emphasis on ethical and spiritual values in daily living. The whole philosophy of Vedanta is contained in the three foundational texts known as *Prasthan Trayam*: Upanishads, Bhagavad Gita, and Brahma Sutra.

Upanishads are the concluding parts of Vedas and deal with mystical aspect of the Ultimate Reality. According to Adi Shankara, the Bhagavad Gita contains the gist or essence of the Upanishads and the quintessence of the meaning of the entire Vēdas. The Bhagavad Gita talks of spiritual and ethical values like equanimity in pains and pleasures, altruism, detached performance of one's own duty with pure motivation, excellence in daily working, freedom from attachment and aversion, selfless action through detachment and dispassion for the fruits of actions, devotion to the welfare of all beings, even-mindedness and compassion towards all beings, freedom from ego-centric thinking and behavior, steadfastness of purpose, simplicity, non-violence, knowing oneself, and seeking the Divine everywhere and in everything (Dhiman, 2019). Various modern teachers such as Raman Maharshi, Sri Ramakrishna Paramhansa, Swami Vivekananda, Sri Aurobindo, and Nisargadatta Maharaj have lived, interpreted and talked of Vedanta. The teachings of these masters carry definite

relevance in context of transformational leadership which the present study attempts to explore.

Based on vedantic ethos, Chakraborty and Chakraborty (2008) present *Rajarshi* (Raja+Rishi) as Indian model of leadership that symbolizes a holistic synthesis of character and behavior. This leadership is for bringing the communities of people together (*lokasamgraha*), not for cut-throat competition and careerism. These *Rajarshi* leaders practice sound skills of leadership by integrating profound values of the sage- like maintaining inner calm, remaining unaffected by names and blames, discriminating real and unreal, integrating compassion with discipline, demonstrating pleasantness in speech with proficiency in all matters, and acting without any fear and favor. They view discharging of their routine duties as a way to liberate them.

Bhagavad Gita, being the foundation of vedantic teaching, integrates the path of action, devotion and knowledge being addressed to will, emotions and intellect in harmonious way. Its theory of *Nishkama Karma*--continue to perform action without attachment to fruits of action (*karmanye vadhikarasthe, ma phalesu kadachana*-B.G. 2.47), perform action by maintaining inner equanimity and association with Supreme Being(*Yogasthah kuru karmani*-B.G. 2.48), seek liberation through perfection in routine actions(*Yogah karmasu kaushlam*-B.G. 2.50), focus on one's role to attain perfection (*Yathicchasi tatha kuru*-B.G. 18.63)-have profound relevance for transformation leadership as such leaders work for the well-being of all stakeholders(*Lokasangraham eva pisampasyam kartum arhasi*-B.G. 3.20) and recognize mutuality and interdependence among different people(*Parasparam bhavyantaha*-B.G. 3.11).

Practising leadership based upon these profound teachings of the Bhagavad Gita evolves one to be an enlightened leader who knows the reality about the world and the self, influences others through one's examples, and transforms the organization. Whatsoever an ideal person does, he is observed and followed by others also. Whatever norms he sets, the world follows the same(*Yadyadacarati sresthastattadevetaro janah sa yatpramanam kurute lokastadanuvartate*-B.G. 3.21).

There are research studies on values in context of leadership, but these studies lack comprehensive view as based upon spirituality with Vedantic perspective. The present study attempts to fill this gap in its scope. The present study attempts to explore the culmination of Indian philosophy i.e. vedantic perspective as based upon the Bhagavad Gita and also found in the living examples of saints of modern period such as Raman Maharshi, Sri Ramakrishna Paramhansa, Swami Vivekananda, Sri Aurobindo, Mahatma Gandhi and Nisargadatta Maharaj.

1.6 Objectives of study

The objectives of present research study are:

1. To study how leaders, including contemporary as well as founders have attempted to transform their people and organization through lived spiritual values.
2. To study the challenges faced by leaders to implement those values.
3. To study the effectiveness of spiritual approaches to organizational transformation in overcoming the challenges through case in point.
4. To study the relationship between spiritual values and other values-personal, interpersonal, professional, and ethical values.
5. To explore how organizations applying spiritual principles can be model for business organizations.
6. To explore the relevance of vedantic perspective as based upon Bhagavad Gita and as also found in the living examples of saints of modern period-such as Raman Maharshi, Sri Ramakrishna Pramhansa, Swami Vivekananda, Sri Aurobindo, Mahatma Gandhi, and Nisargadatta Maharaj-in context of the transformational leadership.

1.7 Method of study

To achieve the above objectives, the phenomenology as well as the case study method of qualitative research has been used. For study purposes, the sampling is purposive as well as snow-ball sampling. To achieve objective 1 to 4, following eight persons, from different backgrounds have been interviewed:

- Dr. S.K. Chakravorty, retired professor of IIM-Calcutta.
- Swami Parmarthananda, Chennai based Vedanta preacher

- Dr. Sen, Director, Sri Aurovindo Foundation of Integral Management
- Laxmi Niwas Junjanwala, well known business leader
- Dr. Bhardwaj, social worker of Apna Ghar, Bharatpur
- Mathieu Ricard, Buddhist monk and social worker
- Ms Santosh Yadav, First lady to climb Mt. Everest *twice*
- Dr. E Sreedharan, popularly known as Metro Man, Principal Adviser Delhi Metro Chief,

In addition to above, Swami Tejjomayanada, and Swami Narayan Muni Vyas, David Godman were contacted for interview. However their partial responses have been incorporated at different parts of the study.

For phenomenological study, at least 8 leaders who have lived the spiritual values are interviewed in depth.. For interviewing different persons, interview protocol- focused on questions relating to the role of spiritual values, challenges in implementing those spiritual values, and the suggestions to imbibe those spiritual values, etc.- was designed. This interview protocol was vetted by experts like Dr. Joan Marques, Dr. S.K. Chakraborty and Dr. Debangshu Chakraborty and their suggestions were incorporated administering it.

In addition to phenomenological study, following five organizations have been studied for case in points for achieving objective no 5:

1. Apna Ghar, Bharatpur
2. Geeta Press Gorakhpur/Rishikesh.
3. Delhi Metro
4. Polyhydron Private Limited, Belgum
5. Organic India

In addition to above Mindtree was also approached, but because of unavoidable reasons, it could not be surveyed.

To achieve objective no 6 related with the study of vedantic perspective based upon Bhagavad Gita and teachings of various spiritual teachers in context of transformational leadership,

relevant literature of Vedanta and writings of these saints have been studied in detail to integrate them with spiritual values for leaders.

1.8 Phenomenology as research methodology³

Phenomenological study describes “common meaning for several individuals of their lived experiences of a concept or a phenomenon”(Creswell, 2013, p. 76). Phenomenology was developed by existential philosopher Edmund Husserl (1859-1938) with an objective to locate the sources or essences of reality in human consciousness. This method of inquiry has been followed and continued by other existentialists like Jaspers, Merleu-Ponty, Jean Paul Satre, and Marcel.

For present study, phenomenology is chosen because the nature of study is exploratory that needs insightful penetration into the “lived experiences” of participants from different backgrounds. The phenomenal reality regarding practicing of spiritual values is subjective and multiple, and consequently needs rich and varied data that qualitative study can offer. After interviewing different leaders, recorded information will be reduced to significant statements or quotes about common themes and shared experiences.

To ensure validity of the interment, the interview protocol as designed with guidance of supervisors was vetted by independent experts. As the interviews are recorded and transcribed, the documents support and substantiate the authenticity of the study. This is well established method of study that has been followed by different researchers: Jerry L. Grenard(2008) in context of Koan Meditation in Zen Buddhism, Sangeeta Parameshwar(2005) in context of Spiritual Leadership through Ego-transcendence, Joan Marques (2004) in context of Meaning of Spirituality at Workplace, Joan Marques and Satinder Dhiman (2011) in context of Buddhist Psychology at the Workplace, and Patrica K O’ Connell(2013) in context of 21st century Leadership Development. However, this method of study is fairly new within the field of organizational study.

³ This methodology has been discussed in detail in the chapter 3 Research Methodology

1.9 Case study as research methodology

Case study is “choice regarding what is to be studied(Stake, 2005) within a real-life, contemporary context (Yin, 2009). “Case study research is a qualitative approach in which the investigator explores a real-life, contemporary bounded system (a case) or multiple bounded systems (cases) over time”(Creswell, 2013, p. 97) through in–depth collection of data regarding the case through multiple sources like observations, interviews, audiovisual material, and documents and reports) before reporting the case description and the themes of the case.

The different steps involved in case study are:

- Determining whether case study approach is appropriate or not for the research problem.
- Identifying the case or cases that involve individuals, an event or activity or examination of documents. For this purposeful sampling is used.
- Collecting data through observation, interviews and documents.
- Making holistic analysis of the case or an embedded analysis of a specific aspect of the case.
- Analysing and identifying issues within each case and then looking for common themes that transcend the cases.

1.10 Research Questions

1. How leaders through lived spiritual values have attempted to transform their organization?
2. What are the challenges faced by the leaders to implement those values?
3. How far spiritual approaches to organizational transformation are effective?
4. a. Do ideal personal, interpersonal, professional, and ethical values culminate into spiritual values?

b. Does practicing spiritual values lead to the practice of other values such as personal, interpersonal, professional and ethical values in effective way?
5. How organizations applying spiritual principles can be model for business organizations?

6. How far vedantic perspective based upon Bhagavad Gita and as found in the living examples of saints of modern period -such as Raman Maharshi, Sri Ramakrishna Pramhansa, Swami Vivekanada, Sri Aurobindo, Mahatma Gandhi and Nisargadatta Maharaj-is relevant in context of leaders of business?

1.11 Assumptions of the Study

The present study is based upon certain philosophical assumptions:

1. This study being qualitative based on phenomenology utilizes “ontological” assumptions that “reality is subjective and multiple as seen by the participants in the study”.
2. The study assumes that different participants attempt to describe their views in the best of best mindset in natural setting and researcher got as close as possible to the views of the participants.
3. The researcher admits the value-laden nature of the information gathered from the field as well as from the participants.
4. The researcher follows the inductive and emerging logic shaped by researcher’s experience in collecting and analyzing the data.

1.12 Limitations of the study

1. Different respondents responded in particular frame of time and consequently the effect of their mood at particular time cannot be ruled out.
2. Different respondents have their own cultural and academic upbringing, consequently its effect on their responses cannot be eradicated.
3. Limitation of time and resources is always there as it was very difficult and daunting task to connect with different celebrities.
4. There are inherent limitations of purposive sampling as this may not represent the whole population but is indicative for further exploration of ideal practices.

1.13 Chapter Scheme

The chapter scheme of the thesis is as follow:

1. Introduction
2. Literature Review
3. Research Methodology
4. Spiritual Values and Transformational Leadership-Analysis of Phenomenological Study
5. Organizations Applying Spiritual Principles
6. Vedantic Perspective of Transformational Leadership
7. Summary and Recommendations

Chapter 2

Literature Review⁴

“In the best organizations, everyone regardless of title or position, is encouraged to act like a leader. That’s because in these places, people don’t just believe that everyone can make a difference; they act in ways to develop and grow people’s talents, including their leadership capabilities.”

-James Kouzes and Barry Posner

2.1 Transformational leadership and its variants

Transformational leadership takes place when different persons engage with each other whereby leaders and followers uplift one another to “higher levels of motivation and morality with fused purposes” (Burns, 1978; Crainer, 1997, p. 50). This type of leadership is “elevating, mobilizing, inspiring, exalting, uplifting, exhorting, evangelizing” (Burns, 1978; Crainer, 1997, p. 50) as it engages the minds, hearts and spirit of others, broadens the shared vision, clarifies purposes, makes behavior of different persons congruent with principles and values, and cooperate with each other to achieve higher motivation, satisfaction and greater sense of achievement and brings about sustainable and self-perpetuating changes along with momentum building (Covey, 2003/2006). The transformational leadership develops with relationship among leader and followers are based upon trust and resonance for uplifting organization besides elevation of their morale. Therefore transformational leadership involves a moral influence process (Kanungo & Mendonca, 1996) where leaders demonstrate ethical and transparent behaviour. Transformational leadership has been correlated positively with perceived leader’s integrity (Parry & Proctor-Thomson, 2002).

⁴ Part of this chapter has been published in the following published works with co-authors:

Dhiman, S. K., Modi, S., & Kumar, V. (2019). Celebrating diversity through spirituality in the workplace: Transforming organizations holistically. *The Journal of Values-Based Leadership*, 12(1), 6.

Kumar, V., & Vij, S. (2014, November). The role of spirituality and ethics in transformational leadership. In *Proceedings of conference international conference on spirituality: the essence of ethical leadership and management*.

Kumar, V., & Dhiman, S. (2020). Happiness and Workplace Well-Being: Transformational Leadership and the Role of Ethical and Spiritual Values. *The Palgrave Handbook of Workplace Well-Being*, 1-44.

Kumar, V., & Dhiman, S. (2022). Transcending Emerging Barriers Through Patience. In *Innovative Leadership in Times of Compelling Changes* (pp. 79-98). Springer, Cham.

Transformational leadership stresses ethical values like freedom, equality and justice. It is governed by ethics and empathy (Johnson, 2013). Though transformational leadership may apply the active element of transactional approach yet for influencing others and obtaining results it uses “idealized influence, inspirational motivation, intellectual stimulation and individualized consideration” (Bass & Avolio, 1993; Bass et. al, 2003).

Bass and Steidlmeier (1999) distinguish between authentic transformational leaders and inauthentic or pseudo-transformational leadership. Authentic transformational leadership is rooted in ethics and values and foundation of legitimate values. Authentic transformational leadership exhibits following characteristics:

- True to oneself and others.
- Reasonable and rational with focus on welfare of the community than oneself
- Representing as role model with moral figure.
- Commitment for others beyond selfish interests (Gardner, 1990).
- Congruence between values and behavior (Price, 2003)
- Treating organization as extension of oneself with minimized barriers (Ford & Harding, 2011).

Transformational leadership raises moral awareness, highlights the top priorities, fosters high moral maturity among followers, creates an ethical environment of shared values and ethics, encourages followers to transcend self-interest to the common interest, promotes harmony, uses authentic and consistent means, provides individual mentoring, appeals to followers’ values and principles, and permits others freedom of choice. On the other hand, pseudo-transformational leadership promotes special interests at the cost of the common good, encourages dependency of followers and may despise them privately, fosters useless competition among followers, pursues personal goals, foments greed, hatred, deception and envy, entangles in conflict rather than engaging in cooperation, uses inconsistent and irresponsible means to extract work from others, keeps distance from subordinates, and expects blind compliance, seeks to become idols for followers, and manipulates them (Bass, 1995).

James Kouzes and Barry Posner (2012) in their pioneer research on leadership challenges, pursued over more than 25 years, presented Five Practices of Exemplary Leadership: “model the way, inspire a shared vision, challenge the process, enable others to act and encourage the heart” (p. 15). Although the “context of leadership has changed dramatically over 30 years, the content of leadership has not changed much at all” (Kouzes & Posner, 2012, p. 15). These five practices effectively bring results like creating high-performing organization, generating increased revenues and higher levels of customer satisfaction, greater organizational commitment, effective engagement, securing willingness of followers to work hard and to cooperate, and influencing recruitment rates in positive way. As leadership is based upon mutually influencing relationship between leaders and followers, it requires leaders “to be honest, forward-looking, competent and inspiring” (p.35).

Authentic Leadership

Authentic leadership is “a process that draws from both positive psychological capacities and a highly developed organizational context, which results in both greater self-awareness and self-regulated positive behaviours on the part of leaders and associates, fostering positive self-development.”(Luthans & Avolio, 2003, pp. 241-25). Authentic leaders are sincere and genuine persons who are honest to their belief (Avolio & Gardner, 2005; Walumbwa, et al., 2008; Avolio, 2010a, 2010b). These leaders coordinate and facilitate people together around to a shared purpose and empower them to step up and lead authentically in order to create value for all stakeholders (George, 2003). Bill George and Peter Sims (2007) advocate discovering one’s *True North* in following words:

“Just as a compass points toward a magnetic field, your *True North* pulls toward the purpose of your leadership. When you follow your internal compass, your leadership will be authentic, and people will naturally want to associate with you. Although others may guide or influence you, your truth is derived from your life story and only you can determine what it should be.” (p. xxiii)

To them five dimensions of an authentic leadership are:

- “Pursuing purpose with passion
- Practicing solid values.

- Leading with heart.
- Establishing enduring relationships.
- Demonstrating self-discipline.” (George & Sims, 2007, p. xxxi)

To Avolio Luthans, and Walumbwa (2004), Authentic leaders are very mindful of their thinking pattern, behavior, their own and others’ ethical perspective, their strengths and weaknesses, and the context in which they function. They demonstrate confidence, hope, optimism and resilience along with moral character.

Ethical Leadership

Ethical leadership imbibes and incorporates moral principles like honesty, fairness, trust, transparency, etc. in its values, behavior and functioning. It involves practicing normatively appropriate behavior through personal behavior and interpersonal relationships, and promotion of ethical conduct among followers through ethical communication and ethics based decision making (Brown & Trevino, 2006). Ethical leadership engages in acts that contribute to others’ welfare and refrain from inflicting harm to others (Kanungo, 2001). The corner stone’s of ethical leadership include ethical values such as integrity, fairness, authenticity, altruism and compassion, and universal responsibility. Ethical leadership is supportive to solve others’ problems, fair and just in distribution of reward, transparent and honest while communicating, altruistic as it makes voluntary sacrifices for others’ benefits, strict in setting and adhering clear ethical standards of work with holding people responsible (Yukl, et al., 2013).

Spiritual Leaders

Spiritual leadership means practicing “the values, attitudes, and behaviors necessary to intrinsically motivate one’s self and others so that they have a sense of spiritual survival through calling and membership” (Fry, 2003, pp. 693-727). Calling and membership are two essential dimensions of spiritual leadership (Fry, 2003) that embodies spiritual values like integrity, humility, compassion and respect for others(Reave, 2005; Fairholm, 1996, Pruzan, 2008). The qualities of such leaders include vision, altruistic love, hope and faith (Fry, 2003). Vision is manifested in broad appeal to key stakeholders with clear destination and journey, altruistic love is characterized by forgiveness and kindness, and faith/hope is reflected through endurance and perseverance.

Servant Leadership

Greenleaf(1977) after reading Herman Hesse's novel "The Journey to the East" where servant Leo emerged a true leader of a group of travelers on spiritual journey and advocated Servant Leadership. Servant leader performs two roles of servant and leader fused together. Robert Greenleaf (1977, pp. 22-49) illuminates that this type of leadership is based on spiritual values like selfless service, altruistic care, empathic listening, withdrawn to oneself, acceptance, mindfulness, knowing beyond visible reality and conscious rationality, foresight, awareness and transformed perceptions. Such leaders live by moral compass, the inward conscience of discriminating between right and wrong, and building sustainable relations based on trust. Servant leaders do not prefer to perform leaders' role first but wants to serve others first (Spears, 2010). Like moral or ethical leadership, servant leadership is based on a set of values like a sense of justice, honesty, respect and concern for one's contribution that transcends culture (Dennis, 2004). Their inner conscience shapes moral authority, enables to sublimate the ego to a higher cause, inspires to become greater goal for the humanity at large and build world of authentic relations (Covey, 2003).

Responsible Leadership

Responsible leaders work with responsible mindsets by taking care of the needs of others and act as global and responsible citizen (Maak, 2007) to discharge their universal responsibility of the well-being of others. They have to deal with complexity of facing multitude of stakeholders' claims in ethical and responsible manner, and to build social capital that helps people to act collectively with trust and goodwill. Like transformational leaders, they are visionary and act as architecture of change and transformed culture focused on moral functioning. Like ethical leaders, they act as steward and guardian of values to steer the institution in responsible and restful manner (Maak & Pless, 2009). But they focus on balancing multiple claims of different stakeholders in ethical way.

Eupsychia Leaders

The word "eupsychia" was coined by Abraham Maslow(1965) that combines two words *eu* means good and *psyche* meaning mind or soul. *Eupsychian* means "having a good mind or soul" or "the well being of psyche". Eupsychia is a culture or society inhabited by 1000 self-actualizing people. Eupsychia leaders are leaders who are self-realized beings and help others to attain self-actualisation (Rego et al., 2007, pp. 66). Eupsychian leadership behaviors include " (a)

promotion of self-determination and employee personal development; (b) respecting the personal and inner life of employees; (c) kindness, compassion, loyalty, and respect; (d) promotion of positive interpersonal relationships and a sense of team community; and (e) courage and open-mindedness.”(Rego, et al., 2007, pp. 174-177) and the employees’ responses to their behaviors include “(a) psychological well-being, (b) commitment and calling, (c) positive behaviors and attitudes toward the supervisor, and (d) sense of self-worth(feeling of being appreciated.” (p. 175).

2.2 Happiness and Well-Being Construct

Hedonic view of happiness attempts to define happiness as good life and pleasant feelings (Kahneman et al, 1999; Ryan & Deci, 2001; Ryff & Singer, 2000/2008) with focus on pleasures. However, there is difference in feeling happy and being happy. Pleasures are temporary whereas happiness is relatively permanent state of mind called human flourishing unconditioned by external circumstances with awakened freedom from mental conditioning (Ricard, 2008). The difference between happiness and pleasures as based on Ricard’s explanation is stated through following table:

Difference between Happiness and Pleasure

Pleasure	Happiness
Momentary, only the shadow of happiness	Everlasting, permanent
Sensual, esthetic or intellectual stimuli	State of mind, human flourishing
Conditioned by external circumstances	Not dependent upon the external circumstances
Imbalanced and tilted towards joy	Profound emotional balance
Lack of awareness	Freedom from mental blindness and afflictive emotions
Exhausted by usage	Remains as it is,
Happiness of madman	Pleasure of sages

Eudaimonic view based upon Aristotle’s interpretation of happiness indicates happiness in self-realization, understanding meaning of experiences and meaning of one’s life, fulfillment of inner potentials, living according to one’s own domino-one’s talent and deeply held values (Seligman,

2002/2011; Sheldon & Elliot, 1999; Warr, 2007). Accordingly happiness does not lie in living relaxed and lazy life but making challenges in effective way to pursue inner growth and life, the life of self-actualization (Maslow, 1968) and fully functioning person (Rogers, 1961). The sources of happiness are not only economic success, feeling of psychological and emotional satisfaction, but finding the meaning in life through performing one's work with existence of deep state of human flourishing, deep inner peace and solace.

It is a state of non-dependence upon external objects, persons and situation which is described in Hindu Text *Manu Smritis* follows:

सर्वपरवशंदुःखंसर्वमात्मवशंसुखम्।

एतद्विद्यात्समासेनलक्षणंसुखदुःखयोः॥

All sorrow is dependence upon others and all happiness is dependence on oneself. This summary of characteristics of happiness and sorrow should be understood properly.⁵

This ultimate state of self-realization with non-dependence is attained after living life to fullest possible extent and liberating oneself from needs and desires.

The distinction of well-being as hedonia and eudemonia is largely based on ancient Greek Philosophy. Scholars agree that the *eudaimonic* view of happiness can be traced to Aristotle (and Stoic philosophers) and is aligned with various 20th century intellectual traditions and psychological traditions, including humanistic psychology and positive psychology (Deci & Ryan, 2008a/2008b). Hedonic pertains to “affective-related” or “pleasure-centered” aspects of wellbeing denoted by such concepts as happiness, emotional wellbeing, subjective wellbeing, pleasure/pain affect. According to Kraut, hedonia refers to “the belief that one is getting important things one wants, as well as certain pleasant effects that normally go along with this belief” (Kraut, 1979, pp. 167-196).

The Greek word Eudaimonia goes beyond '*feeling good type*' happiness variety. It signifies being in good terms with one's real self, or inner spirit, 'daimon.' It is vitally linked to being

⁵ Swami Parmarthananda (2003). *Lectures on The Bhagavad Gita*, Vol I, Chennai: The Samskrita Academy, p. 1

virtuous and moral excellence (*arête*). For Greeks, being *happy* and being *virtuous* was the same thing.

Accordingly, *eudaimonic* wellbeing seems to capture concepts such as flourishing, optimal functioning, self-actualization, self-realization, personal meaning and growth—in short, living a life in the pursuit of virtue and excellence (Sirgy, 2018, vii, p. 1). According to Waterman, *eudaimonia* is defined as “an ethical theory that calls people to recognize and to live in accordance with the daimon or true self” (Waterman, 1993, pp. 678-691). We can also compare this distinction to Maslow’s hierarchy of needs—hedonic wellbeing representing the lower half of Maslow’s pyramid and *eudaimonic* wellbeing pertaining to the upper part, representing sense of belonging, purpose, and self-actualization. Similarly, this distinction of hedonic and *eudaimonic* wellbeing seems to correspond to Martin Seligman’s concepts of the *pleasant life* (hedonic happiness) and *meaningful life* (*eudaimonic* happiness). (Seligman, 2002/2011)

Psychologists have used happiness and subjective wellbeing interchangeably (Diener, 1984; Cropanzano & Wright, 1999; Frey & Stutzer, 2000; Lyubomirski, 2001; Seligman, 2002). Though describing happiness and wellbeing is like describing proverbial elephant being touched and described by blind men with their own partial description, yet researchers have attempted to indicate with different indicators. There are *economic indicators* denoting economic well-being that includes employment (Mohanty, 2009), income, job creation, etc; *social indicators* of social wellness like health, families and communities (Diener & Suh, 1997; Haefen, 1999), and *psychological indicators* like freedom from *misery index* like depression, drug abuse, anxiety etc to positive indicators like autonomy, personal growth, purpose in life (Frankl, 1959), feeling of positive emotions (Goleman, 2003), etc. Based on the research by different researchers, the broad indicators of happiness and wellbeing can be summarized as follows:

- ***Job satisfaction*** (Judge & Locke, 1993; Brief, 1998; Cranny et al, 1992)
- ***Job involvement*** (Lodahl & Kejner, 1965; Fisher, 2014)-a state of identification with one’s job to alienation and meaninglessness (Brown, 1996)
- ***Employees engagement*** (Harter et al., 2003; Kahn, 1990; Saks, 2011) with involvement of people’s physical, cognitive, emotional being with “vigor, dedication, and absorption” (Bakker & Demerouti, 2008, pp. 209-210)

- ***Positive emotions and feelings*** that broaden and build an individual's personal resources like physical, intellectual and social (Fredrickson, 2000; Vacharkulksemsuk & Fredrickson, 2013) and positive communication ensuring respect and dignity. Positive emotions broaden and build an individual's personal resources like physical, intellectual and social (Fredrickson & Losada 2005) as they produce unusual, flexible, creative and receptive pattern of thought (Isen & Daubman, 1984; Isen et al, 1987) and increase brain's dopamine levels. Positive emotions can overcome the cardiovascular reactivity (Fredrickson & Levenson, 1998) and depressive tendencies, and can undo negative emotions. Positive emotions expand person's momentary thought-action repertoires (Fredrickson, 2000) and enlarge the cognitive context (Isen, 1987). Positive emotions also increase one's social resources as the persons feel connected with their surrounding members.
- ***Thriving at work*** (Spreitzer & Sutcliffe, 2007) with vigor involving positive affective experience like emotional energy, cognitive liveliness, enthusiasm, excitement, appreciative enquiry and physical strength.
- ***Flow*** (Csikszentmihalyi, 1990/1996; Csikszentmihalyi & LeFevre, 1989) an enjoyable state of optimal and peak experiences when skills and challenges are high and the sense of time is lost.
- ***Learning organization*** with individual and team learning and team spirit (Senge, 1990) as opportunities to learning and growth are antecedents (Harter et al, 2003)
- ***Supportive environment*** like supportive supervision, team empowerment, loose organizational structure, high autonomy and clarity of roles (Turner et al, 2002), support from colleagues, sense of trust between colleagues, etc.
- ***Affective organizational commitment***-a feeling of attachment and belonging to larger organization (Fisher, 2010) [with larger purpose of serving humanity].

2.3 Transformational Leadership: Its Link to Ethical and Spiritual Values leading to Happiness and Wellbeing

Happiness and wellbeing of people at workplace is the result of respectful and supportive environment, fair treatment and recognition, autonomous and challenging job with matching

skills, use of realistic job previews and socialization practices, adopting high performance work practices and competent leadership (Fisher, 2010). Transformational leadership with “idealized influence, inspiration motivation, intellectual stimulation, and individualized consideration” (Avolio, 1999; Bass, 1990) has potential for enhancing the well-being of employees (Sivanathan et al., 2004). During the time of crisis, transformational leaders display idealized influence to win the willing cooperation of their followers and can consequently focus on the long-term health and wellbeing of the employees rather than adhering to short-term benefits. Leaders inspire their followers to aspire for higher challenges with realistic feelings of self-efficacy, stimulate them intellectually to innovate and give them individualized consideration by actively listening and valuing their options that give employees sense of well-being.

Transformational leadership involves an ethical influence process (Kanungo & Mendonca, 1996). It is influenced by universal ethical principles such as responsibility, sense of justice along with empathy (Johnson, 2013) that contribute to employees’ well-being. Similarly, authentic leadership, another variant of transformational leadership talks about fostering positive self-development, attempt to lead authentically to enhance value for all stakeholders (Luthans & Avolio, 2003).

Authentic leaders (Avolio et. al., 2014) are profoundly aware of their thoughts and behavior, their own and others’ moral perspective that lead to know each others’ values. Ethical leaders (Brown & Trevino, 2006) demonstrating ethics and practicing ethical communication do justice with others and support others to overcome their problems. Fair and just distribution of rewards along with refraining from causing harm to others (Kanungo, 2001) with making sacrifices to benefit others besides strict enforcement of ethical standards (Yukl, et al., 2013) lead to contribution in the well-being and happiness of their followers.

Similarly spiritual leadership practicing “the values, attitudes, and behaviors necessary to intrinsically motivate one’s self and others so that they have a sense of spiritual survival through calling and membership” (Fry, 2003, pp. 693-727) demonstrates ethics, compassion and respectful treatment of others (Reave, 2005; Fairholm, 1996; Pruzan, 2008). Their act of empathy, compassion, integrity, patience, courage and humility contribute to wellbeing and

happiness of others. Servant leadership (Greenleaf, 2003; Spears, 2010) attuned to basic spiritual values like service motive and taking care of others with sublimation of ego for higher purpose enables to enter into authentic relations (Covey, 2003). Responsible leadership (Freeman et al., 2011; Maak & Pless, 2009) cares for the needs of others and acts as global and responsible citizen (Maak, 2007).

Transformational leadership and its variants are deeply rooted in spiritual values as they emphasize moral values like liberty, equality, justice, and are governed by universal ethical principles (Johnson, 2013). Laura Reeve (2005) after reviewing 150 studies, finds congruence between spiritual values and effective leadership with demonstration that spiritual values have definite effect on leadership success. This also leads to happiness and well-being of different employees.

Gay Hendricks and Kate Ludeman (1996) identify the features of corporate mystics/spiritual leaders deeply rooted in ethical and spiritual values such as honesty, self-knowledge, spirit of contribution, getting more with less efforts, openness, humour, vision, self-discipline and balanced life. The sources of such leadership are integrity, vision and intuition. Such leaders practice spirituality with no dogmatic religion.

Likewise, servant leadership may be approached as primary expression of spiritual leadership while authentic leadership is about being true to oneself. Authentic leaders being altruistic, and honest take care about the well-being of their followers and the needs of the society. Servant leadership involves a shift from followers serving leaders to leaders serving followers. Since “leadership is an expression of who we are” (Dhiman, 2015, pp. 94-95), in practicing one’s deepest values contribute to the fulfillment of one’s life.

The transformational, ethical, servant and authentic leaders lead others by their personal examples as role model for others than directing others with instructions. Ethical leaders act as “moral [persons] well as moral managers while discharging their role as leaders” (Johnson, 2009, p. 76). They treat their people in fair and just way, and express care and concern for them. Authentic leaders charge both positivity and psychological satisfaction among the followers by

advocating greater self-awareness and self-regulated positive behavior (Luthans & Avolio, 2003).

2.4 Unethical Leadership Leading to Unhappiness of People at Workplace

As the person assumes power or builds connections, unless and until inner transformation takes place, s/he is likely to indulge in unethical and negative style of leadership like:

- **Abusive supervision:** displaying hostile verbal and nonverbal behaviors like rudeness, harsh language and tone, public criticism of belittling others intentionally, fits of anger, inconsiderate actions (Bies, 2001), sarcastic ridicule or scornful attitude (Keashly & Harvey, 2005) and threats to spoil performance appraisal or to take action.
- **Petty Tyranny** (Ashforth, 1977) - boss's misuse of power and authority in oppressive, arbitrary and vindictive way.
- **Supervisor aggression** (Schat et al., 2006) Supervisor's behavior intended to physically or psychologically harm staff member in a work-related context.
- **Supervisor undermining** (Duffy et al, 2002): Supervisor's behavior intended to obstruct others' performance and to establish favorable reputation at the cost of others.
- **Negative mentoring experiences** (Eby, et al 2000): Giving wrong direction to the working of the juniors with intention to deplete their valuable resources. This negative mentoring is usually done on certain hidden pattern to foster the interests of particular lobby at the cost of institution's objectives.
- **Workplace bullying** (Hoel & Cooper, 2001): When individual(s) perceive(s) himself/herself/themselves facing negative actions from one individuals or group, in a situation where s/he or they cannot defend against these actions. Unlike previous types, these need not be necessarily downward. This can be horizontal or upward when subordinates by forming groups or clique harass the boss.

- **Destructive Leadership** (Krasikova, et.al, 2013): Leader’s volitional, arbitrary, and capricious behavior that harm organization and/or his or her followers by (a) encouraging followers to pursue goals that contravene the interests of the organization and or (b) applying harmful methods that create unnecessary anxiety and fear to influence with followers in particular direction , regardless of justifications for such behavior.
- **Toxic Leaders:** Toxic leaders are negative leaders who being [serial] bullies, malevolent and enforcers(Whicker, 1996) -generate a poisonous effect among different individuals, organizations and societies which they lead (Lipman-Blumen, 2005) and attempt to create toxic environment by excessively pressurizing others like creating activities without productivity and arbitrary imposition and interpretation of rules at the altar of human values, use conspiracies and cheap tactics to demoralize others. Usually people do not trust these toxic leaders but in the environment of short-terminism and selfishness, they obey because of their individual and immediate needs. This leadership style conceptually overlaps with destructive leadership and tyrannical leadership. Such toxic leaders include special category of psychopaths.
- **Corporate Psychopaths:** To Clive R. Boddy, Ellis Malovany, Aylin Kunter, and Gregory Gull (2020), corporate psychopaths being “emotionally shallow, calculating and cold, glib, and superficially charming, have a grandiose sense of self-worth” are pathological liars who employ tactics like conning and manipulating others with no remorse, lack empathy for others and unwilling to take responsibility of their actions. These psychopaths relish abusive and bully behavior (Porter et al., 2003) and are perpetrators of harassment at workplace.

These negative leadership styles are likely to cause following adverse effects upon the subordinates:

- Harassment.** Harassment is “repeated activities, with the aim of bringing mental (but sometimes also physical) pain, and directed toward one or more individuals who, for one

reason or another, are not able to defend themselves” (Bjorkqvist, et al, 1994, p.173-174). To Leymann (1990, p. 120), “Psychical terror or mobbing in working life means hostile and unethical communication which is directed in a systematic way by one or a number of persons mainly toward one individual.”

- b. Discrimination and injustice.** The negative leadership is likely to discriminate and do injustice to others for his or her selfish motives even by forming cliques, coterie and caucus that exert power over others and grab resources. As a result, the victims feels injustice being done and perpetuated by others. Adams’ (1963/1965) theory suggests that the individuals make comparisons between the ratio of their inputs to outcomes with others’ ratio of inputs to outcomes. If the individual finds or feels that his or her ratio is not favorable as compared with another, s/he perceives inequality and injustice on number of dimensions including monetary rewards, procedures, respect and empathy in interpersonal relations, sharing of information.
- c. Toxic Environment.** Another unethical practice that negative and destructive leadership fosters with its power, is creating toxic environment where certain members of the organization have to work under conditions that most disfavor them. Padilla et al. (2007) view this environment as ineffective as well as destructive to its employees because of breach of psychological and implicit contract of maintaining harmony or treating others with respect and dignity. These toxic environment include manipulating employees through fear, setting unrealistic targets, defaming them, putting them in most unfavorable position, creating conditions of discomfort for them, forcing a person to work with persons who will not cooperate, etc. This environment is motivated by [negative] leader’s desire to derive sadistic pleasure with use of power.
- d. Greedy behavior.** Leaders behaving in unethical way are likely to exert power in unethical and selfish way, and consequently indulge in greedy behavior targeted at materialistic pursuit and power. The concept of greed is primarily an excessive desire related with materialistic needs (Balot, 2001, p. 1) or material wealth (American Heritage Dictionary, 2011). The Greek synonym for the word greed is *pleonexia* that means “the

desire to acquire more of something (whether that object is tangible, wealth, or intangible, honor or power) in a manner that either takes that good from another, or prohibits another from accessing or acquiring that good.”(Burghart, 2015, p.8). Different themes that touch the definition of greed include selfishness, acquisitive motivation, immorality (Robertson, 2001, p. 5), injustice and exploitation because of lack of distributive fairness. (Balot, 2001, pp. 80-82). To Long (2008/2009) the four elements of greed include individualism and selfishness, ignoring and avoiding signs of greed-ridden environment, presence of compliances justifying the greedy behavior and treating others as instruments to be used and discarded. The underlying characteristics of manifested greed are:

- Selfishness directed at acquisition of power and possessions
- Violation of moral norms
- Creation of environment fostering greed
- Exploitation and injustice

Such negative behaviors are likely to affect the happiness and wellbeing of others. Because of harassment, the organization suffers with decline of team spirit and moral of the persons and deprives itself of organizational learning and creativity. As a result, not only individual but the organization fails to function to its peak level and settles at below optimum. Social isolation, stigmatizing, voluntary unemployment and absenteeism, social maladjustment, intentional decrease in the work efforts, adverse effects on quality of professional and private life, ripple effect include chain reactions where friends and family members get involved because of their relations with the victim are common social effects of harassment.

Social-psychological effects include loss of coping resources, breakdown of coping system, channelization of psychic energy into negative direction, cultivation of negative attitude, perceiving particular group/cult of instigator(s) with selective and negative features.

Psychological effects include feeling of depression and total helplessness, feeling of rage about lack of legal remedies, anxiety and despair, immediate stoppage of flow and authentic communication (quite different from transfer of information) and working of subtle mind that makes hidden connections, useless emotional bickering, and resentments among affected

persons. Psychosomatic and psychiatric include depression, hyperactivity, suicide, psychosomatic illness, and decline in immune system to fight diseases. The person harassed may feel lesser control and influence (Vartia, 1996).

Abusive supervision, toxic and other negative leadership ultimately lead to following bad effects which are not good for the organization in the long run:

- Reduced job satisfaction (Tepper et al, 2004) as the abused person feels loss of meaning of one's job.
- Bad effects on work to family relations and family to work relations.
- Feeling of rancor and retaliation that further hampers the creativity and flow of individual.
- Emotional burnouts and psychological stress and distress--such as anxiety, diminished self-efficacy, somatic health complaints, job strain etc.--causing harmful effects on health, happiness and harmony (Harris et al., 2005; Tepper, 2000; Duffy et al., 2002, Restubog et al., 2011).
- Depletion of valuable resources of individual and organization as it reduces the level of organizational commitment and engagement at work(Duffy, et al., 2002; Schatet et al., 2004), leads to defensive as well as dysfunctional behavior of individuals (Schaubhut et al, 2004; Tepper et al., 2009), and adversely affects the image of the leader(who cannot lead by example. Moreover, effective leaders are product of self-mastery, which is diametrically opposite to abusive supervision).
- Loss of self-esteem of the abused person, increased alcohol use(Bamberger & Bacharach, 2006) and increased incidences of absenteeism.
- Change of direction from professional relations to personality relations as the affected persons actively search the weaknesses of the boss to tarnish his or her image.

- Displaced aggression further deteriorates health and family relations (Hoobler & Brass, 2006).
- Surface acting characterized by outward displays of emotions that do not match true inner feelings by some persons. This further leads to inner tension and turmoil as surface acting being effortful consumes mental resources (Beal, et al. 2006; Grandey, 2003).
- Increase in conflicts and bullying which occur more frequently due to presence of psychopaths: 35.2% of bullying incidences are linked with presence of corporate psychopaths (Boddy, et al., 2015) as they manipulate in open or subtle manner.
- People feel angry, anxious, depressed and stressed due to working with psychopaths.
- Meetings, sometimes activities without productivity, become just exercises in manifestation of dysfunctional behavior of psychopaths,
- Psychopaths being in the habit of controlling others restrict the access of resources of information, and opportunities of development (Boddy et al., 2015) that leads to injustice and discrimination.
- Level of cortisone production in brain increases while working with psychopaths which impairs the brain's executive functioning,
- Organizational values that build and sustain trust are deteriorated and consequently employees are deprived of finding meaning in their work.
- With presence of psychopaths as incidences of bullying increase, bullied employees report greater symptoms of depression, anxiety, and negative affectivity (Hansen et al, 2006).
- Stress related illness including panic attacks, headaches, cardiologic diseases, depression increase while working with psychopaths (Boddy, 2020). In addition to it loss of sleep, stomach problems and increased level of blood pressure is also reported due to stress and strain while working alongside corporate psychopaths.
- Expansive impact that results in loss throughout many areas of life of abused person as well as spoiled environment of the organization. Ultimately staff resist in organized way.

2.5 Harassment and Destructive leadership

Workplace harassment - described as "...interpersonal behavior aimed at intentionally harming another employee in the workplace"(Bowling & Beehr, 2006, p. 998), "repeated activities, with the aim of bringing mental [but sometimes also physical] pain, and directed toward one or more individuals who, for one reason or another, are not able to defend themselves," (Bjorkqvist et al, 1994)- and its equivalent phenomenon bullying (Adams, 1992; Field, 1996; Hoel, Rayner & Cooper, 1999; Namie & Namie, 2000), "ganging up on someone", or psychic terror (Leymann, 1990) that occurs "as schism, where the victim is subjected to a systematic stigmatizing, injustices [encroachment of a person's rights], mobbing- "repeated instances, over a period of time, of hostile remarks and actions expressed or carried out by one or several persons towards a third person [the target]" (Leymann, 1996), victimization -has attracted interest in study since 1980s (Velez, 2011, Matthiesen & Einarsen, 2010) because of increasing number of incidences of harassment. Vindictive attitude, indifference, wounding words by boss or colleagues, and arbitrary functioning destroy their inner well-beings. As a result, not only individual but the organization fails to achieve its peak level and settles at below optimum.

Harassment may be objective or subjective harassment as categorized by Carroll Brodsky (1976). In objective harassment, there are highly tangible incidents and other texts to provide evidences of harassment. But in case of subjective harassment, such visible and tangible evidences are missing and the target or victim perceives better the subtle tactics played by instigators. Swedish psychologist Heinz Leymann(1990) has catalogued different forms of harassment that include- refusing someone any possibility of expressing themselves, constantly interrupting them, insulting them, criticizing their work and private life, ridiculing them, making fun of their physical aspect, mimicking their gestures, attacking their personal, political, or religious convictions, and even threatening them, ignoring someone's presence, avoiding any eye contact with them. not talking to them and thereby giving them the impression that they are being rejected, giving them a task that isolates them from their colleagues, forbidding colleagues to speak to them or eliminating social support or weakening it, forcing them to do tasks that are either below or above their abilities or not according to their taste or according to contract of service or forcing to work with people with whom one cannot work, assigning them useless or absurd or meaningless tasks, asking them perform humiliating jobs or jobs that are harmful to

their health. In addition to these acts, harassment includes “persistently finding fault and belittling individuals often with consenting management” (Adams, 1992), disrespectful remarks, obstruction of another’s job, rumors, calumnies, criticism or public discrediting (Davenport et al., 1999; Luzio-Lockett, 1995), being shouted at, excessive monitoring in surveillance and supervision culture or micro managing, having verbal and written warnings imposed (Field, 1996), taking credit for another’s work, soliciting unrealistic work demands, (Keashly, 2001; Chappell & Di Martino, 2000). Harassment can culminate in physical aggression. Usually in harassment, there is pleasure of sadistic nature which toxic leaders, especially corporate psychopaths pursue.

Profile of the Perpetrator

Why certain people harass others? Although, here is no empirical research study dealing with the perpetrators’ psychology, yet different psychologists have described the personality of the perpetrators as “excessively controlling, cowardly, neurotic, and hungry of power” (Davenport et al. 1999, 58) or “narcissistic personality disorder” (Wyatt & Hare, 1988) who needs to cover up their own deficiencies (Leymann, 1993). These are evil personalities who like to pursue their self-interest at the cost of others. Their threatened egotism and inflated self-appraisals compel them to direct their outward angers towards others than to avoid downward revisions of self-concept (Baumeister et al., 1995 p. 5). Field (1996) calls perpetrators as “serial bullies” who act selfishly because of self-interest, self-aggrandizement and self-preservation, are insensitive and callous to the needs and difficulties of others. They use “criticism, humiliation, etc in the guise to addressing shortfalls in performance-in reality, these are for control and subjugation, not for performance enhancement (Field, 1996).

Organizational Politics and dis-values contributing to Harassment

The causes of such harassment may be jealousy of people, lack of emotional maturity and sensitivity, lack of harmony in personal life that extends to professional life, feeling of privilege guaranteed by legal mechanism or political relations, lack of inner growth and elevation and consequently egotistic attitudes and inability to tame the inner devils, etc.

The unethical practices stemming from dis-values contribute to harassment of genuine individuals despite their being harmless that can be captured from the following shaloka of Sage Bhartrihari:

मृगमीनसज्जनानां तृणजलसंतोषविहितवृजलतः; ीनाम् ।

लुब्धकधीवरपिशुनाः निष्कारणम् एव वैरिणो जगति ॥भतर्हरि नीति

(Deer, Fishes and noble people ('sajjan') lead life and pursue their livelihoods on dry grass, water and contentment ('santosh') respectively! Even though they lead such simple life without troubling anyone still we find hunters, fishermen and bad people ('durjan') becoming their enemies! It's really true that the people who do not trouble others still have enemies without any reason!⁶)

Rudeness and use of foul language with harsh tone(resulting from deep-seated inferiority complexes searching outlet), hatred, hypocrisy, rumour-mongering, backbiting, corruption (misuse of power for personal gains both materialistic and psychological like harassment and humiliation), conspiracies, use of infamous 'divide and rule' methods, cheapness and meanness, opportunism, nepotism, concealing and deliberate misinterpretation of information, vindictiveness, fits of anger, showmanship, inflated egos and exaggerated expectations from others, etc. are commonly seen and experienced dis-values (Chakraborty & Chakraborty, 2013). Some of these dis-values are induced and some are forced, but induced dis-values are more dangerous. When the leader and his or her surrounding do not work in ethical way but in arbitrary, capricious and vindictive manner-culture of the organization is deteriorated due to destructive behavior and dysfunctional characteristics of toxic leaders and their poisonous effect on the individuals, organizations and societies (Lipman-Blumen, 2005). The above state of affairs reminds us the shaloka of Yog Vashishta where Sage Vashishta describes to Lord Rama the manifold features of mind-full of *vasanas* (passions) which gets manifested and multiplied on assumption of power(s): 'fickle and habitually restless like a monkey, wanting fulfillment and

⁶ Translation based upon work of Worthan, B.H.(1886). *The Satakas of Bhartrihari*, London: Trubner & Co.

satisfaction of endless carnal desires like drunkard persons, venomous like a scorpion and egoistic like demon’:

*Markatopam, madironmatta;
Vrischikena danshayeti;
Bhutagrasta vikaraschai;
Iti manah Rama!”*

Workplace harassment is correlated with negative, destructive (Einarsen et al, 2007) and toxic leadership (Lipman-Blumen, 2005) as the leader and his or her close associates working like a lobby are in position to exert negative influence and behave with lack of mindfulness and ethics. They are not mindful of what is happening inside their self-body, mind, heart, soul, and and consequently fail to pay attention to what is happening around-the people, the natural world, and the surroundings environment (Boyatzis & MicKee, 2006).

2.6 Contrast between Positive and Negative Leadership

In contrast to negative and destructive leadership, transformational and other positive leadership act mindfully (Carroll, 2007) by being aware of the moment to moment act and its impact upon oneself and others, paying affectionate and compassionate attention overcoming egoistic and body centered point of view, understanding surrounding environment with open eyes and caring attitude, and realizing the impermanence of different phenomenon to eradicate the sufferings of others. It engages the mind, heart and spirit of people in effective manner whereas negative leadership with conning entangle others in activities without productivity and deplete others toil, talent and time. With their ethical and caring attitude, transformational leadership function with altruistic motive with shared vision for sustainable future, whereas negative leadership function with selfish motive and act in corrupt and callous manner. Transformational leadership foster optimism to contribute to creative thinking of people, whereas negative leadership function through fear mongering, generating anxiety, negativity and other poisonous effect that contribute to harassment through arbitrary and impulsive behavior.

The contrast between positive and negative leadership as based upon researcher’s experience is illuminated below:

Contrast between Positive and Negative Leadership

Positive leadership	Negative Leadership
Engagement	Entanglement in activity without productivity
Fruitful and mutually beneficial direction	No sense of direction, misleading direction
Foster “bounded” optimism through creative thinking	Fear mongering, anxiety and negativity
Compassionate	Callous and rubbing salt in the wounds
Shared and sustainable future with altruistic motive	Selfish, corrupt or focused on formalities or skin saving
Developing the people	Depleting the time, talent and toil of its people
Straightforward and Mindful	Manipulative and Mindless
Empathic and caring attitude	Arbitrary and impulsive behavior

2.7 Selfish Behavior: Cause of Workplace Unhappiness and Negative Leadership

Another cause of negative leadership is selfish behavior which is pursued either with or without considering the interests of others and implications of one’s act upon others. Selfish motivation is defined as “simply to benefit oneself without considering the implications of their actions for the well-beings of others or adjusting their actions to take other’s well being into account.”(Crocker, et. al, 2017, p.301). In selfish behavior, there is lack of empathic concern for others. People’s primarily self-centered, self-interested and selfish behavior is manifested in narcissism with greater entitlements and exploitative tendencies, behaving without ethics and empathy, aspiration for fame and fortune in quick way, pursuit of hidden agenda because of jealousy with others, short cuts and compromises with ethics and values, egoistic care, tendencies to manage others’ impression about oneself, unmitigated communion, i.e., giving others with expectation of reward in future, vindictiveness and arbitrary interpretation and

enforcement of rules at the altar of organizational objectives and human values, manipulating others and diverting others' attention on useless and unnecessary matters, opportunism, nepotism, concealing information, deliberate misinterpretation of information with arbitrary interpretations, showmanship, etc.

Some of these dis-values emerging out of selfishness are induced and some are forced, but induced dis-values are more dangerous (Chakravorty, 2013). Building fragile, calculative, and temporary relationships, eulogizing one's acts and seeking back-patting and patronization from persons in power and remaining mute over one's or group members' misdeeds and rationalizing them, use of cunning and manipulative ways, accusing others and excusing one, and deconstructionism also emerge out of selfishness. This selfish behavior is manifestation of a person's body-mind perspective ignoring other perspectives.

Though selfish behavior helps to gain obvious benefits like greater resources, power and pleasure in short run, yet it involves certain associated costs like highly correlated with poor psychological well-being, physical health and relationship (Kasser, et al, 2014), smoking and drinking (Dittmar et al, 2014), negative self-appraisals (self-doubt, self-discrepancy, and self ambivalence), feeling of guilt and regret in long run, lower-life satisfaction and higher envy (Krekels & Pandelaere, 2015), heightened symptoms of anxiety and depression over time (Crocker, et al, 2010), lesser emotional clarity and emotional confusion (Canevello & Crocker, 2015), greater loneliness (Crocker & Canevello, 2008), social anxiety due to pursuit of impression management goals (Leary & Kowalski, 1990), psychological distress due to giving others with expectations (Fritz & Helgeson, 1998), deteriorated relations with others and bad marital relations due to low level of support to partner, physical health problems (Brunell & Campbell, 2011), worse cardiovascular diseases, increased level of cortisol and alpha-amylase in response to negative effect (Cheng et al, 2013). Ultimately, selfish behavior leads to unhappiness.

2.8 Values Contributing to Transformational Leadership

Values are “multifaceted standards that guide conduct in a variety of ways”(Rokeach, 1973, p. 13). These are internalized beliefs developed over a period of time among individuals that guide

his or her decisions and courses of action. To Rokeach(1973), “A value is an enduring belief that a specific mode of conduct or end-value of existence is personally or socially preferable to an opposite mode of conduct or end-state of existence”(p.5). There are certain values that contribute to transformational leadership as well as happiness and wellbeing of people:

Personal values- courage, self-mastery, and truthfulness, *Interpersonal values*-harmony, trust and credibility, and tolerance, *Professional values*-transparency, learning and sharing, *Ethical values*-authenticity and universal responsibility, and *Spiritual values*-interconnectedness, selfless service, self-awareness, humility, and meaning in life.

PERSONAL VALUES

2.8.1 Courage: Basis of Excellence and Virtues

Courage has been upheld as one of highest virtues by philosophers of different ancient periods over different times (Dahlsgaard et al., 2005). Greek philosopher Plato regarded courage as one of the four cardinal virtues (other being temperance, wisdom and justice). To Aristotle courage is mean between extremes of cowardice and foolhardiness (Durant, 1926). Courage has been described as “willingness to face tough choices as well as overcoming the fear associated with them”(Clancy, 2003, p. 132), “moral disposition to resist the strong and unjust opponent” (Kant, 2003), “ability to endure what is necessary to achieve a good end, even in the face of great obstacles” (Cavanagh & Moberg, 1999, p. 2), “(a) a willful, intentional act, (b) executed after mindful deliberation, (c) involving objective substantial risk to the actor, (d) primarily motivated to bring about a noble, good or worthy end (e) despite perhaps the presence of the emotion of fear” (Rate, et al., 2007), wise and mindful action in the face of danger and risk, etc. Risk, fear, [higher] purpose and [mindful] action are key commonalities of courage (Hannah et al., 2010; Goud, 2005).

To Klein and Napier (2003) courage involves five factors: candor (speaking and hearing truth), purpose, rigor, risk and will. Similarly Kilmann et al. (2003) opine that in the condition of courage the person has free choice to act, significant risk and the person chooses to act to pursue excellence or other worthy aims despite fear with mindfulness. Consequently, acts without higher purpose like reckless and rashness action, forced bravery, acts out of thrill of sensation and revenge are not courage as there is lack of mindfulness. Similarly acts out of vanity or

curiosity are not courage as “ a brave man is one who conducts himself as he ought...it is impossible to call a man brave who risks his life out of vanity or curiosity or greediness” (Tolstoy, 1999, p. 22). Courage being act of bravery requires action, in the condition of danger or risk for a higher purpose in mindful and conscious way.

Courage is verily the hinge of all virtues and values as it compels to take action for higher purpose by harnessing inner strength and resources. A person may be morally sensitive with high priorities to moral values, if wilts under pressure or is distracted or discouraged from moral courage, proves to be wimp and weak willed and consequently ethically fails. To speak and listen truth, one needs moral courage-“the behavioral expression of authenticity in the face of the discomfort of dissension, disapproval, or rejection” (Lopez et al., 2010, p. 23) that requires the willingness to speak in straightforward manner or take action for oneself as well as for others (Bronstein, 2007, p. 661)--as evil flourishes not only because of acts of evil persons but also good men’ inability to rise to occasion.

Courage is helpful to gain self-mastery and self-discipline by asserting against inessential pressures and focusing attention on relevant issues. Earning trust and credibility requires to cultivate integrity, dynamism and competency that need courage of taking action in mindful way on continuous basis. Similarly being authentic and transparent need moral courage. Moral courage along with mental strength is needed to introspect, delve deep and prepare oneself for cultivating self-awareness and experiencing interdependence with other beings, otherwise its talks shall be shallow and superficial.

Every human being has inner drive of which one sets clings to safety and defensiveness out of fear and the other force leads toward wholeness and full functioning of all his capacities (Maslow, 1968, p. 46) that require courage to take action: The difference between the diminished individual wishfully aspiring greatness, humanity and other virtues but never initiating to make have it versus, unleashed individual with growthing towards destiny of self-elevation, attainment and all greatness- is difference between fear and courage (Maslow, 1998; Goud, 2005). The energizing catalyst for choice of growth over safety is courage that enables the individual to act effectively in the light of danger, fear and risk (Goud, 2005) without being

immobilized into fear of uncertainty and unknown. Pursuit of growth needs of self-actualization leads to happiness due to human flourishing resulting from autonomy, freedom and fulfillment for which courage plays dominating role.

2.8.2 Personal Mastery and Self-discipline

Personal mastery is a “discipline of personal growth and learning” (Senge, 1990; p. 141), continually expanding one’s ability to create the results by unleashing one’s quest for continual learning that extends to organization. To Dhiman (2007) it is “a quest for finding authenticity, meaning and fulfillment in one’s life, both in the personal and professional realm” (p. 25). It means to pursue lifelong generative learning and special level of proficiency in every aspect of life-personal and professional in synergistic way, building and holding deep values, exercising free will with cultivation of self-discipline (Chakravorty, 2008) and continually pursuing excellence that leads to fulfillment and human flourishing not only of oneself but of others. It involves going through the creative tension while maintaining resilience and inner equanimity without falling in the trap of anxiety, stress, burnout and other negative emotions. As a discipline, it encompasses “two underlying movements-continually clarifying what is important to us and continually learning how to see current reality more clearly” (Senge, 1990, p. 141) instead of becoming later on frustrated idealist expecting from people too much but finding not according to expectations. Therefore persons pursuing self-mastery “don’t over-romanticise people, so they don’t feel the great psychological stress when people let them down.” (O’Brien, 1990, as quoted by Senge, p. 146). Self-mastery also involves self-discovery or being in tune with highest self with authentic expression on one’s innermost nature as “Nature is not interested in photocopies but loves original” (Dhiman, 2011, p. 77). This is highly spiritual process that follows Buddha’s dictum “Be light unto yours”, or Raman Maharshi’s percept, “Be as you are” or Bhagavad Gita’s teaching of following one’s own dharma.

As “our leadership style is an extension of who we are,” (Dhiman, 2011, p. 69), transformational leaders continually invest in their self-elevation and personal mastery with more commitment and take more initiatives with broader and deeper sense of responsibility in their work. They also encourage their people in their quest for self-mastery. Stephen Covey (1989) uses metaphor of “sharpen saw” as one of *Seven Habits of Highly Effective People*, that focuses on developing

oneself continually on four dimensions: physical, mental, emotional and spiritual. To aspire beyond effectiveness to attain greatness, he calls for 8th Habit: “to find our voice and to inspire others to find theirs” (Covey, 2004).

Another concept related with personal mastery is self-discipline that helps leaders to manage their time and energies in effective way and to pursue their dreams as accomplishments. Highlighting the importance of discipline for civilized society, Nani Palkhivala told Prof. S.K. Chakraborty (2013), “...another obstinate problem for India is lack of discipline throughout the society. China is bigger than India, yet she is able to achieve a faster rate of development than India. Widespread discipline is the secret.” (p. 294). As leadership involves putting others first and contributing to the cause greater than one’s own progress or profit, one must undergo the process of complete self-transformation through strict self-discipline that involves self-control and imposing strict standards of accomplishment upon oneself (Dhiman, 2015, p.159). Self-discipline involves having control over one’s thoughts, emotions, words, actions and behavior and channelizing one’s energy into particular direction, and setting strict standards of performance and accomplishing it with determination by taming the body and mind, and making them willing participants on the journey of accomplishment of goals. However self-discipline does not mean undertaking austerities for inflated ego, indulgence in self-importance, keeping unnecessary distance with others as symbol of authority or power deference and just adhering to time schedule without performing tasks.

As one’s mind plays dominating role in self-discipline, *Amritabindu Upanishad* states “the mind is the cause of bondage and liberation. A mind that craves for something else is in bondage, one that doesn't is liberated”⁷: मन एव मनुष्याणां कारणं बन्धमोक्षयोः |बन्धाय विषयासक्तं मुक्तं निर्विषयं स्मृतम्. Similarly Patanjali Yoga talks about five *Yama* (fivefold abstentions-truth, non-violence, non stealing, celibacy, and nonpossession) and five *Niyama* (five observances-purity, contentment, austerity, spiritual study, surrender to God), and Hindu scriptures prescribe exercising self-restraints (*sanyam*) for disciplining the externalized mind and senses that include: Vak Sanyam (control of speech), Drishti sanyam (control of seeing), Shruti sanyam (control of hearing), Ahaar sanyam (control of palate), Manah Sanyam (control of mind) which effective

⁷ Translation based upon personal communication with Swami Parmarthananda (2021)

leaders exercise for their personal development and mastery (Chakraborty, 2013). Indian popular festival Dussehra or Vijaydashmi signifies victory of good over evil. Dasha-hara is a Sanskrit word which means overcoming ten bad qualities or inner tendencies within oneself: lust (*kama vasana*), anger (*krodha*), attachment (*moha*), greed (*lobha*), excessive pride (*mada*), jealousy (*matsara*), selfishness (*swartha*), injustice (*anyaya*), cruelty (*amannavta*) and ego (*ahankara*). For self-discipline, one has to overcome one's inner bad tendencies continuously to lead oneself from effectiveness to greatness. The concept of self-leadership that aims at influencing oneself through self-directed behavior and cognition (Manz, 1986; Neck & Manz, 1999) involves self-discipline alongwith self-assessment and self-reward. Leaders pursue self-discipline to accomplish tough and unpleasant task in contrast to pursuing inherently enjoyable tasks. Katha Upanishad talks about the path of *shreya* (*ideal*) and *priya* (*pleasant*).

“The ideal (shreya) and the pleasant (preya) are two different paths that motivate a person to follow two different goals. Most people prefer the former, the path of pleasant. The pleasant is pleasing but transitory and ends in suffering [like short term gains and end in long term pains]. Whereas the path of ideal [or good] though tedious and treacherous but ends in eternal happiness.(Katha Upanishad, 1:2:1)⁸

Great leaders understand that the greatest battles of life are fought inside oneself and man has to go through various battles like Mahabharata where Bhagavad Gita's message to brave the challenges of the world, besides looking beyond earthly opposites becomes relevant. The man is at his best when s/he remains steadfast in non-dual state while witnessing struggles among the interwoven opposites like those in *sagar manthan* myth that result in both nectar and poison, and dares to drink poison like Lord Shiva without letting it dwell down to heart, solely for the purpose of welfare of the humanity at large. Consequently different leaders have recommended the habit of self-discipline for waging and witnessing inner battles and attaining inner sovereignty. Theodore Roosevelt (n.d.)remarks “*with self-discipline most anything is possible.*” To Mahatma Gandhi, the call to lead India for freedom did not come out of sudden realization, but he prepared himself with fasting, observing different austerities that are part of self-

⁸ Based upon Talks with Swami Parmarthananda (2021).

discipline. This self-discipline is neither readily attained nor easily maintained. It requires the mental stamina to overcome empty passions and faulty habits to become effective person.

2.8.3 Truthfulness and honesty

With growing number of corporate scams and scandals such as Enron, Worldcom, Taco, Satyam, etc.--honesty, truthfulness and integrity of corporate leaders have gained focus of attention (Dirks & Ferrin, 2001; Clapp-Smith, 2009). Palanski & Yammarino (2007) after reviewing more than thirty articles have identified integrity, synonymous of honesty and truthfulness with five main categories: as *wholeness* (Badaracco & Ellsworth, 1991; Lowe et al, 2004; Koehn, 2005), as *consistency between words and action* (Tracey & Hinkin, 1994; Paine, 2005; Worden 2003), as *consistency in adversity* (Kouzes & Posner, 2011b), as *being true to oneself or authenticity* (Cox et al 2003; Howell & Avolio, 1993), as *morality and ethics such as justice* (Den Hartog & Koopman, 2002; Rawls, 1971) and *empathy/compassion* (Koehn, 2005; Lowe et al., 2004).

Audi and Murphy (2006) talk about substantive virtues and adjunctive virtues. Substantive virtues are morally good in themselves whereas adjunctive virtues are necessary for achieving moral uprightness like courage and persistence. Honesty, truthfulness and integrity are substantive virtues as their pursuit leads to happiness and wellbeing without putting any additional psychological burden on the person's mind. As one becomes honest with oneself, one's spiritual and psychological capitals increase that help to cultivate resilience in the time of adversity in pleasant way.

Considering it unique virtue, leadership researchers have linked it with transformational leadership (Burns, 1978; Parry & Proctor-Thompson, 2002; Tracey & Hinkin, 1994), and its variants like authentic transformational leadership (Bass & Steidlmeier, 1999), authentic leadership (Avolio et al., 2004), spiritual leadership (Fry, 2003), etc.

Transformational leadership is positively correlated with perceived leader's integrity (Parry & Proctor-Thomson, 2002). Kouzes and Posner (2011a) after their more than 30 years of research on relationship between credibility and leadership remark, "Honesty is absolutely essential to

leadership. If people are going to follow someone willingly, whether into battle or into the boardroom, they first want to assure themselves that the person is worthy of their trust.” (p. 8)

INTERPERSONAL VALUES

2.8.4 Harmony and Harmlessness

Building and maintaining harmony within organization is unique challenge for leaders as optimal functioning of an organization requires the harmonious coexistence of all its members (Ruiz Jimenez, et al, 2015), whereas absence of harmony leads to negative consequences like conflicts (considered the other side of the same coin with harmony on one side-Leung & Brew, 2009) that result in unnecessary bickering with emotional scars and adverse affects on resonance among members and group cohesiveness. This harmony is not confined to prevention and resolution of conflict and forcing wrapped up phenomenon with superficial harmony (Huang, 1999/2016), but fostering positive intragroup relationship (Seashore, 1954) to social integration (O’Reilly et al, 1989) to genuine quality relationship in the form of high degree of mutually communal sharing and connectedness.

Harmony also requires high degree of involvement, cohesion and collaboration among members (in contrast to competitive behavior as well as interpersonal conflicts), respect, trust, support and concern for the welfare of others (Eddleston & Kellermanns, 2007), and sense of responsibility for the organization as well as society. To Drucker (1954) leaders should realize the impact of their business policy and actions upon society and should consider “whether the action is likely to promote the public good, to advance the basic belief of our society, to contribute to its stability, strength and *harmony*” (p. 388).

To cultivate harmony with the surrounding environment, one’s inner harmony with the surrounding environment is essential as the outer conflicts are the manifestation of the inner conflicts of man (Horowitz, 1957). Transformational leadership and its various forms being deeply rooted in spiritual values foster harmony not only within themselves- as to them “harmony means being comfortable with oneself as well as with others” (Balsekar, 2003), but also among different group members by leading with their personal examples.

As they defuse the differences with their idealized image and profound influence, the team task performance is affected with knowledge sharing activities that have positive effect on the

group's innovative performance (Barsade, 2002; Forgas & George, 2001) and creativity (Amabile et al., 2005) with members' focus on value-producing activities (Mayer & Gavin, 2005). They not only manage task conflicts but also overcome tension, anxiety and harassment of different individuals due to conflicting roles by getting their willing cooperation even transcending their defined roles. Their acts of creating harmony in spontaneous way prevent leakage of vital energies and diversion of psychic attention.

Harmony is conducive to not only transformational leadership but also to wellbeing of different members as well as society. To Drucker's understanding and view, managerial harmony occurs when the organization serves the larger society through corporate social responsibility through ethical conduct (Romar, 2004). Harmony among different group members leads to positive communication that ensures respect and dignity of members and helps to harness their vigor and dedication to effective job involvement and engagement. Harmony leads to positive resonance among members that contributes to experience flow with clarity of goals and freedom from negative emotions which ultimately lead to their happiness and wellbeing.

Bruce Lipton (2008) propagated through his book, *Biology of Belief* and his research that mind controls the biology as harnessing the power of mind is more effective than drugs and chemicals. Based upon his research on findings of quantum physics and epigenetics- that reveals that genes do not control life, but the environment or perception of the environment control gene activity. "Bruce Lipton's research on cloned stem cells, spread over forty years, revealed the mechanisms by which perceptions created in the mind control the lives and fate of the fifty trillion living cells that comprise our bodies." (Kalam, 2015, p. 140). The findings of new science are simple case of mind over matter in controlling our faith, which has been advocated by spiritual leaders for millennia.

In context of organizations, leaders leading with spirituality induce positive belief that work shall be accomplished in meaningful way without depletion of energy, and reinforce positive emotions like love, compassion and happiness to overcome negative emotions like fear, jealousy, hatred, etc. They also make other people to be mindful that "dark forces [are] trying hard to manipulate us into negativity" (Lipton, 2008) and help them to feel freedom by knowing how

“they are working for bad people, powers and programmes-wittingly and unwittingly....[that] will help them to change and improve our existing structure.” (Kalam, 2015, p. 141)

In this manner, they transform the environment by creating harmony and peace in the environment and subsiding violence in general and other specific and subtle forms of violence in organization like harassment, jealousy, toxic environment, etc. They know that the best way to stop violence is to feel that we all are spiritual beings needing love in the form of altruistic care and positive resonance, and work toward advancing civilization by realizing that “Survival of the Most Loving” is the highest form of ethical conduct.

Harmlessness

Harmlessness being deeply rooted in spirituality, has been discussed in Indian spiritual texts with maxim: *Ahimsa Parmodarma*-Non-violence is the highest spirituality as its practice through self-awareness and mindfulness leads to spiritual elevation. To understand harmlessness in depth, it is essential to understand its opposite- violence. Violence in general is “the ensemble of actions and hostile aggressive attitudes between individuals, including use of constraint, and force in order to obtain something against the other’s will or in order to harm his physical or mental integrity” (Ricard, 2013, p. 339). Violence is the intentional use of physical force or power either threaten or actual, that either results is likely to result in resulting in injury, death, psychological harm, mal development or deprivation (Krug, et. al., 2002). Thus violence not only includes physical harms, but harms inflicted to destroy the mental health and happiness of other beings through the use of power. Different forms of violence usually witnessed at workplace include bullying and harassment, discrimination, oppression and suppression, jealousy, etc. Possession and unethical use of power fans the fire of violence.

Violence at workplace is an extension of violence residing inside oneself. According to Vedanta and Bhagavad Gita 3.26, unless one realizes that the other person is extension of one’s consciousness, there cannot be eradication of violence. Vedanta’s, Mahatma Gandhi’s, Buddhism’s and Jain philosophy’s understanding of violence is very profound and penetrating.

Violence causes harm to the welfare and well-being of other individuals. Reckless use of resources, depriving others justice in our social relations, wasting others' time and resources, gossips, back-biting, talking and shouting loudly, egotism and show-offs of power, money, relations, etc., manipulating and imposing one's own will upon others, flattery and false patronization of others, not respecting others' time and attention, sarcasms, belittling others, not treating others with kindness, non-performance of one's duty, useless interferences and impediments, not respecting the interpersonal boundaries of human relations, etc. Violence usually takes place in man's thoughts, words and deeds. Violence is not confined to killings, hate campaigns, hatred, destroying others' property, but includes so many subtle acts that go unnoticed in our daily life:

Acts of Violence

Action	Speech	Passive
Killings	Hurting others with	Discrimination
Murders	humiliating words.	Oppression
Elimination of trees	Speaking untruthful or	Suppression
Causing harm to environment	misleading statements.	Injustice with others
Wastage of resources: natural, human resources,		
Wastage of time, talent and toil		
Conspiracy		

Mahatma Gandhi's Seven Sins and its Manifestation

1. Wealth without work	Cheating, exploiting other's weaknesses, not performing one's duty and getting salary for that.
2. Pleasure without conscience	Loud noise, spending money recklessly, eating too much, adultery, lack of simplicity,
3. Knowledge without character.	Arbitrary interpretations, withholding information, lack of transparency,

4. Commerce without morality	Exploitation, adulteration, Scams, etc.
5. Science without humanity.	Not applying science for humanity at large
6. Worship without sacrifice	Not sacrificing, window-shop spirituality
7. Politics without principles	Intensions to grab power for personal motives
8. Right without responsibility. (added by his grandson)	Senseless pursuit of feminism when harmony is sacrificed.

The desire for revenge as blood vengeance is approved in many cultures (Pinker, 2011, p. 164; Baumeister, 2001) as wounded pride constantly drags the person to make great sacrifice to avenge and the unaddressed violent angers distort three-fourth perceptions to mental fabrications (Beck, 1999) that view the targeted person as evil to be harmed. The endless cycle of resentment and reprisals goes endlessly. Violent people are more arrogant, vain and narcissist (Baumeister, 2001) who have abnormally inflated ego and are ready to react at the slightest provocation (Berkowitz, 1978, pp. 148-161). Another cause of violence is feeling of injustice, unfair treatment and lower faith in legal justice (Baumeister, 2001) and consequently affected persons find it easier method to create a parallel, and expeditious justice, sometimes morally justified (Black, 1983). In addition to these causes, accentuated heat of the moment (Baumeister, 2001) because of escalated situation, lack of empathy, etc. are common causes of violence at workplace.

Workplace harassment is violence in context of organization, causes organization to suffer because of adverse effect on level of engagement and quality of life. As a result, the organization suffers because of decline of team spirit and morale of the persons and deprives itself of organizational learning and creativity. As a result, not only individual but also the organization fails to perform to its peak level and settles at below optimum (Leymann, 1990/1993; Adam, 1992; Chappell & Martino, 2000). Therefore, harassment being violence against humanity needs

to be minimized. The causes of such harassment may be “jealousy of people, lack of emotional maturity and sensitivity, lack of harmony in personal life that extends to professional life, feeling of privilege guaranteed by organizational hierarchies or legal mechanism or political relations, lack of inner growth and elevation and consequently egotistic attitudes and inability to tame the inner devils, etc.” (Dhiman et al., 2019). Why certain people harass others? Although, here is no empirical research study dealing with the psychology of the perpetrators, yet different psychologists have described the personality of the perpetrators as “excessively controlling, cowardly, neurotic, and hungry of power” (Davenpot et al. 1999, p. 58) or narcissistic personality disorder who needs to cover up their own deficiencies.

These are evil personalities who like to pursue their self-interest at the cost of others. Their threatened egotism and inflated self-appraisals compel them to direct their outward angers towards others than to avoid downward revisions of self-concept (Baumeister, et al., 1995 p. 5). Field (1996) calls perpetrators as “serial bullies” who act selfishly out of self-interest, self-aggrandizement and self-preservation, are insensitive and callous to the needs and difficulties of others. They use “criticism, humiliation, etc. in the guise to addressing shortfalls in performance- in reality, these are for control and subjugation, not for performance enhancement” (Field, 1996).

2.8.5 Trust and credibility

Trust in context of organization has been defined as the willingness of a party to be vulnerable to the actions of another party, “decision to rely on another party under condition of risk”(Currall & Epstein, 2003), “one party’s level of confidence in and willingness to open oneself to the other party” (Hon & Grunig, 1999, p. 2), employees’ willingness to be vulnerable to their organizations’ actions based on the belief that their organizations have integrity, and are dependable, and competent, etc. Thus trust in general involves willingness to become vulnerable upon the actions of the other persons (especially persons in power) who will fulfill their promise and shall behave with honesty, reliability and integrity. Trust also involves expectations that trustee’s actions shall be beneficial not detrimental to one’s interest and trustor shall maximize trustee’s interest. The other term related with trust is credibility that stems from the same root, *credo*, meaning “I trust or believe”. Communication researchers Berlo, et al (1969) point out the

characteristics of “source credibility” as trustworthiness, expertise and dynamism.

Trust and credibility are the building blocks of the learning organization, team and interpersonal relations. Stephen Covey(2006) puts forward the proposition that trust always affects two outcomes-speed and cost. If trust in organization or relationship is low, the speed of getting things done will be slow and the costs will be high. Conversely, when trust is high, the speed of getting things done will be fast and cost will be low and consequently organizations with high trust cultures significantly outperform their counterparts with low-trust cultures in various performance indicators.

2.8.6 Patience and tolerance

Patience and tolerance builds inner peace and facilitates dealing with sufferings and stressors in effective way (Deng et al., 2019; Wallance & Shapiro, 2006), helps to pursue long run goals persistently (Fowler & Kam, 2006), generates harmony (Ji, 2009) and promotes overall happiness, human flourishing and well-being (Schnitker & Emmons, 2007; Elliott, 2014; Schnitker, 2012; Curry et al., 2008). In situation of interpersonal relations, it fosters smooth and soothing interpersonal interaction (Fowler & Kam, 2006) by acting as buffer between experience and expression of negative emotions and prevents interpersonal differences spiraling down to expression of anger and hatred. Consequently different moral philosophers and spiritual writers have emphasized patience as a unique virtue that tests the worth of a person in testing times. On the contrary, impatience breeds anxiety, fear, resentment, discouragement and failure. Daily hassles, anxiety and frustration resulting from being impatient have negative impact on physical health and happiness even with greater magnitude than major life events whereas patience is positively correlated with subjective well-being (Schnitker & Emmons, 2007).

The Merriam-Webster Dictionary (n.d.) defines patience as “the ability to remain calm and not become annoyed when dealing with difficult situation or person, and the ability to give attention to something for a long time without becoming bored or losing interest.” Buddhist authors are of the view that the word patience is derived from the Sanskrit term Kshanti “translated into Chinese as Chanti or Chandi” (Deng et al., 2019 p. 224). However the Sanskrit word Kshanti not only encompasses patience, but also forbearance and forgiveness in its scope. Kshanti is renunciation of anger and other negative emotions, and maintaining an attitude of forgiveness.

Patience is self-control, restraint, and remaining calm despite experiencing undesirable situations like pains, frustrations, setbacks and sufferings. This is quite in contrast to impulsiveness, impatience, and nurturing anger and resentment against some person.

Patience is “the propensity of a person to wait calmly[without complaint] in the face of frustration, adversity and suffering.” (Schnitker, 2012, p. 263). In context of Buddhist literature, patience is “strength to face the challenges and difficulties of life without losing composure and inner tranquility” (Deng et al., 2019, p. 224). To Gampopa (1998) patience is “not being disturbed, not retaliating and a peaceful state of mind in the face of all manner of suffering, from annoyance to physical and emotional pain.” Thus Patience as deduced from the above means:

- Remaining tolerant under provocation,
- Exercising self-restraint
- Maintaining calm and inner pose despite undergoing pains, frustrations, setbacks and sufferings,
- Sufferance and endurance as Tibetan proverb states “Without someone to make you angry, how can you practice patience?”
- Renunciation of anger and other negative emotions and maintaining an attitude of forgiveness
- “freedom within the domain where necessity rules” (Harned, 1997, p. 101)
- Favouring choice of larger-later reward over smaller-sooner gratifications.

However patience does not mean servility, sneaking servility towards superiors and supercilious arrogance towards inferiors as we notice in case of hypocrisy, calm endurance of oppression or injustice due to ignorance or folly, lack of courage, greed, laziness, blanket impassivity and resignation towards evil, failure to get angry at right person at right time as Aristotle advocates, and being dormant. In these cases maintaining patience is compulsion than choice.

Eastern religions such as Hinduism, Buddhism, Jainism and Taoism advocate practicing patience for ethical and spiritual elevation. In Hinduism, patience has been described as *titiksha*-the capacity to endure all sorrow and sufferings without struggling for redress or for revenge, being always free from anxiety or lament over them: सहनं सर्वदुःखानामऽप्रतिकारपूर्वकम् ।

चिन्ताविलापरहितं सा तितिक्षा निगद्यते ॥ (Vivekachudamani, shaloka 24). Elaborating further Swami Chinmayananda (2013) describes it as “the faculty of mind which it maintains when intellectually it is governed by a tempo and a conviction which is complete and self-ordained, divine and noble” (p. 44) to accommodate cheerfully all the vicissitudes and ignore any obstacle that may come. This *titiksha* has been described as one of four qualifications of spiritual seeker (other being discrimination between Real and the unreal, detachment from enjoyment of fruits of actions, and burning aspiration for liberation-Vivekachudamani shaloka 19). There are incidences in epics Ramayana and Mahabharata where patience of king and royal prince have been extolled. Tamil Text *Tirukkural* suggests patience for ethical living and long term happiness. Bhagavad Gita advocates *titiksha* for realizing nectar of immortality by enduring all relatives of mundane existence which cause heat and cold, pleasure and pain, etc. and remaining steadfast in one’s pursuit. (B.G. 2.14 and 2.15).

In Taoism, Lao Tzu teaches patience along with simplicity and compassion to allow things to unfold in their natural way: “If you take muddy water and still it, it gradually becomes clear. If you bring something to rest in order to move it, it gradually comes alive.” (Henricks, 1993, ch 15). Jainism advocates equanimity, self-control (*shramana*) and renunciation of anger and passions and maintenance of an attitude of forgiveness for one’s spiritual development. In Buddhism, patience has been described as one of the six paramitas (perfection) for bodhisattva practices (Rinpoche, 1992) and to practice pure ethics (Gyatso, 1991, p. 107). Dalai Lama(1997) describes patience as almost mediator between anger and compassion. To him, opposing forces of anger and hatred can be overcome through patience and tolerance and transformed to love and compassion.

Leaders have to exercise tolerance and patience in different situations or in handling difficult persons. In the present fast changing environment with accelerated pace of living and with greater dependence upon technology, this skill is becoming alien among people. Present day customer wants speedy and spontaneous service without losing time and business cannot afford losing customers and referral opportunities. If company people do not exercise patience in such

situations, negative emotions accelerate and relations get destroyed. Leaders have to demonstrate patience in such type of difficult situations by taking fair and firm actions.

One's style of leadership is usually the product of one's self or personality, surrounding of circle of close associates, and the situation. Situation may be routine or peaceful or of crisis. If the leader has cultivated profound peaceful state of mind with patience, s/he is more likely to respond with "calm, collected and concentrated mind" (Dalai Lama & Muzzenberg, 2008) undisturbed by reactive thoughts and negative emotions. The opposite of such state of mind lacking patience is least-effective and hyper-reactive mind as witnessed in abusive supervision (Tepper, 2000; Bies, 2001) with fits of anger thrown at subordinates destroying the peace of organization. Therefore Dalai Lama and Muzzenberg (2008) advocate patience as one of six perfections that a leader should possess as trait (other being generosity, ethical discipline, enthusiastic effort, concentration and wisdom) that has a definite ability to affect others in profound way especially in provocative circumstances, hostility, criticism and disappointment (p. 37). However, patience does not mean inaction, but control over anger and reactive behavior and flow of one's energy in positive manner.

In context of leadership, Abdul Kalam witnessed patience in spiritual leader Pramukh Maharaj of Akshardham, Gandhinagar who defeated the nefarious designs of the terrorists in 2002 by not reacting to provocation designed to elicit a backlash, but encouraged his followers to pray for restoring peace in the state of Gujrat. Abdul Kalam narrates that Pramukh Swamiji showed magnanimity by avoiding blame game or imputing motives. "There was not even a hint of anger in his eyes. ...When I would later meet Nelson Mandela, I once again saw this power of tolerance, patience and forgiveness." (Kalam & Tiwari, 2015, p. 15). In corporate world, leaders thrived because of resilience and their ability to view setbacks as learning experiences and challenges as opportunities to excel (Sonnenfeld & Ward, 2017).

In politics, we find Mahatma Gandhi and Nelson Mandela practicing patience. Gandhi channelized his spirituality, self-control and self-elevation for emancipating Indian masses from social evils and liberating the country from British Raj by unifying Indians besides bringing their social transformation and inner awakening among them. He pursued his mission through

non-violent means without losing hope and practicing patience. Gandhi advocated that the only test of truth is performing actions based upon non-violence—*ahim̄sa* through deeds, speech and thought. Most of the acts of violence we notice in daily life are the result of anger that needs to be controlled and channelized in right direction with awareness. Learning “how to use the powerful energy of anger intelligently and effectively is the foundation of Gandhi’s philosophy of nonviolence” (Dhiman, 2015, p. 37). Nelson Mandela, spending 27 years in imprisonment, “never lost hope that this great transformation [of freeing his countrymen from apartheid] would occur”. (Mandela, 1994, p. 384).

To Anderson(2003), positive emotions like unconditional love, compassion, etc. enhance health as these push aside the negative emotions. For instance, generosity stemming from altruism gives rise to love for humanity, casts out the fear and anxiety emerging from self-centeredness. To him three negative emotions sadness/depression (depressive emotions), fear/anxiety and anger/hostility (aggressive emotions) increase susceptibility to disease and worsen health outcomes. On the other hand, altruism and forgiving act as protective factor against morbidity and mortality. Similarly, Daniel Goleman (2003, p. 33) states that negative feelings like anger, anxiety and depression if strong and prolonged can “increase vulnerability to disease, worsen the symptoms, or hinder recovery. On the other hand, more positive states like equanimity and optimism seem to have salutary effect on health.” Positive emotions broaden and build an individual’s personal resources like physical, intellectual and social (Fredrickson & Levenson 1998; Fredrickson, 2000/2004) as they produce unusual, flexible, creative and receptive pattern of thought (Isen & Daubman, 1984; Isen et al., 1987) and increase brain’s dopamine levels. Positive emotions can overcome the cardiovascular reactivity (Fredrickson & Levenson, 1998) and depressive tendencies, and can undo negative emotions. Positive emotions broaden people’s momentary thought-action repertoires (Fredrickson, 2000) and enlarge the cognitive context (Isen, et al., 1987). Positive emotions also increase one’s social resources as the persons feel connected with their surrounding members.

PROFESSIONAL VALUES

2.8.7 Transparency

Transparency usually means full disclosure of all relevant information in a timely manner. Being inclusive word as talked in political science, leadership, governance, public relations

management, etc., it has been interpreted differently in different contexts: full disclosure, legal as well as ethical compliance, candor, integrity, honesty, ethics (personal qualities), etc.

Transparency has been defined and described by different authorities as “full disclosure of all relevant information in a timely manner” (Berglund, 2014, p. 362), ‘disclosure of accurate, and relevant information related to governance and financing of the stakeholder’ (Wehmeier & Raaz, 2012; Bushman & Smith, 2003; Williams, 2005), “flow of information to those outside the firm” (Bushman et al., 2004, p. 207), flow of “information on matters of public concern” (Cotterrell, 1999, p. 414), etc.

Transparency not only incorporates clarity without any distortion (Connelly et al, 2011) but also qualities like understandability, interpretability and coherence (McGaughey, 2002) as it is associated with visibility and predictability (Grya & Kang, 2014, p. 459). Transparency also means moving beyond apparent information to accessing the authentic reality (Coen & Richardson, 2009) to “have informed voice in decision or to assess the decisions made by insiders” (Florini, 2007, p. 5).

Transparency being the opposite of secrecy (Coombs & Holladay, 2013), means lifting the veil of corporate secrecy (Rawlins, 2009) enables a state in which no corporate governance mechanism would be required (Berglund, 2014, p. 363). But such state of corporate governance focuses more on ethical functioning of leaders that shall make the structural and legal aspect of corporate governance redundant. But we find growing number of scandals in corporate world like Enron, Tyco, WorldCom, and Satyam (India) because of lack of transparency. Leaders claim transparency, but there is difference in *claiming transparency and being transparent*. Because of lack of transparency, trust is eroded and further dealings are stopped. Though organizations have legitimate interest in guarding information about innovation, original processes, secret recipes, or corporate strategies, yet they cannot afford to keep different stakeholders in darkness. In the present networked universe with competition at global level “where information travels globally with the click of a mouse, transparency is no longer simply desirable, it is becoming unavoidable.” (Bennis, et al, 2008, p. 11). Transparency is a matter of survival of business as it is essential for gaining trust of different parties, ensuring justice with different stakeholders,

discharging corporate social responsibility through disclosure of strategic information, eliminating corruption, and establishing organizational legitimacy and reputation.

2.8.8 Learning and Sharing

In the present era of competition when organizational learning and sharing has become need than choice (Argyris & Schon, 1996; Senge, 1990), organizations need to explore that art of tapping people's commitment and capabilities to learn at all levels (Senge, 1990) and to become more flexible, adaptive and productive to excel. Transformational leadership generates learning by continuously challenging their comfort zone with courage, and facilitates organizational learning and sharing by providing intellectual stimulation and inspiration (Bass, 1999; Bass & Avolio, 2000), and by allowing organizations to learn through experimentation, exploration, communication and dialogue (Senge, 1994). A transformational leader acts as "catalyst, a mentor, a facilitator and a trainer in organizational learning"(Garcia-Morales et al, 2012) to provoke curiosity for learning, to generate greater consciousness and acceptance of the mission of the organization with shared vision and building trust among persons with positive resonance.

Transformational leaders help to build learning organization that pursue individual as well as collaborative learning on continuous basis (Senge, 1990). Their positive influence facilitating development of positive resonance helps to make organization a "learning laboratory dedicated to knowledge creation, collection and control" (Leonard-Barton, 1992, p. 23) and their ways of facilitating sharing of knowledge make the organization an "adaptive self-organizing entity where learning is an emergent property of the whole, not just from the top leaders" (Stegall, 2003). Transformational leadership fostering effective communication encourages innovative teams (Tusliman & Nadler, 1986), innovation and creation of knowledge (Cohen & Levinthal, 1990; Nonaka & Takeuchi, 1995).

In context of educational institutions, a research was undertaken by Bret Layman, Lisa Cowan and Hannah C Hoyt (2008) to explore the reason why a particular college outperforms than other college in terms of learning and knowledge by interviewing six stakeholders and 16 individuals familiar with the college's history by using purposive sampling method and "distillation" process of identifying the themes of the study. Four themes provide an insight into how the college established itself as example of learning culture that fosters behavior of organizational learning:

character and quality of faculty, long term perspective, collaborative leadership and adaptation and mentoring. Therefore transformational leaders in order to generate knowledge and sharing engage quality persons with themselves, have long term perspective, ensure collaborative leadership and mentor their followers. As mentor, they act like ideal teachers who “use themselves as bridge over which they invite their students to cross, then having facilitated their crossing, joyfully collapse, encouraging them to create bridge of their own.” as Greek writer Nikos Kazantzakis quotes.

ETHICAL VALUES

2.8.9 Authenticity

Throughout history, from Greek philosophers, authenticity has been advocated with dictum- “Know Thyself” by Socrates to “To thine own self be true,” Shakespeare in *Hamlet*.

It involves owning one’s personal experiences. Accordingly, authenticity in general context is closely linked with self-awareness, genuineness, being truthful and transparent. In context of leadership, Bill George (2003, p. 9) states concisely: “We need leaders who lead with purpose, values and integrity; leaders who build enduring organizations, motivate their employees to provide superior customer service, and create long-term value for shareholders.”

Authenticity is usually identified (sometimes confused) with sincerity, autonomy, congruence, genuineness. Authenticity is defined as the unity and purity of one’s thoughts, words, and deeds. The Greek word close to ‘authentic’ is *authentikos* with its root *authentēs* derived from the word *autos* that means ‘self’ and *hentes* means ‘doer or being’. Thus being authentic means acting on one’s own authority. It is similar to the meaning as stated as “Ideal mode of living characterized by high levels of self-awareness, self-direction and self-reflection...attaining this level of self-knowledge means overcoming the power of unconscious to compel us to act without fully knowing why”(Oxford Dictionary of Critical Thinking, 2010), “unobstructed operation of one’s true or core self in one’s daily enterprise” (Kernis & Goldman, 2006, p. 294). Acting authentically means non adherence to societal and cultural norms or anything not true to individual’s core values and consciously striving for an awareness nonconformance to societal, cultural, and external rules, boundaries, or anything that is not true to an individual’s core

makeup (Golomb, 1995; Taylor, 1991) and consciously searching one's values, beliefs, thoughts, and feelings, followed by maintaining consistency with them (Burks & Robbins, 2012).

To be authentic means to understand oneself and realize fully one's being-in situation, whatever this situation may happen to be (Sartre, 1948). As one becomes genuine and shows consistency between values and actions, one attains authenticity that becomes expression of the genuine self and facilitates inner growth and development in one's personal life and development of authentic relations with others. Consequently, Jarvis(1992) links authenticity with reflective learning as authentic people are autonomous learners not controlled by others with their repetitive and ritualistic performance.

2.8.10 Universal Responsibility

Transformational leaders feel responsibility and inner calling for their contribution to the happiness of their organization, their people, society, family, nation, globe, and environmental protection. To Dr. E Sreedharan (2017), completion of the projects within time without cost overruns is not only question of professional competence, but of social responsibility as these projects are pursued with people's money. This concept of social responsibility involves sensitivity and mindful of the leaders that virtually extends to universal responsibility of conserving the environment in light of depleting resources and working on principles of sustainability, contribution to the peace of the planet and happiness of people by cultivating positive human qualities such as tolerance, generosity and love (Dalai Lama, 2002), to take care of weaker section of the globe, to transform the lives of people with positive influence, and to ensure freedom of everyone by treating them decently with respect and dignity. The Tibetan term close to universal responsibility is *chi sem*, which literally means universal (*chi*) consciousness (*sem*), which implies that the sense of universal responsibility stems from developing universal consciousness with care for not only human but every sentient being as we exist in invisible network of relations" (Dalai Lama & Muzzenberg, 2008; p. 101). Dalai Lama (1999, as quoted in Ricard, 2013) advocates to pursue universal responsibility with elimination of petty self-interests and by viewing altruistic action as an opportunity to serve for other's happiness and to eradicate their sufferings:

“To acquire a sense of universal responsibility-to perceive the universal dimension of each of our actions and each person’s duty towards happiness and non-suffering-is to acquire a state of mind that, when we see an opportunity to help others, drives us to seize it rather than worrying solely about our own petty self-interest.” (p. 683)

SPIRITUAL VALUES

2.8.11 Interconnectedness

To Mitroff and Denton (1999) the single word that best captures the essence of spirituality is “interconnectedness”. This interconnectedness plays vital role in people’s lives in the form of compassion, humanity, acceptance, holism, non-violence, etc. with other human , animate and inanimate beings. According to Vedantist’s perspective, different manifestations in existence are not isolated and discrete entities, as universal consciousness is flowing through all of them. Similarly Buddhist perspective of interconnectedness is reflected in sufferings and its causes stemming out of our desires, craving, ignorance and negative emotions that need to be addressed. Physicists have a favorite phrase, the butterfly effect that “means that if a butterfly should fly in here and get hurt, the effect of that accident would be felt in galaxies thousands of light years away” (L’Engle, 1996, p. 256).

Quantum scientists talk about quantum entanglement as the physical phenomenon when pair or groups of particles interact and share proximity by which the quantum property of each of the particles cannot be described in isolated and independent way. Therefore quantum scientist David Bohm (2003) views that we feel separate without separation “because we are sticking largely to the manifest world as the basic reality where the whole point is to have separate units relatively separate anyway, but interacting. In non-manifest reality, it is all interpenetrating, interconnected, one” (p. 149).

This interconnectedness enables the leader to experience the sacredness of human life, vibrating energies of different people and functioning harmoniously without ego, without manipulating through exercise of power mechanism and “relat[ing] to one another in less coercive and more creatively supporting ways.” (Greenleaf, 2003, p. 23). Without feeling of interconnectedness, leaders may pretend feign kindness and empathy....but with subtle forms of manipulations that will lead to controlling others’ behavior or exercising doctoral behavior (Covey, 2003, p. 10).

Without feeling of this interconnectedness, leaders are likely to exercise destructive leadership style like *abusive supervision* (Tepper, 2000; Bies, 2001; Keashly & Harvey, 2005), *petty tyranny* (Ashforth, 1997), *workplace bullying* (Hoel & Cooper, 2001), *destructive leadership* (Einarsen et al., 2007; Krasikova, et. al, 2013). Feeling of interconnectedness enables the leaders to contribute to the happiness and wellbeing of others as they view it as their own happiness and wellbeing.

2.8.12 Service and self-sacrifice

Selfless service and self-sacrifice are hall marks of servant leadership—one of the variants of transformational leadership which is practiced with otherism motivation by respecting others' interest first. "Great leaders approach their work as a contribution, as a service, without any sense of entitlement whatsoever" (Dhiman, 2012, p. 140). Vedanta talks of *Nishkam karma*—doing actions without being attached to results and sense of doership, and treating work as sacrifice or offering to the Lord. This selfless service can be rendered in number of ways like financial support, physical help, emotional help, spiritual solace, etc. The other related concept of selfless service is self-sacrificing behavior. Vedanta talks about this voluntary sacrifice as offering to Lord—*Yajana* which may take forms like materialistic or psychological sacrifice of self-control and self-discipline or other forms. But sacrifice in the form of sharing of knowledge is upheld in Bhagavad Gita (B.G. 4.33) as the highest form of sacrifice as all acts find their culmination in knowledge.

The purpose of selfless service is to contributing to the well-being of others though thoughts, words and deeds without expectation of reward and recognition. Mahatma Gandhi, "a rare example of transformational, ethical and servant leadership who devoted his life for the freedom and upliftment of his countrymen" (Dhiman, 2015) once remarked, "The best way to find yourself is to lose yourself in the service of others."

2.8.13 Self-awareness

Self-awareness gained through being mindful and aware from moment to moment is one of the qualities of transformational, authentic and servant leaders. Advocate of emotional intelligence Goleman (2003) regards self-awareness as one of the unique component of emotional intelligence and leadership. Without self-knowledge and self-awareness, service of others is not likely to be authentic because of involvement of egoism and self-interests. “Vedanta teaches that seeking self-knowledge is not a matter of “acquisition” or a result of our “doing”, but a matter of “understanding” our true nature” (Dhiman, 2019). Because of petty identifications with body-mind mechanism, we become unaware.

With profound study and practice of Vedanta, one transcends one’s body-mind mechanism and feels happiness. Therefore Vedanta teachers like Raman Maharshi, Ramakrishna Paramhansa, Nisargadatta Maharaj, etc. have taught to realize oneself to feel that one is not confined to body-mind mechanism but is more than it. “A man verily becomes liberated in life if he feels: God is the Doer. He alone is doing everything. I am doing nothing” (Sri Ramakrishna: *Gospel*, 1942, p. 142) and performs one’s ordinary works in an unselfish manner. In this context Bhagavad Gītā (*shaloka* 5.8 and 5.9) state:

नैवकिञ्चित्करोमीतियुक्तोमन्येततत्त्ववित् ।
पश्यञ्शृण्वन्स्पृशञ्जिघ्रन्नश्नन्गच्छन्स्वपञ्थसन् ॥ 8॥
प्रलपन्विसृजन्गृह्णन्नुन्मिषन्निमिषन्नपि ।
इन्द्रियाणीन्द्रियार्थेषुवर्तन्तइतिधारयन् ॥ 9॥

naivakiñcītkaromītiyuktomanyetatattvavit
paśyañśṛṅvanspṛśañjighrannaśnangacchansvapañśvasan //5.8//
pralapanvisṛjanḡṛhṇannunmiṣannimiṣannapi
indriyāṅīndriyārtheṣuvartantaitidhārayan //5.9//

“Remaining absorbed in the Self, the knower of Reality should think, ‘I certainly do not do anything,’ even while seeing, hearing, touching, smelling, eating, moving, sleeping, breathing,

speaking, releasing, holding, opening and closing the eyes—remembering that organs function in relation to the objects of the organs” (Swami Gambhirananda, 1984).

While performing one’s ordinary duties in detached manner, one should renounce the world in one’s mind as mind can be the source of all bondage as well as liberation, if one become self-aware. In one of his talks, Ramana Maharshi(1955/2006 p 342) profoundly remarks, “By ‘spiritual leaders’ we understand those who are ‘spiritual’ as opposed to ‘physical’. Spirit is unlimited and formless. Being unlimited it includes the leaders, the man,...There is no differentiation.” Accordingly, to become authentic leader, one should “Realize the Self within [oneself]” (Raman Maharshi, 2006, p. 1).

Self-awareness has profound impact upon the ethics of the leaders. Self-aware leaders are unlikely to manipulate and coerce others, misuse power for selfish ends, claim excessive privileges or engage in fraudulent and inappropriate behavior. They are more willing to contribute to the welfare and wellbeing of others, and consequently act as role-models for their followers. Their self-awareness enables them to become open and transparent about their limitations and take suggestions from others which contribute to learning and sharing and help them to harness trust and cooperation of other members.

2.8.13 Humility

Traditionally humility has been identified as having or showing a low estimate of one’s own importance(Pearsall & Trumble, 1996, p. 689) or ‘cultivating awareness of one’s insignificance before the universe’ (Kant, 1996). However this self-abasement has been criticized by philosophers like Nietzsche (1996). As humility stems from understanding that something greater than itself exists due to human limitations (Spinoza, 1985) as well as truthful understanding of one’s strengths and weaknesses (Comte-Sponville, 2001), we choose to regard humility as “ a personal orientation founded on a willingness to see the self accurately and a propensity to put oneself in perspective...neither self-abasement nor overly positive self-regard” (Morris et al, 2005, p. 1331). This humility is opposite of pride, arrogance, self-centeredness and egoist attitude, and is found in creative persons.

Humility has been appreciated in highest regard in spiritual texts of different religious traditions. According to Vedantic perspective as universal consciousness flows through all beings, it is futile to view oneself as island in itself and pursue pride and ego. Sikhism upholds humility as source of virtues. Similarly, Buddhists view sufferings resulting from craving and ignorance and its ending involves freeing oneself from selfishness, cravings and ignorance for which humility of thought plays its significant role. Taoist traditions believe in letting go in order to achieve greater harmony with Tao as chapter 66 of *Tao Te Ching* states, “All streams flow to sea because it is lower than they are, humility gives its power. If you want to govern the people, you must place yourself below them” (Mitchell, 1988).

Research by Collins (2001) provides strong evidence of the usefulness of humility in leadership as he finds the great companies being led by Level 5 leadership which is blend of humility and strong personal will. Though level 5 leaders are still ambitious yet their humbleness helps to engage the members in effective way. They work with spirit that ‘we are acting as team and glory belongs to Him.’ Nielson et al (2010) study the role of humility in socialized charismatic leadership and view that humility prevents excessive self-focus and permits understanding of oneself and one’s relationship with others. As business environment in 21st century is becoming more unpredictable and uncertain, researchers suggest that humility would play critical role in leadership (Morris et al, 2005; Vera & Rodriguez-Lopez, 2004). Humility has been described as important hallmark of servant leadership (Patterson, 2003; Russel, 2001; van Dierendonck 2011) as well as spiritual leadership Fry (2003).

Authentic leadership (Luthans & Avolio, 2003) also emphasizes humility as the essence of authenticity is to ‘Know Thyself’ (Avolio et al, 2004, p. 802). Humble people are less likely to experience negative emotions like envy and jealousy compared with low-level humility people (Ricard, 2008) as they exercise greater self-awareness. This self-awareness helps the leaders to accept their personal shortcomings than indulging in any kind of impulsive, impetuous, self-aggrandizing and narcissistic behavior with ‘self’ orientation.

2.8.15 Meaning in Life

Meaning in life entails number of experiences and their interpretations with transformed attitude that foster a sense of meaningfulness in life. It is not only the product of profound life-altering experiences of life but also part of the “significance beyond the trivial or momentary [experiences of daily life] to have purpose , or to have coherence that transcend chaos” (King et al, 2006, p. 180). Steger (2012) calls it “web of connections, understandings and interpretations” that help us to formulate plans directing our energies to the achievement of our desired future, as our lives have meaning more than days and years. Meaning in life refers to an individual’s ability to understand life, oneself and the outside world and adapt to it accordingly. The Japanese concept, synonym of Meaning in Life, *Ikigai*(Garcia & Miralles, 2016) means “the happiness of always being busy”(p. 2), “keep doing what is being loved for as long as the health allows” (p. 10) and “finding a purpose in life” (p. 14). It means maintaining a stoic attitude-serenity in the face of setbacks and pursuing one’s purpose of life with passion.

Meaning in life encompasses both presence as well as search for meaning (Dezutler et al, 2013; Steger, 2012). *Presence of meaning* indicates whether the individual perceives one’s life as significant and purposeful, comprehends oneself as fitted in the surrounding work (King et al, 2006; Steger et al, 2008). *Search for meaning* indicates the strength, intensity and activity of people to enhance and establish their understanding and purpose of their lives (Dezutler, 2013, Steger, et al, 2008). Meaning in life also includes three components: purpose, significance and coherence (Ward & King, 2017; Martela & Steger, 2016). *Purpose* in life means having a sense of direction, mission and goal in life; *significance* denotes feeling in an individual that his or her role is being valued in social surrounding and consequently s/he has to make important contribution beyond his or her personal existence; and *coherence* is feeling of order between oneself and the world, and perceiving one’s world as comprehensible, manageable and meaningful.

Though meaning in life has not been searched extensively in organizational context and leadership studies, yet there are indirect evidences of its benefits for the organization (Ward & King, 2017). Maslow (1943) proposed five stage model of human hierarchy needs that ascends from physical needs, to safety needs, to love and belonging, to esteem needs, and to self-

actualization at the highest level. His later on model was expanded to include cognitive, aesthetic and transcendence needs (Maslow, 1970). To him, happy persons would have fulfilled these eight levels of needs ranging from concrete to abstract, down to earth to divine needs. The top of these two abstract needs -self-actualization signifies realizing one's personal meaning in life and transcendence means becoming integrated person and being valuable part of the world.

Consequently attaining happiness involves realizing meaning of life along with becoming holistic person. As meaning in life is associated with spirituality-transcendence, connectedness with higher purpose and sacredness (Mitroff & Denton, 1999), transformational leaders being fully evolved persons with deep rooted ethical and spiritual values (Fry, 2003) actively search the meaning of their lives, facilitate in realizing meaning by others, and create work environment supportive of one's spiritual development along with organizational mission. Through their idealized influence and intellectual stimulation-they overcome meaninglessness manifested in the form of organizational dysfunction, ineffectiveness and stress impacting organizational performance (Fleming, 2004; Mitroff & Denton, 1999). They also help others to find meaning and happiness at workplace with greater commitment and motivation by making the work more meaningful.

Persons-high in meaning in life- enjoy their work more and report lesser workaholism (Bonebright et al, 2000). As meaning in life is positively associated with psychological well-being (Steger et al., 2008), it is also perceived as linked with meaning in work that contributes to engagement, greater organizational commitment and job satisfaction (Geldenhuis et al, 2014, May et al, 2004). Meaningful work is also linked to lower depressive symptoms, hostility, burnouts, absenteeism and other negative outcomes at workplace and life (Steger, et al 2012). Many people look to their career as source of meaning as greater amount of time is being spent at workplace these days, and work is perceived as source of understanding world, opportunity to serve others, means to self-expression of one's full potentials, and contributor to attain personal growth and elevation. Transformational leaders not only overcome meaninglessness as manifested in apathy, alienation, frustration and increased stress (Debate et al, 1995), but also create a work environment that is supportive of increased individual and organizational performance with reduced negativity.

As eudaimonic approach emphasizes transcending personal feelings of pleasures to personal elevation and virtuous pursuits (Ryff & Singer, 2003), meaning in life is typically included as one of the important aspect of happiness and wellbeing. Meaning in life has great motivational power as it inspires and energizes people, gives them hope and optimism especially in adversity, and helps to maintain physical and psychological health. Victor Frankl's work *Man's search for meaning* (1959) being elaboration of Nietzsche's quote "He who has a *why* to live can bear with almost any *how*" with authenticity of his experiences as well as stories of his patients related with Nazi concentration camp demonstrates that though human beings cannot avoid suffering yet they can choose to cope with it in better and effective way by finding meaning in it and move forward with enlightened purpose with spiritual freedom. Meaning in life enables to develop resilience and cultivate a spiritual connectedness with something larger than the momentary experiences (Steger, 2012). Research studies illuminate that meaning in life contributes to psychological and physical health as it is linked with positive emotions (King et al, 2006; Steger et al, 2006), higher morale (Ryff & Singer, 2000), satisfaction in life (Steger, 2006), positive perception of the world, and hope and optimism (Mascaro & Rosen 2006; Steger, 2006). It is negatively associated with factors depriving happiness: depression (Debats, 1996), anxiety, general psychological distress and post-traumatic stress disorder (Mascaro & Rosen, 2005). People with meaning in their lives can effectively cope with cancer, spinal cord injuries, cardiovascular diseases, etc. (Steger, 2012). Therefore researchers have included meaning in life as one of the indicators of positive functioning (Diener & Seligman,2002) or reaching one's potentials (Ryan & Deci, 2001).

Concluding Thoughts On values

Organizations carry great responsibility to contribute to the happiness and wellbeing of different employees in the present environment of complexity, uncertainty and growing stress. They have to ensure job satisfaction, job involvement, engagement of employees, positive emotions and feelings, thriving at work, flow, supportive learning environment, etc. to bring happiness and wellbeing besides making the organization competitive. Different authorities are of view that happiness and wellbeing of people at workplace is the result of respectful and supportive environment, recognition, fair treatment, autonomous and challenging job with matching skills, adopting best workplace practices and competent leadership.

Different personal, interpersonal, professional, ethical and spiritual values such as courage, self-mastery, truthfulness and honesty, harmony, trust and credibility, patience and tolerance, authenticity, transparency, interconnectedness, self-awareness, selfless service and self-sacrifice, humility, harmlessness and meaning in life lead to happiness and wellbeing of different individuals as well as the organization. All these values help the leader to transform himself as well as the environment of the organization. One's style of leadership is extension of one's personality with surrounding of team members influencing each other, and the situation. If the leader is transformed being, s/he can transform the environment in effective way.

Transformational leadership has great potential to enhance the wellbeing and happiness of employees by engaging their hearts and mind and providing them meaning in life. On the other hand, negative leadership like abusive supervision, petty tyranny, destructive leadership etc. causes adverse effects like harassment and bullying, discrimination and injustice, toxic environment, greedy behavior etc. with bad results for the organization in the long run. Selfish behavior is the cause of such negative leadership and behavior as these leaders confine themselves to body-mind mechanism and consequently ignore the ethical and spiritual aspect. Transformational leadership raises the motivation and morality of their followers with their personal examples and transforms the organization with higher quality of life that leads to happiness and wellbeing-the optimum state of human flourishing.

2. 9 Creativity and Spirituality

Do creativity and spirituality have common values that contribute to transformation and positive leadership?

In the present era of ferocious and fast change (Kotter, 2012), changing paradigms (Barker, 1992), ever expanding aspirations of customers, greater pressure on sustainability (UN, 2019) due to depleting resources,- leaders are expected to nurture an environment of collaborative creativity and innovation for bringing transformation in the lives of the people. Creativity and spirituality can complement each other due to intense mental and emotional involvement with awakening, transcendence, love and care, patience and humility, etc. Does spirituality contribute to generation of creativity? There is no empirical inquiry specifically addressing this question

because the element of personal biases interference. Many creative geniuses have been highly spiritual and just as many have been staunch materialists. “Whether a mystic poet is more creative than a materialistic scientist is questionable. How would one even make that judgment without exhibiting personal bias?”(Simonton, 2017). However there are certain explanations regarding the role of spirituality in creativity as “spirituality can certainly influence the content of a person’s creativity.” (Simonton, 2017) Quantum scientists Bohr, Heisenberg and Schrödinger regularly read Vedic texts of Indian spirituality and consequently their ideas did not look alien to spiritualists. To Einstein(1954), “ the cosmic religious feeling is the strongest and noblest motive for scientific research.” Indian mathematician Ramanujan credited his brilliance to his family goddess, Mahalakshmi and looked to her for inspiration. To him ‘an equation has no meaning, unless it represents a thought of God’ (Kalam & Tiwari, 2015, p. 152). Ramanujan has been called “magical genius” more than “ordinary genius”, who comes up with ideas that his colleagues could not conceive and is “100 times smarter. His theorems and conjectures would let others say that they have no idea where those results came from (Kolata, 1987, p. 1519). Similarly the life of Gregor Mendel demonstrates that a devout spiritual person can also contribute to scientific discovery. (Kalam & Tiwari, 2015, p. 139). The rare merger of spirituality and creativity is noticed in the life and works of Swami Shankaracharya.

Common themes in spirituality and creativity relevant in context of positive leadership noticed from the qualitative statements and works of different scientists and literary persons include curiosity, openness to experience, focus, spirit of loving and caring, patience and humility.

2.10 Transformational Leadership Celebrating Diversity through Spiritual Values

Diversity of workforce provides unique competitive advantage (Griggs, 1995; Cox & Blake, 1991; Gilbert,2000: Kramer & Barker, 1991) that help the business to expand at global level. Therefore organizations try to attract diverse group of people (Gilbert, 2000) to generate diverse ideas. Institutions interested in surviving and thriving in future need to make best use of the competitive advantage of diversity at workplace as “mono-managing destroys biological diversity ..so does mono-managing similarity destroys diversity” (Kreitz, 2007). Diversity can influence creative development with unexpected circumstances beyond normal situation

(Damian & Simonton, 2014). On relationship between creativity and diversity, Simonton (2017) presents his view :

“In general, diversity is more conducive to creativity in both small groups and larger societal systems. But the exact relation is moderated by other factors. For example, in problem-solving groups diversity only helps when there's a strong emphasis on the collaborative attainment of common group goals. If the diverse members do not share the same goals, the group's creativity will suffer, albeit the individuals within that group may have their personal creativity enhanced by the exposure to alternative views.”

Empirical studies regarding effects of diversity on performance establish positive (Bantel & Jackson, 1989), negative (Ely, 2004; Williams & O'Reilly, 1998) or no relations (Kochan et. al., 2003). But the question of channelizing diversity in effective way is assuming importance.

As organizations have to employ people from different cultures and geographical locations, problem of diversity is likely to emerge. Organizations have not only to ensure assimilation of different people but also to provide healthy environment for their human flourishing, that are talked in concepts like managing diversity, valuing diversity and leveraging diversity. “Celebrating diversity is extension of healthy spirituality that leads us to celebrate our differences and view diversity as different manifestations of the underlying Unity that permeates every phenomenon. It means seeing difference as opportunity and making quantum leap to recognize that truth is multifaceted, perhaps infinite, and there is no best way” (Dhiman et. al., 2019). To quote Zohar and Marshall(2004), “A full celebration of diversity means almost thanking God for the other’s difference, because that difference enriches my own reality and opportunities.” (p. 95). This is extension of Ken Wilber’s major rule in his *Collected Works Vol. 8*(2000):

“Everybody is right. More specifically, everybody — including me — has some important pieces of truth, and all of those pieces need to be honored, cherished, and included in a more gracious, spacious and compassionate embrace.(p. 49)

However there are certain barriers to diversities that include “stereotypes and prejudice, harassment, envy, discrimination and injustice, toxin environment, organizational politics, unsupportive work environment, backlash” (Dhiman, et. al., 2019). The spirituality can be applied to organizations applying diverse work forces to celebrate diversity. To Zohar and

Marshall (2004), “Companies that build spiritual capital celebrate diversity. They recognize that every point of view is necessary and that every point of view causes some validity.” (p. 30).

With application of spiritual values and spirituality at workplace, different individuals can be motivated to find meaning in those sufferings. Victor Frankl (1959/2006) narrates the stories of violence in Nazi tortures camp, but still finds one commander who used to purchase medicine for prisoners from his personal expenses. “The moral of the story is that the human kindness exists “beyond man made demarcation of different races, hierarchies, friends or foes.....There are decent as well as indecent men in every group and no group consists entirely of decent or indecent people.” (Kumar, 2011). By reading Victor Frankl’ work *Man’s Search for Meaning* bearing the authenticity of his experiences, one can draw inspiration that one’s spirituality contributes to overcome negativities.

“Transformational leadership plays dominant role in celebration of diversity because of their profound moral influence due to moral and ethical values” (Dhiman et. al., 2019) as it helps to build positive conditions that foster ethical environment and prevent undesirable stress, explore opportunities for learning, expands team spirit and encourages shared vision and mutual well-being. Value based leadership deeply rooted in spirituality plays pivotal role in cultivating ethics and values among persons, team and organization that can harness the diversity in creative way.

2.11 Building Learning Organization

Transformational leaders help to build learning organization “ where people continually expand their capacity to create the results they truly desire, where new and expansive patterns of thinking are nurtured, where collective aspiration is set free, and where people are continually learning to see the whole together” (Senge,1990, p.3). Different features of learning organization as studied by different researchers and scholars include the following:

- Possess characteristics that facilitate continuous learning to meet its ever-changing needs and aspirations (Ali, 2012).
- Cultivate values and develop systems and structures that support a learning for all employees (Bennett & O’Brien, 1994).

- Move beyond present level of learning to learning with accelerated rate needed to changing circumstances (Dodgson, 1993).
- Adaptive self-organizing entity where learning is top priority not only of top leaders but the whole organization (Stegall, 2003)
- Place where knowledge is fully harnessed, capacities are expanded and behavior is positively changed, and competences are built (Liao, et al, 2010)

Five Dimensions of Learning Organization

Peter Senge (1990) advocates five core disciplines of building learning organization that distinguish learning from traditional organizations:

1. Systems thinking: a discipline for seeing the whole (Senge, 1990, p.68) that integrates others, focuses them into coherent body by addressing the whole, and examines the interrelation between parts and the invisible fabrics of interrelated actions.

2. Personal mastery: that involves continuous learning, focusing energies, deepening one's vision, questioning one's purpose of life and contribution to others, and fostering others' personal development.

3. Mental models: that involves being aware about one's deeply ingrained assumption and generalizations, unearthing one's internal pictures and being open to new experiences of reality.

4. Building shared vision: holding a shared picture of the future that organization wants to create through commitment of its people with continuous experimentation and innovation.

5. Team learning: that involves learning of people from different disciplines and backgrounds through pursuit of dialogues when people suspend their mental assumptions, listen to others empathically to understand others' paradigms, and show authentic respect for other persons as it is open to the flow of a larger intelligence and can effectively deal with complexities of the situation.

Spirituality permeates different disciplines of learning organization. "Personal mastery the discipline of continually clarifying and deepening our personal vision, of focusing our energies, of developing patience, and of seeing realities objectively...(is) the learning organization's foundation." (Senge, 1990, p.7). The discipline of mental models that starts "with turning the

mirror inward; learning to unearth own internal pictures of the words, to bring them to the surface and hold them rigorously to scrutiny” (Senge, 1990, p.9) are similar to spiritual practices of introspecting oneself in silence, inquiring oneself and being mindful from moment to moment basis. The discipline of building shared vision requires knowing others empathically and accepting others’ ideas. With this, one feels like medium in sharing of knowledge instead of feeling owner of one’s mind. Team learning through dialogue involves spirituality, feeling of subtle to subtle flow of vibration by keeping oneself like empty vessel ready for divine grace. True dialogues takes place in spiritual traditions where a discipline is ready to receive from the master. People work with spirit of interconnectedness in team, with feeling that they are acting as a team, glory belongs to Him.

US biologist and philosopher Gregory Bateson (1973) in his book *Steps of An Ecology of Mind* presented four steps in process of learning-an action that brings permanent positive change. The first level is Zero Level with zero change and learning, second level Level one involves certain change of alternatives and revision of set alternatives with minimal change, to Level two with revision of choices, to Level three with further revision in intuitive and holistic way. Zero Learning is no learning at all, Learning at level One is minimal learning with collection of information, Learning Two learning is critical and analytical, and Learning Three is holistic and intuitive learning that brings relatively permanent changes in the being of the individual.

2.12 Corporate Governance

The corporate governance-“the field of study that encompasses the interests of shareholders, employees, customers and vendors, communities, financiers, and the government in the orderly and balanced management of business corporations” (Balasubramanian, 2013, p. 7)- has attracted attention because of growing number of stakeholders in corporate world. However growing number of corporate scams and failures due to greed (Smith, 2003) like excessive executive compensation, dubious accounting practices, and other abuses indicate that entire economic system is showing signs of stress that shake stakeholders’ confidence because of poor corporate governance. So far the reliance has been placed on structural and legal aspect that has led to checks and balances system with “check box compliance” mentality, but has failed to win the

confidence of different stakeholders. On question about corporate governance in India- whether India is over-regulated and under-governed by Prof. S.K. Chakraborty (2013), Nani Palkhivala illuminated about the position of lack of effective governance due to lack of will and character which is deeply rooted in ethics and values:

“..the persistent tendency in India has been rather over-governance, and under-administration. We have many laws, but little justice; we have an army of public servants but little public service; we have lots of controls but little welfare. This is because we do not have the will and character to apply or administer in practice what we piously and ponderously legislate.” (p. 294)

“Compliance with law and regulation is an important first step; those who wish to graduate from these and reach the commanding heights of leadership in the field will need to be inspired by the sheer ethical elegance of governance principles as guiding tenets of behavior in every walk of business life.” (Balasubramanian, 2013, p. 16). However different models of corporate governance have largely ignored the ethical dimensions of corporate governance (West, 2009). These problems of ethics emerge because of our short-sightedness, narrowness and forgetting the long run consequences (Dalai Lama, 2018).

Effective governance is based on core values of integrity, trust, honesty, fairness. This ethical compliance mechanism aiming at responsible use of freedom can contribute to long run stability and growth of the company. It can help the companies to attain competitive advantage in attracting and retaining talented employees, win investors’ confidence, promote customers as well as employees’ loyalty and build reputation. Corporate reputation is built over a period of time through “high levels of operational integrity, ethical behavior, social responsibility, and societal acceptability...[and is] result of initiatives on several fronts, including corporate social responsibility, business ethics, integrity and trust, corporate giving, transparent communication, and good citizenship” (Balasubramanian, 2013, p. 226).

Transformational leaders build trust among different stakeholders through their ethical conduct. Consequently they enhance the reputation of the corporation through ‘earning the trust and admiration of employees with enlightened human resource practices, earning credibility among investors through sustainable growth, profitability, and transparent reporting, gaining loyalty and continuing support of customers by ensuring reliability of products and services with value for

money, gaining acceptability of the communities through responsible initiatives stewarding organizational, social and natural assets, and gaining recognition and acceptance by the state through rigorous compliance with laws and regulations, and participating in free and fair competition.’ (Balasubramanian, 2013, p. 228).

Transformational leaders ensure good corporate governance through transparency and universal responsibility, and build corporate reputation that helps them to procure finance at lower cost of capital, manage disaster in effective way, ensure speed in supply of goods and services as vendors are paid on time, create trust among customers, and win the confidence of investors.

2.13 Employees’ Engagement

In the ever changing and complex environment characterized as volatile, uncertain, complex and ambiguous (VUCA)-organizations have to engage their employees to survive and thrive. Given the speed and scale of innovation and market changes happening (Bennis & Nanus, 1985), employees’ engagement is considered as one of essential keys to organizational success (Clark, 2021) and to remain competitive in regular waves of change. Employees’ engagement refers to “motivation and commitment of staff to contribute to the organization” (Buchbinder & Shanks, 2017, p. 11), the degree of feeling valued and enjoying work (Wellins, 2015), the positive psychological state of feeling energized and absorbed in work (Schaufeli & Bakker, 2010)

Authentic leadership has positive impact upon the employees’ engagement (Wang & Hsieh, 2013) as it promotes positive ethical environment that contributes to self-awareness and positive self-development (Walumbwa, 2008). Transformational leaders effectively engage their employees through trust and transparency as it helps to secure willing cooperation of different employees and accelerates the speed of working. They discourage competition between different individuals and departments that lead to jealousy and unethical practices like back-biting or sabotaging that adversely affect the harmony and contribute to conflicts among different individuals. They use appreciative enquiry to explore new “possibilities that can enrich [human] existence and give it meaning” (Cooperrider & Srivastava, 1987, p. 164) during times of change. The case study of Gridmax Energy by Melissa A. Norcross and Patrick Farran (2020) demonstrates that appreciative enquiry can drive higher levels of engagement, improve meaningfulness, engagement and ultimately improved performance.

Transformational leaders provide autonomy for learning opportunities that are positively correlated with employee engagement (Bakker & Bemerouti, 2008), and transform work environment that decreases stress and increases psychological safety. Their high level of positive energy and action ultimately contributes to meaningful work context (Yeoman, 2014). This prepares the ground for meeting challenges of change. Transforming work culture requires engagement of people’s mind, heart and spirit. Based upon researcher’s experience, the factors that engage and retard engagement of people at work are summarized as follow:

Engagement of People at work

Behavior/factors contributing engagement	Behavior/factors retarding engagement
Communication: Positive Resonance, moments of liveliness and flow of positive energies	Reactive behavior, resentments and retaliations, useless assertions of authority, rudeness and incivility.
Trust and Openness	Suspicion, fussiness, defensive behavior
Transparency	Opacity-keeping others in darkness that raise others’ anxiety
Empowering to find meaning at work Inspiring with personal examples	Manipulating others, micromanaging, useless interferences, instructing without inspiring
Empathy and altruism	Callousness and selfish approach Selfish approach
Ethics and Responsibility	Unethical behavior- hypocrisy, accusing others and excusing oneself, conning and manipulating
Appreciative Enquiry and sincere appreciation	Cynicism and jealousy, belittling or hurting others,
Respect for others time and opinions	Harassments and humiliations
Reciprocity	Use and throw away approach, run away with anything mentality

2.14 Transforming Organizational Culture

“We must recognize the centrality of this culture management function in the leadership concept”, Schein, 1985, p. 2) as leaders have profound influence on the transformation or organizational culture which consists of attitudes, values, behavioural norms and expectations (Greenberg, 2004), collective thinking and habits, feelings and behavior patterns constituting the core identity of organization and guiding the employees’ behavior (Deal & Kennedy, 1983; Schein, 1992). A transformed work culture encourages individuals to behave like a family and take care of each other, enables employees to feel emotionally and psychologically attached to the work and workplace, and ensures healthy working of the organization-flexibility, employees’ retentions, team work and meaning and happiness to people.

However the negative work place culture as reflected in employees’ feeling uneasiness, harassment, discrimination, injustice, toxic environment-leads to retardation of growth opportunities due to negative emotions, manipulation, conspiracies, cheap tactics, rudeness, etc. Leadership plays dominating role in transformation of culture by practicing human values. These human values are personal as they first thrive in human consciousness before being manifested in actions or getting interwoven in the complex web of human relations (Chakraborty, 2013).

Transformational leaders transform the culture of the organization with their values as they interact with others, influence them with their behavior and generate a feeling of spirit de corps within the organization (Van Maanen & Barely, 1984, p. 39). As they inspire others to aspire with their personal examples- they succeed to inculcate positive attitudes and beliefs among their followers. Their integrity and honesty earn respect and willing cooperation of others, and elevate their level of motivation and morality with fused purposes (Burn, 1978). Their positive communication and influence help to manage conflict and restore harmony within the organization. On the other hand negative leaders foster cynicism, cronyism and corruption and deplete vital energies of their human resources instead of engaging it in right direction.

The contrast between culture of transformed organization and organizations with deteriorated culture, as based upon researcher’s observation is illustrated below:

Contrast between Transformed Organizations and Organizations with Deteriorated Culture

Transformed Organizations	Organizations with Deteriorated Culture
Value driven: Values like Integrity, Professional Competence, Learning and Sharing, Harmony, Social Commitment, etc. are guiding forces	Rules driven either obsolete or made by cliques and coterie to suit their own narrow ends.
Trust based working with focus on vision and values	Paper based working with skin saving attitude and shallow sense of responsibility
Learning and sharing on continuous basis, focus on development of people	Culture of harassment that depletes vital human energy and enthusiasm.
People cooperating with service attitude and positive emotions	People lacking service attitude, but working with masked faces and negativity
Attraction of talent	Misuse of talent, toil and time of others
Focus on work with engagement and empowerment.	Just spending the time or killing others’ time in useless meetings and activities without productivity
Transparency	Opacity and deliberate concealment to pursue hidden agenda by certain persons working as clique or coterie.
Trust and cooperation among people	Suspicion, competition and jealousy among people, useless comparisons and dirty politics
Humanistic yet committed with great sensitivity and responsibility.	Callousness and lack of commitment due to psychopaths’ domination.
Feeling of harmony among people	Egotism and selfishness of people creating conflicts and emotional bickering.

Suppliers as important part of supply-chain management, with win-win approach, 90% payment in supplier's account within 48 hours of completion of job	Suppliers as outsiders to be exploited for person gains, deliberate delays in payments forcing supplier to go for unethical way.
Feeling of flow and energy while working with people	Feeling bad to work out of compulsion due to harassment and humiliation
Employees feel valued, safe, and comfortable as they are blessed with opportunities for growth.	Employees feel uncomfortable because of inflexibility and crushing of opportunities for growth.
Improved positive communication among employees with positive resonance	Culture of conning, manipulation, back-biting, blaming others, cheap tactics, conspiracies, rudeness and other demolishing tactics.
Unleashing creativity and learning	Constraint on creativity and learning
Leadership: positive, transformative and ethical	Leadership: destructive, abusive, psychopath and narcissistic.

Chapter 3

Research Methodology

“Qualitative research consists of a set of interpretive, material practices that make the world visible. These practices transform the world.”

Creswell

3.1 Introduction

Research methodology is concerned with the process and methods of acquiring knowledge about the world (Creswell, 2013; Punch, 1998) that may help the researcher to answer the research questions and objectives. This chapter will review the research methodology being followed- phenomenological and case study methodology as it was utilized in this particular study. The present study is qualitative research which is aptly recommended ‘when the problem or issue needs to be explored’ (Creswell, 2013, p. 47) with complex and detailed understanding of the issue.

3.2 Objectives of study

The objectives of present research study are:

1. To study how leaders, including contemporary as well as founders have attempted to transform their people and organization through lived spiritual values.
2. To study the challenges faced by leaders to implement those values.
3. To study the effectiveness of spiritual approaches to organizational transformation in overcoming the challenges through case in point.
4. To study the relationship between spiritual values and other values-personal, interpersonal, professional, and ethical values.
5. To explore how organizations applying spiritual principles can be model for business organizations.
6. To explore the relevance of vedantic perspective as based upon Bhagavad Gita and as also found in the living examples of saints of modern period-such as Raman Maharshi, Sri Ramakrishna Pramhansa, Swami Vivekananda, Sri Aurobindo, Mahatma Gandhi, and Nisargadatta Maharaj-in context of the transformational leadership.

3.3 Unit of analysis

To achieve the above objectives, the phenomenology as well as the case study method of qualitative research has been used. For study purposes, the researcher has adopted purposeful sampling to overcome the constraint of time and resources as “we cannot study everyone, everywhere doing everything.” (Punch, 1998 p. 198). Moreover purposeful sampling offers the advantage of profound investigation and knowledge of the phenomenon under study (Merriam, 2002) and it represents the characteristics of interest of the study (Burns & Grove 2009). Because the researcher adopted purposeful sampling, the selected individuals were informed about the research problem and the purpose of the study. Purposeful sampling is further divided into three main types: judgement sampling in which the researchers select those participants who can answer the research questions because of their lived experiences while practicing spiritual and other values, snowball sampling that “identifies cases of interest from people who know people what cases are information rich” (Creswell, 2013, p. 158) and quota sampling to represent different groups of individuals (Cavanis et al, 2001). In the present study, the researcher selected the unit of analysis based on purposeful, snowball and quota sampling to achieve objective 1 to 4, by selecting eight persons from different backgrounds for in depth interview as they practice spiritual and other values. These following eight persons with their brief introduction are:

- **Dr. S.K. Chakravorty**, Ex-Professor of IIM Calcutta is pioneer figure in re-discovering Indian spirituality in Management. The first Special edition of Outlook magazine 1996 covered 50 prominent personalities of India and Prof. SK Chakraborty was one of them as academicians who gave new direction to the field of management based upon Indian spiritual traditions and values. His experiential methodologies based on Indian spirituality bridges the gap between management and mysticism.
- **Swami Parmarthananda**, is Chennai based teacher of Vedanta. Being disciple of Swami Dayananda Saraswati, he studied in Sandeepany Sadhanalya of Chinamaya Mission and devoted to both masters-Swami Chinmayanda and Swami Dayananda. Later on he started taking Advaita Vedanta classes in Chennai. His recordings and transcript of different lectures have been published by Arsha Avinash Foundation, Coimbatore which is freely available on their website.
- **Dr. Sakait Sen is Director**, Sri Aurobindo Foundation of Integral Management and is engaged in corporate training and research based upon spirituality at workplace.

- **Laxmi Niwas Jhunjanwala**, Eminent industrialist, founder and Chairman Emeritus, Lnj Bhilwara Group, a Rs. 6000 crores group.
- **Dr. B.M. Bhardwaj** is a social worker and founder of Ma Madhuri Brijwasi “Apna Ghar” Ashram, popularly known as Apna Ghar-an institution that serves the homeless, hopeless and helpless people especially the most vulnerable section of the society.
- **Mathieu Ricard** is a Buddhist monk residing in Shechen Tennyi Dargyeling Monastery in Nepal; author of famous books on theme of Happiness and Altruism; and social worker pursuing humanitarian work in Nepal, Bhutan and India with his Karuna-Shechen (www.karuna-shechen.org)- a non-profit organization working on ‘compassion in action’ principles. He is also French translator of 14th Dalai Lama. Being active member of the Mind and Life Institute-an Institution dedicated to exploring and synthesizing wisdom traditions and contemporary scientific enquiry, he contributes to research on the effect of meditation on the brain.
- **Ms Santosh Yadav, Padam Shri**, is the first woman to record climbing Mount Everest twice! Displaying unique climbing potential with natural climbing aptitude, she became first woman in the world to scale the highest peak in Eastern Karakoram-most dangerous route. Being motivational speaker, mountaineering leader, and representative of woman empowerment and emancipation, she enthuses women to assert their individuality and right place in the society.
- **Dr. E Sreedharan, Padma Vibhushan**, is Ex-CEO and present Principal Advisor of Delhi Metro Chief is well known as “Metro man” whose services are eagerly sought by different Governments, including UN on sustainable transportation. He is well known for practicing ethical and spiritual values to transform the culture of the organization.

In addition to above, Swami Tejjomayanada, and Swami Narayan Muni Vyas, David Godman were contacted for interview. However their partial responses have been incorporated at different parts of the study. Attempt was made to contact and interview Bharat Mitra of Organic India, but the researcher could not.

In the present study, the researcher selects the unit of analysis based on purposeful sampling like Dr. S.K. Chakraborty who is considered as pioneer of the spirituality at workplace in India, Dr.

E. Sreedharan who transformed Delhi Metro with his spiritual values based on Bhagavad Gita, Swami Parmarthananda, spiritualist and teacher of Vedanta. Laxmi Niwas Jhunjjanwala and Dr. Sakait Sen were recommended by Dr. S.K. Chakraborty. It was very difficult to contact His Holiness Dalai Lama despite repeated requests for interview because of health reason or because of his over busy schedule. Therefore on recommendation of different monks surrounding Dalai Lama, French translator of Dalai Lama Mathieu Ricard, a Buddhist monk was selected. As the role of woman in different fields is increasing day by day, Ms Santosh Yadav- symbolizing woman empowerment was selected to represent at least one woman participant in the study. Overall, these samples of study as unit of analysis represent different fields like corporate world, academic, spiritual trainers, social workers, mountain climbers, etc.

For phenomenological study, these 8 leaders who have lived the spiritual values are interviewed in depth. For interviewing different persons, interview protocol- focused on questions relating to the role of spiritual values, challenges in implementing those spiritual values, and the suggestions to imbibe those spiritual values, etc.- was designed. This interview protocol was vetted by three experts Dr. Joan Marques, Dr. S.K. Chakraborty and Dr. Debangshu Chakraborty, and their suggestions were incorporated after consulting the supervisor before administering it. The interview protocol contains questions related with role, challenge and suggestions regarding following values:

Personal values- courage, self-mastery, and truthfulness, *Interpersonal values*-harmony, trust and credibility, and tolerance, *Professional values*-transparency, learning and sharing, *Ethical values*-authenticity and universal responsibility, and *Spiritual values*-interconnectedness, selfless service, self-awareness, humility, and meaning in life.

In addition to phenomenological study, following five organizations have been studied for case in points for achieving objective no 5:

1. Apna Ghar, Bharatpur
2. Geeta Press Gorakhpur/Rishikesh.
3. Delhi Metro
4. Polyhydron Private Limited, Belgaum
5. Organic India

In addition to above Mindtree, Bangaluru was also approached, but because of unavoidable reasons, it could not be surveyed.

To achieve objective no 6 related with the study of vedantic perspective based upon Bhagavad Gita and teachings of various spiritual teachers in context of transformational leadership, relevant literature of Vedanta and writings of these saints have been studied in detail to integrate them with spiritual values for leaders. Every participant talked and touched vedantic perspective. The researcher also finds influence of these masters on different organizations and persons.

3.4 Design

This study adheres to the exploratory design with two methodologies-phenomenology and case in point, which are considered qualitative techniques. Phenomenology focuses on in-depth interview of small number of respondents in natural setting and case in point is related with studying few organizations in detail. These qualitative research methods are quite in contrast to quantitative methods of focusing on large number of feedback and analyzing questionnaire with application of statistical techniques. Creswell (2013) points out that qualitative research seeks to obtain understanding about a social or human problem and phenomena, based on a specific methodological tradition, and underscore that. In this type of study, the researcher serves as the main instrument to build a complex, holistic picture with analysis of words and statements with their multiple interpretations with inductive and deductive reasoning, and reports detailed views of the analysis units or study participants by conducting the study in a comfortable setting. Creswell (2013) further elaborates the structure of a phenomenological study having a few participants with many variables. This is quite contrast to the quantitative methods with few variables and many cases.

The “core” cases are those participants who were selected on basis of a set of pre-decided criteria pertaining to their knowledge and practice of spiritual values. These core participants were approached with a common, pre-developed interview protocol that was duly vetted by experts. The research was conducted in accordance with the following guidelines as recommended by Creswell(1998, pp. 16-17):

1. Committing extensive time in the field in collecting expensive data, making rapport to get 'inside perspective'.
2. Engaging in the complex and time-consuming process of data analysis by repeatedly studying their responses and putting the highlighted points and horizontal table and reducing them to a few themes or categories.
3. Writing long description as the evidence that should support and substantiate claims with writer's skill to show multiple perspectives
4. Participating in a form of social and human science research that lacks firm guidelines or specific procedures as it is evolving and changing continuously.

The phenomenological study focuses on a concept or phenomenon, instead of focusing on the life of the person interviewed. Therefore Creswell (2013) suggests discussing the phenomenon with the selected participants. After that, the researcher is advised to include a philosophical discussion about the principles of exploring the meaning of individual experiences and how these meanings can be reduced and generalized into a specific description.

As based upon description of Creswell (1998/2013), the steps to be taken in phenomenological study which are as follows:

1. The researcher first of all determines whether the problem under investigation is suited for phenomenological study that aims to understand several individuals' common experiences in order to develop a deeper understanding of the phenomenon.
2. The researcher identifies the phenomenon with extensive description of his or her own experiences of the phenomenon.
3. The researcher collects the data from the individuals who experience of the phenomenon and records the interview of different respondents to describe their views about the phenomenon. For this respondents are asked open ended questions. The researcher recognizes the broad philosophical assumptions of phenomenology and tries to bracket out, as much possible, his or her own experiences.
4. In phenomenological data analysis, the researcher from interview transcriptions, highlights the significant statements, sentences and quotes that illuminate the respondents experience about the phenomenon and lists the significant statements (also known as

“horizontalization” of the data), thereby treating each statement as having equal worth. This is the point where the researcher develops a list of non repetitive, non overlapping statements by first placing all responses to the same question on one line (a “horizon”). For this, a table is developed with column for each respondent and placing the glaring points or significant statements in the table. The horizontalizing process of preparing horizontal table enables the researcher to see all responses in one glance, and detect unique statements. After studying unique statements of each respondent, the researcher is able to eliminate the overlapping statements and to develop clusters of meanings from those significant statements into themes.

5. These statements are then grouped into meaning units and are used to write a description of what the participants experienced. The researcher also writes and collaborate with his own experiences and the context and situations that have influenced their experiences (Moustakas, 1994).
6. Next, the researcher reflects on his or her own description with use of imaginative variation or of structural description. This enables the researcher to seeking all possible meanings and divergent perspectives, varying the frames of reference about the phenomenon, and constructing a description of how the phenomenon was experienced.
7. The researcher subsequently creates an overall description of the meaning and the essence of the experience.
8. As a final step, the researcher presents an holistic account of the experience with composite description in writing. From the textual descriptions, the researcher writes the composite description that presents the “essence of the phenomenon” by identifying the underlying structure(Creswell, 2013).

The researcher before deciding to take up phenomenology as method of conducting research has to go through different philosophical and spiritual literature to understand the concept of spirituality, spiritual values and ethical and other human values closely related with spirituality. The researcher has the experience of attending 11 days’ meditation camps like Vipassna in October 2008 to have practical experience of that. To link spiritual, ethical and other values, the researcher has to study literature of Prof. SK Chakraborty, Satinder Dhiman and Joan Marques, Judy Neal, Ian Mitroff, and other management thinkers associated with research in workplace

spirituality. During interview the researcher explained the respondent about his purpose and certain concepts associated with values as per need by getting involved with the respondent in natural setting. During analysis of the recorded statements the researcher detected significant statements of different respondents and linked them with his own experience as we human beings assign meaning to external stimulus or words because of inner experiences. This helps to link the lived experiences of respondents in horizontalisation of data with one's own description through use of imaginative variations and to present the coherent description of that.

There are different methodologies in phenomenological research, but this particular study will adhere to the guiding principles of the psychological approach which places individual experiences to centre, as opposed to transcendental phenomenology, which surrounds group experiences.

This research attempted to explore the participants' personal perceptions of the phenomenon under study, sought their particular opinions on essentials to the experiencing of the phenomenon, and took note of the structures that they perceived as necessary to the establishment and maintenance of the phenomenon.

The research was conducted at the offices and residence of the participants, after initial contact through email and telephone. The researcher adjusted his schedule towards the availability of the participants and visited or called them on the dates that were convenient to their schedules.

3.5 Phenomenology as research methodology

Phenomenological study describes "common meaning for several individuals of their lived experiences of a concept or a phenomenon"(Creswell, 2013,p. 76). Phenomenology was developed by existential philosopher Edmund Husserl (1859-1938) with an objective to locate the sources or essences of reality in human consciousness. This method of inquiry has been followed and continued by other existentialists like Jaspers, Merleu-Ponty, Jean Paul Satre, and Marcel.

For present study, phenomenology is chosen because the nature of study is exploratory that needs insightful penetration into the “lived experiences” of participants from different backgrounds. The phenomenal reality regarding practicing of spiritual values is subjective and multiple, and consequently needs rich and varied data that qualitative study can offer. After interviewing different leaders, recorded information has to be reduced to significant statements or quotes about common themes and shared experiences.

To ensure validity of the instrument, the interview protocol as designed with guidance of supervisors was vetted by three independent experts: Dr. Jaon Marques, Prof. S.K. Chakraborty and Dr. Debangshu Chakraborty. As the interviews are recorded and transcribed, the documents support and substantiate the authenticity of the study. This is well established method of study that has been followed by different researchers: Jerry L. Grenard(2008) in context of Koan Meditation in Zen Buddhism, Sangeeta Parameshwar(2005) in context of Spiritual Leadership through Ego-transcendence, Joan Marques (2004) in context of Meaning of Spirituality at Workplace, Joan Marques and Satinder Dhiman (2011) in context of Buddhist Psychology at the Workplace, and Patrica K O’ Connell(2013) in context of 21st century Leadership Development. However, this method of study is fairly new within the field of organizational study.

Following the steps of procedure of phenomenology as recommended by Cresswell, the researcher first gained the knowledge of the phenomenon of different values by extensive study of literature related with philosophy and spirituality to establish it with context. As every respondent has his own lived experience that can be best described in natural setting, the researcher approached different respondents at their office or residence with digital recorder after getting the interview protocol vetted by experts. Their interviews were also collaborated by researcher’s observations and other available literature related with respondent. As the researcher feels that individual biases can interfere with conducting of research, the recorded statements and their essence was cross-checked by other independent raters. The individual statements of the respondents were taken to horizontal table in the form of different themes which were cross checked by three independent raters. If two raters were agreeing, that theme was taken as this methodology has been followed by other researchers doing phenomenology study (Marques,

2004). After that the researcher elaborated the essence of the phenomenon in composite description.

3.6 Data Storing

The information obtained from the respondent during interview was recorded and then stored. On separate hard disk the information was also stored. After continuously listening, the transcript file of each participant was prepared in MS Word 2007 documents in a computer. For this, the researcher has to listen and note down the points. The entire text of the information was stored per participant. Then after taking the information, the transcript was used for analysis purpose. The typed information was also stored with backup files. This was done according to Creswell's suggestion to maintain backup information and to note changes made to the database.

3.7 Data Analysis and Representation

After interviewing eight persons, their responses were transcribed. As some of the interviewee responded in Hindi, their responses were translated and verified by Prof Both Raj, a retired Professor in English, DAV College, Jalandhar. Brief points highlighting the glaring point of the responses were taken to horizontal table after discussion with Shri Bodh Raj who is engrossed in spirituality. These were further checked by discussion with Dr. Sandeep Vij of DAV University, Jalandhar. After identification of different themes, these were then shared with interrater along with transcripts to be read by them. If two of them agreed with researcher's interpretation, that glaring points of theme were taken to horizontal table. Different themes as commonly agreed by at least two interrater were taken for elaboration.

Dey (cited in Creswell, 1998) views that qualitative researchers learn by doing, which determines this research style to fall back on the three "I's"- "insight, intuition, and impression" (p. 142). To analyze qualitative data, the researcher moves in analytic circles as climbing spiral instead of applying a fixed linear approach, starting with raw data, and ending with an account or narrative. The researcher analyzed the obtained data by reading the transcripts in their entirety multiple times, immersing in the details, and obtaining a sense of the interview as a whole before breaking it into parts with discussion with Prof. Bodh Raj to eliminate one's biases. The themes of different values were further read by three independent persons to establish their interrelated

reliability: Dr. Sandeep Vij, DAV University, Jalandhar and Dr. Oscar De Mello, St. Xavier's College, Goa and Shri Bodh Raj, retired professor at DAV College, Jalandhar.

3.8 General Framework

The present study is based on the framework suggested by guides of Creswell (1998) with following sequences:

1. Understand the possible ways people can experience the phenomenon and bracket out one's own notions about the phenomenon.
2. Formulate open ended research questions that encourage the participants to express their lived experiences of the phenomenon.
3. Gather data from participants who have experienced the phenomenon.
4. Engage in content analysis of the responses of the respondents.
5. Divide the original data into significant statements or horizontalization.
6. Extract clusters of meanings from the horizontal data with statement of different respondents.
7. Formulate the meaning clusters together into a general description of the experience in holistic manner.

For final suggested framework of analysis, Creswell (1998/2013) asserts that readers of the phenomenological report so generated, should better understand the essence of the experience and recognize the unifying meaning of experiences of different respondents. Blodgett-McDeavitt (1997) suggests phenomenological analysis process by applying Moustakas' presentation of four main steps listed as epoche, reduction, imaginative variation, and synthesis of composite textural and composite structural descriptions.

1. **Epoche:** Every person has a memory of a certain experience to certain extent, which can cause bias in approaching it because of preconceived notion. This can be minimized by becoming aware of one's assumptions and formulated perceptions, and then deliberately keeping it aside, which is known as "epoche."
2. Phenomenological reduction involves doing away with overlaps in responses, and producing one rich and unified, flowing text with different responses of the various participants included.

3. Following the process of horizontalizing, all responses are viewed as equal in value, rich and unified flowing text is extracted and its glaring points are taken in horizontal table. A merge occurs between the conscious experiences of the researcher and participants about the phenomenon- called “imaginative variation,” that entails a reflective exploration of different perspectives.
4. Finally, the researcher synthesizes and integrates the structural and textural descriptions into a statement of clear and meaningful text that describes the essences of the phenomenon.

Derived from Blodgett-McDeavitt’s (1997) phenomenological study, the researcher followed the below described steps for this study:

1. **Epoche:** Understanding one’s own perspective on the topic the researcher pursued and then bracketed them, in order to obtain a comprehensive perspective of the phenomenon related with values under observation. Although the researcher realizes that it is almost impossible to eliminate all the biases like the shadow in the sun, he realized the value of bracketing or epoche as an effort to be aware of his biases and eliminating as far as possible.
2. Following epoche, the transcripts resulting from the interviews were carefully and extensively reviewed to classify common themes (horizons) after consulting it with language expert who also acted as interrater. Then the themes of the researcher were compared with interrater 1, 2 and 3. If two or more interraters agree on the theme, that was retained(See Appendix 2). The list of “common themes” that was consequentially developed is presented in chapter 4 in various section and with table as stated in Appendix 3. This list was used as the foundation of discussing these themes through verbatim quotes from the participants.
3. Since the questions in interview protocols used for this study turned out to be conveniently geared toward specific themes of spiritual values and other values, the researcher found it more appropriate to develop Horizontalization Table (Appendix 4) for convenience that represented the answers to the questions, and worked toward the

creation of a list of non repetitive, non overlapping statements from there in the form of Common Themes.

The above described process resulted in compilation of text describing the common themes with inclusion of verbatim quotes in the form of significant statements. Lastly the text was integrated to reduce participant's experiences into invariate themes.

3.9 Verification and Reliability

Creswell (1998/2013) views verification as the distinct strength of qualitative research, because of the investment in time spent in the field, the elaborate "thick" description-"that the researcher provides details when describing a case or when writing about a theme"(Creswell, 2013, p. 252)- produced, and the closeness developed with participants which combined together add to the value and credibility of the study. These thick descriptions include "the narrative presents detail, context, emotion, and the webs of social relationships" (Creswell, 1998, p. 184). For this study the following techniques were implemented as additional verification tools:

1. **Peer review or debriefing** (Creswell, 2013, p. 251) that provides an external check of the research process (Ely et al, 1991; Merriam, 1998) which works "in the same spirit as interrater reliability in quantitative research" (Creswell, 2013, p. 251). The role of the peer debriefer is something like a devil's advocate (Lincoln & Guba, 1985), who keeps the researcher honest by asking challenging questions about methods, meanings and interpretations besides checking researcher's feelings. As the researcher consulted Prof. Bodh Raj and Dr. Sandeep Vij for initial reading of the text, they acted as peer review in the analysis process in the initial stage of analysis.
2. **"Rich, thick description"** (Creswell, 2013, p. 252) Under rich, thick description the researcher sends the draft to the readers to enable them to make decisions regarding transferability. With this the Creswell stresses that phenomenologists view verification and standards as largely related to the researcher's interpretation to establish a solid perspective.

To establish interrater's reliability, the researcher's interpretations of themes were listed. These were compared with rater one Dr. Sandeep Vij, rater two Dr. Oscar De Melo and rater three Shri Bodh Raj. If the interpretations of the themes were similar, they were kept and the widely divergent themes were discarded. If two raters agreed on a particular theme, that was retained

and if researcher's interpretation was not tallied with at least two interraters that was discarded. If the independent rates agree with a particular theme, correlation is said to be 1.

Then after completing the process, the chapter 4 and 5 were sent to interraters to ask about their opinion whether the findings can be applied in other settings or not to ensure authenticity of researcher's interpretations and credibility of the research work. With this reliability of the work was enhanced.

3.10 Case study as research methodology

Five organizations were taken as case in point by personally visiting these places except one Organic India as contact with Bharat Mitra could not take place. As case in point is closely related with case study, therefore it is appropriate to explore case study as method of study. Case study is more "a choice of what is to be studied" (Stake, 2005, p. 443) within a real-life, contemporary context or setting (Yin, 2009). "Case study research is a qualitative approach in which the investigator explores a real-life, contemporary bounded system (a case) or multiple bounded systems (cases) over time, through detailed, in-depth data collection involving multiple sources of information (e.g. observations, interviews, audiovisual material, and documents and reports), and reports a case description and case themes." (Creswell, 2013, p. 97).

The different steps involved in case study are:

- Determining whether case study approach is appropriate for studying the research problem.
- Identifying the case or cases that involve individuals, a program, an event or activity. For this purposeful sampling is used.
- Collecting data from multiple sources of information, such as participant's observations, interviews, documents, and audiovisual materials.
- Making holistic analysis of the case or an embedded analysis of a specific aspect of the case.
- Analysing and identifying issues within each case and then looking for common themes that transcend the cases.

The information generated through case study was sent to one person of the concerned organization to ask them whether they can add more information to the text if they feel so. As the

person related with organization supplied more information that was incorporated in the text. With this, the reliability of the findings were enhanced.

3.11 Research Questions

1. How leaders through lived spiritual values have attempted to transform their organization?
2. What are the challenges faced by the leaders to implement those values?
3. How far spiritual approaches to organizational transformation are effective?
4. a. Do ideal personal, interpersonal, professional, and ethical values culminate into spiritual values?
b. Does practicing spiritual values lead to the practice of other values such as personal, interpersonal, professional and ethical values in effective way?
5. How organizations applying spiritual principles can be model for business organizations?
6. How far vedantic perspective based upon Bhagavad Gita and as found in the living examples of saints of modern period -such as Raman Maharshi, Sri Ramakrishna Pramhansa, Swami Vivekanada, Sri Aurobindo, Mahatma Gandhi and Nisargadatta Maharaj-is relevant in context of leaders of business?

3.12 Assumptions of the Study

Qualitative research starts with “assumptions and the use of interpretive/theoretical frameworks that inform the study of research problems addressing the meaning individuals or groups ascribe to a social or human problem” (Creswell, 2013, p. 44). The present study is based upon certain philosophical assumptions:

1. This study being qualitative based on phenomenology utilizes “ontological” assumptions that “reality is subjective and multiple as seen by the participants in the study”.
2. The study assumes that different participants attempt to describe their views in the best of best mindset in natural setting and researcher got as close as possible to the views of the participants.
3. The researcher admits the value-laden nature of the information gathered from the field as well as from the participants.

4. The researcher follows the inductive and emerging logic shaped by researcher's experience in collecting and analyzing the data.

3.13 Limitations of the study

1. Different respondents responded in particular frame of time and consequently the effect of their mood at particular time cannot be ruled out.
2. Different respondents have their own cultural and academic upbringing, consequently its effect on their responses cannot be eradicated.
3. Limitation of time and resources is always there as it was very difficult and daunting task to connect with different celebrities.
4. There are inherent limitations of purposive sampling as this may not represent the whole population but is indicative for further exploration of ideal practices.

Chapter 4

Analysis of Research

“There is no conflict between spiritual growth and professional pursuits. It is the mind that matters.”

-Swami Bhoomananda Tiratha

This chapter related with empirical part of the research is focused on following research objectives and research questions:

Objectives of research

1. To study how leaders, including contemporary as well as founders have attempted to transform their people and organization through lived spiritual values.
2. To study the challenges faced by leaders to implement those values.
3. To study the effectiveness of spiritual approaches to organizational transformation in overcoming the challenges through case in point.
4. To study the relationship between spiritual values and other values-personal, interpersonal, professional, and ethical values.

Research Questions

1. How leaders through lived spiritual values have attempted to transform their organization?
2. What are the challenges faced by the leaders to implement those values?
3. How far spiritual approaches to organizational transformation are effective?
4. a. Do ideal personal, interpersonal, professional, and ethical values culminate into spiritual values?
b. Does practicing spiritual values lead to the practice of other values such as personal, interpersonal, professional and ethical values in effective way?

Following interview protocol regarding different values has been used to elicit the responses of different respondents:

1. What is/has been the role of particular value in your personal and professional life?
2. What are the obstacles/challenges you encountered while demonstrating/practicing particular value?
3. What are the suggestions you will like to give to leaders to practice particular value in their personal and professional life?

4.1 Practicing Values, Obstacles and suggestions for leaders⁹

4.1.1 Courage

All respondents recognized the role courage has played in their personal and professional life as they have to take courage to bring change in their organization or their field. The significant statement regarding the role of courage in personal and professional life by Dr. E. Sreedharan is:

“Life is not smooth. In one’s life, one has to see different ups and downs, dukha[sufferings] and sukhas[pleasures]. When there is period of *dukhas* or challenges, one has to practice courage to take tough decisions. There may be sufferings, but there is great enjoyment in those sufferings.”(Sreedharan, 2019)

According to Dr. E Sreedharan, courage is needed to face unpleasant incidences of life or to take tough decisions. But as the leader takes action by screwing up courage, s/he finds great enjoyment in those sufferings. Like Dr. E. Sreedharan, Swami Parmarthananda talks about the role of courage to make the *mind willing to face adversities* which are integral part of life:

“The role of courage is of making the mind willing to face the adversities. Adversities are the negative aspect of life and are integral part. At every step there is risk, ...Making the mind willing to take risk involves courage.” (Swami Parmarthananda, 2014)

After facing social evils and taboos, and taking bold steps against the wishes of the family members, and becoming first woman to climb Mount Everest twice, Santosh Yadav comments about the role of courage:

⁹ Part of this portion related with comparison of earlier research supporting researcher’s finds has already been published in researcher’s earlier works with co-authors:

Kumar, V., & Dhiman, S. (2020). Happiness and Workplace Well-Being: Transformational Leadership and the Role of Ethical and Spiritual Values. In Dhiman. S. (Ed.).*The Palgrave Handbook of Workplace Well-Being*, 1-44.

Kumar, V., & Dhiman, S. (2022). Transcending Emerging Barriers Through Patience. In Marques, J. (Ed.) *Innovative Leadership in Times of Compelling Changes* (pp. 79-98). Springer, Cham.

“Courage is the hinge of all virtues. Without courage whatsoever you have like knowledge etc. will be zero without courage to act...we need courage to reach Mount Everest but we need more courage to fight social evils and taboos. We can be in harmony with nature, but it is difficult to get on well with human nature and our social surroundings.” (Yadav, 2019)

Commenting about the source of courage and its role in humanitarian works, Mathieu Ricard states about the role and hindrance in courage:

“Courage comes from two things... First recognizing the value of the task, you want to accomplish, its importance and wholesomeness of the task to accomplish it. We do not need courage to become rich at stock market. It is motivated by greed not courage.The other aspect of courage is building up the inner resources that you know that you will not be destabilished by the adverse circumstances. Courage is quite resilient, not just a paper fire that burns immediately when you face the adverse circumstances...., whatsoever are ups and downs, [once] you have chosen to help others, you are determined not to be off the way. You will have inner resources to sustain efforts with determination.” (Ricard, 2018)

Ricard states that courage comes from recognizing the importance of the wholesomeness of the task and becoming quite resilient to remain unaffected despite facing adverse circumstances. In conditions requiring courage to act, inner forces always dominate that are linked with spirituality, as is evident from not only Ricard, but also from Dr. Sen’s statement:

“If you have that inner strength, faith (*sharda*), confidence in your author of life[referring to Universal Consciousness/God], ...there you automatically get the courage” (Sen, 2014). Courage is a noble quality and consequently one has to cultivate courage, leaders must have some kind of “inner faith not intellectual faith” (Dr. Sen, 2014) as the role of intellect is street cleaner as Swami Vivekanada stated.

Dr. Bhardwaj recommends leaders to be simple and devoted to their work with feeling of offering or surrender to God, as He is taking responsibility of everything. “If we take responsibility on oneself, we will have to bear it. Better to surrender to God. He is taking care of everyone including myself. There is actually no need of courage if we totally surrender to God. Actually courage is nothing, it is our own creation.” (Bhardwaj, 2016)

But there are obstacles in practicing courage that include “instinctive sense of insecurity”(Parmarthananda, 2014), lack of clarity (Sen, 2014), criticism from surrounding environment (Chakraborty, 2014), negative social and political constraints (Jhunjanwala, 2015; Yadav, 2019; Sreedharan, 2019). Different respondents faced the challenges of life, but with Divine Grace, persistence and personal tenacity (Chakraborty, 2014), surrender to God (Bharadwaj, 2016) and recognizing the wholesomeness of task (Ricard, 2018), determination, they managed to navigate through it.

“Courage has spiritual source that one sublimates it for good things.” (Sreedharan, 2019). Therefore one has to draw strength from within oneself (Swami Parmarthananda, 2014). Taking practical examples of business leaders like Laxmi Niwas Jhunjanwala, his faith in God and association with saints helped to overcome the challenges. However mere courage is not enough. It should be supplemented with awareness, wisdom and knowledge (Sreedharan, 2019) or mindfulness (Ricard, 2018).

Different common themes emerging out of the statements of respondent related with role of courage include making the mind willing to face risk, effective change management and initiative, source of virtue and knowledge, and accompanying wholesome task.

As the team leader acts with feelings of duty as well as moral responsibility that requires courage to act and to take tough decisions for which one’s inner resources, character, and personal tenancy play dominating role. “Individuals possessing a high level of character (duty and moral identity) are more likely to exhibit courage by demonstrating acts of team leadership under conditions of risk” (Amos & Klimoski, 2014, p. 119). Leaders need to take risk while standing for the values they cherish. Bolman and Deal (2006) put the leader in wizard and warrior’s role: the wizard role enables them to bring imagination, creativity, meaning and magic whereas the warrior role mobilizes strength, courage and willingness to fight as hard and long as necessary to fulfill their mission. Being in the role of warrior, they have to balance their conflicting impulses- with selfish and otherish motive, competition and collaboration, creation and destruction, and loyalty to oneself and to a greater cause. Their act of balancing requires them to take courage.

Ethical and transformational leaders being principled worriers like Abraham Lincoln in politics and Warren Buffett in business, put combat in perspective as they are committed to overarching

purpose rather than to power, self-aggrandizement or running roughshod over opponents, and sacrifice for worthy cause (Bolman & Deal, 2006, pp. 53-54). Leaders need to act that not only requires moral awareness but also the willingness to act according to moral principles to challenge status quo for bringing change and transformation (Brown & Trevino, 2016). Authentic leaders not only act willingly but also engage their followers with the force of their integrity (Luthans & Avolio, 2003). Their act of challenging status quo and bringing transformation require courage. Individuals exhibiting courage will be more likely to demonstrate acts of team leadership under conditions of risk (Amos & Klimoski, 2014). Courage contributes to inner growth, wholeness, self-actualization and self-realization. Maslow proposes that growth tendencies need to overcome regressive and backward pulling forces of safety, impulses that cause fear to take chance as man becomes afraid of independence, freedom and separateness.

4.1.2 Self mastery

To Prof. S.K. Chakraborty (2014), self-mastery lies in leading life of simplicity and self-discipline to minimize one's needs as it uplifts one's level of energy (Yadav, 2019), and helps the individual to live the life to "fullest extent in excellent manner.....and...to achieve excellence in daily life" (Sreedharan, 2019) as Vedas, Upanishads and Bhagavad Gita recommends. According to Prof. S.K. Chakraborty (2014):

"In my personal life there are some attempts but it is not worthwhile to mention them to others. There are certain attempts to be disciplined, e.g. in my home we do not have mobile, TV or car. I have not run after careers. What we have got is more than enough....50 years ago there has been lesser struggle, there were lesser temptations, there were lesser gadgets like mobile etc. Consequently the scope of indiscipline was much lesser. Now scope is very wide one has to draw *lakshaman rekha* [line beyond which one should not cross] for himself."

"Self mastery is living successfully, and managing your negative emotions and mental poisons like hatred and greed and not to be carried away by the mental poisons." (Ricard, 2018) as these contribute to distractions from coherent line of thought and action. This needs to be managed with self-awareness and mindfulness. Therefore, "Self mastery in our

definition is self-awareness” (Sen, 2014) that leads to awareness of one’s thoughts, emotions, value system and behavior.

Recognizing the importance of physical work in routine to make the body, mind and spirit as fit vessel to discharge work in excellent way, Laxmi Niwas Jhunghanwala (2015) talks about doing physical work in fixed routine by getting up early in the morning and attending prayers that he has seen at Acharya Vinobha Bhave’s Ashrama where different persons irrespective of their status have to do manual works in garden, kitchen, etc. He recalls the incidences that he has seen India’s Ex-Prime Minister Mrs Indira Gandhi cooking at Vinobha Bhave’s Ashram when she was not in power.

To Dr. Bhardwaj, self-mastery lies in self-discipline that leads to doing work in effortless effort what Mihalyi Csíkszentmihályi (1990/1996) describes as “flow” when challenges are high and skills are high and the person is not feeling fatigue. As the leader practices self-mastery through self-discipline, others will follow his or her example. Thus s/he will be able to lead with inspiration than instructions:

“Self-discipline is the source of self-mastery. We should do what we like others to do. By self-mastery, we mean you are doing work without fatigue [in flow]. [As] we live in self-discipline, everything will be in order. Everything will be done automatically, we do our work, our surrounding persons will do work accordingly. [Then] we need not discipline others. When we are in discipline, others will follow, the line of discipline.” (Bhardwaj, 2016)

Self-discipline leads to freedom-the capacity of an individual to determine his or her own actions that aim to attainment of highest human potential. British philosopher Isaiah Berlin talks of two types of freedom, *negative freedom*-freedom from constraints, impediments or interferences and *positive freedom*-freedom to choose one’s own goals, autonomy. Sanskrit word *Swadheenta*, common equivalent of liberty or freedom, is composed of two words: swa (one’s) and adheenta (own control). *Swadheenta* advocates self-discipline and self-transformation to attain self-mastery. Unless there is *freedom from* lower instincts and impulses, there will be reckless *freedom to* rampant pursuit of greed, hatred, and other socio-psychological pollutants in the society (Chakraborty, 2013) Thus self-discipline is not absence of freedom but in fact it is source

of freedom as it leads to attainment of highest human potential-the life of fulfillment and flourishing as ideal state of happiness that psychologists like Abraham Maslow, Martin Seligman, Matthieu Ricard, etc. talk about. Mathieu Ricard (2018) adds the emphasis on self-discipline leading to self-mastery, “if you think that you are the master of your own boat, you can navigate the way you like” as one needs to follow coherent line actions and that leads to “coherent sequence of world view, sense of direction” (Ricard, 2018).

Swami Parmarthanada (2014) coins another concept relating to self-mastery that means making one’s body, mind, intellect, emotions, etc. as “team work” where they work in coherence. To him, functioning of each organ like body, mind, spirit, etc acts as team. If these are not functioning harmoniously, the man is likely to be distracted and depleted of vital energy. Similarly Mathieu Ricard (2018) talks about self-mastery as following coherent line of thought and actions.

However obstacles noted in self-mastery are environment gadgets, natural laziness, lack of self-discipline, negative emotions, lack of punctuality and organized mind (Sreedharan, 2019). As, “you can control your strength and energy by self-mastery” (Yadav, 2019), leaders should ‘observe restraints, do strong *yama* and *niyama*. Do exercise and do the manual work to keep the body healthy’ (Jhunjanwala, 2015), “awaken innerself (Sen, 2014) as inner awakening leads to effective inner and outer control of behavior, sit down silently and “have the ideas of Rajarshi model and practice them...this model of leadership is ancient. This is lifelong *tapasya* [austerity]. It is based on *tapasya* which is the basis of Indian culture-without *tapasya*, India will not survive” (Chakraborty, 2014).

Different themes related with self-mastery are self-discipline, authentic and simple living, body-mind team work, emotional intelligence, coherence, living life to fullest extent, stress free working. Common obstacles to personal mastery are gadgets, environmental difficulties and distractions, lack of organized mind and negative emotions.

As leader works in team with others, with his personal mastery, “the leader has to be role model for his staff” (Sreedharan, 2014) and has to encourage others to follow his or her way besides

providing enabling conditions to excel. To leaders like O'Brien of Hanover, manager's primary task is "providing the enabling conditions for people to lead the most enriching lives they can." (as quoted by Senge, 1990, p. 140). To him, encouraging people in their quest leads to their individual happiness at work whereas seeking happiness outside work means limiting the opportunities to be happy and complete human being. Similarly according to Ed Simon of Hermann Miller, personal mastery seeks to explore people's lifelong process of developing ethics, values and in expressing the humanities and the arts (Senge, 1990, p. 144).

Peter Senge (1990) highlights the importance of personal mastery as strategy of pursuing leader's self-elevation and facilitating inner growth of others by inspiring (than instructing) with their personal examples and actions:

"The core leadership strategy is simple: be a model. Commit yourself to your own personal mastery. Talking about personal mastery may open people's minds somewhat, but actions always speak louder than words. There's nothing more powerful you can do to encourage others in their quest for personal mastery than to be serious in your own quest." (p. 173).

4.1.3 Truthfulness and Objectivity

All the respondents interviewed agreed with the role truthfulness played in their personal and professional life. Basically "truthfulness means being coherent with yourself. If you say something and do opposite, you lack coherence. Lack of coherence is untruthfulness" (Ricard, 2018). Reliability, trustworthiness are part of truthfulness and objectivity (Chakraborty, 2014).

For a leader, truthfulness is needed to win the confidence and trust of others (Sreedharan, 2019), to keep the relations live, to gain personal mastery [quite contrast to fragmented or split personality], dependable relations (Chakraborty, 2014), 'to make the life and things simple and easy' (Yadav, 2019), and to survive in the long run (Jhunjanwala, 2015). The significant statements regarding truthfulness are:

“Without truthfulness, you cannot earn the confidence and trust of others..... Only thing is that one should be man of high integrity. Leaders have to be truthful to their countrymen and staff members to become role model for them” (Sreedharan, 2019).

With truthfulness, objectivity and integrity, leaders can contribute a great to the welfare and well-being of their countrymen. As the leader practices truthfulness and honesty, the cost of projects in context of public works shall come down as evident from Dr. E Sreedharan’s statement in context of public administration in India with ethical crisis, “It is believed that the cost of any project comes down 15 percent the moment people know that no money can be made illegally from it.” (Sreedharan, 2010 p. 61) Leaders have to practice integrity as it will “give him the courage to stand up to overbearing politicians out to serve their own needs.”(p. 61). National Emblem of India states: Satmev Jayte that has been taken from Mundaka Upanishad (3.1.6): सत्यमेव जयते नानृतं सत्येन पन्था विततो देवयानः *satyameva jayate nānṛtaṃ satyena panthā vitato devayānaḥ* that means truth alone triumphs, not falsehood, through truth divine path is spread out¹⁰. This has to be followed in letter and spirit by living life of simplicity that contributes to one’s happiness as well as happiness of others.

Highlighting the role of truthfulness for personal mastery and self-development, Swami Parmarthananda states it in following words:

“Truthfulness is the lubricating oil that keeps the machine in working condition. If I am not truthful to myself, I will lose my personal mastery..... truthfulness makes the relations smoothing. [Without truthfulness].... a person will become a fragmented [split] personality with decider and doers [being] different. When the split becomes widen, one becomes weak personality and next time as one takes up decision, one loses confidence.” (Swami Parmarthananda, 2014)

In context of business leaders, Jhunghanwala(2015) by citing the example of Tata, Ford and Rockfiller, states the life of business shall be longer because of adhering to truthfulness. Thus truthfulness leads to self-mastery and smooth relationship among different persons. But the obstacles in truthfulness include focus on short term benefits than overlooking the long run advantages which Swami Parmarthananda (2014) calls *Moha*. There may be situations where

¹⁰ Translation as per talks with Swami Parmarthananda (2021)

untruthfulness may be permissible, if the purpose is welfare and well-being of humanity at large. Therefore [blind and mindless] truthfulness is not absolute rule (Chakraborty, 2014). Depending upon situation to situation untruthfulness for the benefits of others may be permissible, but not for one's selfish ends. To become truthful and objective, Dr. Sen (2014) advocates inner awakening as "without inner awakening whatsoever values we get from outside to moral teachings, these become superfluous." Similarly Dr. Bhardwaj (2016) illuminates the role of truthfulness, "If the man is truthful, truthfulness will flow automatically without any difficulty; so one should practice truthfulness in life."

The themes emerging from the statements of different respondents related with truthfulness are dependable relationship, developing fine qualities, long run benefits, and coherence and spontaneity. The common obstacles include personal interest, and lack of inner awakening.

Research by other researchers states that honesty earns respect and voluntary cooperation of others as "people are likely to lend their time, talent and toil willingly" (Kouzes and Posner, 2011a, p. 17) if they perceive their leader's credibility- trustworthiness, expertise and dynamism- as reflected in being honest, forward-looking and inspiring. On the other hand, in business dealings people do not like to follow and deal with people who are "duplicitous, deceitful and dishonest" (Covey, 2003, p. 9). Brown and Trevino (2006) describe ethical leadership as demonstration and promotion of normatively appropriate conduct through ethical behavior that include integrity, honesty and trustworthiness. To them ethical leaders are "characterized as honest, caring and principled individuals" (p. 597) who practice what they preach.

Burn's theory of transformational leadership projects transformational leaders with strong moral commitments that influence their followers to elevate their level of morality and honesty. Bass and Steidlmeier (1999) describe authentic transformational leader with "virtues of authenticity, integrity, truthfulness and credibility". Gardner et al (2005) view that authentic leaders are guided by their true self reflected by their core values, beliefs and feelings than pressurized by environmental contingencies, and integrity and honesty are core values of such leaders because of its moral origin. To Reaves (2005) spiritual leadership requires spiritual values that include integrity with consistency among actions and thoughts.

Honesty and Integrity are linked with trust, satisfaction, performance and followers' integrity (Palanski & Yammariono, 2007) that contributes to employees' happiness and wellbeing. Marques et al (2005) identify honesty as one of the themes of spirituality at workplace as it fosters culture of spiritual awareness at workplace that contributes to ultimate happiness and wellbeing of individual. To Yang (2004) ethical leadership deeply grounded in honesty and integrity leads to subjective wellbeing of employees because employees feel to reciprocate by performing better (Brown & Mitchell, 2010), become more loyal and ethical at workplace (Schninke et al, 2005) and feel higher level of job satisfaction (Koh & Boo, 2001) Studies by Illies et al (2005) demonstrate that authentic attributes of leader not only influence his or her well-being but also the wellbeing of the employees. Moreover honesty and integrity earn the respect of the employees and their positive perception about the organization that increases the job satisfaction and consequently wellbeing.

4.1.4 Harmony and Harmlessness

All the respondents interviewed agree with the role of harmony and harmlessness in their statements but with slightly varied description. However harmlessness being non-violent is accepted as absolute principle by all respondents. "Harmony is the ultimate *bhava* (positive feelings for others)," Santosh Yadav (2019) remarks. To Prof. Chakraborty (2014), harmony plays positive and necessary role though it may not be absolute principle in context of organization. Harmlessness as absolute principle in context of organization and society has been accepted by all respondents. Similarly Mathieu Ricard (2018) states, 'it is unacceptable to inflict harms on other sentient beings and environment. But for harmony one needs positive actions to minimize injustice in the society like inequalities, poverty'. However there is "superfluous harmony" (Chakraborty, 2014) in organizations as well as society (Jhunghanwala, 2015) as Gandhi's concept of *ahimsa* is not followed. The reason being there is no inside harmony Sri Aurobindo has said that the problem of Existence is problem of harmony (Sen, 2014). The significant statement regarding harmony by Swami Parmarthananda is:

"Harmony is health, disharmony is disease. If you take the role of body as a team, every organ is working in harmony.....So in society harmony is health, disharmonized [society]

is sick society..... In Vedic family has one head. In family also team work should be there to create harmony In advaita, there is no question of harmony because there is One. So in vivhara(conduct), harmony is there but in advaita nishta is there.” (Swami Parmarthananda, 2014)

The above statement of Swami Parmarthananda indicates that harmony, health and happiness stem from the same root because harmony is health that ultimately leads to happiness of individual as well as the society. Advaita there is One, individual souls merge into universal consciousness that one has to feel through meditation and remaining established in Oneness.

Dr. E. Sreedharan talks that harmony takes place with altruistic act of loving and caring others and treating them with respect and dignity:

“Harmony and harmlessness comes with caring for others, love and compassion for others. As we love and care others, there is likely to be harmony in the organization. The obstacles in harmony include the body-mind consciousness and selfishness. Leaders have to bring harmony to the organization by caring and loving their staff members and treating them with respect and dignity.” (Sreedharan, 2019)

Recognizing the role of inner happiness, in creation of right environment, Dr. Bhardwaj emphasizes to remain in bliss that will affect the environment in subtle way which will contribute to harmony:

There is nothing to be done [for harmony]. If we are happy, the other person with whom we are interacting shall be happy. We must remain in Masti [bliss] for twenty four hours, let stress should not overpower us..... everything is spontaneous. When we are established in happiness, the other person will also act accordingly” (Bhardwaj, 2016)

Because ‘body-mind consciousness and selfishness are the obstacle to harmony’ (Sreedharan, 2019), we have to suppress our selfishness, but that will benefit in the long run as benefit of the total shall be benefit of oneself (Swami Parmarthananda, 2014). But because of selfishness and vested interests, there is “superfluous harmony” (Chakraborty, 2014) because people with masked faces pretend to be nice, decent and cooperative, but inwardly they are focused on their hidden agenda.

To Dr. Sen(2014), the cause of “disharmony is due to lack of inside harmony” as one’s thoughts are running in one way, emotions to another direction and body to another. Prof.

Chakraborty(2014) states that “If there is disharmony, it is better to be honest and perform your job” because for harmony, not only leader’s but subordinates’ role also assumes importance. Creating and maintaining harmony either in family or organization is everyone’s responsibility. The main cause of disharmony is selfishness or hidden agenda as per the statements of different respondents (Swami Parmarthananda, 2014; Sreedahran, 2019; Chakraborty, 2014).

Therefore Dr. E Sreedharan (2019) advises leaders to treat others with respect and dignity, care their followers with love and compassion. Dr. Bhardwaj recommends living in bliss to remain happy with oneself because one’s positive vibrations are likely to transform the environment and *bhava*(feelings of others). Therefore leaders have to remain in harmony with them first by watching their thoughts, emotions and behavior.

However, harmlessness has been recommended as absolute principle (Chakraborty, 2014). “If we cannot do good to others, at least we should not inflict harms upon others.”(Ricard, 2018) In context of organization, violence has been noticed in the form of harassment, injustice, and discrimination that has been elaborated in the chapter of literature review. But by actively creating harmony, this harassment can be minimized.

In Ricard’s view, one’s mental disposition, emotions of that time and the situation in which the person is caught leads to “the attitude that incites us to harm others are linked in part to our dispositions and our character traits, but they are also influenced by our transient emotions and by situations in which we find ourselves.” (Ricard, 2013, p. 339).

Mathieu Ricard’s description can be elaborated with following tables:

Mental disposition and character traits

<i>Lesser chances</i>	<i>Higher chances</i>
Sage-Self-knowledge and treatment of other beings not different than me.	Criminals, narcissistic-treating others as raw material for magnificence of ego
Spiritual and ethical behavior	Unethical and unlawful behavior

Peace and harmony	Inner turmoil
Belief in existence/God	Lack of trust even in the legal mechanism
Mindfulness and conscientiousness	Promotion and patronization by cult, brain washing
Sensitivity and empathy	Insensitivity, influence of drink and drugs, use of religion as opium, impulsive behavior
Treating oneself and others as equal being	Inferiority or superiority complex
Humble and self-efficacy	Fragile and inflated ego, selfish and sadistic
Perception as strong (lesser chances of manifestation)	Perception as weak (greater chance of manifestation)
Non existence of ego-self-efficacy	Crystallization of ego through institutionalized efforts

Transient emotions

<i>Lesser chances</i>	<i>Higher chances</i>
Calm, collected and connected mind	Scattered and agitated
Compassionate and caring attitude	Negative and callous attitude
Matured and detached	Immature and passionately involved
Loving heart	Wounded pride, desire for revenge, hatred
Feeling of contentment	Feeling of jealousy, hatred, and negativity

Circumstances

<i>Lesser chances</i>	<i>Greater chances</i>
Fresh	Exhausted and irritated
Normal	Mass and mob movement
No urgency	Urgency (in case of non-planned)
Silence and spaciousness	General disturbance
General peace and harmony	Provoking violence

From the above discussion, the common themes regarding harmony and harmlessness include conflict management and team work, love and care for others, happiness and ecstasy, and justice and quality of life. The common obstacles to harmony and harmlessness include selfishness and body-mind consciousness and violence

4.1.5 Trust and credibility

All the 8 respondents interviewed regard the role of trust very high in their personal and professional life especially in context of leadership. To Dr. Sen, “Trust is the basis of any relationship....Trust is born with us.” Similarly Swami Parmarthanada talks about trust in our everyday life as different individuals with their specialized knowledge interface and interact each other in the interdependent world, “without trust, nothing can be done as everybody is not specialized..Nobody is island in itself...Trust is needed for smooth running of life. [Though] risk is there that others should not take advantage..trust is one part and non-exploitation is another part.”(Swami Parmarthananda, 2014). But to earn trust, one has to demonstrate integrity and credibility. “People will trust you when you are honest or truthful. I do not think these (honesty and trust) as separate issues.” (Chakraborty, 2014). In context of organization, Dr. E Sreedharan (2019) advises leaders with following statement:

“Trust and credibility must be earned. Without winning trust and credibility of your followers or staff members, one cannot become a leader. Somebody else should trust you in your professional competency or integrity. The obstacles or challenges in trust are one’s self-interests. For being leader, one has to earn the trust and credibility without any ethical lapse.”

However the obstacles in trust are “selfish interest or selfness and short term benefits temptations” (Chakraborty 2014; Sreedharan, 2019; Swami Parmarthananda, 2014). Santosh Yadav (2019) describes it as greed for not only money but also name and fame as she describes in following statement:

“Trust and credibility will be there if there is no greed. Greed breeds fear and lowers down the level of principles. If we want to be trustworthy, we should think that we are not the doers but He/God is doing everything through us. We lose trust when we are greedy for name or fame. ...We should not aspire much for reward or recognition. Whatever we gain in this world, it is the reward or gift to us by God..”

Swami Parmarthananda(2014) explains selfishness and self-interest emerging due to *Moha* that “gives selfishness and short term benefits appearing large, leading to long term pitfall and damages.” He explains *Moha* as follow:

“Moha is delusion. You are not able to differentiate short term benefits and long run pitfalls because short run benefits look large, long run has not come! Therefore it looks smart, far away as moon looks larger than star. Moon is short term benefit, star is long run benefit.”

To earn trust- everyone-especially leaders should “focus on the weaknesses to earn trust and credibility” (Jhunghanwala, 2015). Dr. Bhardwaj (2016) advises to “ Do your work devotedly” with experience of flow, it will contribute to credibility. Similarly Prof. SK Chakraborty suggests leaders with *atam samiksha* (self-introspection) to be done with spirit of *tapasya* (austerity): “before sleeping at night count the balance sheet in your mind. Ask yourself, how many times you have betrayed trust, how many times you made false statements.”

Swami Parmarthananda states that a person by taking the standpoint of body-mind mechanism and indulging in *Moha* with short term benefits and selfishness, pursues his economic and psychological goals, but forgets that liberation is the ultimate goal of life. But at the ripe old age, s/he realizes that he has wasted his or her life. Therefore, Swami Parmarthananda (2014) suggests earning and leading life with *dharmic* (ethical means) without comparison with others, and focusing attention on liberation as ultimate goal of life as way to Liberation like Swami Shankaracharya advises with Divine song *Bhaj Gobindam* :

भज गोविन्दं भज गोविन्दं
गोविन्दं भज मूढमते ।
सम्प्राप्ते सन्निहिते काले
नहि नहि रक्षति डुकृङ्करणे ॥1॥
मूढ जहीहि धनागमतृष्णाम्,
कुरु सद्बुद्धिमं मनसि वितृष्णाम्।
यल्लभसे निजकर्मापात्तम्,
वित्तं तेन विनोदय चित्तं॥2॥

Adore the Lord, adore the Lord, adore the Lord, O fool [with immature intellect]! When the appointed time of death of body comes, the repetition of grammatical rules [symbolizing learning in case of erudite *sanyasis* and wealth in case of household beings] will not save you.

O fool! Leave off the desire for accumulation of wealth and contemplate on the thoughts about Ultimate Reality devoid of passion. What you have got or achieved in the past through your past deeds, be contended with that.¹¹

The common themes emerging are willing cooperation, smooth and fearless working, basis of relations and leadership, coherence. The common obstacles include selfishness, weakness of character, greed, cheating and exploitation.

By reviewing literature, the researcher finds that in context of leadership, “Credibility is the foundation of leadership”(Kouzes & Posner, 2011a, p. xi), as it enables the leaders to earn the trust and confidence of their followers. The intensive and ongoing research since 1980s, with interviews and focus group opinions of more than 1,00,000 people over more than three decades searching the qualities people most look for their willing cooperation-credibility is the answer (Kouzes & Posner, 2011, p. xv). Kouzes & Posner (2011a) point out the characteristics of admired leaders in the form of 225 values as provided by more than 1500 nationwide managers, which are subsequently analyzed into 225 factors and then reduced to 15 categories with following the most frequent categories (pp. 4-5):

- Integrity (honesty, trustworthiness, character, convictions)
- Competence (capable, productive, efficient, professional)
- Leadership (inspiring, decisive, providing direction)

Transformational leadership requires trust of followers which is earned when they perceive their leader as honest and possessing integrity (Bass, 1990; Carlson & Parrene, 1995). Trust is built and maintained by transformational leader by walking the talk, through patterns of actions

¹¹ The above translation is based upon researcher’s understanding of the work of Mahadevan, T.M.P. (1962). *Shankra’s Bhaja Govindam*. Madras: Ganesh & Co., and researcher’s personal communication with Swami Parmarthanada(2021).

consistent with espoused values (Kouzes & Posner, 1992) and behavioral integrity (Simons, 1999).

As trust is the basis of sound and sustaining relationship as viewed by different social scientists (Arrow, 1974; Coleman, 1990; Kramer & Tyler, 1996) that influence the group performance by channelizing their energy to common goal (Dirks, 1999). On the relationship of trust and integrity with transformational leadership, Childers (2009) states that transformational leadership is significantly and positively correlated with trust ($r=.49$, $p<.001$) and behavior integrity ($r=.72$, $p<.001$). As honesty is essential to earn the trust of leader and to transform the organization, an organization cannot afford low trust culture that 'foster(s) on high-control management, political posturing, protectionism, cynicism and internal competition and adversarialism simply cannot compete with speed, quality, and innovation' (Covey, 2003, p. 2). Without trust, it is difficult to maintain team cohesion, initiate change programs in smooth way as it provokes resistance than cooperation due to suspicion. In winning voluntary cooperation of followers and colleagues, one's leader's integrity dominates a lot. As the followers perceive their leaders honest, they will trust him.

4.1.6 Tolerance

Regarding the responses about tolerance, there are different opinions of different respondents regarding the level of tolerance because of varying context. However all respondents agree that tolerance has definite role in context of transformational leader as is evident from the statements of different respondents. To E Sreedharan(2019), "tolerance is regarded as one of the virtues in Hindu scriptures..... Without tolerance, you cannot know the position of the others, understand others. Leaders should practice tolerance in their life but to certain limits of not affecting the well-being of others." Tolerance and patience are needed for creating harmony in the organization, but there is certain limit till there is conducive environment with discipline. To Prof. Chakraborty, tolerance played quite a bit role in his life, that may be out of compulsion. But in context of organization, "We cannot think about tolerance as absolute principle. Why should we tolerate indiscipline, strikes, lockouts, etc....Blanket tolerance I do not accept in real life."(Chakraborty, 2014). Similarly Dr. E Sreedharan can tolerate the worst and horrible mistakes of day-to-day working, but is deadly against laziness, easiness and corruption-as his old friend Mr. Dandapani told to other researcher (Aklekar, 2017, p. 206). There may be

different levels of tolerance for a monk or Sadhu and for ordinary person (Chakraborty, 2014). For sanyasis, level of tolerance is deliberately enhanced with austerities and spiritual practices as Swami Parmarthananda (2014) states about the role of tolerance:

“Tolerance is the only preventive for anger. Lesser the tolerance, greater the anger. Anger is the cause *himsa* [violence], and *himsa* is *papam*..... *Khashma* [forgiveness] is the medicine for *karodha*..... That is why in our tradition, there are so many austerities (*tapasya*) to raise the level of tolerance. Like going to Kedar, Badri is meant for physical tolerance, your body can tolerate physical adversities. Therefore the body shivers but tolerance develops.”

Santosh Yadav (2019) highlights the importance of tolerance in general and for leader as based upon her experience in following words:

“ Tolerance is very important..... our actions reflect our inner balance. Tolerance emerges due to equanimity. In a situation [as crisis] arises, and we maintain equanimity, remain calm and cool, the other person will automatically become quiet. We should try to calm ourselves to such greater extent that other person confronting us is likely to be silent and peaceful. There are so many problems of life where cultivation of silence and peace through patience gives way to find alternative solution. As a police officer, I have to face so many situations where my patience and equanimity played dominating role. ... There are negative reactions that challenge our patience in different situations. We should try to calm those negative reactions. Leaders should act mindfully in different situations.”

The above statement reflects that tolerance is closely associated with equanimity or *Samta* that Bhagavad Gita talks about as discussed in chapter 6. Practicing of tolerance allows to calm other person and to find alternative solution. Therefore leaders should act in mindful manner as ‘in tolerance one is replacing the suffering with comfort whereas in intolerance, one is replacing one’s sufferings with more sufferings’ (Swami Parmarthananda, 2014).

Similarly Buddhist Monk Mathieu Ricard opines to tolerate others’ beliefs so long as they do not inflict harm on others’ well-being: “Tolerance means allowing everyone to be the extent that it does not inflict any harm and [obstruct] others’ well being or way of life..... Tolerance means not letting others feel prisoners of your belief.” (Ricard, 2018)

As practicing tolerance is virtue to create harmony in the organization and allows others to feel comfortable or to accept others’ opinions. But there are obstacles that include “our instinctive

dislike for sufferings” as we do not want sufferings, but we should also remember that intolerance of one minute can lead to greater sufferings (Swami Parmarthanada, 2014). Other reasons contributing intolerance or impatience include our increasing level of comforts that have increased our dependence upon the external environment. As “gadgets increase, our comforts level increases, our level of tolerance decreases. Our forefathers were more tolerant..We are getting all these facilities, but Inside we become beggars” (Sen, 2014). Similarly Jhunghanwala (2015) shares the same opinion that because of simplicity and lesser needs in the period 70 years ago, there was greater level of tolerance in the society and family. But now “whatsoever were the luxuries at that time have become necessities today that have affected the level of tolerance because of increased difficulties [in managing them]” and because of increased dependence that ultimately affect the inside calmness of a person and the surrounding environment where s/he works.

The suggestion for leaders regarding cultivation of tolerance includes “acting mindfully” (Yadav, 2019), ‘overcoming *moha* through *Viveka*¹², by being aware of long run adverse consequences and cultivating internal control with awareness’(Swami Parmarthananda, 2019), ‘cultivating inside tolerance and enriching inner life’ (Sen, 2014). For enriching inner life, inner awakening through *viveka* plays dominating role as “law is external control, *viveka* is internal control” (Swami Parmarthananda, 2014). While exercising patience, one should remember that “Ultimately truth triumphs whereas falsehood has no existence” (Bhardwaj, 2016). There is no point of being identified with body-mind mechanism.

The common themes identified are anger prevention and conflict management, harmony and freedom of expression. The common obstacles are forced tolerance, instinctive dislike for suffering, will to power, and lack of equanimity.

Leaders practising tolerance and patience prevent negative emotions like fear, anxiety, anger, hostility, etc. to take place as these emotions increase susceptibility to diseases and worsen health outcomes(Anderson, 2003; Goleman, 2003) On the other hand, more positive states like equanimity and optimism seem to have salutary effect on health of the members. Leaders demonstrating patience can prevent negative emotions to spread among members through

¹² Viveka is discrimination between eternal and transitory

mindfulness. Carroll (2007) is of view that with regular practice of meditation and mindfulness, leaders can cultivate patience along with other leadership talents.

4.1.7 Transparency

Regarding the role of transparency, all respondents agree that transparency played important role in their lives. Incorporating transparency in one's life involves transforming oneself with integrity, honesty and truthfulness. "Transparency comes almost with truthfulness only. If one is inside truthful, one will be outside transparent. In corporate world disharmony is there because of lack of truthfulness and transparency....." (Swami Parmarthananda, 2014). "On the whole, if there is honesty at top, that will get circulated," Jhunjhanwala (2015) remarks in context of business, politics and public administration. Dr. E Sreedharan's opinion in context of corporate world is stated in following words:

"Be transparent to the extent it is necessary. There is no need for being 100% transparent as it may not be necessary. There is limit to transparency. Even in Mahabharata, there are situations (like competition or war) where Lord Krishna advises to be truthful but not 100% transparent. Transparency is one part of integrity, rather main factor of the culture of integrity. But 100% transparency is not recommended. Be transparent as necessary. Political leaders cannot be transparent!" (Sreedharan, 2019)

Dr. E Sreedharan recommends transparency to the extent it is necessary as there is no limit to transparency and sensitive issues with tactical approach are not to be made public in the early stage in certain cases. However leaders need to be transparent in their working with commitment for the welfare and well-being at large as transparency fosters culture of integrity.

Mathieu Ricard (2018) opines "Transparency should be there for things that have influence upon others' wellbeing. But there is no need for transparency in private life...as long as it does not create adverse effect upon others." However in political life everything should be transparent except secret deals meant for constructive solution to bring peace and for the betterment of others. (Ricard, 2018). Transparency should be integrated with ethical functioning.

Santosh Yadav's description about the role of transparency in one's life is:

"Transparency has definite role. For transparency, one should focus on essentials and leave the inessentials like thoughts, foods, etc. There are so many things we keep to become non-

transparent which have no role to play in our lives....Leaders should focus on the essentials and leave the inessentials and be straightforward in their lives.” (Yadav, 2019).

Santosh Yadav focuses on keeping essential things in one’s life that will lead to live life of simplicity and transparency, besides contributing to elevation of the level of energy in daily routine. Similarly, leaders can follow voluntary simplicity in their lives and organization by eliminating their egos and vested interests that will help the people to function in efficient and expeditious way without ambiguities. For this, self-realization is highly recommended as ‘being transparent involves education of the values’(Swami Parmarthananda, 2014) as evident from the following statement about transparency:

“Ultimately for everything, there is education, education of values. Everybody knows the values but everybody does not know the value of values.there is competition between gross value of money and subtle values of morals. Because of subtleness, these are not understood by ordinary persons. Only Spiritual mind can understand the value of morals. Money cannot purchase it. But unfortunately there is no education with regard to the value of morals. Naturally society is valuing money because money can purchase everything, but do not know the value of morals...Heightening awareness is the only method, otherwise it will not happen.... The ultimate method is one should grow in maturity.” (Swami Parmarthananda, 2014)

Similarly Prof. Chakraborty’s statement regarding transparency focuses on struggling with inner enemies and becoming answerable to God:

“Transparency is very important.....Transparency is according to different situation and condition with certain variations...[But] the the obstacles include unethical tendencies like *Shadripu* [six internal enemies] : kama (desire), krodha (anger), lobha (greed), Mada (arrogance), moha (delusion), and matsarya (jealousy)]..... Ultimately [leaders] have to answer to God. They have to bring spiritual culture. You may conceal the things from different persons or society but you cannot conceal from God. Our[Indian culture] transparency is not confined to constitution or code of conduct. In our Indian culture, transparency will come with belief in God.”

According to Prof. S.K. Chakraborty, transparency in one’s conduct is obstructed due to six internal enemies called *shadripu*- desire, anger, greed, arrogance, delusion, and jealousy. With external controls like law, constitution or code of conduct, transparency is not possible unless the man exercises self-control by introspecting oneself and tries to eliminate one’s self-interest. In context of leadership, leaders have to be transparent to “convey that they are working transparently. If we are working transparently, we can work smoothly at this level and at my

expectation..... Everyone should work honestly.” (Bhardwaj, 2016). Like Prof. Chakraborty, Swami Parmarthanada states the need for value education that will help to exercise internal controls, otherwise there are external controls like fear and role of policemen, but these are not effective.

The common themes related with transparency, as identified are authenticity, honesty and truthfulness, well-being of others, voluntary cooperation, and transparency as necessary. The common obstacles include unethical tendencies and corruption, *Moha*, and inessentials.

As “transparency begins with openness” (Johnson, 2013, p. 425), consequently leaders need to be open about their policies, compensation packages, values, share this through websites, publications, press releases and other means. Therefore, attempts have been made by law to bring transparency in corporate governance like Sarbanes-Oxley Act attempted to make corporate governance more transparent by incorporating relevant provisions. As transparency cannot be legislated in totality, it requires commitment and compliance of moral responsibility by leaders to bring that. Authentic leadership theories talk about authenticity of leaders that includes relational transparency along with self-awareness, balanced processing, and internalized moral perspective (Walumbwa et al, 2008). Relational transparency involves presenting authentic self to others and being open and expressive of one’s thoughts and feelings appropriate to situation and circumstances. As trust is crucial in winning the hearts of the followers, transformational leaders remain transparent “as necessary” (Sreedharan, 2019) to meet the aspirations of different stakeholders. This transparency not only wins the willing cooperation and trust of employees and other stakeholders, but also helps in crisis management. Therefore Johnson (2013, p. 425) regards crisis preparedness and trust as two positive by-products of transparency.

Moreover transparency contributes to wellbeing at workplace with reduction in anxiety and stress and enhancing the level of trust among people. As the working of the persons whether of ruling or ruled group becomes more transparent, their actions become more predictable. Transparency enhances the quality of governance, functioning of government services and accountability of service distribution (Ljungholm, 2015). This increases the level of happiness of the public as good governance and politics with reduced level of corruption are one of the

indicators of happiness. Buell et al (2014) conducted two field and two laboratory experiments in food service settings and found that allowing transparency of operational processes by customer and of customer behavior by employees contributes to 22.2% increase in customer-reported quality and reduces processing times by 19.2%. This also contributes to employee's satisfaction and their willingness to exert efforts. Transparent communication with behavioral integrity has positive effect on the engagement of the followers and consequently upon their performance (Voglgesang et al, 2013). Transparency also results in thriving at work as the case study research conducted by Patrice K. Jenkins (2010, p. 4) finds the following six main factors that contribute in collective thriving:

1. High-Quality Relationships
2. High Challenge
3. Inclusiveness
4. Transparency
5. Whole Person
6. Eileen: The Woman and Company

As transparency facilitates thriving at work, it leads to the happiness and wellbeing of people at workplace. Thriving at work also means positive affective experiences, cognitive liveliness, enthusiasm, appreciative enquiry, etc. which is possible because of transparent communication fostering trust and cooperation. Moreover, transparency also allows people to develop authentic connections without being entangled and to avoid wasting one's time and energy on superfluous works resulting in activity without productivity, useless meetings and social gatherings.

4.1.8 Learning and Sharing

All respondents agreed that learning and sharing play important role in the lives of leaders that helps to transform oneself as well as the organization. To Swami Parmarthananda (2014), the role of learning and sharing involves 'Raising the level of maturity for making connection between life of values and happiness.' To Prof. S.K. Chakraborty(2014), 'learning and sharing are joyful as well as duty.' To Mathieu Ricard (2018), "learning and sharing makes difference in the quality of life". Another significant statement regarding learning and sharing by Dr. E. Sreedharan is:

“Learning and sharing are life long process, that should continue forever. There is nothing scared other than knowledge..... One should gain knowledge from studying books, literature, other material and then practice them on continuous basis as it will enhance one’s learning. There is nothing sacred like knowledge. The obstacles to learning and knowledge may be one’s own complacency. Leaders should learn and share on continuous basis. “ (Sreedharan, 2019)

Dr. E Sreedharan regards knowledge as sacred and consequently leaders should pursue learning and sharing on continuous basis by gaining knowledge from books and literature, and then practicing in one’s life. As learning is enhanced by sharing with other team mates and being open to new paradigms as taught through dialogue and as used in concept of learning organization (Senge, 1990), Dr. E. Sreedharan took extra care of this aspect in his organization. This fact was reported by Narayanan(2014), Senior PRO at Kochi during researcher’s visit. Though in the initial stage, Delhi Metro key persons had to learn from their Japanese counterparts, yet with passage of time they developed their own know how. In personal life Dr. E. Sreedharan never stopped his learning, even started learning Sanskrit to explore spiritual texts (Aklekar, 2017).

Like Dr. E. Sreedharan, Jhujhanwala(2015) links learning with spirituality with statement, “Knowledge has expanded exponentially, but there is one ultimate knowledge the knowing of which all is known, that is path of spirituality. Leaders should strive for that. It is very difficult path” as it requires greater role of spiritual and subtle mind with continuous “hammering” what sufi mystic Gurdjieff calls giving deliberate shocks to consciousness that brings inside permanent change. Learning is not confined to acquisition of information but transformation of one’s total being. Like Dr. E. Sreedharan and Jhunjhanwala, Yadav also talks about the role of spirituality that focuses at cultivation of silent mind and pure heart and minimizing one’s desires with focus on essential things with following statement:

“I learned not only through books, but through actual doing and try to share with young team mates. If you are at peace with yourself with silent mind and pure heart, learning will definitely occur. For learning, one should focus on the essential things and leave inessentials. With this level of energy will be uplifted” (Yadav, 2019).

Similarly realizing the need for integration of sound skills with profound values deeply rooted in spirituality, Prof. SK Chakraborty collaborates learning with ethical and spiritual values :

“Professionalism should not be confined to reading current journals. But for creating permanently they cannot get through current journals. They have to go through these (spiritual and ethical values). They have to dig deep to make sound foundation. Then they can realize that developments are at surface level” (Chakraborty, 2014)

Dr Sen (2014) makes significant statement that links learning with the spiritual source:

“Sri Aurobindo has taught understanding at two levels: intellectual understanding-information gathering by attending workshops [and].... understanding through consciousness is understanding through identity level : when you raise your level of understanding from surface level to higher spirituality. At that level of consciousness, wisdom will automatically come to your mind, your silent mind receives wisdom, that is another level of understanding. Learning should not be limited to intellectual level but to level of consciousness....Transformational leadership should know about it and practice it. Before transforming others, they have to transform themselves. For transformational leadership, first thing is that he should become living example. They speak less, but their presence shall radiate the positive vibration that they energize others. They have to transform themselves, they have to practice first, then automatically others will follow.”

The above statement of Dr. Sen emphasizes to learn through consciousness by making the mind silent and empty vessel to receive wisdom. The learning is not confined to intellectual understanding, but transformation of total being. Transformational leaders speak less, but communicate more through their presence and radiating silence with positive vibrations. Mathieu Ricard (2018) states, “Learning contributes to be better human beings” as one learn skills, meditation from spiritual master, etc. He advises leaders to share their knowledge and skills with heart according to their capacity. “Genuine sharing is based upon the spirit of cooperation,” Ricard (2018) remarks.

There are certain constraints like “close mindedness” (Chakraborty, 2014), complacency (Sreedharan, 2019) and inability to make connections (Parmarthanada, 2014). However servant leaders like Dr. Bhardwaj with their humble approach try to learn from others by imbibing the best qualities of others, “We share less but try to learn more. Where ever we go we try to see what is worth learning from others. Whatever is good we should imbibe in our life.”

Looking at the above statements, it is clear that value of learning and sharing contributes to the effectiveness of leader and transformational leaders actively pursue learning to build the organization as learning organization.

The common themes related with learning and sharing as identified from above include raising maturity level, self-growth, joy and duty, and knowledge creation.

4.1.9 Authenticity

All respondents agree that authenticity contributes to transformation of oneself as well as organization. Mathieu Ricard (2018) links authenticity with coherence and recommends to be ethical with compassion. Other respondents link authenticity with imbibing spirituality in daily life or practicing spiritual value of self-awareness. To Dr. Sen (2014), “Authenticity means knowing your values and practicing that...First of all you have to aware about yourself be aware about your values....If you are aware, you can implement your values. if you are not aware, you cannot.” This self-awareness leads to authenticity as one overcomes one’s faults. To Jhunjhanwala (2015), “Authenticity comes itself as we get attached with spirituality. Every business man must know that business is a part of life, not life in itself.” Similarly Prof. Chakraborty (2014) remarks, “We should be accountable to God. Authenticity and spirituality come from that angle-Divine angle-two sides of the same coin, not much difference.”

But to become authentic one has to be honest with oneself because actions speak louder than words as experienced in the living example of Dr. Bhardwaj of Apna Ghar serving the most vulnerable persons:

“Those who know us, they need not be introduced. Those who don’t know, we are not concerned with them. There is nothing to show off. There is nothing to get out of it. Actions speak louder than words. Character and works play dominating role. 90% is conveyed through actions whereas 10% is conveyed through spoken words. [For authenticity] There should be perfect synchronization (harmony) between words and deeds. if we are to attain God we should have someness of action and words.” (Bhardwaj, 2016)

This authenticity contributes to person’s enjoyment of benefits as well as lending help in authentic way (Swami Parmarthananda, 2014). Moreover authenticity is necessary trait of

leadership that helps the leader to gain trust and confidence of his/her followers as reflected from following significant statement of Dr. E Sreedharan (2019):

“Authenticity is necessary trait. In order to gain faith of others, one has to be genuine and authentic. Every leader has to be authentic to build up one’s image. Political leaders should be authentic. They should deliver what they have promised.”

Similarly, Prof Chakraborty (2014) makes following significant statement about authenticity with practical example of Indian Freedom Fighter, Netaji Subash Chander Bose:

“If the leader is not authentic, people may accept him by compulsion, but after retirement they will not bother. Without authenticity, followers shall not look at him with love and respect. Rajarshi leader is different for whom people are ready to give their lives. As Netaji [Subash Chander Bose] said, give me blood, I give you freedom. It actually happened in war front of INA. Because they found in Netaji authentic person. Netaji himself put in front !”

However duplicity, hypocrisy (Chakraborty, 2014), selfishness or *Moha*-looking at short run benefits but ignoring the long run benefits, not putting sufficient efforts (Swami Parmarthananda, 2014), are the obstacles in becoming authentic leader or person.

The common themes related with authenticity, as identified from above discussion include transparency, firmness, coherence, authentic help, divine qualities, firmness and knowing one’s values.

In context of leadership, authenticity incorporates four components: self-awareness, balanced processing, internalized moral perspective and relational transparency (Walumbwa et al, 2008) that leads to authentic leadership which is close to concept of transformational leadership and have been talked by different respondents. Authentic leadership is “a pattern of leader behavior that draws upon and promotes both positive psychological capacities and a positive ethical climate to foster greater self-awareness, an internalized moral perspective, balanced processing of information, and relational transparency as the part of leaders working with followers, fostering positive self-development” (Walumbwa et al., 2008, p. 94). Authentic leaders are genuine persons true to themselves and to their belief. They collaborate different people to

shared purchase and then empower them for serving different stakeholders in an authentic way. (George et al, 2007).

Bill George & Peter Sims (2007) advocate discovering one's True North, "Just as a compass points toward a magnetic field, your True North pulls toward the purpose of your leadership. When you follow your internal compass, your leadership will be authentic, and people will naturally want to associate with you. Although others may guide or influence you, your truth is derived from your life story and only you can determine what it should be." To them five dimensions of an authentic leadership are:

- "Pursuit of purpose with passion
- Practice of solid values
- Leading with heart
- Establishment of ensuring relationships
- Practising self-discipline" (xxxix)

To Avolio, Luthans, and Walumbwa (2004), authentic leaders are "individuals who are deeply aware of how they think and behave and are perceived by others". They are aware of their own and others' values, moral perspective, and context in which they operate.

Authenticity is positively associated with wellbeing at work (Menard & Brunet, 2011). Carl Rogers (1961) contends that the growth tendencies that contribute to ultimate happiness and wellbeing do not flourish without authenticity. Leaders' authenticity contributes to the happiness and wellbeing of followers. As authentic leaders are self-aware and self-reflected, they do not harm others intentionally through their arbitrary functioning. As they know that their behavior is likely to harm others' interest, they mold it. They take decisions based on their values and convictions and do not succumb to external pressures and arbitrarily imposed rules that may harm others. As their working is transparent and consequently their actions are predictable, it prevents anxiety and tension that contributes to unnecessary stress. Their self-awareness compels them to work with a duty-conscious approach than expecting entitlements from others.

4.1.10 Universal responsibility

All the respondents interviewed agreed about the role of universal responsibility and virtuousness. Five out of eight respondents related universal responsibility with vedantic text while responding the value of universal responsibility: Dr. Sreedharan, Swami Parmarthananda, Dr. Sen, Santosh Yadav and Laxmi Niwas Jhunjanwala. The statement of Dr. Sreedharan regarding universal responsibility is :

“Universal responsibility and virtuousness are two different things though they reach the same goal. Universal responsibility involves attitude of serving the society and nation. We carry great responsibility to nation and the planet. This feeling and quality should be in our character and nature. The whole universe is our family, we need to serve them with our best. Regarding virtuousness, one should follow be dharmic or religious in one’s approach. *Mukta sango nahmvadi dhrty-utsaha-samanvitah, sidhy-asiddhyor nirvikarah karta sattvika uchyate*¹³ (B.G. 18.26)-if you want to be a virtuous doer, you should not be attached to your work. For this leaders should inculcate universal responsibility in their vision for the whole planet and space. They need to be follow dharmic values. There is famous saying *Dharmo rakshati raksha*¹⁴” (Sreedharan, 2019)

As per the above quotes of Dr. Sreedharan, universal responsibility involves serving the society, nation and globe with attitude that the whole universe is family-*Vasudev Katumbam*¹⁵. For leading virtuous life, he recommends following ethical approach of doing one’s ordinary deeds without being attached to results and work as recommended in Bhagavad Gita. As one follows dharmic, righteous way, the eternal law protects that person in invisible way as quoted by Manu *Samriti Dharmo rakshati raksha*-8.5. Similarly vedantic solution has been provided by Swami Parmarthananda to follow vedantic way of *varana dharma*-four social divisions in Hinduism-by taking care of one’s chosen profession with dedication and devotion, as well as *ashram dharma*-student life, household life, retirement life and renunciation:

“That virtuousness is required at every level. It is required universally also both at individual level and society level. It is important. I should understand and see also. and

¹³ The agent who is free from attachment, who is not egoistic, who is full of fortitude and diligence, who is unperturbed by success and failure, is said to be possessed of *sattva*. Madhusudana Sarasvati(1998/2007). Tr. Swami Gambhirananda. *Bhagavad Gita with Annotation Gudhartha Dipika*. Kolkata: Advaita Ashrama. p. 940.

¹⁴ Those who protect the dharma are protected by dharma.

¹⁵ The whole world is family

feel also for the individual's wellbeing and society's wellbeing....Vedas have taken consideration of the individual and society. Varana dharma is for society and ashram dharma is for individual. Varana dharma is to take care of the society. As varana ashrama, I should contribute. With varana ashrama. I should grow, I contribute, I grow. Both are equally important....supplementing [each other]..... We have to be answerable to ourselves as well as universe because our life impacts the universe. Therefore we have to take responsibility for ourselves as well as universe. We cannot take the total responsibility, but we do our [duty as].. our contribution.”

Similarly Dr. Sen upholds spiritual awakening of leaders to feel universal consciousness with following significant statement:

“Universal responsibility is a jargon and it will become jargon unless and until transformational leaders practice it in his own life. ...when your spirituality is awakened, your consciousness will be one with the universal consciousness, you feel that oneness. When there is interconnectedness, you feel that I am not helping you but helping myself. I am not feeling you but feeling myself because other being is also extension of myself or universal consciousness.....We are in the universal of consciousness with different waves, but actually we do not have that separate identity [as we think so]. ..We are part of the whole.... the team head experiences that I am part of the whole. When in his consciousness he realizes then universal brotherhood and consciousness will come. otherwise it will be jargon.” (Sen, 2014)

According to Laxmi Niwas Jhunjanwala (2015), “there is corporate social responsibility in business, but more than that they should imbibe Devi (Divine) qualities as mentioned in Bhagavad Gita¹⁶ and work boldly. If they have to take risk for that, take in bold and fearless manners.” Thus adhering the path of universal responsibility requires courage. Prof. SK Chakraborty (2014) recommends donating in silent manner without publicity to perform the act of virtuousness. Commenting on universal responsibility, Santosh Yadav(2019) told the

¹⁶ Verse 16.1-3 of Bhagavad Gita clearly state different divine qualities to be followed in one's ordinary conduct which belong to a pious person endowed with divine nature: “Fearlessness, perfection in purity of mind, constant steadfastness in knowledge and yoga, charity and control of external organs, sacrifice, (scriptural) study, austerities and rectitude,..non-injury, truthfulness, absence of anger; renunciation, control of the internal organ, absence of vilification, kindness to creatures, , non-covetousness; gentleness, modesty and freedom from restlessness..maturity, forgiveness, fortitude, freedom from malice, absence of haughtiness- these, O scion of the Bharat dynasty, become effective in one born with the destiny of a divine nature.” (Swami Gambhirananda, 1998, p. 804)

researcher that she thinks of others also, her immediate surroundings. This feeling should continue among leaders to transcend the barriers from individual body-mind consciousness to organizational identity to nationhood to global and universal responsibility. Santosh Yadav (2019) suggests, “We should not think of our stomach only, but should think of the universe as a whole. As we practice universal responsibility, Bhagavad Gita will be understood.” Dr. Bhardwaj (2016) , “When I started, I was considering it as virtuous deeds.....big work, but in fact it is not big at all..... it is one’s duty given by God . We are doing our duties.....there is nothing special about it.” This statement conveyed the universal responsibility that a servant leader model feels about the universe.

Buddhist monk Mathieu Ricard (2018) talked about ethical values like authenticity (being coherent) and universal responsibility by linking ethics with compassion. “Many studies have shown that you to have correct moral reasoning-people are clear about what is good or bad- does not ensure that people will behave in ethical way.” (Ricard, 2018). Therefore leaders need to demonstrate compassion as “without compassion, you know but you do not care. So caring for the impact of action is compassion in ethics” (Ricard, 2018). Therefore ethics need compassion as system of fairness or justice (Adam,1963) usually provokes anger and resentment among persons who are not treated fairly. In the research studies among 719 school children comprising bully, defenders and victims, it was found that both bully and defenders have mental reasoning but bully have weak compassion (Gini, et al, 2011). Therefore everyone needs to develop compassion by developing heart and to cultivate empathy-“the ability to enter into affective resonance with others’ feelings and to become cognitively aware of the situation” (Ricard, 2013, p. 26).

One needs to rejoice in others’ happiness to cultivate extended altruism by perceiving the well-beings of other sentient beings as Shantideva, a seventh century Indian Buddhist master says:

*“As long as space endures
And as long as sentient beings exist,
May I too remain,
To dispel the misery of the world.”*

The process of compassionate ethics based on Buddhist philosophy involves identifying in oneself the deep aspiration to avoid suffering and to achieve happiness, value this aspiration and

be concerned with accomplishing aspiration, and then extend deep aspiration among others, value their aspiration and be concerned with accomplishing this aspiration. One needs to understand the laws of casualty and distinguish between what should be done and what should be avoided if one does not want to suffer. One needs wisdom about the fundamental cause of suffering: distortion of reality, delusion and ignorance. Consequently education should be based on values like respect, benevolence, responsibility, cooperation, trust, tolerance, openness, patience, peace, courage, honesty, humility, gratitude, hope, love and generosity. However problems of ethics emerge because of our short-sightedness, narrowness and forgetting the long run consequences (Dalai Lama, 2018).

From the above discussion common themes related with universal responsibility are: Silent contribution, spiritual awakening, compassion, divine qualities, avoiding harm and serving society. The common obstacles in way of universal responsibility are lack of courage, selfishness and unethical behavior, attachment to work and results.

4.1.11 Interconnectedness

Out of 8 respondents, 7 respondents talked about interconnectedness. In Indian ethos, there is concept of *atmavat sarva bhuteshu* (Srimad Bhagavatam, Canto 9,10,28) that means your atma (soul) and my atma (soul) are same (Chakraborty, 2014). Accordingly universal consciousness is flowing and because of cosmic illusion man is confining himself or herself to body-mind mechanism. As man feels the flow of universal consciousness, s/he is likely to treat others with respect, dignity and sacredness as hurting others means hurting oneself. Like Chakraborty's vedantic perspective, Swami Parmarthanada's (2014) significant statement regarding interconnectedness is, "Interconnectedness is already there. You do not have to bring it. Therefore creation is made. All the organs are interconnected; interconnectedness is there in family as well as society." This interconnectedness leads to maintaining harmony without disturbing. Human beings carry greater responsibility to maintain interconnectedness as they have greater choice and power (Swami Parmarthananda, 2014).

To Dr. Sen (2014), for interconnectedness, one has to realize that one is part of the whole with some method of spiritual practice. As one realizes unity of consciousness with spiritual practices, one finds that "One consciousness is manifested as many and are representative of that

consciousness. Beyond this multiplicity, there is one consciousness” (Sen, 2014). As one identifies with soul consciousness, one is identified with universal consciousness that is representative of One consciousness. This understanding through practice brings harmony not only in organization, but also in society and the whole ecological system. However man has destroyed this harmony with overexploitation of resources for selfishness and greed. Consequently “leaders in business have to think about alternative model that maintains interconnectedness. With this, they will be in better position to do justice with people and planet along with generating profits for growth” (Sen, 2014). According to this perspective unity is already there and diversity is manifestation of that unity and interconnectedness. Therefore diversity be not only managed, but celebrated.

Dr. E Sreedharan’s significant statement regarding interconnectedness is:

“This interconnectedness is unavoidable and essential for the society. We are carrying great duty to serve the nation. For society and Nations, it is needed for them to survive. Even monkeys, birds are interconnected and live in harmony. Interconnectedness is the very basis of whole life. In organizations, we work with spirit of interconnectedness. The barriers to interconnectedness are selfishness and cunningness. Leaders must practice value of interconnectedness in their daily functioning” (Sreedharan, 2019).

With feeling of interconnectedness, leaders can feel greater harmony in their personal and professional life and work with greater speed and harmony that facilitates the decision making process and helps to build consensus and coherence. Therefore one has to feel interconnected in oneself as with whole globe especially with increasing ecological stress.

Bhardwaj’s statement regarding interconnectedness is as follow:

“Truth is eternal. The *sansar* is dream.....there is no difference between me and other person. We all are interconnected. In this birth, I am doing this job..... All are our brothers. In previous birth, being born in another family, I considered them as my own. Now in this life, I consider my family members as my own. The world is a dream, we should not take it as reality. Only God is ours, He be considered as our OWN.”

Dr. Bhardwaj's description of interconnectedness is rooted in Vedanta's theory that sansara is dream and ultimate reality is Brahman.¹⁷ As one is established in interconnectedness, one considers others as extension of one's consciousness, not to be used for magnificence of ego.

Santosh Yadav's statement regarding interconnectedness is:

"It is because of interconnectedness with environment that I used to feel intuitions regarding bad weather and consequently have to prevent my team members to move ahead on certain days. Similarly because of interconnectedness, my mother used to feel that I had been in trouble. Because of interconnectedness, we feel emotions, feelings, and pains of others" (Yadav, 2019)

Santosh Yadav's description about interconnectedness is related with feeling others intuitively and to feel others' emotions, feelings and pains. Because of interconnectedness if one is disturbed, other person as team member of the organization or family shall also feel disturbed because of invisible web of subtle relations. Therefore Mathieu Ricard (2018) views interconnectedness "not as value, but something, you recognize through analyzing the phenomenal world.... Recogniz[ing] the way you are now is the result of actions, works, wisdom of so many innumerable people and what you do will affect others in innumerable ways." According to this perceptive, experiencing interconnectedness is a basic need and anyone who thinks as separate and autonomous entity is dysfunctional. This is also not good for the society (Ricard, 2018).

The common themes emerging out of this discussion are diversity as manifestation of unity, *atamavat sav bhuteshu*, harmony and connection, care and empathy. However the common obstacles in interconnectedness include egotism, selfishness and cunningness and cosmic illusion.

In context of organization, interconnectedness enables the leader to experience the sacredness of human life, functioning without manipulating, exercise of power mechanism and treating others as raw material for magnificence of one's ego, and "relat[ing] to one another in less coercive and more creatively supporting ways." (Greenleaf, 2003, p. 23). Without feeling of interconnectedness, leaders may pretend feign kindness and empathy, but manipulate and control

¹⁷ This issue has been elaborated in chapter 6 of Vedantic Perspective of Leadership

others (Covey, 2003, p. 10). Moreover without feeling of interconnectedness, leaders are more likely to exercise negative leadership such as abusive supervision (Tepper, 2000; Bies, 2001; Keashly & Harvey, 2005), petty tyranny (Ashforth, 1997), workplace bullying (Hoel & Cooper, 2001), destructive leadership (Krasikova, et. al., 2013; Einarsen et al., 2007). Feeling of interconnectedness enables the leaders to contribute to the happiness and wellbeing of others as they view it as their own happiness and wellbeing.

4.1.12 Selfless service

All 8 respondents talked about selfless services as they have practiced it in their personal and professional life. Prof. Chakraborty pursued the mission to explore and spread Indian ethos in management without making it as consultancy business to earn money and income but with intention to serve the motherland with these thoughts and writings that integrating Vedanta with contemporary management. Business leader Laxmi Niwas Jhunjanwala contributed generously to build Centre for Human Values. Dr. Bhardwaj practices it by taking care of hopeless and homeless, most vulnerable people of the society which he treats it as his sacred duty as means to happiness:

“I do not think as I am doing anything selfless service. We are doing our duty, everyone should do his duty. When God has given the body, how we can call it selfless, everything belongs to God.....We have to repay the debt like repayment of debt of parents, repayment of debt of milkman, farmers, etc.....These (patients, orphans, homeless, etc) are Gods manifested in human body. They have come to test ourselves. Serving them provides us happiness. We should understand them. They are also God manifested in human body.”

Like Dr. Bhardwaj, Dr. E Sreedharan links selfless service with spirituality with advice to leader to practice selfless service:

“Selfless service is essence of spirituality. Selfless service comes when you serve the society with spiritual outlook. Selfless service will come only when you will care for others more than yourself. The barriers in selfless service are self-centeredness, selfishness and caring more for the family than necessary. Leaders should think about others to practice selfless service.” (Sreedharan, 2019).

Santosh Yadav demonstrated rare example of selfless service during her expedition to Mount Everest. There was one incidence that she gave her oxygen cylinder to Mr. Mohan Singh ! She told that, “ Oh, I wanted that it should not become news. My leader at that time felt angry with

me as he told that the person who could not bring adequate oxygen to Mount Everest was foolish. But why she put her life to danger!” Her desire of not making the news public itself speaks to perform selfless service without recognition, reward or publicity. She advises leaders to be selfless while taking care of their followers. Similarly Swami Parmarthananda (2014) regards selfless service as “enlightened selfishness” because it will give long term benefit whereas selfishness is confined to short run benefits.

Swami Parmarthananda (2014) talks about *Moha*-looking at short run benefits without being aware of the long run benefit as the obstacle in selfless service. The other obstacles are “self centeredness, selfishness and caring more for the family than necessary” (Sreedharan, 2019), greed (Chakraborty, 2014) and ego (Dr. Sen, 2014). To practice selfless service, leaders need to surrender their ego to God (Sen, 2014), become aware of the long term benefits and exercise *viveka* (Swami Parmarthananda, 2014). The significant statement of Prof. Chakraborty (2014): “Selfless service is not determined by somebody outside, this is determined inside. Sometimes, I may have fallen short of that. Sometimes, I have been narrow-minded but sometimes large hearted” conveys that changing emotions play their role in selfless service as nothing remains permanent. Impermanence is the law of nature as Buddhist philosophy and researcher’s personal experiences during Vipassana camp tell.

Dr Sen links selfless service with one’s inner growth as reflected from his significant statement:

“Sri Aurobindo says, ‘Ego will help us and ego is the bar.’ Upto this phase of humanity, ego was the help, on the basis of that we achieved many things. But if we have to go farther in the evolutionary run, we have to leave our ego because ego is the bar now. Selfless service is possible without throwing out ego, that is “I”. not I am doing. There is no “I”, this is part of universal consciousness. If that is not realized and ego is still in the middle then there will not be selfless service. Any kind of service, there may be selfless [apparently], but behind there is ego. Ego is the barrier. We have to surrender. Especially transformational leader have to surrender their ego to the Higher force.”

The above statement says that ego will help to exert efforts till certain level, but after that ego acts as barrier which can be removed by surrender to Higher forces. With surrender of ego, one not only feels universal consciousness, but also self-awareness.

Mathieu Ricard (2018) states, “Your excellence is based on the quality of service.... not on how much money you put in your bank account or the power you are possessing by suppressing the

population” consequently following dis-values like “arrogance, selfishness, deceit, lack of empathy and compassion, narrow-mindedness” will be disservice (Ricard, 2018). Consequently being head or leader of the company, one should think of service one has done for the company, society and employees by taking long term perspective of 20-30 years and question whether it will contribute to satisfaction or happiness. Leaders should also question whether for employees they are creating good environment or “hell” as reflected from their style of abusive supervision, harassment and other destructive styles of leadership that have adverse effects¹⁸

Common themes emerging out of above discussion include Duty consciousness and repayment of eternal debt, enlightened selfness, spiritual growth and happiness, essence of spirituality. However the common obstacles to selfless service are self-centeredness, egotism, lack of mindfulness.

4.1.13 Self-awareness

Out of 8 respondents, 7 respondents commented on the role of self-awareness that has important role in context of leadership. Self-awareness is also indicated as mindfulness-becoming aware from moment to moment. Commenting on the need for self-awareness in personal and professional life, Swami Parmarthananda (2014) remarks, “Self-awareness is required to know where we stand. What are my deficiencies and what I have to do to overcome this...Self-awareness is required for self-growth. Self-growth is required for universal growth because I impact the universe.” With self-awareness, one knows one’s positive thoughts and emotions. “Thoughts, emotions and actions are interrelated. [One has] to be aware about one’s different parts and know, “Who Am I”. Though one is having body, mind, subconscious mind, yet one is not confined to body-mind mechanism. “This is the main exploration...inner exploration,” (Sen, 2014). Self-awareness is “very essential, every moment, we should be aware and mindful. We cannot, I try my best while in the world, we forget to remain aware as we are lost in the affairs of the world.” (Bhardwaj, 2016). It requires continuous practice to be aware from moment to moment and to understand the transitory nature of illusive world. This self-awareness comes through self-knowledge and being aware that one is not confined to body-mind mechanism (Sreedharan, 2019) as reflected from this significant statement:

¹⁸ These issues that leaders failing to demonstrate values are likely to create toxic environment due to their negative leadership, have been discussed in the chapter No 2- literature review.

“Self-awareness comes through self-knowledge. This is feeling that you are not body, whatsoever you are, God has given you. One is more than body. There is consciousness that is permeating in you. There is term in Vedanta : *Atamshaksham*¹⁹. This atamshaksham leads to self-awareness. Whatsoever you do, you do with spirit that God is functioning. The challenge in this self-awareness is body-consciousness..... Only spiritual leaders or saints can be self-aware.”

Body-mind consciousness is the main barrier in self-awareness. Because of body-mind consciousness, man relishes worldly pleasures and power instead of realizing its transitory nature. Therefore Santosh Yadav recommends keeping essential things and leaving inessential things with following significant statement:

“Self awareness emerges when we keep essential things and leave inessential things. There are two things in our daily life: essential and inessential. If we keep essential things and leave inessential things [live at minimum level of physical comforts and thoughts], our level of energy shall be high. Similarly if we keep few thoughts and objects in our mind, our speed shall be high. By keeping essential things and leaving inessentials like books, clothes and goods, the level of energy shall be higher. Leaders should focus on self-awareness to remain happy in their lives.” (Yadav, 2019)

Santosh Yadav’s dictum applies to our body that if human body has more waste products or extra weight, his or her level of energy shall be low. Same principle also applies to organization, if the management of organization focuses on core activities and reduces inessential activities like pursuing activities without productivities and creating useless fear through rumour mongering, it can contribute to happiness and well-being of not only oneself but also others with lesser stress and greater functioning in happy environment.

Prof. Chakraborty’s statement regarding self-awareness talks about Higher Self and lower self, confined to body-mind mechanism:

“This is the difficult question because the word Self is not clear in English language.....It is very difficult unless you define Self, you cannot answer this question. Gita’s second chapter verses 10-12, there is illumination of SELF.....Man is not

¹⁹ Meaning self-introspection, encountering oneself.

confined to body-mind mechanism. In western concept, beyond body-mind, there is nothing. Description of lower self and Higher self is there in Mundukya Upanishad²⁰. There are two birds sitting on higher and lower branches of a tree..... Capital letter Self-awarenesstakes long journey through different births.....In Western thought Self (with Capital letter) does not exist. In bible there are little indications but in philosophy and management literature, it is not there. Maslow is considered God in this context, but his self actualization is confined to small letter self (not Self). This theory in practical life is not valid, otherwise these big industrialists having all comforts are trapped in scams and scandals. If according to Maslow their lower level needs have been met, they could not commit these scams and frauds. So from Indian point of view, do not accept these theories. I have seen people reading, passing examination and doing research, but there is no transformation. If one wants transformation, one has to focus on capital Letter Self. For this, one life is not enough.”

Mathieu Ricard’s significant statement regarding self-awareness is “to look into the landscape of your mind...[become aware]..lack of self-awareness leads to chaotic behavior that results in sufferings....That mind can be your best friend...to function in optimized way.” With self-awareness, one becomes aware of the factors contributing to poisons of mind and distracting thoughts, one can control one’s mind and avoid inflicting sufferings upon others. Mathieu Ricard’s view is based upon Buddhism with mindfulness exercises and Vipasana meditation. This contributes to clarity of mind and eradication of inflicting emotions and useless wandering thoughts.

The common themes emerging from the above discussion about self-awareness include Self-realization and self-knowledge, mindfulness, clarity of mind and thoughts, spiritual growth.

²⁰ [द्वा सुपर्णा सयुजा सखाया समानं वृक्षं परिषस्वजाते ।

तयोरन्यः पिप्पलं स्वाद्वत्ति अनश्नन्नन्योऽभिचाकशीति ॥ १ ॥

Mundaka Upanishad 3.1.1 talks about two birds sitting on the same tree. Of these two, one bird sitting at lower branch (signifies lower self as reflected in ego, body-mind mechanism) eats the sweet fruit of the tree, but the other (the Self) simply witnesses without eating. Of these two birds, one sitting at lower branch symbolizes body-mind mechanism that eating the sweet fruits of tree symbolizes engrossed in worldly pleasures, but the other one sitting at Higher branch symbolizes the real Self simply looks on without eating. The symbolic meaning is witnessing oneself and others.

4.1.14 Humility

Out of 8, 7 respondents commented about the role of humility, and one respondent indirectly talked about humility by recognizing the contribution of others in his life. Humility is a sign of inner richness (Chakraborty, 2014) that enables a person to know the contribution and greatness of others (Parmarthananda, 2014) and feel material and living being as sacred (Yadav, 2019) and foster inner growth and self-knowledge (Sreedharan, 2019) as inferred from the statements of different respondents:

“Humility is a virtue that everyone should have. Gaining of education and knowledge leads one to be humble. With humbleness, one can gain more knowledge. *Vidhya dhradi vinyam*²¹. There is also saying: *Vidhya vinayam shobhate*²². With humbleness, one’s learning shines. The obstacles in humility are selfishness, desire, greed and egotism. Leaders need to be humble.” (Sreedharan, 2019)

According to Swami Parmarthananda (2014), humility “ is being aware of a fact that there are people greater than me. What are the achievements, I am not the only contributor, there are so many factors [which] have contributed..... like guru, parents, etc.” As one recognizes the contribution of others, one shall likely to be humble.

The significant statement of Prof. Chakraborty regarding humility is:

“Humility has a positive role and has stood in personal and professional life. It has stood in good way. Humility is a sign of inner richness. Those who have rich and ripe innerness are reflected through humility. When the mango is ripen, it falls spontaneously. But that is ripen fully. When you taste it, you will be delighted. I am presenting the ideal picture but in practical life, we find so many deviations. One may be 75% humble and 25% in some way one gets ego. When you talk about humility, you have to talk about ego also. Without talking contrary with egotism, you will not be able to talk about humility.” (Chakraborty, 2014)

According to this statement of Prof. Chakraborty, humility plays dominating role in the lives of great persons. But there are different deviations in terms of degree of humility in contrast to egotism. Like Dr. E Sreedharan advising leaders to be humble, Prof. Chakraborty advises leaders to submit themselves to God. Laxmi Niwas Jhunjanwala though did not comment on

²¹ Wisdom gives humility

²² Wisdom shines with humility

humility directly, yet told the researcher about the contribution of parents, sadhus, and Prof. Chakraborty that he at the ripe age near 90 is healthy and happy.

Mathieu Ricard's significant statement regarding humility with significant role in learning and growth is:

"I have studied that the most admired CEO of 500 companies. They are admired because of two reasons: vision and humbleness.With humility you can learn a lot from others. There is saying the Buddhism that the water of good quality does not stay at the top of the peak of arrogance.....The person with real gamin quality will be humble. So humility will help to learn from others." (Ricard, 2018)

There is another perspective regarding humility that attempts to integrate humility with courage. To Dr. Sen (2014), "humility and courage are twin values that have to be integrated...courage without humility is arrogance.. [And] humility without courage is timidity". Leaders need to integrate humility with courage while discharging their ordinary duties.

The common themes emerging out of the discussion regarding humility are inner richness, recognizing others' debt, self-growth and inner richness, sacredness and virtuousness.

But the main barrier in humility is ego(Chakraborty, 2014; Sen, 2014; Sreedharan, 2019) along with other barriers like selfishness, desire, and greed (Sreedharan, 2019). As humility has been described as important hallmark of servant leadership ((Patterson, 2003; Russel, 2001; van Dierendonck 2011) as well as spiritual leadership Fry (2003), the researcher finds rare humility in Dr. Bhardwaj as he commented, "I am not very humble. I have to work upon myself". To him, actions should speak than words and it should form part of one's character: "We cannot be humble from outside, that will be artificial. It should be cultivated in own' character." (Bhardwaj, 2016). Similarly humility enables to recognize the sacredness of living and non-living beings. Therefore mounts and peaks like Mount Everest are sacred to Santosh Yadav as she states, "As I climb the Mount Everest, I touched my forehead by bowing down than putting my feet. As these mountains are sacred."

Research by Collins (2001) provides strong evidence of the usefulness of humility in leadership as he finds the great companies being led by Level 5 leadership which is blend of humility and

strong personal will. Though level 5 leaders are still ambitious yet their humbleness helps to engage the members in effective way. They work with spirit that ‘we are acting as team and glory belongs to Him.’ Nielson et al(2010) study the role of humility in socialized charismatic leadership and view that humility prevents excessive self-focus and permits understanding of oneself and one’s relationship with others. As business environment in 21st century is becoming more unpredictable and uncertain, researchers suggest that humility would play critical role in leadership (Morris et al, 2005; Vera & Rodriguez-Lopez, 2004). Humility has been described as important hallmark of servant leadership.

Authentic leadership (Luthans & Avolio, 2003) also emphasizes humility as the essence of authenticity is to ‘Know Thyself’ (Avolio et al, 2004, p 802). Humble people are less likely to experience negative emotions like envy and jealousy compared with low-level humility people (Ricard, 2008) as they exercise greater self-awareness. This self-awareness helps the leaders to accept their personal shortcomings than indulging in any kind of impulsive, impetuous, self-aggrandizing and narcissistic behavior with ‘self’ orientation.

4.1.15 Meaning in life

Out of 8 respondents 7 respondents commented on value meaning in life, though the left out respondent Laxmi Niwas Jhunjanwala commented in indirect way that at ripe age of near 90 years, “he is concerned with other life” by devoting time to reading spiritual texts. Dr Sreedharan advocated knowing the spiritual truths and working for the welfare of others for spiritual unfoldment as meaning in life that is reflected from his statement:

“To find meaning in one’s life, one should know the spiritual truth. One should know that one has responsibility for the welfare of others. Working for the welfare and well-being of others leads one to know one’s meaning of life. However the obstacles in searching the meaning of life are worldly passion, desires and selfishness. To search meaning in life, one should do the things with spiritual attitude. One should cultivate purity of mind and purity of heart. There is one plate in my office: “*Karyam Karomi, Na cha Kinchit, aham Karomi*- Whatever is to be done I do, But in reality I do not do anything.”

Like Dr. E Sreedharan, Dr. Bhardwaj considers the service of the most vulnerable persons as offerings to God for finding meaning in life, as evident from his following significant statement:

“In Prabhujis (inmates) we are encountering God. They are God in human form taking our test. Service of these handicapped men can lead one to salvation. Whatever you are doing do it with the spirit that it is offering to God. If they [leaders] do this, they will find meaning in life. “

To this perspective, service of other beings is sacred that contributes to meaning in life as advocated in Bhagavad Gita as *lokasangraha* (work done for the sake of the humanity at large-B.G. 3.19, 3.20, 3.25, 5.29, 15.6). Dr. Sen also indicated it with experiencing vedic wisdom *Amritasya Putra* [means Children of immortality- Rig Veda 1.170.4] -We are portion of divinity “ to awaken one’s inherent potential and to express through one’s work as worship. But for this, one has to look at the larger picture of life targeted at eternal objective of life that leads to liberation:

“What is the larger picture. What is the aim of life. If that larger picture is very much clear then you can set goals and objectives.....If the larger picture is clear what are the present circumstances and situation, these are found momentary because I am part of eternal”

Santosh Yadav also indicates that for economic, mental and spiritual progress in harmonious way, one has to know the meaning of life. Therefore to find meaning of life, “ one has to introspect whether one has come for *bhoga*[enjoyment of temporary comforts of life] or to serve the society [to repay eternal debts²³].” Because limitless desires for materialistic pleasures and success are the hindrance to finding meaning in life as they result in loosening peace of mind (Yadav, 2019), these should be rationalized and reduced to necessary things and objectives. “For peace of mind, leaders should focus on meaning of life as they can attain divinity in life. Everything is possible, if they attempt to attain it,”

Taking standpoint of view from Maslow’s human hierarchy needs that lead to basic needs to security, to social needs, to esteem needs and to realization-Swami Parmarthanada says that

²³ Hindu scriptures like **Manusamhita** lays down five common debts or mahayanas for all householders (These corroborates with Brihadarnyaka Upanishad):

Deva rin : debts to Godsprathana, samarpan, or prayer and surrender of lowerself).

Rishi rin : debts to the seers of Truth-swadhyaya, abhyasa or self-study of shastras, and practice.

Pitri rin : debts to parents and ancestors-seva, tarpan, shraddh, or service, or offering of water etc. to the ancestors.

Nri rin: debts to humanity at large-danam or charity.

Bhuta rin : debts to sub-human species-sanrakshan or conservation.

when superficial needs of life are taken care, mind plays spiritual playing: Why I am ? where I am? What I am doing? etc. However, “meaning [in life] is inbuilt. If it is not there, other challenges are overpowering. If I am hungry, I will not ask what is the meaning of life.” Therefore one has to move from basic needs to higher level needs. Transformational leaders create environment that facilitates moving from basic, security and social needs to higher level of needs. Whereas negative leadership like corporate psychopaths deliberately create environment that deprive the person opportunities for growth and finding meaning in life by depleting others’ time, toil and talent.²⁴

To Mathieu Ricard (2018), “meaning is life provides sense of direction”. He told that once Dalai Lama was asked about “What is the meaning of life?” Dalai Lama replied, “I do not know the meaning of life. We should not be so concerned to meaning, but what meaning you can give to your own life.” (Ricard, 2018). Meaning in life with clear sense of direction contributes to own flourishing as well flourishing of others. With that the leaders bring happiness to their lives and lives of others. Therefore Mathieu Ricard (2018) advises leaders,

“Try to see within yourself, what are the values that give greater satisfaction where you will not find selfishness, you will not find greed, pride, but you will find inner peace, inner freedom, generosity, compassion, altruistic love, caring for others, being open mind-all these qualities will give you meaning to your life and will act as meaning to others.”

To Prof. Chakraborty’s perspective, Indian terminology for meaning in life is seeking *Ananda* or Bliss which is quite different from *sukha* (pleasures) and “Indian psychology can be given another name *Anadaology*.” This *Ananda/bliss* is possible with simple and contented life as different Indian saints have skipped Maslow’s hierarchy of needs to reach higher stage of self-realisation, even higher than Western concept of self-actualisation. In Indian culture, appropriate word for meaning in life is “delight or joy in life” (Chakraborty, 2014) and *Taittiriya Upanishad* with *Ananda Valli* section is dedicated to *Ananda*. This *Ananda* comes with self-realization and otherism motivation as Prof. Chakraborty states, “ Whosoever carries otherish motivation, attend to others problem, with keeping oneself in background will find *ananda*. On the other hand, the

²⁴ This fact as based upon researcher’s experience in context of educations institutions has been stated in researcher’s paper: Kumar, V. and Modi, Sanjay (2022). Leading in New VUCA Environment : Role of Positive Leadership through Spiritual and Ethical Values in Dhiman, S. & Marques, J. (2022). *Leadership after COVID-19, Future of Business and Finance*, https://doi.org/10.1007/978-3-030-84867-5_31.

person with self-centredness will find vacuum in life.” Therefore he gives advice to others, “stop running after rank order, ananda will be spontaneous. Whatsoever varana you belong, treat work as door to Moksha. Moksha is the ultimate goal of life.”

After discussion of the value related with meaning in life, the common themes emerging are Ananda/bliss, happiness and peace of mind, sense of direct, responsibility for others’ wellbeing. However the common obstacles in realizing meaning in life are selfishness and greed, lack of direction, worldly passions, and confinement to lower order needs.

With spirituality these obstacles are overcome as different leaders have faced different challenges and they have overcome with spiritual and ethical values that will be discussed in Section 4.2 and 4.3.

4.2 Challenges faced by leaders

4.2.1 Challenges faced by Prof. SK Chakraborty

Prof. SK Chakraborty, conventional professor of Accounting and Finance, screw up courage to shift the emphasis from accounting to human values and ethics due to inner calling at the time when talking about spirituality and mysticism in management was out of question. Being a teacher and researcher of accounting, he contributed a lot in applying different tools like value added ratios in Indian companies, presenting new model of Human Resource Accounting in India in the year 1976, authoring books like *Topics in Accounting and Finance* (1976), *New Perspectives in Management accounting*(1979), *Capital Structure and Cost of Capital* (1977), *Human Dimensions of Financial Control*(1982) etc. with innovative ideas. His work *Management by Objectives: An Integrated Approach* (1976) received DMA Escorts Book Award. As he felt that without change in character of the human beings, these techniques pale into insignificance and consequently management models in Indian context were not culturally congruent. Recognizing the need for spirituality in management and transformation of character through human values, Prof. S.K. Chakraborty (1996) quoted,

“The crisis in business is spiritual...All management ideas till now have been external-directed paradigms, developing behavior and skills, not character and values. But meaning and richness must flow from mind to work, not the other way. We need a

fundamental shift from the current reductionist, fragmentist, materialistic paradigm to one which recognizes relationships, consciousness and spirit as the right approach.”

Prof. S.K. Chakraborty advocated mysticism in management and application of brain stilling in contrast to brain storming to bring creativity (Chakraborty, 1988) and values in daily life, and pursued his research for rediscovering Indian ethos. As he moved from accounting and finance, he “withdrew from the material world of Finance to propagate the role of human values in management, practiced what he preached”, former Director of IIM Calcutta Dr. Subir Chowdhary (2019) remarks.

As he tried to practice the insights based on Indian ethos and spirituality into management, he had to face opposition and politics from his colleagues in the form of hostile criticism as he was branded fundamentalist or agent of RSS (Chakraborty, 2014; Jhunghanwala, 2015). Being chairperson, he had to face all these problems as the whole faculty except the Director was against him. But with his strong determination and tenacity, he pursued the project of establishing Centre for Human Values. Dr. Chowdhary (2019) states that his first assignment of joining IIM Calcutta on Feb 2, 1992 was to handle the resignation letter from Prof. S.K. Chakraborty. Instead of calling Prof. Chakraborty to his chamber, the Director himself visited his room and desired to know the reasons. Prof. SK Chakraborty narrated that the institute was built in collaboration with Sloan School of Management, MIT, but “with subsequent infiltration by Dialectical materialism” [as the state of West Bengal was ruled by Communist Party at that time and certain staff members working under its influence were creating opposition against the project propagating human values and Indian Ethos], he was finding it difficult to research, and practice the ideas by blending material prosperity with spirituality in managing organization. Though there were financial constraints, yet because of the integrity and sincerity of Prof. SK Chakraborty as Laxmi Niwas Jhunghanwala (2015) narrated, the industry helped to build and operate a World Class management Centre for Human Values under his leadership. With this, the IIM (Calcutta) was able to raise over Rs. 4 crores of funding from Business and Industry, followed by a matching grant from Government of India. With this, a beautiful holistic structure with severe environment was built that resembled Sputa. At that time, IIM Calcutta added a Professor and 3 Research Fellows on self-financing mode. At present one of the Research

Fellows is Director of IIM Kozhikode for the second term and another is senior Professor at IIM Shillong. Other than publications, Management Development Programmes with 60 participants from Industry and Business houses were used to be oversubscribed. It was great challenge to spread the message of spirituality and bring transformation in the lives of different executives to change their life style based on spiritual values and to bring spiritual meaning into Business Management.

4.2.2 Swami Parmarthananda and challenges of Sanyasi

The life of a (true) sanyasi is itself challenging as he has to live at minimum level, dedicate one's life to learning and meditation, transform passion to compassion and emotions to devotions, and skip ordinary lower level needs to highest level of self-realization. Not much information is available about personal life of Swami Parmarthananda except he studied in Sandeepai Sardhanalaya of Chinmay Mission under discipleship of Swami Chinmaynanda and Swami Dayananda. During interview with researcher, Swami Parmarthananda told that sanyasis have to undergo different types of austerities to build tolerance of the body and mind, and to face different challenges on the path of spirituality. As per scriptures to become a Sannyasi, one has to renounce three things- renunciation of all ownership and controllership, renunciation of all anxiety and worry, renunciation of all special prayers for objectives (Swami Parmarthananda, 2021).

Then inner renunciation (Antara Sannyasi) should be there even when one lives in ordinary world. Unlike other Swamis, he did not establish his own empire or Mathas as he feels that it is also manifestation of the inner desire for power. He takes classes daily for four hours to spread the message of Vedanta along with doing self study and meditation. His works are published by Arsha Vidhya Gurukulam and discourses of more than 6,000 hours plus recorded along with transcription of certain lectures is available at their website.

4.2.3 Challenges faced by Dr. Sen

Dr. Sen faced the challenge of changing the mindset of the corporate trainee which is big challenge for every leader aspiring to bring change. The greatest challenge resides in changing the mindset of people. People may listen about spiritual values, get logically convinced or

influenced for the time being, but their instinctive selfishness acts as the barrier (Swami Parmarthanada, 2014). Integrating the message of Sri Aurobindo and the Mother of their yogic insights with modern practices of management is itself challenge that requires deep contemplative study along with meditation on regular basis.

4.2.4 Challenges faced by Laxmi Niwas Jhunjanwala

The story of Laxmi Niwas Jhunjanwala integrates traditional spiritual values with entrepreneurship that has converted the idea into an enlarged empire of near Rs. 6,000 crores group of conglomerate companies with diversified businesses like Textile, power, graphite electrodes, energy storage solutions, and IT. Laxmi Niwas Jhunjanwala was son of small jute broker living with modest means in city of Calcutta as the Marwari family had to shift to Calcutta because of business purpose. Being brilliant student he topped the University of Calcutta and studied on basis of scholarship under the guidance of Satyendra Nath Bose (well known for Bose-Einstein Condensate). He told the researcher that he was not of business mindset but used to relish in studies and company of sadhus to practice spirituality by listening to their spiritual discourses and songs. But because of circumstances, he had to join business (Jhunjanwala, 2015). He started with business in 1947 by exporting jutes goods from Calcutta and became one of the top ten exporters of jute in 1960s. He also exported Iron Ore to Italy and was appointed as sole selling agent of State Trading Corporation for Western European countries.

Doing business in India especially before liberalization was itself challenge because of lack of infrastructure, bureaucratic bottlenecks and rampant corruption as large amount of donations are to be given to political parties at time of elections, even to lowest level employees to move the file (Jhunjanwala, 2015). But after facing heavy odds, he established first plant of 12,000 spindles in Bhilwara and expanded it to Madhya Pradesh, Karnataka, Tamil Nadu, and Utter Pradesh. As the group witnessed growth with the dedication of Laxminiwas Jhunjanwala, the group established high technology Graphite Electrodes. With his efforts, the group was able to compete with Industrial houses like Tatas and Birlas and to get Industrial License. At present the major group of companies belonging to the group include Bhilwara Technical Textiles Ltd, RSWM Limited, HEG Limited, , BSL Limited and Maral Overseas Ltd. Running manufacturing plant is itself challenge as work has to be accomplished through workers who are united as

groups and are having their unions affiliated to different political parties. Consequently management is likely to be overshadowed by one or other union, and their internal disputes and rivalries entangle them. Balance has to be maintained with focus on the core objective of running the business. The story of Laxmi Niwas Jhunjhawala tells that to obtain one ounce of gold, one should be ready to dig tones of soil, which remain unknown to the people at large.

Laxmi Niwas Jhunjhanwala came into connection with Prof. SK Chakraborty through Swami Buddhananda, head of Rama Krishna Mission, Delhi Branch and initiated experiments in spirituality with his core team of management. He became chairman of IIM Indore and advocated institution of courses based upon Indian ethos, but felt that professors with begged and borrowed ideologies usually feel allergy with spirituality (Jhunjhanwala, 2015, Chakraborty, 2013). Still he feels that those business houses that have mocked the practice of spirituality in management, could not carry on the business successfully after second or third generation. However those business houses who pursued spiritual and ethical values, find their business running successfully by second or third generation. Thus practice of spiritual and ethical values has invisible effect on the family and next generation.

4.2.5 Challenges faced by Dr. Brij Mohan Bhardwaj

Dr. Brij Mohan Bhardwaj belongs to Sahroi village of Khair (Aligarh, UP, India). When he was studying in 6th standard, he saw one 85years old Chiranjee baba, cowherd of village dying because no one was ready to take responsibility but were eager to help him. This left permanent scar irking in the mind of young Bhardwaj that led him to decide that he would help such sick and homeless people after attaining adulthood. While attending school and college, he and his future wife, Madhuri would talk about shared dream of dedicating life to the service of such persons. After getting married in 1993, they decided not to have their own child as attachment of own child prevents investing energy for other people (Bhardwaj, 2014). Universal responsibility for other beings is prevented by taking care of family more than what is necessary (Sreedharan, 2019). Both became doctors and started bringing homeless people to their homes. It continued till Government Officer came to their home and stated that despite their noble mission it could involve certain legal complications if the family members of the old sue them. It would be better if they get it registered in the form of NGO dedicated to the care of old homeless people of Rajasthan. Government of Rajasthan would also provide them regular grants. But there are

certain people who cross over from nearby States like UP and Haryana to Bharatpur (Rajasthan, India). These people could not be taken by such organization. Then there are certain mentally retarded persons on streets who could not tell about themselves. Therefore Bhardwaj preferred to forgo State Grants and to support from his efforts. Ma Madhuri Brijwasi “Apna Ghar was registered as NGO on June 29, 2000.

Besides challenge of taking care of old people, financial challenges were there. He told the researcher that in the initial stage, he had to face financial difficulties and utilized his own earnings from land and homeopathy practices. But seeing his dedication and sincerity for the cause, people voluntarily came forward for this help.

4.2.6 Mathieu Ricard and Challenges

Mathieu Ricard first came to India in 1965 and met Tibetan Buddhist spiritual masters who influenced him greatly. After doing his Ph.D. in molecular genetics from the prestigious Pasteur Institute, France in 1972 under the guidance of Nobel Laureate Francis Jacob, instead of pursuing his lucrative career in scientific research- he became Buddhist monk under the tutelage of Tibetan Buddhist master Dilgo Khyentse Rinpoche (tutor of Dalai Lama also, died in 1991). He served and cared the master till his death. For his humanitarian works, over 200 projects that benefit more than 300,000 persons every year in the field of health care, education and social services in East-he has been awarded the *French National Order of Merit*.

Karun-Schechen was founded by Mathieu Ricard and Rabjam Rinpoche to improve the living conditions of the people of Himalaya region of Tibet, Nepal and India. Its activities are dedicated to four sectors: health, education, community development and cultural preservation with aim to minimize sufferings of people by lifting them out of poverty and contributing to their well being. Its strategy is to build local strengths and development of people. This work is itself challenging as it involves many issues like inhospitable environment, water shortage in upper dry areas of mountains, inhabitants lacking awareness at mass level.

4.2.7 Challenges faced by Santosh Yadav

Santosh Yadav belongs to traditional family from Revari district of Haryana who are over protective of their girl child and consequently restrict them from studying. Interacting and interfacing such type of society is a big challenge that Santosh Yadav had to face. To her, “ we

need courage to reach Mount Everest but we need more courage to fight social evils and taboos. We can be in harmony with nature but it is difficult-to get on well with human nature and our social surroundings”(Yadav, 2019). She never lost her courage despite her parents imposed restrictions on her as they had their own point of view with regard to the security of the girl child. She took courage and left home for study and mountaineering. She told that she had no grudge against his parents as they had their own stand point of view. “Whenever we face obstacles we should treat is as preparation for facing new challenges or for eradication of our old karma,” Santosh Yadav (2019) remarks. Climbing Mount Everest is itself great challenge that she had to face. She became first woman in the world to scale the highest peak in Eastern Karakoram-most dangerous route.

4.2.8 Challenges faced by Dr. E Sreedharan

Dr E Shreedharan had to face many challenges in his life (Sreedharan, 2019) that include emotional stock of the loss of father, 25 transfers within 15 years, completion of Pamban Bridge within 46 days before 3 months’ deadline, construction of Konkan Railway project through innovative and bold funding and getting all states on the board, and Delhi Metro Project, Kochi Railway Project, etc. (Aklekar, 2017).

4.2.8.1 Konkan Project

Konkan Project was a big challenge for Dr. E Sreedharan but he took it as an opportunity to put his innovative ideas into practice regarding organization and execution of project with modern type of railway line that he could not put into practice in Railways Department “merely because of the steel frame of governmental working and strict procedures to be followed,” (Sreedharan quoted in Aklekar, 2017, p. 86). Sensing the determination and political will of the Railways Minister Mr. George Fernandes, Dr. E Sreedharan told that if financing of the project could be done through normal way, it would take 25-30 years to complete the project as normally Railway allot limited funds for different lines. However it could be overcome and streamlined through innovative financing with 51% share of Centre and rest by Government of Maharashtra, Goa, Karnataka and Kerala, and rest of the amount as loan from public through tax free bonds. As Governments of Maharashtra and Goa, belonging to other political parties, agreed by sensing the

potential benefits, Governments of Karnataka and Kerala were managed at bureaucratic level (Aklekar, 2017).

For the first time, Sreedharan tried to build an organization functioning in “an almost paperless type of functioning....on the basis of trust, mutual trust..with background of anyone who joined the organization, would be gone into thoroughly and only persons with impeccable integrity were bought in.” (Sreedharan as quoted in Aklekar, 2017, p. 87).

KRCL’s Corporate Mission include completion of the project without cost overruns (except for annual inflations) and to make it a model project with high technical standards and quality of construction. Its culture includes total dedication and commitment to the corporate mission, integrity of executives and employee, punctuality, austerity and economy, lean but effective organization, high focus on efficiency and decency, excellent public relations, environmental consciousness and aesthetically appealing structures, and welfare of the workforce.

To complete the task in time, the time available for the completion of the project was exhibited in every office in the form of a countdown clock.

4.2.8.2 Challenge of Gauge

E Sreedharan describes the “hardest knock” in his professional life of more than 40 years when his proposed recommendation of internationally used standard gauge track was vetoed. Indian Railways mostly use broad gauge of 1676 mm (5 ft 6 inch). E Sreedharan recommended standard gauge (1435 mm or 4 ft 8 ½” as it provided better speed, safety and manoeuvrability but Railway Board Chairman clearly objected that Indian Railway would not certify it as they had no experience with standard gauge. This insistence was made “prestige issue” (Sreedharan as quoted Aklekar, 2017, p. 121). Dr. Sreedharan made it clear that he would not be available to finish the project but they could complete the project. As the decision of choice of gauge was doubtful, two types of options were kept open. Therefore two types of tenders were floated: one for broad and another for standard gauge. This foresight [and flexibility] helped to save time (Sreedharan as quoted in Aklekar, 2017, p. 124). Fortunately Sharad Pawar, being chairman of the ministers pioneered the decision of making Metro Railways with standard gauge by bypassing the clearance formalities of Railway and introduction of Metro Act (Sreedharan as narrated in Aklekar, 2017 pp. 126-127). With this, everything changed. The story reminds that as

the person pursues one's objective with pure motivation of serving the society and humanity at large, the forces of existence favour him in subtle way.

4.2.8.3 Challenge of crisis management of accident at Delhi Metro

Dr. E Sreedharan faced many challenges of political interventions, but he remained firm and fair while maintaining his integrity. On July 12, 2009, a section of bridge at Zamrupur of Delhi Metro collapsed that resulted in death of seven persons and injury to 15. At that time E Sreedharan called press conference without disclosing with his other colleagues and announced his resignation as it was big shock to him. Instead of accusing others and excusing himself, he preferred to accept the responsibility. But considering the national interest to meet deadline and on persuasion of Delhi Government, he continued. This accident resulted in heavy criticism from press and politicians in Parliament, but Dr. Sreedharan maintained his equanimity in this hour of crisis.

4.2.9 Challenges faced by other leaders

In addition to above respondents, there are leaders who are discussed in other organizations being studied, whose leaders have faced challenges – SB Hundre and Bharat Mitra.

Mr. Hundre when decided not to do any business unethically by concealing taxable income and generating black money or paying bribe, he had to face number of challenges of harassment from corrupt officers of different Government Departments like Taxation Department, Electricity Department and Factory Inspector, but he remained steadfast in his mission to remain honest. His firm belief in spirituality helped him to overcome these challenges in successful manner.

Bharat Mitra of Organic India on suggestion of his spiritual leader Poonjaji decided to do business differently by producing and marketing Tulsi tea and organic herbs to contribute to the wellness of people along with taking care of planet. Changing the mindset of farmers who were confined to traditional crops was big challenge. He and his team had to convince farmers, train and educate them to use natural contents to avoid abuse of fertilizer and pesticides. Then there was also challenge of procuring different certificates for farmers, marketing them with brand of consciousness as the cause of wellness of the whole world was to be promoted. With passage of time, he remained committed to the spiritual values of Interconnectedness and Oneness while pursuing the challenge.

They had to convince farmers, train and educate them to use natural contents. After all, the biggest challenge in change management is changing the mindset and perceptions of people. Then the company had to face challenges of procuring different certifications for farmers, marketing the products and creating brand image of consciousness. But with commitment for values like caring for the whole eco system, sustainability and commitment for wellness of the whole world- the company managed the challenges in effective way. With passage of time, connection, love and care and partnership with farmers is deepening as no farmer associated with the company has left it (Mitra, 2019).

4.3 How successful is Spiritual Approach to overcome challenges?

4.3.1 Case of Prof. SK Chakraborty

Prof. SK Chakraborty attempted to discover Indian ethos based model of leadership: Rajarshi model that requires application of spirituality at workplace. As he decided to initiate centre for Human Values, faculty members opposed. Because of dedication of Prof. SK Chakraborty, industry helped to establish Centre for Human Values at IIM Calcutta that was able to raise funds over Rs. 4 cores followed by a matching grant from Government of India to build the centre and to add posts of a Professor and 3 Research Fellows on self-financing mode. At present one of the Research Fellows is Director of IIM Kozhikode for the second term and another is senior Professor at IIM Shillong. Other than publications, Management Development Programmes with 60 participations was started that remained oversubscribed. But because of internal conflicts and opposition from faculty members, the centre could not remain vibrant after Prof. SK Chakraborty's retirement as his free services were also stopped because of influence of local politicians (Jhunjanwala, 2015). After retirement, Prof. Chakraborty was instrumental in setting up Rabindranath Tagore Centre for Human Values in Kolkata with patronage from Ambuja Neotia Group. The course focusing on management and spirituality was also started at IIM Indore and other management institutions that are meant to inculcate values and ethics among future managers. Though Prof SK Chakraborty was not accepted by academic world, yet he was very much accepted by industries and business houses as his regular workshops for senior managers have been frequently conducted (Chakraborty, 2014/2015). His legacy is continued after his death with formation of Professor Shitangshu Kumar Chakraborty Memorial Trust with duties to inculcate Human Values, Ethics, Leadership and Environmental sensitivities among the

students and professionals, to conduct workshops and seminars on Indian culture and ethos, to carry out inter-disciplinary educational research on human values, ethics, leadership and stress management and to promote human unity through value-oriented education. Prof. Chakraborty cites the example of transformation of an ordinary man working with his weaknesses becoming a great Rishi. There are ample examples of transformation. Even a professor of accounting and finance taking up the challenge of spirituality and Indian ethos when talking about mysticism in management was out of question, is transformation in itself, as is noted in case of Prof. SK Chakraborty. He was doyen of spirituality in management in India. “Our Vedas describe such person as *jivan-muktas*, ones who have nothing left here to do for themselves, but live a life immersed in the well-being of all beings (*sarvabhuta hite ratah*--BG 5.25, 12.4)(Dhiman, 2018).

4.3.2 Case of Swami Parmarthananda

As the life of a (true) sanyasi is itself challenging, but one has to stick to spiritual values to become authentic sanyasi which Swamiji did. After undergoing different austerities, on path of *tayagas* and *tapasya*, and learning in the sacred company of Swami Chinmayananda and Swami Dayananda, he cultivated spiritual knowledge backed by inner experiences in the living laboratory of human body which he shares with different aspirants by taking classes regularly for four hours, attending visitors and telephone calls to give spiritual message. Unlike other popular gods men who create their ashrams and maths for exerting power, accumulating wealth, etc., he is devoid of these passions. At website of Arsha Vidhya Gurukulam, we find his discourses of more than 6,000 hours plus written material. The researcher finds that people listening to his discourses at Chennai were taking serious notes of his lectures in silence. Focus of Swamiji has been on self-realization than formation of cult or organizations.

Though Swami Parmarthananda belongs to no institution yet he is institution in himself. As a true Sanyasi, he contributes to the spiritual needs of the members of the society by imparting knowledge about Vedanta and guiding others to live life of spirituality and ethics. The influence of spiritual teachings goes a long way with ripple effects among the members of the society especially those who interact with liberated souls. Life focused on self-realization and spirituality is the greatest service which a realized being imparts to society. There are books in the form of transcripts of lectures of Swami Parmarthananda as published by Arsha Avinash Foundation, Coimbatore which are freely available on their website. As reflected from the writings,

discourses and interview, being great scholar Swami Parmarthananda contributed a lot to the literature of Vedanta as we find his commentaries on Bhagvad Gita, Bhagvad Gita Bhashyam, Tattva Bodhah, Upanishads, Vairagya Shatkam, Pancadasi, Vivekachudamani, Uddhava Gita, Rama Gita, Upadesha Saara, etc. He told that most of the people following him do not come directly for applying spirituality at workplace in formal sense, but learn and apply it at their individual efforts (Swami Parmarthananda, 2014).

4.3.3 Case of Dr. Sen and Sri Aurobindo Foundation of Integral Management

Integrating recent management practices with yogic insights is a big challenge in itself that requires deep study of the spiritual message of spiritual masters like Sri Aurobindo and the Mother, internalizing it through contemplation and meditation. Dr. Sen represented Sri Aurobindo Foundation of Integral Management, Puducherry. This organization was started in 2008 in Sri Aurobindo Society as step to create right conductive environment in business for their progress towards holistic success that integrates material success along with fulfilling one's larger social responsibilities. Since its inception, the organization conducts research and workshop on various issues of holistic management or management by consciousness that enables individuals and organization towards greater self awareness, self-management and self-development that help the society at large. With research in the field of Integral Management, the organization has developed a synthesis between the management practices along with yogic insights of inner awakening as advocated by Sri Aurobindo and the Mother, and is successfully advocating these paradigms to corporate world. The organization has been accredited by National Foundation for Corporate Governance(NFCG), Ministry of Corporate Affairs, Government of India as *National Centre for Corporate Governance*.

4.3.4 Case of Laxmi Niwas Jhunghanwala

The story of Laxmi Niwas Jhunghanwala states that he has faced challenges like corruption, navigating through bureaucratic bottlenecks, interfacing with union leaders and employees, etc. But because of his association with sadhus and adherence to the path of spirituality he is feeling his life happy at age of more than 90 years. The story of Jhujhanwala states that one can do business while pursuing spirituality in one's personal life that extends to professional and business life. Jhunghanwala was brilliant student consequently used to relish in studies besides

accompanying sadhus at Kolkata. He was not like usual business men engrossed in money matters only. He was not from sound business background with rich capital, but transformed the small business to big empire of near Rs. 6,000 crores.

During his business life, he honestly admits that he has compromised in his life to run the business as if one is not corrupt but the ways of the world are corrupt, one is induced to follow the ways. Even socio-political leaders advocating the social cause are aware that their union leaders can bargain for little money that ultimately weakens the strength of their union. However 'if the leader at the top is honest, his message is circulated to the bottom' (Jhunghanwala, 2015). Citing the examples of successful business houses like Tata, Ford and Rockfiller, he states that honesty has close link with long run survival of the business. "In the long run, honesty is necessary for existence" (Jhunghanwala, 2015). Therefore he aspired for ethical and spiritual values that enabled him to work closely with workers as he feels that "values should be institutionalized in business at least human beings are human beings"(Jhunghanwala, 2015).

His interest in spirituality led to his association with Prof. SK Chakraborty who helped him in organizing various workshops for senior level managers. This programme is successful in inculcating spiritual values in the organization and bringing change in the mindset of people (Jhunghanwala, 2015). In his opinion, 'authenticity comes itself if one gets associated with spirituality.... Every businessman must know that business is part of life, not life in itself.' (Jhunghanwala, 2015). Commenting from his hard earned experiences, he states the results of spirituality in business, "those business houses that have mocked the practice of spirituality in management could not carry on the business successfully after second or third generation" (Jhunghanwala, 2015) by citing the example of certain businessmen whose second and third generation got indulged in the path of leading luxurious life devoid of values whereas the "sacrifice" along with hard work of Jamshedji has contributed a lot in the present success of Tata empire after period of more than century. At present even after retirement from the active business life, at the age of more than 90 years, he is leading life of happiness in his family for which he owes a great to Prof. SK Chakraborty (Jhunghanwala, 2015). Thus the story of Jhunghawala narrates that pursuit of spiritual values has definite effect upon the generation to come and building culture of the organization along with ensuring health, harmony and happiness to individual.

4.3.5 Case of Dr. Bhardwaj

Dr. Bhardwaj and his wife with noble mission to serve the most vulnerable section of the society-who are in very unhygienic and critically diseased condition, or persons mal-treated by their own family members or ignored by society-started caring to give hope, help and happiness to them. Initially they used to bring them from roads and religious places to their home during 1993-94 and the work continued at small scale. As the organization was registered in 2000, the challenge of finance was there. Dr. Bhardwaj used to contribute with his personal practice of homeopathy and income from his small land hoarding. As the couple decided to forgo Government Grant to avoid condition of inmates of Rajasthan state only, they had to struggle. Another challenge was of manpower, but because of exceptional unconditional love and care they found at Apna Ghar, some of these inmates after curing decided to offer their voluntary services to the Ashram. By seeing the dedication of Dr. Bhardwaj, people started voluntarily contributing that resulted in expansion of the activities from small scale to present 35 branches with present total intake of 6,125. The dominating factor that contributed to the development of the work from small scale to grand scale is dedication, sincerity and other ethical and spiritual values of Dr. Bhardwaj and his wife.

As we kept on thinking how one can attain this level of selflessness and dedication at young age even deciding to not have their child, Prof. Dhiman (2020) asked about his spiritual belief. Dr. Bhardwaj replied humbly that the ideal way to pray God is to serve these people as Divine being! "When God has given us body, how can we call it selfless...we all are the child of God..after all, God tests us [our spirituality attainment] through such vulnerable persons"(Bhardwaj, 2016). Seeing the sincerity of cause of Dr. Bhardwaj deeply rooted in spiritual values, different voluntary donors contribute on regular basis. At present, there are 600 employees of Apna Ghar. But more than these employees 1,000 plus workers are offering their services freely in different departments like cooking, gardening, repair work, medical help, rescue operations, accounts and administration, etc. Experiencing the transformation of the institution through exemplary servant leadership, the researcher feels that 'if the purpose of leader is sincere and noble, financial problems shall be taken care by itself' (Jhunjanwala, 2015). Because of the pure motivation of service of these hopeless, helpless and homeless people, many people got associated with Dr. Bhardwaj in the grand project. Witnessing the

socio-spiritual entrepreneurship and servant leadership, Satinder Dhiman(2019) remarks that “when our motivation is pure, the whole universe conspires to help us in such social work.” Listening the stories of Dr. Bhardwaj and Apna Ghar from researcher on his return to Delhi, S.K. Chakraborty (2016) remarked that such institution is performing concrete karmas compared with our acts of academicians which are abstract karmas.

4.3.6 Case of Mathieu Ricard

Though Mathieu Ricard faced challenges of pursuing humanitarian work, yet he screw up courage and remained steadfast in his pursuit. He is successful in harnessing the cooperation of other people for this humanitarian cause of bringing change in the lives of people, minimizing their sufferings and lifting them out of poverty. As per the reported financial information of Karuna Shechen, available at its website, Global Budget of the organization is US \$ 2,617,000 for the year 2019. Of this amount, 13% are operating expenses and 8% are communication and fund raising costs. The rest is on social mission in India (36.% budget) and Nepal (43% of budget). Of the budget interventions of \$ 2,061,000, 56% was spent on health, 9% on education, 15% community development, 3% women empowerment, 6% on environment, and 11% are project’s operating expenses. Regarding the resources of US \$3,120,000-56% comes from individual donors, 8% from corporate sector, 26% as grants from association and foundation and 10% from activities and royalty of Mathieu Ricard. In the year 2020 in the condition of COVID, it has benefited 4,00,000 vulnerable people and more than 7,000 families in Nepal and India.

After 2 decades, the organization has continued to grow and bring together thousands of individuals, volunteers, donors and beneficiaries. Its concrete activities-as manifestation of Mathieu Ricard’s mission to serve others with joy and to cultivate altruism in human hearts and actions, and minimize the sufferings of others-include :

- Providing medical services and health education through clinics and mobile outreach programs to people living in remote areas of Tibet, India and Nepal
- Working with local partners in under-served Himalayan areas to build new schools and to improve the quality of existing schools and to offer students scholarships and support

- Initiating community development by empowering underserved local communities with provision of different tools and machinery needed to transform lives and livelihoods like electric rickshaw, solar plants, etc
- Empowering women by giving villager females tools and training to become active agents of change in their community education along with sustainable economic opportunities
- Organizing entrepreneurial training programmes
- Responding to emergency needs like offering help to earthquake victims in Nepal, providing free food packages to needy in the time of COVID, etc.

Thus Mathieu Ricard's organization despite facing numerous challenges in humanitarian works with mission based on "compassion in action," is pursuing its altruism in action to find the concrete solutions to the challenges of humanity. Mathieu Ricard is contributing his royalty to the cause of upliftment of people in Himalayan areas instead of spending the amount on his own comforts as he finds happiness and human flourishing in altruism. Besides undertaking the basic and belly needs of the economically deprived and vulnerable sectors of the society, he is also taking care of the psychological needs of the rich people by guiding them on the way to happiness with his research backed by authentic concrete activities for eradication of the sufferings of people. Behind his altruistic actions, spiritual values such as interconnectedness, self-awareness, meaning in life, etc. permeate that helped him to face different challenges. Mathieu Ricard is himself involved in research on Mind and Meditation and works in active collaboration with universities like Madison, Wisconsin, Princeton, Harvard, Berkeley, etc. which is also his great service to the humanity.

4.3.7 Case of Santosh Yadav

Santosh Yadav demonstrated exceptional courage and determination to fight against social taboos and was successful in realizing her potential of becoming first woman to record climbing Mount Everest from dangerous route. Now being representative of woman empowerment and emancipation, she motivates other woman to fight for their rightful place: "I want Indian woman to excel in whatever they do and by sharing my experiences, I want them to do something extraordinary and make the country proud" (Yadav, 2002 as cited by Bhatt). At present she is

commandant of Indian Tibetan Boarder Police, motivational speaker and mountain club leader. Recognizing her contribution, she was awarded national Adventure Award, at par with Arjuna Award in 1994 by Government of India and then Padma Shri in 2000. Her parents wanted her marriage at early stage and she went against their decision. Then she asserted with her plan to pursue mountaineering and ran away from home for mountaineering expedition at Uttar Kashi. She is the first woman to record climbing Mount Everest twice! After facing many hardships and challenges, she displayed unique climbing potential with natural climbing aptitude and also became first woman in the world to scale the highest peak in Eastern Karakoram-most dangerous route. She instills enthusiasm among women to assert their individuality and their rightful place in India, not only through her motivational lectures but through per living and illuminating example of struggling with prevalent social taboo forbidding education of girls in rural set up. She is actively engaged in training for climbing the Mount Everest along with being Commandant of Indian Tibetan Boarder Police.

Meeting her personally, the researcher finds her down to earth, humble and simple woman in white sari, not anyway bright that one cannot judge that she is world record holder mountain climber. But speaking and interviewing her, one learns a lot about spiritual values that speaks volumes about her character:

- Approaching other persons, books and mountains in reverential ways to enhance one's learning and noble qualities. When she climbed mount Everest, she bowed her forehead touching it as she considered it not conquering but feeling reverentially. According to her, as one studies Ramcharitmanas in reverential way, one will feel encountering the Brahmand/Universe.
- Focusing on essentials like clothes, articles, etc. and leaving inessentials, besides possessing minimum to minimum. The inessential articles or clothes can either be donated to some needy or discarded as it will uplift one's level of inner energy.
- Being compassionate with other people to secure their willing cooperation besides helping others.
- Acting with courage as without it one's knowledge shall be zero and plans cannot be implemented. One should dare to face the adverse circumstances by drawing strength from inner sources. To her it requires greater courage to fight with social taboos.

- Forgiving others by understanding their perspective as her parents and relatives acted with their own mindset but were concerned with her well-being at that time.
- Facing difficulties and challenges with positive attitude and viewing it as special design of the Existence to eradicate our old karmas or to prepare for next greater challenges of life.
- Acting selflessly with surrender to God as she gave her oxygen mask to Mr. Mohan Singh to save his life. She told that she was criticized by her leader as it was dangerous game, bearing the fault of other who had not brought his oxygen. But with surrender to God, she acted altruistically and he was saved. She wanted that it should not become the news. To her all names and blames are in the hand of God, consequently we should become *nimit matar* as taught in Bhagvad Gita.
- Keeping balanced mind and self-discipline in all walks of life.
- Acting truthfully as it will allow one to carry lesser memory than burdening the mind with unnecessary information that prevents energy level of mind to function optimally.
- Being mindful at every level besides maintaining inner equanimity as taught in Bhagvad Gita.

4.3.8 Case of Dr. E Sreedharan

Dr. E. Sreedharan demonstrates all the qualities of an ethical leader like proven track record of integrity, impeccable credentials, transparent working, ability to take bold and firm decisions and ability to inspire others to aspire with his exemplary behavior. But more than that “he had an ‘aura’ which comes from a person who is spiritually enlightened. His magnetic power and strength worked as a battery and a power house through which other executives could draw inspiration and strength ” (Dalal, 2012, p. 136) because of which others meeting and coming out of his room feel charged, motivated and fresh as he is able to impart high level of energy, enthusiasm, passion and purpose. Dr. Sreedharan devotes almost three hours of his daily schedule to spiritual reading, meditation and yoga which are important divine inputs for him to perform his daily routines in a better way (Dalal, 2012, p. 136).

Dr. E Sreedharan is not only respected for his professionalism and excellence but also for profound values deep rooted in spirituality that helped him to complete the projects. He focuses

on four values as pillars of work culture: “punctuality, integrity, professional competence, and a sense of social responsibility or accountability” (Sreedharan 2012/2017). Completing projects like Konkan Railway or Delhi Metro within time and allotted budget was very complex task that involved different complex facets of project management, knowledge of multi-range issues, offering practical and instant solutions, keeping the staff energied, facing political pressures and managing the routine. Dr. E Sreedharan successfully discharged his duties as CEO of Delhi Metro and Konkan Railways by transforming culture through spiritual values. He was able to build culture of ethics like punctuality, social awareness, integrity, and other values deeply rooted in spirituality. He is described as Bhagvan/Avtar(meaning god) or fatherly figure by his employees that researcher interviewed at Kochi and Delhi office.

When E Sreedharan was assigned the job of Konkan Railway, he took it an opportunity to put ideas into practice which he could not do in his 36 years of professional life in Railway because of tight government procedures. The person with positive mindset developed through spirituality looks at every challenge as opportunity quite in contrast to pessimistic and depressed mindset that perceives challenges in every opportunity.

Because of his spiritual approach based on Bhagavad Gita and other spiritual texts, he was able to transform the environment at Delhi Metro. He describes Bhagavad Gita as “gospel for administration” (Aklekar, 2017, p. 176) and he used to distribute copies of Gita Makaranda by Swami Vidyaprakashanda to different executives of Delhi Metro. He used to quote from different spiritual texts like Bhagavad Gita and Srimad Bhagvatam for inspiring others how to lead one’s life. It helped to generate environment of trust, transparency and speedy working in the organization without generation of extra stress among employees. Dr. E Sreedharan advised his executives and employees to finish the work at organization without sitting beyond working hours or carrying files to home. He also advised them to take evening walks with their spouses and discuss with them. It will help to relieve the stress of the organization besides spending quality time with family members.

Because of unique culture at Delhi Metro, projects were completed with professional competence without time and cost overrun. When we look at the contribution of Delhi Metro, it is unique contribution in terms of reducing pollution, providing sustainable and economic mass transportation with speed and aesthetics. Similarly Konkan Railways reduced the travelling

distance between Mumbai to Kochi by 750 km to save time of different citizens of the nation along with timely completion of the project. For both the organizations, the transformation of culture through spiritual values along with professionalism contributed a lot.

4.4 Culmination of values

This section is dedicated to research objective no 4 :

“To study the relationship between spiritual values and other values-personal, interpersonal, professional, and ethical values” with following research questions:

- a. Do ideal personal, interpersonal, professional, and ethical values culminate into spiritual values?
- b. Does practicing spiritual values lead to the practice of other values such as personal, interpersonal, professional and ethical values in effective way?

4.4. 1 Do ideal personal, interpersonal, professional, and ethical values culminate into spiritual values?

Out of 8 respondents, 7 respondents answered this question. Out of 7, one person Dr. Bhardwaj(2016) is of the opinion that practicing ideal personal, interpersonal, professional, and ethical values leads to spirituality. Prof. SK. Chakraborty (2014) is of opinion that practicing ideal values may lead to practicing spiritual values “if focus is on spiritual i.e. on *Moksha* [the ultimate liberation].” His answer was both way, as spiritual values are cause as well as effect.

Other respondents like Dr. Sreedharan, Dr. Sen and Mathieu Ricard were of the opinion that merely practicing values will not necessarily lead to spiritual values. To Dr. Sreedharan(2019) relationship between ideal values and spiritual values should be vice-versa as practicing spiritual values leads to practicing ideal personal, interpersonal, professional and ethical values. Santosh Yadav (2019) focused on practicing spirituality that will lead to practicing other ideal human values.

Dr. Sen(2014) replied that “mere practicing values will not give results. In my experience you have to awaken yourself.” Accordingly as higher and divine forces govern mind, emotions and body- practicing spiritual values need inner awakening. There may be ideal value system, but at

the time of practice it fails. Consequently, “Without spiritual awakening, intellectual understanding will not work.”

Mathieu Ricard is of the opinion that practicing ideal personal, professional, interpersonal and ethical values “will not necessarily” lead to spirituality as “ethics is consequence of wisdom” (Ricard, 2018).

Swami Parmarthananda is of the view that following ideal personal, interpersonal, professional and ethical values may contribute to spiritual values. But he also cites that persons like Bertrand Russell were theist who did not believe in God or *Moksha*, but were ethical. Swami Parmarthananda (2014) holds the opinion that “spirituality is more than ethics. Ethical values are common to spirituality, but all ethical people need not be spiritual.”

4.4.2 Does practicing spiritual values lead to the practice of other values such as personal, interpersonal, professional and ethical values in effective way?

Regarding this question-all the respondents including those who did not answer, were of the view that practicing spiritual values will lead to practicing ideal personal, interpersonal, professional, and ethical values. Though Laxmi Niwas Jhunjanwala, one respondent, could not respond to this question, yet his spirituality in daily life reflects contributing to the role of spiritual values to other values like trust, harmony, learning and sharing, universal responsibility, etc. According to Dr. E Sreedharan (2019), “Of course. Practicing spirituality leads to other values.”

To Dr. Sen (2014), with practicing spiritual values, other values will come automatically and absolutely: “As universal consciousness awakens [through practicing spiritual values], other values will come.” Prof. SK Chakraborty(2014) replies that spiritual values are cause as well as effect in the sense that spiritual values shall also lead to practicing ideal personal, interpersonal, professional and ethical values. Therefore leaders should study the ideas of Rajarshi model of leadership.

Mathieu Ricard is of the view spiritual values contribute to practicing other values, but that spirituality is confined to dogmatic religion with biased perceptions of others which results in discrimination and insensitivity towards persons of other religions. On the other end- authentic spirituality being concerned with recognizing common humanity, interdependence, etc. leads to other values. By practicing these values, one can bring happiness in one's life as well as in lives of others.

Santosh Yadav (2019) is also of the opinion that practicing spirituality in one's life will lead to other values.

Swami Parmarthananda (2019) is of opinion that practicing ideal spiritual values shall lead to ideal personal, interpersonal, professional and ethical values. To him a spiritual person has one main advantage that he considers all things with material and mundane existence as means to greater goal and therefore does not overestimate wealth, power, etc. S/he remains in Ananda or Bliss or finds meaning as different elements have their own contribution to self-elevation of an individual.

From the above discussion, it is clear that practicing different ideal values may not necessarily lead to spiritual values, but practicing spiritual values has definite association with practicing other ideal values. Moreover different other values have spiritual sources as courage comes from recognizing the greater cause for which risk is taken, self-mastery comes with discriminating essentials and inessentials and living life of simplicity, and authenticity with self-awareness. Selfless service leads to integrity and trust, interconnectedness contributes to harmony, humility contributes to learning and sharing, and self-awareness leads to tolerance and harmony as one becomes aware of one's negative emotions from moment to moment.

4.5 Spirituality and Creativity

Dr. SK Chakraborty, Swami Parmarthananda, Mathieu Ricard, Tejomayanada, and Dr. E. Sreedharan were asked question regarding spirituality and creativity and the role of subtle and sharp mind. Westerns like Mathieu Ricard (2018) told that he does not make distinction between subtle mind and sharp mind. Dr. S.K. Chakraborty, Swami Parmarthananda and Dr.

E. Sreedharan regard subtle mind as spiritual mind that establishes relationship with exploring hidden connections. Although in prior historical period, creative act has been regarded as “mysterious and even mystical process, more akin to divine inspiration than to mundane thought” (Simonton, 2000, p. 152), grounded in ordinary mental processes (Boden, 1998), and attempts have been made to integrate it with brain function (Pleninger & Shubik, 2001, p. 217) and neuroscience (Dietrich, 2004).

David Bohm (2003) talks of Blackfoot mind a “repository of creativity because of the notion of constant flux...one does with the flow of the waves, becoming one with the waves” (p. x). Likewise spiritualists particularly of Vedanta traditions talk about subtle mind which is more *satvik* in nature (Swami Tejomayananda, 2017) and captures the underlying essence that supports the visible work, and perceives the subtle phenomenon when the attention takes a particular form which is not the common one as it is hidden from ordinary sights. This mind is indicated as spiritual, meditative, calm, free flowing, adaptive and nimble mind. Our ordinary senses cannot grasp, yet we perceive it indirectly as Einstein quotes. “To sense that behind everything that can be experienced there is something that our minds cannot grasp, whose beauty and sublimity reaches us only indirectly: this is religiousness.” Presently realm of empirical world does not make any differentiation between sharp and subtle mind.

Subtle mind is focused in the realm of inner world and contributes to path breaking creativity. But to prove the results illuminated to subtle mind, we need sharp mind which is logical but constrained by boundaries. Sharp mind is outwardly directed, logical, scientific, focused, structured, but success-oriented mind. Take the case of Indian Mathematician Ramunuja, to whom mathematical formulas were revealed in height of spirituality as he stated his mystical intuitions, but its proofs were presented by Professor Hardy (Simonton, 2016). Dr. S.K. Chakraborty (1984/2016) advocates brain stilling as technique of enhancing creativity. Dr. E. Sreedharan (2019) holds that creativity functions when one thinks that one is not the owner of intelligence, does not take credit for the achievements and recognition but does the work to best of one’s ability with offering to God and without getting attached to results.

4.6 Concluding thought on Values leading to transformational leadership

The above discussion based upon the interviews of different 8 respondents holds that different *personal values*- courage, self-mastery, and truthfulness, *interpersonal values*-harmony, trust and credibility, and tolerance, *professional values*-transparency, learning and sharing, *ethical values*-authenticity and universal responsibility, and *spiritual values*-interconnectedness, selfless service, self-awareness, humility, and meaning in life-all contribute to transformation of a person with different role being played in daily life. Different personal, interpersonal, professional and ethical values may not lead to spiritual values unless focus is on spiritual goal of self-realization or liberation or *Moksha*, but practicing spiritual values will definitely lead to practicing different ideal personal, interpersonal, professional and ethical values. In addition to these values with their emerging themes, one more value- *forgiveness* was suggested by Dr. E Sreedharan. That meaning *Kashama* in Sanskrit was also talked by Swami Parmarthananda with different quotes of Bhagavad Gita.

These values play dominating role in the lives of different respondent as evident from their responses like:

- *Courage* helps to transform insights into reality, bring change, make the mind willing to face adversities, accomplishing down to earth and daunting tasks, face ups and downs of life.
- *Self-mastery* plays its role in self-discipline, simple living, emotional intelligence, mindfulness, living life to fullest extent.
- *Truthfulness* leads to environment of trust and willing cooperation of others.
- *Harmony and harmlessness* prevents negative leadership and contributes to loving and caring environment.
- *Trust and credibility* makes the working smooth and facilitates leadership
- *Tolerance* plays important role in managing anger and accepting others' opinion
- *Transparency* leads to authenticity of behavior
- *Learning and sharing* leads to joy, self-growth, and creation of knowledge.
- *Authenticity* contributes to Divine qualities and to gain faith of others
- *Universal responsibility* leads to serve the society, nation and globe.
- *Interconnectedness* leads to feeling of harmony, and authentic connection with people.

- *Selfless service* cultivates culture of duty consciousness and quality of service.
- *Self-awareness* leads to self-growth, clarity of mind and self-knowledge.
- *Humility* contributes in learning, and recognizing the contribution of others.
- *Meaning in life* contributes to spiritual unfolding and self-realization, and adds to happiness of oneself and other beings.

These personal, interpersonal, professional and ethical values are deeply rooted in spirituality. These values help to transform the person as leader and to face different challenges of life that transformational leaders have to face. As leadership is extension of oneself, these values help to transform that person who in turn transforms the organization. In the present world, organizations carry great responsibility to contribute to the happiness and wellbeing of different employees in the present environment of complexity and uncertainty. They have to ensure engagement of employees, positive emotions, thriving at work, supportive learning environment, etc. to bring happiness and wellbeing. Different ethical and spiritual values lead to happiness of different individuals and organization.

Transformational leadership with idealized influence and image has great potential to enhance the wellbeing and happiness of employees. If the organizations are not managed with values, these are likely to affect the environment in adverse manner with negative leadership treating people as means to excel their personal goal, depleting their vital talent and toil, and leading the organization to foster their personal interests. These negative styles of leadership include harassment and bullying, discrimination and injustice, toxic environment, greedy behavior, etc. with bad results for the organization in long run. Selfishness is the cause of such negative behavior which these values subdue. Different respondents have to face different challenges that they managed with spiritual values as discussed above.

Chapter 5

Organizations Applying Spiritual Principles

“The feeding and care of the soul are critical to the development and sustenance of human being”

-Ian Mitroff & Elizabeth Denton

This chapter is dedicated to study the objective no 5, “To explore how organizations applying spiritual principles can be model for business organizations” with research question, “How organizations applying spiritual principles can be model for business organizations?” For this, following organizations applying spiritual principles were chosen for study:

1. Apna Ghar, Bharatpur
2. Gita Press Gorakhpur/Rishikesh.
3. Delhi Metro
4. Polyhydron Private Limited, Belgaum
5. Organic India

5.1 Apna Ghar, Bharatpur

5.1.1 Apna Ghar Ashram Genesis

Ma Madhuri Brijwasi “Apna Ghar” Ashram, popularly known as Apna Ghar is an institution in the District Bharatpur, Rajasthan (India), at 40 Km distance from Taj Mahal and 240 Km. from nation’s capital, Delhi. This institution serving the homeless, hopeless and helpless people, is manifestation of the deep rooted spiritual values of Dr. B.M. Bhardwaj, a “true embodiment of servant leadership” (Dhiman, 2020) aimed at serving the humanity especially the most vulnerable section of the society. Dr. Bhardwaj belongs to Sahroi village of Aligarh District of Uttar Pradesh. As a child of 11 years studying in 6th standard, Dr. B.M. Bhardwaj saw an old milkman (ghvala) of 85 years named Chiranjeev Baba falling sick due to wounds and infections. The Baba used to care about the animals of others with caring attitude and villagers used to reciprocate him with meal or cloth in return. As Baba fell sick, villagers were trying to help him but nobody dared to take responsibility and he died in critical conditions. Dr. Bhardwaj noticed that the spirit of altruism and compassion of the villagers was devoid of action due to their lack of courage to shoulder the responsibility of his critical care. Dr. Bhardwaj decided that he will take care of such persons after finishing his studies. During his study of homeopathy, he met his

future wife Miss Madhuri who was known to him since his studying in 9th grade. Both shared the passion to help those in suffering and decided before marriage that they would not have their own child in their life as it creates useless distractions from selfless motive for humanity at large. When they had got married in 1993, they used to bring helpless and homeless old people who are called Prabhuji (form of God) to their home. In 2000, they had 27 such homeless people to their home and their expenditures were met by Dr. Bhardwaj from his personal earnings like meager income from agricultural land in Aligarh and fees charged from homeopathic treatments of people (Bhardwaj, 2014/2016).

Then Government official Sub Divisional Magistrate came to their home on behalf of District Collector and advised them to form NGO and get it registered so that their noble mission and objective is not obstructed due to legal problems and formalities. They were also advised to get it registered with main objective of caring about the old people of Rajasthan so that they would be entitled to Government grants. But there was problem that most of Prabhujis (inmates) used to be of Bhraj area (where Lord Krishna performed his *Lilas*-different acts in childhood) that covers the area of Rajasthan, Uttar Pradesh and Haryana States of India. Some Prabhujis could not tell their identities. Therefore it was decided not to avail Government grants. On Government officers' intervention Apna Ghar was registered within three days on June 29, 2000. The researcher by watching the working of the Ashram feels that it is not like NGOs hyping the claim of their social works with objective to raise funds and avail grants by conniving with politicians and State officers. Inspired by the sheer dedication and devotion of Dr. Bhardwaj, people voluntarily offered their services and financial support.

5.1.2 Deep rooted spiritual values of Dr. Bhardwaj

Though Dr. Bhardwaj is not erudite or best in communicating through words yet carries deep message of spirituality as manifested through his works. Though his low-profile voice lacks eloquence of speech, yet his humility, compassion, altruism, love and care, and other values speak a lot about the spiritual sparks being reflected in selfless services. There is certain inner realization that talks about transforming one's *bhava* (inner feelings, emotions due to which we give meanings to persons and his or her words) as these Prabhujis are not different than ourselves (value of interconnectedness) and his honest admission that we sometimes become unaware and indulge in *sansara* due to lack of Self-remembering (self-awareness). He does not regard his

work as challenge as he dedicated the efforts to God to whom we owe everything. His remarks about selfless service are:

“I do not think as I am doing anything (like selfless service). When God had given the body, how we can call it selfless, everything belongs to God. If God has not given us the body and other amenities, we should have called it selfless. We have to repay the debt like repayment of debt of parents, repayment of debt of milkman, farmers, etc. But we cannot repay. We usually think that by paying someone’s dues, we have unloaded our burden or repaid the debt. We have to repay it.”

Dr. Bhardwaj and his wife came to famous serial *Kaun Banega Karorpati* at Sony TV to promote the cause of Apna Ghar on October 25, 2019. When Amitab Bachan, famous actor of Indian Hindi Cinema and conductor of the serial remarked, “you cure them [referring to these hopeless and homeless people], Dr. Bhardwaj replied, [by serving them] “we cure ourselves [emotionally and spiritually].” Thus he treats his job in sacred manner. To him, “These (patients, orphans, homeless, etc) are Gods manifested in human body. They have come to test ourselves. Their service provides us happiness. We should understand them. These are also God manifested in human body.” (Bhardwaj, 2016)

5.1.3 Working of the Ashram

The financial aspect is taken care by trustees offering their services voluntarily for the noble cause undertaken by Dr. Bhardwaj. Dr. Bhardwaj lives with his family with modest means. Dr. Bhardwaj told that he has stopped his private practice as his personal expenditure are almost negligible because he takes meal and cloth what so ever are offered to Prabhujis. In 2016, there was shifting from small house to big house where greater number of Prabhujis are being taken care. Dr. Bhardwaj told that while starting his daily duty, they first touch the feet of five Prabhujis and then start the work as God is manifested in these people.

Though this humanitarian work was started at small scale in Bharatpur, yet with voluntary contribution of people it has expanded to grand scale . For this exemplary servant leadership model of Dr. B.M. Bharadwaj played dominated role. With contribution of public, at present it has 35 Apna Ghar Ashramas in 8 states of India: Rajasthan 16, Uttar Pradesh 8, Madhya Pradesh 3, West Bengal 2, Delhi 2, Gujrat 1, Haryana 1 and Chatisgarh 1 and Nepal 1. The organization works with vision to serve every helpless, hopeless sick person lingering to death due to lack of help on roadside, religious and other public places. Its mission is to serve abandoned, mentally and physically sick, old aged and dying people, and provide them safe, secure and homely

environment with medical treatment, shelter, clothes, foods and other necessities of life. As per the information available from website of Apna Ghar, in all these Ashrams 6125 inmates called Prabhujis (form of God) reside of which 3172 are being taken care in Bharatpur Ashram. Besides this, Bharatpur Ashram takes care of 250 sick and injured animals and birds. The Ashram at Bharatpur has ward dedicated to children most of them are born here from woman who have been victims of domestic violence.

These inmates are usually abandoned due to degradation of moral values in society. Some came to Ashram due to domestic violence. The rescue teams of dedicated volunteers pick them on vans covering area of 100 km from Ashram base. More than 600 employed staff and more than 1000 volunteers are involved in providing different types of services at the Ashram. 37 types of qualified and trained staff like doctors, physiotherapists, nursing staff, veterinary compounders, computer operators, etc are offering their services in the Ashrams. The Ashram not only takes care of physical needs of shelter and food, but also caters to their emotional and psychological needs. During treatment as per their condition of health, these inmates are encouraged to take part in different activities like cooking, washing, cleaning, office work, medical support, etc. After treatment at Ashram, attempts are made towards rehabilitation with their families in respectful way with the help of administration and police by completing necessary legal and documentation formalities.

5.1.4 Researcher's experience

During stay at Ashram, the researcher finds different types of works being done at Ashram. Dr. Bhardwaj and team showed love and kindness that is beyond the description of researcher's words. They treat everyone in the organization as family. During researcher's stay at Bharatpur old Apna Ghar in 2014, researcher saw one Member Parliament from Utter Pradesh area meeting Dr. Bhardwaj to admit his distant relative who was mentally retarded for care. With element of love and care, healing of the patient is facilitated. Because of noble cause the organization pursues, different private donors come forward for help. The organization is also open at any time for voluntary service. The need based requirements of the Ashram are written on the notice board and donors give according to the needs. Watching the working of Ashram in spirit of selflessness, Dhiman (2020) narrates his experiences : "he has gone to different Ashrams and monasteries around the world, but he has not seen such level of selflessness, humility and

humanity that he witnessed at Apna Ghar”. For such noble humanitarian work, “Dr. Bhardwaj and his wife should get a Nobel Prize for Peace for the selfless work that they are doing. Perhaps they do not really need such accolades for virtue is its own reward” (Dhiman, 2020) as they find meaning in the selfless service of such people as manifestation of God.

By observing the miserable conditions of these Prabhujis and the dedication of Dr. Bhardwaj and his team in curing them, the researcher feels that we human beings are unnecessarily carrying body consciousness whereas human body is no more than factory of excreta.

5.2 Gita Press Gorakhpur

5.2.1 Introduction

Gita Press Gorakhpur was the brain child of spiritual leadership of Jayadayal Goyandka, Ghanshyam Das Jalan and Hanuman Prasad Poddar. It was established in 1923 with a mission to promote and propagate the message of truth, universal love and peace among humanity as preached in Sanatan Dharma of Hinduism. In fact it is one segment of the Gobind Bhawan Karyalaya, Kolkata but because of its phenomenal work, it has assumed greater popularity than its parental organization. Till now it works to publish books and magazines related with spirituality, morality and character building primarily in Hindi and Sanskrit languages along with 13 other languages. Hanuman Prasad Poddar was the first editor of the spiritual monthly magazine *Kalyan* (Hindi). The main activity of the Gita Press Gorakhpur is to spread the message of spirituality and ethics as based on Sanatan Dharma through publication of literature in the form of books and magazines at very subsidized rates, even below cost, besides organizing discourses and providing residence and food to devotees. Through these writings in magazines and books, the message of ethical conduct, dispassion, virtuous living, devotion to Lord and other divine being is spread with a mission to transform different members of society.

5.2.2 Kalyan Magazine

Hanuman Prasad Poddar was the first editor of the magazine dedicated to spirituality: *Kalayan*. In the very first 1927 edition there are essays by Mahatma Gandhi, Rabindernath Tagore, Swami Ramtirath, and Jayadal Goyandka. Mahatma Gandhi was associated with Hanuman Prasad Poddar and Jayadayal Goyandka. He suggested not to use Gita Press for any commercial advertisement. Different literary figures and statesmen like Madan Mohan Malaviya, Sampurnanada, K.M. Munshi, Dr. Rajindra Prasad, GB Pant, Satyendranath Sen, Dr.

Radhakrishnan, Gopinath Kaviraj, Annie Besant, C Rajagopalachari, Mohammad Sayyid Hafiz, Hazari Prasad Dwivedi, Shivprasad Gupta, AB Vajpayee, etc have written for Kalyan magazine. Shantnu Bihari who later on became Swami Akhandananda Saraswati, a profile writer of Vedanta and exponent of Bhagvatam, has been editor of Kalyan magazine.

5.2.3 Publication of Religious Texts

At present Gita Press is the world's largest publication of Hindu religious text such as Bhagavad Gita, Ramayana, Puranas, Upanishads, etc. At present it produces 70,000 copies of books every day on average along 1,65,000 copies of Kalyan magazine as production manager Ashutosh Upadhyay (2021) told. Its books are published in 15 languages like Hindi, Sanskrit, English, Gujrati, Marathi, Tamil, Telgu, Marathi, Bangali, Oriya, Assamiya, Kanada, Punjabi, Malyalam and Nepali. Besides this, around 1,65,000 copies of Kalyan magazine are produced every month. Till March, 2021, 16 crores and 47 lakh copies of the magazine has been so far published as per the information available. Of the 1830 present publications of Gita Press, 765 (41.80%) are in Sanskrit and Hindi. Till March, 2021, as per information revealed by Gita Press, the organization has printed these books:

Publication by Gita Press Till March, 2021

1. Bhagvad Gita	1558 lakhs (21.71%)
2. Sri Ramcharitmanas and Tulsiliterature	1139 lakhs (15.87%)
3. Puran, Upanishads and other scriptures	261 lakhs (3.64%)
4. Literature useful for Women and Children	1106 lakhs (15.41%)
5. Literature on Character of Devotees and Bhajanmala	1740 lakhs (24.24%)
6. Other publications	1373 lakhs (19.13%)
Total	71 crore 77 lakhs

5.2.4 Different Departments of Gobind Bhawan Karyalaya

The founder Jayadal Goyandka (Sethji) used to say that if the work is noble, it will be taken care of by God itself. He was businessman who used to visit Kolkata in connection with business, but because of his spiritual inclination he used to engage in spiritual discourses at different places. Finally he settled in Rishikesh to live a life dedicated to spirituality and meditation at silent place and played significant role in construction of more than 1,000 residential quarters/rooms for the

persons dedicated to spirituality. This is known as Gita Bhawan, Rishikesh which is one department of Gobind Bhawan, Karyalaya. The institution neither solicits any donation nor accepts commercial advertisements. The losses incurred due to subsidized or below cost books are covered from revenues generated by selling fabrics at Gita Vastra Vibhag (Cloth Department with its branches at Gorakhpur, Kolkata, Kanpur and Rishikesh) and Gita Bhawan Ayurved Sansthan (dedicated to distribution of Ayurvedic medicines) as these are different departments of Gobind Bhawan Karyalya. In addition to it, there is Gita Press Seva Dal that provides selfless service to unfortunate sufferers of natural calamities like flood, earthquakes, cyclones, etc. Historically Gita Press Gorakhpur played pivotal role in reforming the traditionalist practices of Hinduism with focus on spirituality and inculcating national consciousness among Indians especially in Hindi belt. After partition, its role has been focused on spreading the message of Bhagvad Gita through publication and distribution of copies and commentaries on Bhagavad Gita, Upanishad, Ramayana, and other devotion literature of Sanatan Dharma. In 2015, though the organization faced threat as the press was locked for some days when employees went to strike, demanding hike in salaries but later on compromise was reached between management and workers. Nearly 450 workers are employed by the organization that includes regular workers on payroll as well employed through contractual system (Upadhya, 2021).

5.2.5 Criticism of Gita Press

There has been criticism of Gita Press by left-leaning intellectuals by describing it as “Hindutva” project by “buccaneering entrepreneurs and hustling editors, nationalist ideologues and religious fanatics” (Mukul, 2015). But critiques have grossly ignored the spirituality aspect of sacred religious-cultural traditions of India that grant unique peace of mind and quality of life to masses. They have also ignored the altruism of the spiritual leaders. Anyhow it has been the problem of certain intellectuals and secularist to criticize Hindus to gain mileage with active backing of politicians who have clear cut agenda of grabbing votes (Chakraborty, 2014).

5.2.6 Researcher’s Experience

By visiting the places associated with Gita Press like Gita Bhawan, Rishikesh, the researcher finds spiritually enchanted atmosphere with daily and timely discourses on Bhagavad Gita and visitors living in quarters attending it. The same traditions like organizing spiritual discourses,

taking care of basic needs of food and shelter of devotees and providing saints free food and clothes, etc. as initiated by Jayadal Goyandka are continued. As the devotees are relieved from their basic needs, they can focus on satisfaction of their spiritual needs or higher level needs through taking ritual baths in river Ganga and sitting at quiet and peaceful spots for sadhna and meditation. It offers service to humanity by publishing books at price below the cost.

The smooth running of the organization depends upon the character, authenticity and other ethical and spiritual values of the leader. Due to their able leadership based on ethical and spiritual values, different followers get associated with them that helped them from time to time to overcome different challenges including financial as they trust them. Because of authentic leadership of the founders, different statesmen got associated with Gita Press and contributed through their writings. Gita Press has wide network for the distribution and sale of books and magazine. As per information available from its office, there are 21 wholesale book shops (including one in Kathmandu) and 5 retail book shops, and 49 Railway Stalls (4 of them are in Southern states of India). Recently Gorakhpur Press got Rs. 11 crores sophisticated machine from Germany that will not only save time and production cost but shall also improve print quality and binding (Economic Times, Nov 26, 2021).

Because of spiritual leadership of its founders, different saints got associated with Gita Press to offer their services. Among those saints, the most noteworthy is Swami Ramsukhdasji, well known for his commentary on Gita-Sadhak Sanjivni. Most of the books of Gita Press Gorakhpur are written by Jayadal Goyandka, Hanuman Poddar and Swami Ramsukhdas ji who devoted their services selflessly for the benefit of the society. Jayadal Goyandka and Swami Ramsukhdasji lived most of the time at Gita Bhawan, devoted their time to spiritual discourses, writing and meditation near river Ganga. Their writings are not based on their scholarship or erudition, but on their learned spiritual experiences. Rajinder Dhawan(2015/2018), who has been associated with Swami Ramsukhdasji for 45 years and was involved in writing and editing *Sadhak Sanjivini* and other works, told the researcher that Swamiji used to walk than travel through vehicles, observed strict discipline of aesthetics, disliked to be propagated and photographed. According to him, the focus of Swami Ramsukhdasji has been that the reader should get illuminated while reading the book.

Association of different spiritual persons and their transformation narrates the contribution of Gita Press Gorakhpur. The study of the Gita Press Gorakhpur states that as spiritual leaders initiate and take steps with their sacrifices, other persons following their example get associated with them. Thus they contribute to the humanity with their silent efforts and their lives become inspiration for others.

5.3 Delhi Metro

5.3.1 Introduction

With phenomenal growth of population Delhi and consequent increase in number of vehicles on road contributing to increased level of pollution and traffic congestion, need was felt among planners for Metro Railways to ensure environmental friendly and speedy means of transportation. Therefore project of Delhi Metro was initiated as joint venture of Government of India and Government of Delhi through a corporate structure in 1976. For financing the project, there was equal contribution to equity capital from both Governments and a loan agreement between GOI and Overseas Economic Cooperation Fund (OECF), Japan was signed on Feb 25, 1997. The Japanese loan had condition that Delhi Metro Railway Corporation will have Managing Director. Dr. E Sreedharan who performed excellently in completion of Konkan Railway project was chosen even after his retirement. Rest is the history that the project was completed and commissioned timely within budget limits. The success story of Delhi Metro has fascinated the attention of researcher from Harvard University, IIM Ahmedabad, Yale School of Management, Stanford Graduate School of Business, USA, University of Minnesota, etc. Behind the success of the Delhi Metro for providing clean and environmentally friendly and speedy mass transportation with timely completion of projects is excellent management and transformational leadership of Dr. E Sreedharan which is based upon ethical and spiritual values.

5.3.2 Corporate Mission

The Corporate Mission of DMRC before Phase 1 completion has been to make the first phase fully operational by March, 2005 and to complete the project within estimated costs besides making the Delhi Metro as World Class Metro. After completion of the Phase I of the Delhi Metro, the Corporate Mission was modified that is read as under:

1. To cover whole of Delhi with a Metro network by the year 2021.

2. Delhi Metro to be one of world class standards in regard to safety, reliability, punctuality, comfort and customer satisfaction.
3. Metro to operate on sound commercial lines obviating the need for Government support.
(Dalal, 2012, p. 25)

5.3.3 Corporate Culture

To reinforce values among Metro employees, there is official communication on all the official files of the DMRC and is also displayed prominently in the Metro Training School, Metro New Year Diary and other places (Dalal, 2012, p. 25) include following:

1. Total dedication and commitment of employees to corporate mission
2. No doubt about the integrity of others as there is full transparency in all decisions and transactions
3. Organization shall work as lean but effective
4. Building image of efficiency, transparency and courtesy
5. Least of least inconvenience to public life and environmental degradation
6. Aesthetically planned and well maintained structures
7. Safety paramount responsibility
8. Stations and trains be spotlessly clean
9. Staff be smartly dressed, punctual and polite to customers
10. Discharging duties and responsibilities with pride, perfection and dignity

Thus integrity, safety, aesthetics, social awareness are reflected in the corporate culture of the Delhi Metro.

5.3.4 Management of Delhi Metro

The management of Delhi Metro is unique not based on text book knowledge of any management institute, but on the practical experiences of its executives and employees (Dalal, 2012, p. 28). Its team members are inspired by the exemplary leadership of Dr. E. Sreedharan. First of all he asked the political bosses for functional autonomy and then organized his own team of dedicated individuals with impeccable integrity. "If there was any doubt about a person's character, they would not be part of our organization. They were all hand-picked and brought in. That is how it was very small team, but it functioned extremely well." (Sreedharan, 2017, p. 87). Some of the salient features of the management and working of the Delhi Metro include:

1. Organizing weekly meetings of heads of Department on Monday with objective to set the next targets and to review the results accomplished. No minutes of the meetings are written as it leads to activity without productivity along with wastage of time and paper. “We knew what was happening every day and everybody was involved. This sort of very transparent and dynamic approach to problems helped considerably in completing the project on time.” (Sreedharan, 2017, p. 99). The whole work of the administration was almost paperless and based on trust with powers delegated.
2. Spiritualization of the management process as Bhagavad Gita is treated as “management manual” (Dalal, 2012, p. 25) not as a religious text as to explain how a person should manage himself in effective way by giving maximum output in every situation. Spiritual quotes from Bhagavad Gita and other spiritual texts are frequently narrated in different meetings to motivate employees to perform in better way besides facing the challenges of life.
3. Adhering to core values such as punctuality, integrity, professionalism religiously on a day-to-day basis (Dalal, 2012, p. 5).
4. Fast decision making from the highest level of management with clear cut yes or no instructions issued on every issue. “Target orientation and quick implementation is the guiding force in decision making in view the best interest of the organization in mind.” (Dalal, 2012, p. 29).
5. Remaining non-allied with any political party and working in professional manner to extract cooperation from them.
6. Instituting Legal and Public Relations Department that is usually ignored by different organizations because litigations can be faced in acquisition of land.
7. Organizing special competency building workshops where management talks about integrity, punctuality, diligence, social responsibility, and other core values.
8. Regarding punctuality as sacrosanct which is reflected in the courtesy to the persons with whom one is interacting since everyone’s time is precious and valuable. The emphasis on punctuality led to efficient and timely project delivery and punctuality in train operations.
9. Cleanliness in trains and Railway station with high standards of cleanliness.
10. Focus on customer care by training Metro staff in customer orientation behavior with etiquettes and attitude to serve the customer.

11. Ensuring physical fitness of the employees by reinforcing good health and good habits among employees through yoga and meditation.
12. Transplanting number of trees which were eco-friendly and had good chance to survival besides reforestation of 10 tree for one tree cut.
13. Treating contractors as partners and ensuring them timely payments as 90% of the timely work completed is transferred to the account of contractor. Rest of the payment is made within week after paper check (Aklekar, 2017).

5.3.5 Management through Ethics and Spirituality

To manage effectively, Delhi Metro has culture of focusing on ethics that are rooted in spirituality. Therefore punctuality and integrity is focused as the main value that is emphasized in routine meetings and day to day functioning. The Bhagavad Gita is shared with team of top executives by Dr. E Sreedharan for managing day to day problems. To spiritualize the training process, every morning all Metro trainees were required to sing prayer in group taken from Hindi movie *Ankush*(Dalal, 2012):

*Itni Shakti Hame De Na Daata
Manka Vishvaas kamzoor Ho Naa
Hum chale Nek Raaste Pe Humse
Bhulkar Bhi Koi Bhul Ho Naa.*

Oh God, grant us sufficient [spiritual] strength
That our belief in Self is not weakened
We have ventured a noble path for the welfare of others
We want not to commit any fault [or deterrence] unintentionally on this way.

In DMRC, all employees are required to sign a code of ethics whose main contents are:

- DMRC employees should work with professionalism, honesty and integrity
- No employees shall indulge in giving or taking any illegal gratification, monetary or otherwise
- No employee shall indulge in lobbying for/or propose any honour or reward/award for himself
- No employee shall use his official position to further his personal interest
- No employee shall indulge in any trade or side business in his name

- No employee shall indulge in collection of any donation for any cause whatsoever without the management's prior approval
- No employee shall indulge in socially inappropriate behavior like indulging in bigamy, extra marital alliance etc
- Every employee shall assist and cooperate with the government to eliminate bribery, fraud or corruption
- Every employee shall spend every single rupee in the official discharge of his duty with diligence (Dalal, 2012, pp 36-37).

Delhi Metro is well known for its contribution of providing multiple advantages to the nation in the form of reduction in air pollution, time savings to passengers, reduction in accidents, reduction in traffic congestion and fuel savings (Murty, et al, 2006). The crucial work in the management of Delhi Metro has been timely completion of the project which it did successfully. Senior Public Relation Officer at Kochi office Mr.

Narayan(2014) told the researcher that sometimes we have to sacrifice our time, but we treat it as contribution to the nation. For this, Dr. E Sreedharan is inspiration for him and other members of the organization. He narrated the stories of E Sreedharan's values like humility, self-awareness as he has never seen him shouting but treating other employees with dignity and respect, punctuality, integrity, social responsibility, simplicity etc. because of which he is the apt person to guide for the current project on transforming culture through ethical and spiritual values.

5.4 Polyhedron Private Limited

5.4.1 Introduction

Polyhydron Private Limited, Belgaum, India- the flag ship company of the Polydydron Group of Industries (other include Hyloc Hydrotechnic Pvt Ltd and Polyhydron System Pvt Ltd)- is well known as ethical company practicing spirituality at workplace. Its founder Mr. Suresh Hundre, a young engineer along with two partners Mr. V.K. Samant and Mr. D.S. Chitnis started it in 1974 as partnership firm that continued till the partners decided to split their responsibilities in 1986-87 and Mr. Hundre took the charge of Polydydron. In 1989, Hundre changed the ownership structure to a private company. The organization started making hydraulic equipments as import substitution programme as these were imported in India at that time. In the initial stage, the

company earned profits and handsome foreign exchange, even by compromising ethics and following short cuts till one life turning incident took place in the life of Mr. Hundre. Mr. Hundre was to pay tax amounting to Rs. 11,340 in 1983, but to save the tax he fudged the records. As a result, the Income Tax Officer filed a case against the firm in which Mr. Hundre's wife was sleeping partner. As a result, she had to appear in Court as accused even though she was innocent in reality, but became guilty in the eyes of law. As a result, Mr. Hundre felt deep regret and guilt when he contemplated about the anxiety, tension, harassment and humiliation for saving money in inappropriate ways. Then Mr. Hundre and his partners decided to do the business in honest way and not to pay bribe to any officer of any department (Hundre, 2011/2012/2013; Mahadevan, 2013).

5.4.2 Leader's interest in spirituality

The serious interest in spirituality started when Mr. Hundre attended five-days' camp of Brahma Kumari sect at Mount Abu and felt certain inside changes which he describes as first step of purity (Hundre, 2013). This interest was strengthened when he read Swami Jitatmananda's book *Ethos in Indian Management* (1995) that is based on Swami Vivekananda's thought. Swami Vivekananda's thought echoed in Hundre's mind that Western dynamism and efficiency combined with the Indian spirituality can make the best management system in any sphere of human activity. It was conceptualized in the Mission and Vision statement of Polyhydron, read as : "We will nurture an ethically managed organization. We will not exploit our customers, employees, suppliers, government, society and nature. We will create an island of excellence through focus on customer, employee-empowerment and continuous improvement." Later on he discovered the same idea in Prof S.K. Chakraborty's book (Mahadevan, 2013) and started working on building Business Ashrama and transforming the culture of the organization.

5.4.3 Researcher's experience at Belgaum

During a visit to the Business Ashrama at Belgaum covering three hours road journey via Goa, the researcher finds serene environment surrounded by green trees where 240 workers work in silence and peaceful environment with no surveillance and supervision. They work in the natural light with no hierarchical relationship but in open door policy where MD's cabin remains open for others. It seems that the culture based upon values fostered by his father Late Suresh Hundre

(expired on May 23, 2013) is continued by his son Mr. Sidharath Hundre, aged 46. During his visit, the researcher finds the MD sitting with other workers instead of calling them to his office!

There is meditation room with Swami Vivekananda's statue where anyone can meditate. There is no fan, electric fitting and air condition in the factory. The structure of building is concentric circle indicating coordination than any hierarchy and the walls have large glass windows to allow sunlight to pierce through. This results in saving of electric energy which is contribution of the company to environment. The Open door policy of the company allows transparency in its working. There are no assistants to serve water which is taken by the concerned person, even MD is no exception to this rule. The government officials visiting factory are treated in the same manner without giving them any extra importance and status. The Chief Administrative Officer Mr. Chavan told that the company runs on cash basis with no debtor and creditor in its balance sheet as it helps the company to save costs related with collection etc. No overtime shift or bonus is allowed as it adversely affects the health of the employees and cultivates sense of greed among them.

5.4.4 Concept of Trusteeship

The company has the culture where the top management do feel themselves as trustees than owners (Hundre, 2013). When they assume themselves as trustee, they accept their role of building organization on long run basis than siphoning off the money or creating black money. Gandhiji's concept of trusteeship is followed in Polyhydron regarding generation and sharing of wealth. The company follows a system where the 30% (maximum limit) of the wealth generated by company (profits after tax plus salaries and wages) is given to employees, 5% for shareholders, 1% for social welfare projects and remaining 64% for growth of business (Pitre, 2012). In the first year, workers are put to apprenticeship and minimum wages are paid, then they are given 60% of entitled bonus in the second year. Then in the third year, 80% of the entitled bonus is paid and after 4th year, 100% of the entitled bonus is paid. The share of workers is calculated as 30% of the profits after tax plus salaries and wages (Mahadevan, 2013). The system of apprenticeship helps to retain the persons who can follow the culture of the Polyhydron. According to Chief Administrative Officer Mr. Chavan, only 5% labour turnover has been noticed in the company. To eliminate the disparities in payment of wages and salaries, the company attempts to keep the ratio between top 20% earnings of people to lowest 20%

earnings of its people between 4 to 5. MD's salary to minimum paid worker's salary ratio is 13(Hundre, 2013).

5.4.5 Polyhydron's Ten Beliefs

Polydydron's ten beliefs that underlie the culture of the company are:

1. The purpose of business is to create wealth as generation of wealth is contributing to nation. Consequently growth is life and stagnation is considered death.
2. Business and ethics are a perfect match as ethical business ensures sound and sustainable growth.
3. Excellence and spirituality are related as no individual, society or civilization can exist peacefully without spirituality and business is no exception. Moreover spiritualized economics will reduce friction. Spiritual leadership along with realized workers will transform the organization towards excellence that will ensure sustainable growth and prosperity.
4. Every customer is a good paymaster provided credit is not given.
5. Every Government officer is perceived as honest as there is clear writing on the entrance, "we do not pay bribe". The company is committed for clean business and consequently no impatient is demonstrated to pursue its objectives.
6. Profits include Income Tax as the company collects taxes from customer to pay to the Government.
7. Management system makes money, products do not as product is only a means for creation of wealth like flower in the garland. Just in Time (JIT), the Kanban Card System, Kaizen, Enterprises Resource Planning and other innovative management techniques help the management to generate wealth
8. Employees should earn wages instead of being treated as paid. Consequently transparent system of bonus should be ensured.
9. Corruption increases cost and reduces quality as it kills creativity, teamwork and foster opacity.
10. Suppliers, society and nature are not cows to be milked. Corporate social responsibility makes management, employees and the organization fulfill its social obligation.

5.4.6 Basis of Ethics

To Mr. Hundre, honesty is not the best policy, but the only Policy (Pitre, 2012; Mahadevan, 2013). Cooperating with corrupt officers means repenting later on to have worked for wrong people, paradigm and power. Consequently these forces need to be resisted. It reminds the percepts that Swami Parmarthanada (2014) advocated during interview with Dr. Dhiman and the researcher that though because of old sins (papams) one is born in society and surrounding where one though not being corrupt has to face corrupt waves of the world, even then one should build inner strength slowly and steadily to face these adversities as following dharmic path (ethical way) leads to liberation. Polydytron is known for successfully running the business for more than three decades and generated turnover of more than Rs. 100 crores for last two years 2020 and 2021 despite facing problem of pandemic that affected the whole business world at global level. It was near Rs. 80 crores six-seven years back. At present 30% of its business is through exports to different countries like Netherland and other European countries and 70% to local business houses, Mr. Chavan, Chief Administrative Officer told the researcher.

Hundre (2013) suggests simple parameter of ethics in context of business, “do not generate black money” as generation of black money leads to overspending on personal pursuit of pleasures that ultimately affect the level of authentic happiness or joyfulness. To him, when one’s needs are minimized, one feels happy. These values get reflected in the functioning of the organization. With cultivation of personal values like simplicity and transparency in the organization through ethical functioning, the level of efficiency and dynamism is accelerated. “The level of simplicity and transparency practiced in Polyhytron has made this organization highly efficient and dynamic in operation. Simplicity reduced cost of operation and transparency increases trust.” (Hundre, 2011).

Mr. Hundre narrated incidences when the Government officer demanding money for granting electricity connection was refused. As a result of his courage and tough stand, he had to visit Vidhana Soudha to meet the Chief Minister (Pitre, 2012). With persistent efforts, the Government officer was transferred and electricity connection was granted. Following the approach of no bribing was difficult as it was drastically different but with passage of time, things became smooth with writing on the gate that the company do not bribe any government officer. When a person gives a bribe, his self-esteem and zeal to work is adversely affected.

5.4.7 Spirituality and Ethics transforming the culture

The working of the company with spirituality at workplace establishes the concept that “integrating spirituality into business leads to excellent results.” (Hundre, 2011). The working and the message of the company to business world is: “Be [Self] Disciplined, Be Simple, Be Transparent, Be Honest, Be Ethical, and Be Moral. You and your business will become Spiritual.” (Hundre, 2011). Because of following of ethics and spirituality at workplace, the company has attracted different researchers for case studies. The factory created its own Business Ashrama as second unit in 2002 with its Dhyaan Mandir. To Hundre (2012), “our campus is a place for grooming karmyogis based on an experiment of integrating spirituality with business.” Such culture of the organization starts with the character of the leader as “culture in the organization is the reflection of the character of the leader.” (Hundre, 2013). If the leader is pure, a pure atmosphere is created. His honesty percolates into the organization and other people actively follow it.

The culture of spirituality is reflected in practicing spiritual values which are the secret behind the success of Polyhydron. These values as written on the notice board of the organization include trust, transparency, freedom to think individually, nice living conditions access to advanced technology, freedom of expression, a reason to live and lead life, an opportunity to learn, tension free atmosphere. The culture of the company contains simple but effective ways of living and behaving like do not lie, respect others, listen carefully, do not waste (time and resources), be clean, do not hurt others, satisfy your customers, improve continuously, read, learn and understand, do not take or give bribe, be confident and proud, do not cheat and be a nice citizen.

This culture of ethics helps to build environment of trust that leads to speed and efficiency and savings in overhead costs. On the other hand, if the management start micro managing or interfering, it has to employ army of supervisors and production managers that contributes to overheads. But with creation of environment of trust with fostering the environment of ethics and spirituality helps to eliminate overhead costs. Consequently the company follows the policy of one product one supplier, lean system of management with three layers of management-the workers, the team leader and key persons, no surveillance and supervision.

Because of practicing of spirituality at workplace, the environment of the organization is kept as free from negativities like noise, stress, distrust and worries. This helps to function in smooth and seamless way. This spirituality according to Hundre is simple to practice by purifying one's actions, speech and thought. To him, spirituality is nothing but cultivation and expression of purity. With purification of these three one becomes spiritual (Hundre, 2013). In the same way business can be spiritualized by purifying leaders' action, speech and thought and the principles and philosophy of doing business. Spirituality leads to lesser attachment and consequently lesser fear and disturbances in the mind which Swami Parmarthananda (2014) terms as "emotional insurance". A disturbed and fearful mind has greater chances of making wrong decisions. "When you become more spiritual, your mind becomes calm and quiet, and the quality of decisions is better." (Hundre, 2013). The working of the Polyhydron states that a company can attain success besides uplifting the quality of lives of its people. This fact is authenticated by personal experiences of Hundre in these words, "Over the last 26 years, I have come to the conclusion that without being spiritual, no business or human being can lead a joyful life" (Hundre, 2013).

5.5 Organic India

5.5.1 Formation of Company-Inspiration of Spiritual leader

Organic India is the story of manifestation of spirituality in action to promote well-being of people and planet besides taking care of profit as by-product. The company was founded by Israeli citizen Yoav Lev who came to India in search of happiness and met spiritual master Shri HWL Poonja or Papaji for his spiritual solace. Poonjaji was a disciple of Ramana Maharshi. He had settled in Lucknow after retirement in 1966 and started preaching. Yoav Lev used to listen Poonajaji's discourses. One day Poonjaji asked Yoav Lev now called Bharat Mitra to start a limited company that would link spirituality with business and synchronize environment with sustainable living hoods. Bharat Mitra met Dr. Narendra Singh who generously shared his 40 years of experience about Tulsi and other herbs. Following precepts of his master, Bharat Maitra and his wife Bhavani (nee Holly Bronfman) started Organic India with "love and consciousness at heart" (Mitra,2019) by creating an holistic and sustainable business model that inspires and promotes true wellness of all beings of eco system with a feeling of interconnectedness and oneness of spirit. As Bharat and Bhavani Mitra envisaged the future of organic products, they decided to raise the awareness about holistic living among different people at global level. It

became the first organic brand from India that now works with over 2,500 farmers and 200 SKUs with packing plants, main plant being situated at Barabanki (Uttar Pradesh) with employment of 400 workers.

5.5.2 Company's Operations

Organic India works with vision of becoming “vehicle of love and consciousness” with holistic and sustainable modality aimed at promoting wellness of all beings and Mother Nature. Its mission as reflected from its mission statement, is to offer organic wellness products and solution for conscious and healthy living. Its values include service to all, total integrity, commitment to quality, respect for Mother Nature. The company offers organic Tulsi herbal teas, herbal supplements, Psyllium, Organic syrups, Chayawanprash, etc. The company works directly with thousands of marginalized farmers in different parts of India (like UP, Madhya Pradesh, Rajasthan, Himachal Pradesh, Uttarakhand, Jammu and Kashmir and Andhra Pradesh), trains them through experts in organic agro-ecological practices, pays fees for necessary organic certification and then procures the crops and wild crafted herbs. With the training by experts, farmers learn sustainable agricultural practices instead of using toxic chemicals, herbicides and pesticides and use natural fertilizers like neem, etc. With this, the company has transformed more than 10,000 acres of soil from chemicals abuse to regenerative agro-ecological practices which is unique contribution to the cause of sustainability and protection of bio-diversity. Moreover these agro-ecological practices not only regenerate the soil but also add to nutritional value of food.

Organic India is the first company that cultivates Tulsi and produces Tulsi tea which is very beneficial for the health and wellness because of relieving stress and supporting the immune system. Tulsi is revered in India. On asking question regarding how he discovered Tulsi, Bharat Mitra (2021) remarked, “Tulsi discovered me, I did not discover it.” After Tulsi, the company added Nutritional supplements, Desi Ghee, Coconut Oil, Psyllium, spices and other organic foods that are sold not only in India but also over 40 countries.

To raise the standard of organic industry, it attempts to receive different assurance of organic certification that enhances the brand image of the company. In addition to it, the Company has established a new standard called EARTH SEER (EARTH stands for Ethical, Accountable,

Reliable, Trustworthy, Holistic and SEER stands for Socially, Environmentally, Economically Responsible) for nurturing, serving and protecting the Earth and sentient beings through actions, products and services.

To further contribute to the cause of sustainability, the company uses 100% recycled paperboard, with minimum of 30% post-consumer content and makes tea bags with unleashed biodegradable fibre. To market its products in better and effective way in India, it entered into partnership with Fabindia, the largest private platform for craft-based products, that has acquired 40% of its share.

5.5.3 Challenges faced by Organic India

However there was not smooth sailing when the company started its operations as it was difficult to convince the farmers to shift their cultivation from traditional wheat and rice to Tulsi. They have to convince farmers, train and educate them to use natural contents. After all, the biggest challenge in change management is changing the mindset and perceptions of people. Then the company has to face challenges of procuring different certifications for farmers, marketing the products and creating brand image of consciousness. But with commitment for values like caring for the whole eco system, sustainability and commitment for wellness of the whole world- the company managed the challenges in effective way. With passage of time, connection, love and care and partnership with farmers is deepening as no farmer associated with the company has left it (Mitra, 2019).

5.5.4 Present Position of the company

At present in 2021, it is Rs. 357 crores brand operating in 40 countries, Subrata Dutta group managing director states. According to IMARC, the Indian organic industry reached a value of \$ 815 million in 2020, and is expected to grow at a CAGR of around 24% during 2021-26. Since 2020, Organic India has grown 35% and is poised for further growth besides contributing to sustainability as well as health and well-being. Though like other businesses at global level, the company have to suffer in COVID pandemic, yet the people's search for organic products has increased. In the long run, there is brighter future for organic products.

5.5.5 Spirituality the governing force

The researcher finds spirituality of the leader as the governing force behind the incorporation and functioning of the company and its way of doing justice with profit, people and planet. Finding

India rich in spirit with its unique heritage of glorious and great past deeply rooted in spirituality, Bharat Mitra came to India for spiritual journey and attempted to incorporate ancient wisdom heritage of India with science and intelligence of the West (Bharat Mitra, 2021). As he was enamored by Tulsi and other herbs, he wanted to share the Ayurvedic knowledge of Indian heritage with other parts of the globe. To him there is Interconnectedness and Oneness permeating the ecosystem. As the company, takes care of marginal farmers by offering them attractive return, consumers by providing wellness products, employees by treating them with respect and dignity, and the Mother Earth by following eco-friendly agricultural practices-Bharat Mitra calls it a “celebration”(2021) with manifestation of “love and consciousness in action” (2019) as true wellness of the world resides in caring for one another, the people and the environment. The story of Organic demonstrates that by following conscious ways, business houses can do justice with customer, suppliers and farmers, employees, owners and the planet. For this spiritual leaders act like inspiration that Bharat Mitra got from spiritual master Papaji who was associated with Raman Maharishi. Thus the influence of saints and spiritual leader is invisible that benefits the society and surrounding in subtle way.

5.6 Management of Diversity

India is well known for its diversity ranging from multi-linguistic, multi-ethnic, multi-cultural, multi-religious, etc. India being home of people of different faiths, has highest diversity in terms of religion with Hinduism followed by 81% population, followed by Islam 13%, Christianity 2%, Sikhism 2%, Buddhism 1% and Jainism by 0.4%. Indian social structure is also marked by caste system. As these organizations are operating in Indian territory, they have to employ people of different religions, castes, and ethnic background. Consequently they have to face the challenge of diversity. For this, spirituality helps them to manage diversity of the workforce. Though this aspect has not been explored in detail because of lack of time, yet the researcher finds that spirituality helps to manage diversity in harmonious way. There is no policy of discrimination by any of the organizations, any person from any region and religion can come forward and deal with them, seek employment and their services.

Take the case of Apna Ghar, it cares for different inmates belonging to different religions and castes. Consequently it has made facilities for worships of different religions and customers at every home with “Sarve Dharm Prarthna Sthal” that cater the needs of different persons of different faiths. There was opportunity for the organization to avail the government grant of

Rajasthan by confining it to intake of old age people of state of Rajasthan, it was forgone for the sake of accommodating people of other states and regions too. Gita Press Gorakhpur published articles of spirituality from people of other faiths also like Annie Besant and Mohammad Sayyid Hafiz. It employs people of different castes and states at different stalls over different railway stations and book shops all over India. Delhi Metro employs people of different religions, different areas and different castes. Polyhydron employs people from Karnataka and Maharashtra. Organic India has to associate with farmers belonging to different religions, castes and creeds. There is no policy of discrimination among these organizations.

5.7 Lessons for other Organizations

With the study of the working of these organizations, the researcher feels that these organizations can be model organizations for other organizations due to transformational leadership and application of principles of spirituality. Apna Ghar, Bharatpur is perfect example of servant leadership of Dr. Bhardwaj and his wife that inspires others to contribute their finance and services voluntarily. At present, along with more than 600 employees, 1000 voluntary workers are offering their services. Some of them are the inmates that have been cured due to love and care by Dr. Bhardwaj and his wife and other people surrounding them. Gita Press Gorakhpur is the example of the spiritual and ethical leadership of its founders that helped to spread the sacred message of Sanatan Dharma and to harness the cooperation and contributions of leaders of great stature belonging to literary and political figures. Though the organization runs into losses, these are compensated as it produced books below cost, these are compensated by profits from other allied organizations. It does not accept donations nor publishes commercial advertisements. The story of Delhi Metro is integration of sound skills and profound values due to transformed culture under the transformational leadership of Dr. E Sreedharan. The organization generates profits besides ensuring comfort of speed and aesthetic mass transportation at economic rates. Dr. E Sreedharan focused on four values: punctuality, integrity, professional competence and social awareness while working and motivating others. He frequently used spiritual texts especially Bhagavad Gita to inspire his team members to work to the best of their ability without being attached to the sense of doership. That also helped to manage stress in effective way. The story of Polyhydron Private Limited states that business can work without generation of black money or paying bribe in its way to generate wealth. 'Honesty is the policy', has been motto of its founder Mr. Hundre who was deeply influenced by spirituality. The company followed the

concept of trusteeship to distribute 30% of the surplus generated among the workers. The researcher finds that employees are working in the environment of trust without supervision and surveillance in silent and severe environment. The story of Organic India demonstrates that by following principles of spirituality, the business can do justice with profits, people and planet and can contribute to the welfare and well-being of all. There is interconnectedness and oneness that permeate the whole universe and ecosystem. As the business organizations focus on this interconnectedness and oneness, the other names indicating spirituality, the whole working shall be celebration in itself.

With study of the working of the organization, following principles emerge:

1. Business or any other organization can work by following spiritual principles. This spirituality is not confined to cult mentality but the feeling of interconnectedness, sacredness and oneness that works in invisible way.
2. As the organizations follow ethical and spiritual values, the culture of the organization is transformed.
3. Spiritual values help the organization to work in environment of harmony, trust and cooperation than relying more on management by objectives and management by rules.
4. Creation of wealth is important part of business, but generation of black money is not appropriate.
5. Transformational leadership plays dominating role in transforming the culture of the organization, with raising of the morale and motivation of the employees.
6. Spiritual and ethical values help the leader to transform the environment of the organization.
7. By practicing spiritual values, the organization can effectively harness diversity and effectively use talent, toil and time of different individuals.
8. If there is pure motivation to serve others, good people will get associated with passage of time as forces of universe help in invisible way.
9. Transformational and ethical leadership is deeply rooted in spirituality and spiritual leaders carry their influence upon the leaders in subtle way.
10. There is interconnectedness and oneness in the whole universe that can be realized through work with positive transformation of attitude and organizational culture.

Chapter 6

Vedāntic Perspective Of Leadership²⁵

यद्यदाचरति श्रेष्ठस्तत्तदेवेतरो जनः ।
स यत्प्रमाणं कुरुते लोकस्तदनुवर्तते ॥

“Whatever action an ideal man performs, common men follow. And whatever standards he sets by exemplary acts, all the world pursues.”²⁶

-Bhagavad Gītā 3.21

6.1 A Brief Overview of Vedānta Philosophy

6.1.1 Introduction

The philosophy of Vedānta states oneness of the universe and preaches that the phenomenal world, though it appears real is merely a manifestation of the underlying Reality-Brahman-universal consciousness. This understanding fosters altruism and ethical conduct such as love and care, tolerance and respect of the other faiths, humanity, sacredness, views, etc. As universal consciousness is following, different sentient beings are manifestations of that. Therefore hurting other implies hurting oneself. This realization is the source of ethics and spirituality. Consequently the teachings of Vedānta have profound relevance in context of leadership practicing values. The whole philosophy of Vedānta is contained in the three foundational texts known as *Prasthanā Traya*: Upaniṣads, the Brahma Sūtra, and the Gītā. Upaniṣads are the concluding parts of Vēdas and deal with mystical aspect of the Ultimate Reality. According to Adi Shankara, the Bhagavad Gītā contains the gist or essence of the Upanishads and the quintessence of the meaning of the entire Vēdas. The Bhagavad Gītā talks of spiritual and ethical values. Various modern teachers such as Raman Maharshi, Sri Ramakrishna Paramhansa, Swami Vivekananda, Sri Aurobindo, and Nisargadatta Maharaj have lived,

²⁵ Part of this material has been used in researcher’s work with co-author

Dhiman S., **Kumar V.** (2020) New Horizons in Transformational Leadership: A Vedāntic Perspective on Values-Based Leadership. In: Dhiman S., Marques J. (eds) *New Horizons in Positive Leadership and Change. Management for Professionals*. Springer, Cham.

²⁶ Translation adapted from Sri Aurobindo(2009/2013). *The Gita: In the Vision and The Words of Sri Aurobindo*. Pondicherry: Sri Aurobindo Ashram.

interpreted and talked of Vedānta. Their teachings have definite relevance in context of transformational leadership.

The present chapter attempts to explore the relevance of Vedāntic perspective as based upon Bhagavad Gītā and as also found in the living examples of saints of modern period—such as Raman Maharshi, Sri Ramakrishna Pranhamsa, Swami Vivekananda, Sri Aurobindo, Mahatma Gandhi, and Nisargadatta Maharaj—in context of the transformational leadership.

6.1.2 Four Universal Goals of Life

According to Vedānta, man is not confined to body-mind mechanism. In Indian philosophy, *Dharma*--righteousness, *Artha*--acquisition of wealth, *Kama*—gratification of needs, and *Moksha*--liberation of oneself, have been regarded as four *pursharthas*--sacred goals of human life. Mere acquisition of wealth and gratification of desires cannot be the ultimate goals of life. These are to be pursued with awareness and in a righteous way (*Dharmic way*) with spiritual goal of liberation (*Moksha*). As Moksha is the ultimate goal of life, therefore other *pursharthas* are to be pursued with focus on liberation as the ultimate aim of life.

1.1.3 Three Canons of Vedānta

Vedānta is a philosophy of non-duality based on the Upaniṣads, the concluding portions of the Vēdas.. The Upaniṣads, the *Brahma Sūtra*, and the Bhagavad Gītā form the *prasthanatraya* i.e. triple canons on which Vedāntic schools are based. Upaniṣads are the philosophical and ending part of Vēdas. There are 108 Upaniṣads, but Adi Shankracharya(788–820) commented on 11 Upaniṣads that are called Principal Upaniṣads. The *Brahma Sūtra* sets forth the teachings of *Vedānta* in logical order. The subject matter of Upaniṣads and *Brahma Sūtra* is Brahman—the Ultimate Reality. Bhagavad Gita summarizes the teachings of Upanishads in the form of dialogue between Lord Krishna and Arjuna.

6.1.4 Maya

Vedānta teaches that the phenomenal world, though appears real at the relative level, is merely a manifestation of an underlying Absolute Reality, known as Brahman. The individual experiences

this reality as pure awareness or consciousness in meditative state. According to Vedanta philosophy though the ultimate reality Brahman is one, yet it appears as many because of interplay of cosmic illusion like mirage in a desert which is *not* what appears to be. Because of this veiling power, the ultimate Truth is clouded and *Real* appears as unreal and unreal(mithya) appears as Real and Self (Atman) is identified with non-self (body-mind mechanism). The manifold world is expression and projection of Brahman alone (*sarvam hi nanatvam brahmani kalpitame va*-Brhadaranyaka Upaniṣad -4.4.19). Swami Sankaracharya’s entire philosophy can be captured in this half verse quote: “Brahman alone is real; the world is non-real-*brama satyamjagan-mithajivo-brahmaivanaparah*”. The unreal has no existence; the real never ceases to exist(*nasato vidyate bhavo nabhvo vidyate satah*-B.G. 2.16). Like the Greek philosophers Parmenides and Plato, who opined the empirical object as mere show or shadow of reality, the sages of Upaniṣad after realizing the truths declared that the phenomenal world is only maya-
 belonging to realm of ignorance (Swami Nikhilananda, 2008, p. 40). But because of the influence of maya, “we campaign for Brahman, but vote for maya” (Swami Tejomayanda, 2017). This maya is revealed through subtle mind and self-knowledge. As the Truth is veiled in maya symbolized as golden lid, the aspirant of self-knowledge prays to the lord to unveil it so that s/he may behold it (Ishavasya Upaniṣad):

हिरण्मयेन पात्रेण सत्यस्यापिहितं मुखम्।

तत्त्वं पूषन्नपावृणु सत्यधर्माय दृष्टये ॥

hiraṇmayena pātreṇa satyasyāpihitam mukham,
 tattvaṁ pūṣannapāvṛṇu satyadharmāya dṛṣṭaye.

In the same manner, the seeker of self-knowledge begs the Lord to lead him from unreal to Real, from darkness to Light, and from death to Immortality (Brihdaranyaka Upaniṣad 1.3.28):

असतो मा सद्गमय,

तमसो मा ज्योतिर्गमय ,

मृत्योर्मा अमृतं गमय

Om asato maa sad gamaya,
 Tamaso maa gyotira gamaya,
 Mrityora maa amritam gamaya.

6.2 Bhagavad Gītā and Values

“When doubts haunt me, when disappointments stare me in the face, and when I see not one ray of light on the horizon I turn to the Bhagavad Gita, and find a verse to comfort me; and I immediately begin to smile in the midst of overwhelming sorrow.”

—Mahatma Gandhi (1869–1948)

“The Bhagavad Gita is the most systematic statement of spiritual evolution of endowing value to mankind. It is one of the most clear and comprehensive summaries of perennial philosophy ever revealed; hence its enduring value is subject not only to India but to all of humanity.”

—Aldous Huxley (1894–1963)

Bhagavad Gītā “illuminates the meaning of life and the secret of divine action and gives it the light of the divine knowledge and guidance and the assuring and fortifying word of the Master of existence in the hour when it comes face to face with the painful mastery of the world.”

-Sri Aurobindo (1872-1950)

The Bhagavad Gītā talks of spiritual and ethical values like equanimity in pains and pleasures, altruism, performance of one’s own duty with pure motivation of serving others, excellence in daily working, freedom from attachment and aversion, selfless action through detachment and dispassion for the fruits of actions, devotion to the welfare of all beings, even-mindedness and compassion towards all beings, freedom from ego-centric thinking and behavior, steadfastness of purpose, simplicity and straightforwardness, non-violence(not hurting anyone through one’s thoughts, speech and action), knowing oneself, and seeking the Divine everywhere and in everything (Dhiman, 2013). Verse 16.1-3 clearly state different values to be followed in one’s ordinary conduct which belong to a pious person endowed with divine nature:

“Fearlessness, purity of being, establishment in knowledge and yoga, charity, self-restraint and sacrifice, reciting sacred texts to oneself, austerities without hypocrisy, nonviolence, truthfulness, freedom from anger; renunciation, tranquility, aversion to faultfinding, compassion and freedom from covetousness; gentleness, modesty and steady determination; vigor, forgiveness, fortitude, cleanliness, freedom from envy and the passion for honor-these transcendental qualities, O son of Bharata, belong to godly men endowed with divine nature.” (16.1-16.3)

Similarly verses 12.13-19 of Bhagavad Gītā advocate the qualities of real devotee dear to Lord: ‘not revengeful towards any creature but friendly and compassionate towards all, without any idea of mine and egotism (*nirmamo nirahankara*), same towards sorrow and happiness (12.13), contented and self-controlled (12.14), free from joy, jealousy, fear and anxiety (12.15), pure, dexterous, impartial who has renounced fruits of actions (12.16), with attitude of sameness and freedom from attachment (12.18), and exercises control over speech (12.19). Similarly verse 13.7 talks about different values that one should cultivate on the path of spirituality: humility, unpretentiousness, non-injury, forbearance, sincerity, service to teacher, cleanliness (both external as well as internal like removing the impurity of mind), persistence, control of the body and organs (13.7), non-attachment to objects and senses (*vairagya*), absence of egotism(13.8), single mind concentration, unwavering devotion to Lord, absence of seeking praise from crowd (13.10), steadfast in knowledge of Self (13.11). Chapter 18 of Bhagavad Gītā talks about different values for realizing Brahman: control over one’s senses (18.49), eliminating attachment and hatred (18.51), discarding egotism and pride, and surrendering to Lord (18.56).

The relevance of Bhagavad Gītā is as felt in present board room as was felt in battlefield of ancient times (Chatterjee, 2012). The contents of Bhagavad Gītā, how old they may be, are relevant in modern organizational context with lucid discussion on timeless lessons for contemporary leadership like “vision, motivation and empowerment, self-awareness, self-mastery, excellence at work, importance of ethical means in achieving righteous ends, attaining meaning and fulfillment at work, service before self, well-being of all beings” (Dhiman, 2014). Being powerful tool for organizational transformation and change management, it teaches to synthesize the needs of the individuals with the society (Dhiman, 2019, p. 16).

Because of spiritual and ethical values, Bhagavad Gītā has been appreciated by different personalities in the field of literature, politics and administration. Nobel Prize winner of literature Aldous Huxley (1951) regards Gītā as “most systematic scriptural statement of the Perennial Philosophy.” (p. 22).

Mahatma Gandhi used to seek moral and spiritual solace in disappointments and overwhelming tragedies with new hope on the horizon through the teachings of Bhagavad Gita (Radhakrishnan, 1958, p. 10) and regarded it as ‘*spiritual reference book*’ (Mahatma Gandhi & John Strohmeier, 2009, p. xvi;) Dr. E. Sreedharan considers Bhagavad Gita as an

“administrative gospel, one that will help you in doing things like running an organization.” Modern management thinker Peter Senge quoted Bhagavad Gītā in two of his pioneer works: *The Fifth Discipline*(1990) and *Presence*(2005).

Bhagavad Gītā, being the culmination of Vedāntic teaching, integrates the path of action, devotion and knowledge being addressed to will, emotions and intellect in harmonious way. In its final message, “it advocates to realize oneself, serve all without and surrender to the Divine within” (Dhiman, 2019, p. 13). Its theory of *Nishkama Karma*--continue to perform action without attachment to fruits of action (*karmanye vadhikarasthe, ma phalesu kadachana-B.G.2.47*), perform action by maintaining inner equanimity and association with Supreme Being(*Yogasthah kuru karmani-B.G. 2.48*), seek liberation through perfection in routine actions(*Yogah karmasu kaushlam-B.G. 2.50*), focus on one’s role to attain perfection (*Yathicchasi tatha kuru- B.G. 18.63*)-has profound relevance for transformational leadership as such leaders work for the well-being of all stakeholders(*Lokasangraham eva pisampasyam kartum arhasi- B.G. 3.20*) and recognize mutuality and interdependence among different people(*Parasparam bhavyantaha- B.G. 3.11*). Practising leadership based upon these profound teachings of the Bhagavad Gītā evolves one to enlightened leadership which knows the reality about the world and the Self, influences others through one’s example, and transforms the organization and society around. By following values and ethical conduct as an ideal person, leader transmits transforming influence upon his or her surrounding members as whatever standard s/he sets, the world follows the same (*Yadyadacarati sresthas tattadevetaro janah sa yatpramanam kurute lokastadanuvartate-B.G.3.21*). Consequently s/he leads by inspiration than instructions.

With close look at Bhagavad Gītā, different values are found in different verses (*shalokas*) that are relevant in context of leadership:

1. Self-mastery
2. Samta: Equanimity
3. Self-knowledge or Self-awareness
4. Sacrifice and Selfless Service
5. Surrender to God

6. Sarva bhutahite rata
7. Sarvatamabhava

6.2.1 Self Mastery

Self-mastery means being in tune with Self with authentic expressions of one's inner most nature (Dhiman, 2019). This is highly spiritualizing process what Lord Buddha talks about "Be light unto yourself" or Raman Maharshi emphasizes, "Be as you are". In the same manner, Bhagavad Gītā talks about following one's dharma with utmost care and devotion, and engaging in daily duties in efficient, effective and ethical manner with inner focus on the spiritual liberation as the ultimate human pursuit. It advocates to seek liberation through excellence in routine actions (*Yogah karmasu kaushlam*-B.G. 2.50) by remaining in equanimity and free from bondage. For this, one has to exercise control over one's sense organs and unite one's action as expression of Divine will (B.G. 2.61). "Without control of the senses, actions will be *rajasic* [reflected in attachment with results, greed, egotism, too much exertion for selfish ends] or *tamasic* [characterized as lethargic, gross unawareness, inertia], which will encourage demonic qualities (*asuri vritti*) which lead one in the wrong direction." (Swami Atmanandendra Saraswati, 2017, p. 114). The man who exercises self-control and perceives objects with freedom from attraction and repulsion, attains serenity (B.G. 2.64) which is *satvic* qualities deeply grounded in purity of action and altruistic motive. Only those who control the impulses of lust and anger arising in the body are integrated beings and consequently live in happiness (B.G. 5.23). With complete devotion to one's duty (*sve sve karmani*) besides eradication of inner impurities, a person attains not only complete success (B.G. 18.45) but also becomes fit for self-knowledge.

Self mastery also involves maintaining resilience and inner equanimity without falling in the trap of anxiety, stress, burnout and other negative emotions. This is possible with control of mind. Great leaders understand that the greatest battles of life are fought inside oneself and man has to go through various battles like Mahabharata where Bhagavad Gītā's message to brave the challenges of the world, besides looking beyond earthly opposites becomes relevant. Consequently different leaders recommend the habit of self-restraint for attaining inner sovereignty, overcoming empty passions and faulty habits, and to leading oneself for welfare and well-being of others.

6.2.2 Samata: Equanimity

Bhagavad Gītā regards equanimity as yoga “*samatavam yoga uchyate* (B.G. 2.48) when the mind is established in the trance (*Smadhi*) “*Samadvachala bhustava yogamvapassi* (B.G. 2.53), highly poised above the attractions and repulsions (2.55) and free from attachment, fear and anger (B.G. 2.56). Such mind is not affected by good or evil, joy and sorrow when intelligence is firmly established in wisdom (B.G. 2.57). The person of steady wisdom (*sthita-prajnasy*) and absorbed in Self (Samadhi sthsya)-the person who has fully renounced the desires and remains contented in the Self alone (B.G. 2.55)- attains great equanimity as real equanimity is not possible without establishing oneself in the Self, and peace and happiness is not possible without withdrawing the mind from objects (B.G. 2.67). Therefore a person established in wisdom neither praises nor hates anything (B.G. 2.57), does not long for delights and is free from attachment, fear and anger and withdraws sense organs as a tortoise withdraws his limbs (B.G. 2.58).

Equanimity or Samata is the ultimate test of all paths leading to self-realization. Without it, mind tends to be filled with countless latent tendencies, *vasanas* that distract a person from the process of self-realization which is the ultimate goal of human existence. Consequently in three yogas, samata has been regarded as the benchmark of perfection, *siddhi* (Dhiman, 2019, p. 8).

The person with mind established in equanimity (*samye sthitam manah*, B.G. 5.19) and same vision (*Sama-darsinaha*-B.G. 5.18) is already situated in Brahman. Therefore equanimity of mind is the sign of self-realization. Such a person has already overcome the dependence upon mundane and materialistic conditions of life (B.G.5.19) and consequently neither rejoices nor feels sorrow upon happening of some unpleasant things as s/he is not dependent upon it. Such a liberated person is not fascinated by material sense pleasure but is always in trance, celebrating inner happiness with focusing on Brahman (B.G. 5.21). Such a person established in Atman is free from all dualities and different forms of earthly opposites. The Lord advocates Arjuna to follow the path of selfless action (karma yoga) by renouncing the fruits of action to bring equanimity in one’s outlook:

‘Your right is only to perform your allotted duty, but you are not entitled to the fruits of action under any condition whatsoever. Do not become the producer of the result of action

[as fruits of the actions be not your motive], nor let there be any attachment to inaction or inactivity'(B.G. 2.47).²⁷

Without equanimity, performance of selfless action is next to impossible as selfish desires and attachment are likely to come in the way and hinder the process of self-realisation. Therefore the insistence of the *karmayogi* is eradication of any identification with the action and its fruit rather than mere physical renouncement of action (B.G. 5.13, 6.4-24). The emphasis is on freedom from sense of doership while the functional senses continue as the withdrawal of senses from activity while the mind remains there has been described as hypocrisy (B.G. 3.6).

Psychologists like Goleman, Boyatzis and Mckee (2002) talk about the role of emotional intelligence in context of leadership and advocate control over emotions to become effective leaders. Emotional intelligence is “the subset of social intelligence that involves the ability to monitor one’s own and other’s feelings and emotions, to discriminate among them and use this information to guide one’s thinking and actions” (Salovey & Mayer, 1990).

Equanimity is more than developing emotional intelligence-the ability to understand, express and control over one’s own emotions- as deliberate practice of surface acting further accelerates the level of stress among leaders and others. It is also more than attaining emotional maturity-the application of knowledge of emotions that comes with age and experience. Equanimity is deep rooted in spiritualization process and is attained by understanding the illusionary nature of the phenomenal world and personal transformation with eradication of different *vasanas*-dwelling on objects. With dwelling on objects, attachment arises, from attachment grows hankering and from hankering anger springs (B.G. 2.62), from anger delusion and consequently failure of intelligence and understanding that ultimately lead to decline and destruction (B.G. 2.63).

Therefore leaders have to transform their innerself to maintain equanimity in the ups and downs of business situation like provocative circumstances and hostilities, or in handling difficult persons. If the leader has cultivated profound peaceful stand of mind by maintaining equanimity, s/he is more likely to respond in calm, collected and connected manner (Dalai Lama & Muzzenberg, 2008) without indulging in reactive and ineffective behavior. Abdul Kalam(2015) witnessed equanimity among spiritual leaders like Pramukh Maharaj of Akshardhm,

²⁷ Translation as based upon work of Sri Aurobindo (2009/2013)

Gandhinagar and Nelson Mandela in politics. Leaders demonstrate equanimity to prevent negative emotions spreading among their members.

6.2.3 Self-Knowledge or Self-awareness

The focus of Bhagavad Gītā is on self-realization through different paths of *Karam yoga*-path of selfless action or *Nishkam Karma*, path of knowledge and path of devotion or faith. The path of karam yoga advocates to perform one's cherished duties without any attachment to enjoying the fruits of action and with spirit of offering to Lord. The path of knowledge talks about understanding oneself with sense of discrimination and detachment as "unless the utterly illusory nature of [ever changing and transient] samsara and authority of Lord are realized, running after sense objects and pleasures will not cease and non-Self will never be gotten rid of" (Swami Atmanadendra Saraswati, p. 40). The path of devotion lies in perceiving Lord in all. The path of self-realization pursued through persistent efforts and discrimination, control over the sense organs-leads to attainment of Supreme peace (B.G. 4.39). As one attains self-knowledge, one becomes free from any kind of delusion and perceives all beings without exception in the Self and in Lord (B.G. 4.35).

Bhagavad Gītā teaches that our routine problems in daily life stem out of self-ignorance and our mistaken view of the reality from body-mind mechanism and our habit of perceiving through prism of our likes and dislikes that lead to attachment and aversion (Dhiman, 2014). With self-awareness, one overcomes one's negative qualities deeply rooted in passion, anger and greed which are source of destruction and degeneration (B.G. 16.21). The remedy to these problems is being self-aware and attaining self-knowledge on continuous basis. This process of self-knowledge is not a journey but home-coming, not becoming but *being*, that leads to peace, happiness and liberation-*summum bonum* of all human quests and pursuits (Dhiman, 2014).

Self-awareness gained through self-knowledge is the first quality of transformational, authentic and servant leadership. Knowledge about one's emotions-being result of self-awareness- is the first and foremost requirement of leadership (Goleman et al., 2002; Goleman, 2003). Without self-knowledge, service of others will be contaminated with self interest, ego and expectations of reward. Therefore self-aware leaders do not manipulate and coerce others, misuse power for selfish ends, and indulge in inappropriate behavior. Their self-awareness enables them to become

open and transparent about their limitations and take suggestions from others which contribute to harnessing trust and cooperation of other members. Such transformed beings first discover the Divine within and then to manifest it without. Such self-realized persons established in Brahman neither get delighted by getting desirable nor get dejected with undesirable results. Self-realized leaders realize the futility of egocentricity and consequently behave with compassion for others. They behave in ethical manner as they are unlikely to work in unethical manner, but behave compassionately for the betterment of others.

6.2.4 Selfless Service or Sacrifice

Bhagavad Gītā talks of *Nishkam karma*--doing one's duty without being attached to results or sense of doership and treating work as offering to Lord. There are lot many means of offering selfless service like physical help, financial help, genuine advice, etc. Bhagavad Gita talks about this voluntary sacrifice as offering to Lord—*Yajana* which may take different forms like materialistic or psychological sacrifice through self-control and self-discipline. The aim of selfless service is to contribute for the betterment of others as great leader "approach their work as a contribution, as a service, without any sense of entitlement whatsoever" (Dhiman, 2012, p. 140).

6.2.5 Surrender to Lord

Bhagavad Gītā talks about surrender and subordination of one's will to Higher Will of God with complete annihilation of ego and with spirit of offering to God. As Bhagavad Gītā advocates to perform all actions with complete surrender to Him, consequently one's actions do not become a further source of bondage (B.G. 3.9, 18.46) and as a result man attains psychological freedom and peace of mind.

Through performance of incessant and unceasing karma-one overcomes one's *tamasic* nature, with relinquishment of desire for fruit-one crosses over *rajas*, and finally by performing karma with detachment and non-identification-one attains *satvic*. But still without surrender to God, there are likely obstacles to liberation as this divine Maya of Lord constituted by *gunas* is difficult to cross except by taking refuge in Him (B.G. 7.14). Thus this performance of Karam Yoga, Jnan Yoga and Bhakti Yoga is preparation for final surrender to Him.

Citing example of surrender to God in corporate world, Chakraborty and Chakraborty (2013) cite the example of R.K. Talwar, former chairman of State Bank of India and IDBI, whose philosophy of life and work was based on Bhagavad Gītā. Being follower of Sri Aurobindo and Mother, he states that when faced with problems like organizational politics or innovations in banking, though not being a political animal, he always used to surrender himself to God to receive Divine guidance in situation of crisis by applying Mother's formula:

Sincerity + Silence + No Preference = Divine Voice

Here RK Talwar's no preference stands for surrender to God to receive Divine Voice to guide him.

6.2.6 Saravabhute hita rata

Bhagavad Gītā describes doing good work to all creatures-*Saravbhute hita rata*- with control of senses as way to realize Self or experience Brahman (B.G. 5.25, 12.4). The person doing good for all creatures contributes to the happiness and flourishing of other beings as well as with his fulfillment. Dr Kurein (2005) of *Amul* who has been regarded as example of transformational leader based upon ethical values, remarks in his autobiography "if you work for others, there is a deeper sense of fulfillment, and if things are handled well, the money too is more than adequate" (p. 28). Another concept related with *Saravbhute hita rata* is *loksangraha* that means "making people undertake their own duties and preventing them from taking the wrong path" (Swami Gambhirananda, 1998, p. 237) as enlightened kings like Janaka attained success and perfection by performing their duties with altruistic motive besides making people undertake their own duties (B.G. 3.20). The un-illuminated persons perform their duties with attachment to work whereas enlightened persons act without attachment but for *loksangraha* (B.G. 3.25).

Transformational leaders with altruistic motive work for the happiness and fulfillment of others as they attempt to provide morale and motivation for others. They also provide their people fruitful direction. Such persons expand, excel and elevate their consciousness to new heights. As they lead by example for others, others follow them (B.G. 3.21). Such dictum of "the superman, the divinized human being...whose whole personality has been offered up into the being, nature and consciousness of the one transcendent and universal Divinity and by loss of the smaller self has found its greater self, has been divinized" (Sri Aurobindo, 2009, p. 59). This is in contrast to

Nietzsche's superman with demoniac supermanhood 'who fights with his hands, so that they are free to bless' with spirit of Olympian, Apollonian or Dionysian as found in Greek mythology.

6.2.7 Saravbhutatama

The self-realized being sees One in all and all in One (Saravbhutatma) and experiences unending flow of universal consciousness among all beings. As s/he perceives all in one, his or her Self becomes the Self of all existence *sarvabhutatma-bhutatma* (B.G. 5.7). Though s/he performs actions, yet s/he does not consider himself or herself as performer as s/he knows the omnipresence of the Lord: "I am the Self residing in the hearts of all the beings. And I Myself am the origin and middle as also the end of all the beings." (B.G. 10.20). With this state of realization, one sees Divinity in all and regards different beings as manifestation of the ultimate reality with Unity in Diversity perspective. To such a realized being Lord is the origin and end of the whole universe (B.G. 7.5) and consequently nothing is different from Him (B.G. 7.7). These teachings of Bhagavad Gītā echo with Upaniṣad's teachings: All this is Brahman *Sarvam kalu idam brahma सर्वं खल्विदं ब्रह्म*-(Chandogya Upanishad 3.14.1) or One's Self is Brahman *Ayam Ātmā Brahma-अयम् आत्मा ब्रह्म* (Mandukya Upanishad Verses 2).

History bears ample testimony to the fact that only transformed leaders can transmit transforming influence. Such leaders being great patronage of art, science, literature and spirituality have understood that "man is a moment in astronomic time, a transient guest of the earth.....," (Durant & Durant, 1968, p. 13). Therefore, "Let the leader be spiritualized first, the leadership process will then tend to be more spontaneously exalting, in its impact on organizational members" (Chakraborty & Chakraborty, 2013, p. 49).

With feeling of oneness, awakened leaders do not harm others, treat others with respect and dignity, and feel interconnectedness and vibrating energies of different beings. They function without asserting ego, manipulating and controlling others in capricious and arbitrary manner. As a result, they contribute to the happiness and well-being of others by empowering, engaging, energizing and enabling them to move from security needs to happiness and peace of mind, to freedom as they cultivate vision of sameness everywhere and perceive one's Self existing in all and all things in one's self (B.G. 6.29, 4.24, 7.6/7, 15.16) or "Vasudeva in all" (B.G. 7.19). They

perceive that all actions are being done in every way by the interplay of Prakriti or Maya of Brahaman and the Self is non-agent (B.G. 13.29).

Concluding Thought on Bhagavad Gītā and Values

Bhagavad Gītā talks about different ethical and spiritual values as preparation for realizing the Divine within and its creative expression in ordinary life. These values have been touched in different paths of realization like karma, jnana and bhakti yoga. Different values as found in different verses of Bhagavad Gītā with their relevance in context of leadership include: self-mastery, samta, self-knowledge or self-awareness, sacrifice and selfless service, surrender to God, sarva bhutahite rata, and sarvabhutatma. These values have profound relevance in context of transformational leadership which are summarized as 10 lessons for leadership and liberation:

1. Leadership is the extension of one's being as manifested in the service and interaction with others. Only transformed persons can transmit transforming influence.
2. Leaders have to elevate themselves by eradicating their devilish qualities-inner impurities and cultivate divine qualities by practicing self-restraint and transforming their negative emotions to positive emotions as effective leaders do not lead by anger or manipulate by fear as it becomes counterproductive.
3. To lead others effectively, leaders have to first lead themselves to attain samata i.e. equanimity by remaining contented in Self alone, with exercising discrimination without being moved by attachment, fear and anger. Without equanimity, one's service will lead to expectations and entitlements, and consequently performance of selfless action with annihilation of desires will be next to impossible and the person will be led to another bondage.
4. Leadership experts talk about emotional intelligence and emotional maturity, but Bhagavad Gītā talks about equanimity as spiritualizing process that leads to authentic happiness, peace and liberation.
5. Most of our problems in individual life and organizational setting are due to self-ignorance and taking perspective from body-mind mechanism. As we become self-aware and attain self-knowledge, we come to know that other beings are manifestations of universal consciousness. With this understanding, leaders do not manipulate or coerce

others as they realize the futility of egocentricity and treating others as raw material for magnificence of their egos.

6. As the leaders feel the debt they owe to society, environment, nation and globe-they perform their services with spirit of sacrifice or offering to Lord as repaying their debt.
7. As leaders surrender to Higher will of God with sincerity and service, Divine voice guides them to act in mysterious way.
8. Transformed leaders acting for the well-being and welfare of others, contribute to their own happiness and well-being.
9. The realized being sees all in One and One in all (Sarvabhutatma) as different beings are the manifestations of the unmanifested source and each one as body-mind mechanism is playing one's own role in interwoven way as per the grand plan of Lord.
10. The transformed leaders realize that whatsoever the best they can do they did, but in reality they are not doers of action or owners of anything (Sreedharan, 2019).

6.3 Modern Spiritual Masters and Their Relevance in context of Leadership

6.3.1 Sri Ramakrishna Paramhansa on Leadership

Sri Ramakrishna Paramhansa (1836-1886) was a mystic par excellence with profound influence upon different scholars of his time with the image of his extra-ordinariness that “evoke(s) the consummation of two thousand years of the spiritual life of three hundred million people.”(Rolland, 1929/2012 p. xxii)). His style of leadership can be regarded as spiritual leadership by the leader evolved to Maslow's highest state of human hierarchy needs- self-transcendence that fascinates, inspires and facilitates others to aspire for ecstasies, searches Unity and finds work as expression of the divinity already lying within oneself. To Rolland (1929/2012), “Ramakrishna is the younger brother of our Christ.” (p. xx). Even his critics were “greatly impressed with his purity, guilelessness, truthfulness, integrity and holiness. They felt an uplifting influence in his presence.” (Nikhilanada : Gospel,1942/2012, p. 15).

Sri Ramakrishna was an unflinching devotee of goddess Kali before he was initiated into Vedanta by saint Totapuri who taught him “to detach [the] mind from all objects [of relative world, including the gods and goddesses] and to [concentrate on the Absolute and] plunge into the heart of the Atman.” (Rolland, 1929/2012, p. 31). When he remained lost in Samadhi continuously for three days, Totapuri remarked that it took him forty years of strenuous practice

to achieve it which he attained in a single day. (Sri Ramakrishna, 1942 p. 29). He also followed different methods like Tantra, Shiava, Vaishnava etc. through practices as is evident from his ecstasies, visions and experiences of Samadhi that led him to realization that all paths lead to God . He practiced different faiths for different periods of time for his spiritual elevation and came to conclusion that “The substance is one under different names and everyone is seeking the same substance; only climate, temperature and name create differences .” (Swami Swahananda, 2003; p. 128). His “Neo Vedanta or Vijnan Vedanta” (Maharaj, 2017, 25-54) talks about equal respect to all religions and paths to meditation. Vedanta prescribes negative method of discrimination and renunciation that requires sharp intelligence and unshakable will-power whereas Tantra overlooks the natural weakness, lower appetites and worldly inclinations while initiating the aspirant to meditate on his identity with the Ultimate in one’s gradual progress till “sense-objects become spiritualized and sense attraction is transformed into a love of God.” (Sri Ramakrishna, 1942, p. 20). Rolland (1929/2012) finds realization in him “the total Unity of this river of God, open to all rivers and all streams...” (p. xiv) which he presents to his Western readers as a symphony “like those of our classical masters....build up of a hundred different musical elements emanating from the past.” (p. xxi). Illuminating his inner life of spirituality as the source of his leadership, he describes Sri Ramakrishna in following words:

“He was no hero of action like Gandhi, no genius in art or thought like Goethe or Tagore. He was a little village Brahmin of Bengal, whose outer life was set in a limited frame without striking incident, outside the political and social activities of his time. But his inner life embraced the whole multiplicity of men and Gods.”

Sri Ramakrishna advocated purification of emotions and transforming emotions to devotions as authentic source of spirituality and values: “The heart of the devotee is the drawing-room of God.” (Sri Ramakrishna, 1942, p. 133). His concept of purification of emotions is profounder than the concept of emotional intelligence of modern psychologists (Mayer & Salovey, 1997; Goleman, 1996/2003). which leads to surface acting or hardly deep acting than feeling genuine emotions and ultimately leads to emotional stress due to emotional labour. He advocated to control lust, anger and greed, to overcome attachment emerging out of feeling of “my-ness”, and to serve the world with compassion which is “love one feels for all beings of the world. It is

an attitude of equality” (Sri Ramakrishna, 1942,p. 161). For this one needs to realize that one is not confined to body-mind mechanism as universal consciousness is following everywhere. With this realization, ego and world shall look like illusive dreams. “A man verily becomes liberated in life if he feels: God is the Doer. He alone is doing everything. I am doing nothing” (Sri Ramakrishna, 1942, p. 142) and performs one’s ordinary duties in an unselfish and detached way with renouncing of world in one’s mind.

For attainment of such state, discrimination and dispassion are essential: “Discrimination and dispassion are the turmeric . Discrimination is the knowledge of what is real and what is unreal. It is the realization that God alone is the real and eternal Substance and that all else is unreal, transitory, impermanent.” (Sri Ramakrishna, 1942, p. 140). Leaders like King Janaka had such realization. “But one cannot be a King Janaka all of a sudden. Janaka at first practiced much austerity in solitude.” (Sri Ramakrishna, 1942, p. 139). This solitude was required for divine preparation. Sri Ramakrishna used to praise Sikh Gurus as “incarnation of King Janaka” (Sri Ramakrishna, 1942, pp 34-35) for their synthesis of wisdom and worldliness that are found in their leadership. “Think of King Janaka. What courage he had, indeed! He fenced with two swords, the one of Knowledge and the other of work. He possessed the perfect Knowledge of Brahman and also was devoted to the duties of the world.” (Sri Ramakrishna, 1942, p. 194). Thus Sri Ramakrishna stressed the need for self-realization for leaders through purification of emotions and performing ordinary works in selfless manner with cultivation of dispassion and detachment. His life and message has profound relevance for searching unity among diversities and harmonizing with different, diverse and divergent forces of Existence.

6.3.2 Raman Maharshi’s perspective on Spiritual leadership

Raman Maharshi (1879-1950), an advaita sage, taught self-enquiry that starts with asking oneself :“Who Am I,” witnessing oneself and negating the inessential thoughts, emotions and sensations as modifications of the mind till one attains steadiness in one’s true nature beyond body and mind. He made this approach of the path of knowledge accessible to public at large, graspable according to one’s preparation and receptivity, which was earlier confined to monks or swamis who had renounced the world. His spiritual leadership, with infectious presence in his silence and spiritual talks, attracted persons of eminence like Paul Brunton, Mauric Frydman, Swami Yogananda Paramahansa (with profound influence of his autobiography on corporate leaders like

Steve Jobs), Swami Laxmanjoo (great scholar of Kashmiri Shaivism), Dr. Rajinder Prasad, Dr. Radhakrishnan, etc.

Raman Maharshi advocated self-realization, performing work without attachment and renouncing the fruits of actions besides performing one's daily duties. According to his view, the life of action needs not to be renounced. "If you meditate in the right manner, then the current of mind induced will continue to flow even in the midst of your work....With this, there is no conflict between work and wisdom" Raman Maharshi advises Paul Brunton (Brunton, 1934; pp.156-157). In one of his talks, Raman Maharshi(1955/2006 p. 342) profoundly remarks, "By 'spiritual leaders' we understand those who are 'spiritual' as opposed to 'physical'. Spirit is unlimited and formless. Being unlimited it includes the leaders, the man,...There is no differentiation." According to his view, to become authentic leader, one should "Realise the Self within [oneself]" (Raman Maharshi, 2006, p. 1), performing action by giving up attachment to activities or the fruits thereof, giving up the notion 'I am the doer,' : "If one keeps fixed in the Self, the activities will still go on and their success will not be affected. One should not have the idea that one is the doer." (Raman Maharshi, 2006, p. 23) and by understanding "Renunciation and realization are the same. They are different aspects of the same state. Giving up the non-self is renunciation. Inhering in the Self is jnana or Self-realization.". When one devotee asked Raman Maharshi that without the sense of doership, work cannot be done, he replied, " It can be done. Work without attachment. Work will go on even better than when you worked with the sense that you were the doer." (2016, p.89).

Self is the only eternal reality, but we forget as we concentrate on the appearances and petty identifications. Explaining how the Self and Universal Consciousness are merged together, Raman Maharshi (2006) said,

"Man has three bodies, the gross one made of the five elements, the sukshma or subtle one made of manas and prana, and the jiva. Similarly even Ishwara has three bodies. All the manifested universe is His gross body, light and sound are His sukshma body and the Self His jiva." (p. 5)

Raman Maharshi has stressed the need to overcome one's inner passions as he responded to question of a visitor regarding conquering passion:

“If the passions are something external to us we can take arms and ammunition and conquer them. They all come from within us. If by looking into the source whence they issue, we see that they don’t come out of us, we shall conquer them. It is the world and the objects in it that arouse our passions. But the world and these objects are only created by our mind.”

The realized being called *jnani* keeps oneself established in the Self, without being affected by success and failure and sense of doership (Raman Maharshi, 2006, p. 23) as his “ego has been killed and he does not indulge in any sense activities of his own accord or with the notion that he is the doer.” (2006, p. 42). “The *jnani* sees he is the Self and it is on that Self as the screen that the various cinema-pictures of what is called the world pass. He remains unaffected by the shadows which play on the surface of that screen.”(p. 44).

6.2.3 Swami Vivekananda on Leadership

Vivekananda familiarized Vedānta to the Western World, bringing it out of the hermit’s cave to ordinary life (Swami Swahananda, 2003). He regarded service of mankind as worship of the Divine and influenced business people like Rockefeller to donate money for philanthropy. His message of Vedānta is highly relevant for searching unity among diversities and synthesizing different multiple forces of Existence. His words “! Awake! Stop not till the goal is reached” has great relevance for leaders to transmit enthusiasm besides instilling purpose among their followers. Swami Vivekananda’s letters reflect meditative state of his spiritualized mind influenced lives of those to whom these are addressed as well as readers irrespective of age, region and communities. By studying these letters the researcher finds the servant and authentic leadership style of Swami Vivekananda. “Swami Vivekananda had preached and practiced the sublime concept of servant-leadership in his life and within his organization eighty years before it was introduced in the corporate world...” Chaudhuri, 2011, p. 3). Vivekananda was also “one of the sources of inspiration for Mahatma Gandhi’s momentous deeds, which are based on renunciation and service, the twin pillars of every true leader.” (Chaudhuri, 2011, p. 4). Swami Vivekananda with all qualities like empathy, love and care, compassion exhibited servant leadership style.

Ever since the publication of the work of Robert Greenleaf (1977), researchers' attention has been geared towards servant leadership (Ehrhart, 2004; Farling et al., 1999; Roberts, 2015, Focht & Ponton, 2015). Swami Vivekananda's concept of becoming "servant of servants" has been talked by Robert Greenleaf (1904-1990), highlighting the quality of a leader. S/he is first servant before become leader. Influenced by fictional character of Leo in Hermann Hesse's novel *The Journey to the East* (1932/1956), Greenleaf models it as servant leader who takes care of others and suddenly disappeared after performing service. The other group members realized that the servant serving them was not their servant but leader guiding and taking care of everything. The idea behind servant leadership is that by taking care of others and putting others' wellbeing as first priority, one can lead effectively. The best test of leadership is by asking oneself, "Do those served grow as individuals; do they, while being served, become healthier, wiser, freer, more autonomous, more likely themselves to become servants?" (Greenleaf, 1977, p. 4). Chaudhuri (2011) links influence of Swami Vivekananda on Herman Hesse through Romain Rolland (1866-1944) because of their close friendship. Hesse's novel *Sidharatha* (1922/1951) based upon Eastern mysticism carries dedication to Romain Rolland. It was Romain Rolland who inspired Hesse to venture into philosophy and spirituality of East through his writings on Life of Ramakrishana and Swami Vivekananda.

Therefore there is possibility that Greenleaf's writings contain indirect and subtle influence of Swami Vivekananda on Hesse. Swami Vivkenanda exhibits rare qualities of servant leadership that include self-awareness, empathic listening, altruism, integrity, envisioning, empowering others, executing work as offering to Lord, engaging heart and soul of followers and empathy.

6.4.4 Sri Aurobindo and Vedānta: Lessons for leaders

Sri Aurobindo (1872-1950) after getting education in England, initiated study of Indian Philosophy on his return to India in 1893. During 1906-07, he participated in India's anti-colonial struggle with preaching of political vedantism (Varma, 1957) and gave Gita the new sense of 'Gospel of Duty' like Bal Gangadhar Tilak and Bankim Chander Chatterjee. During his confinement in jail at Alipore, Calcutta during 1908-1909, he was transformed with spiritual awakening. In 1910 he left politics and went to Pondicherry in French India and devoted his life

to contemplation and writings. Over the next forty years of his life, he dedicated himself to developing spiritual path of Integral Yoga that aims to transform life by the power of supramental consciousness. In 1926, with his spiritual collaborator Mirra Alfassa popularly called the Mother, he established Sri Aurobindo Ashram at Pondicherry.

Sri Aurobindo's quotations from Rig Vēda, the Upaniṣads and the Bhagavad Gītā at the beginnings of the chapters of his *magnum opus Life Divine* demonstrate the connection of his thoughts with Vedānta (Heehs, 2008; Huchzermeyer, 2016). 'The thought-seed of Upaniṣads later grew into his great work' as his biographer K.R.Srinivasa Iyengar (1972) quotes R.S. Mugali. Sri Aurobindo regards the Upaniṣads as the supreme work of Indian mind with its sublime poetry of the "aesthetic mind lifted up beyond its ordinary field to express the wonder and beauty of the rarest spiritual self-vision and the profoundest illumined truth of self and God and universe" (Sri Aurobindo, 1971, p.1). To him Vedānta as contained in Upaniṣads is the source of numerous profound philosophies and religions that flowed from it in India and Buddhism is a restatement from a new standpoint with little differences. For instance, the idea of *illusion* or *Maya* in Vedānta is described as Buddhist *impermanence*; *Brahman*-an ineffably positive Absolute in Vedānta is indicated as *Nirvana*, as negative Absolute in Buddhism (Sri Aurobindo, 1922, p. 84).

Sri Aurobindo integrates evolutionism with Vedānta in his *The Life Divine*, *The Synthesis of Yoga* and *Essays on the Gita* as he states that life and mind ascend to Supermind. The universe is a self creative process of Supreme Reality and all things are spirit's power and different forms of manifestations of infinite existence. And behind these appearances is Divine Supermind or Gnosis. It has "arranged a cosmic order, but arranged it indirectly through the three subordinate and limiting terms of which we are conscious here Mind, Life and Matter." (Sri Aurobindo, 2005, p. 703).

Though Sri Aurobindo places himself in Advaita tradition yet he is Vedāntist with a difference as he does not go by the Vedānta of the prevailing schools, but follows the distant and dim suggestions of the proto-historical (Chakraborty, 2002, p. 67). He has commented on Upaniṣads and Gītā and integrated triple strands of the Vēdas which in one sense can be said to be the

adhidaivic [non-dual], *adhibhuatic* [experiential] and *adhyatmic* [spiritual] (Varadachari, 2000). His philosophy is the philosophy of elevation of human consciousness to Divine consciousness and towards the realization of freedom from *sansaric* (worldly) bondage-“to live and act in the world, yet be above it” (Sri Aurobindo, 1922, p. 27). According to Sri Aurobindo “all problems of existence are essentially problems of harmony. They arise from the perception of an unsolved discord and the instinct of an undiscovered agreement or unity.” (Sri Aurobindo, 2005, p.4). The solution to such problems lies in accepting “Vedāntic solution” (p. 5) that life is already involved in matter and matter is a form of veiled life, and life is a form of veiled consciousness. According to Sri Aurobindo, advaita is not negation of the manifold or multiplicity of manifestation, but accepting that diversity of manifestations is the reflection of underlying Unity. Accordingly the empirical reality in many manifestations is the divine play of Brahman. The end goal of spiritual practices is not only experiencing liberation but also the descent of the Divine existence on the earth through the process of involution of consciousness.

Sri Aurobindo’s spiritual revelations have profound relevance for corporate leaders. R.K. Talwar, Ex-chairman of SBI and IDBI was greatly influenced by thoughts of Sri Aurobindo as he used to experiment with innovations in banking inclusions by contemplating in meditation. Being follower of Sri Aurobindo and Mother, he states that when faced with organizational problems he always used to surrender himself to God to receive Divine guidance in situation of crisis by following Sri Aurobindo and Mother’s percepts that used to guide him with Divine voice (Chakraborty, 2013). Sri Aurobindo being spiritual leader had profound influence upon the thoughts of leaders like Netaji Subhash Chander that made him ready for sacrifice (Ghosh, 2006, pp. 42). His influence upon different literary figures, spiritualists, and writers on esotericism and traditional wisdoms is noteworthy. Those towering figures include Haridas Chaudhuri, MP Pandit, Jean Gebser, Ken Wilber, Dalip Kumar Roy, T.V. Kapali Sastry, Margaret Woodrow Wilson, etc. Sri Aurobindo’s thoughts and work have definite relevance in context of leaders that are illuminated into following points:

- a. Surrender to Divine
- b. Swadharma: Performance of one’s duty
- c. Self-realisation
- d. Sacrifice
- e. Seeing diversity as manifestation of Unity

a. Surrender to Divine

Sri Aurobindo opines about exerting best of best efforts but with spirit of surrender to God and without assertion of ego as “egotism is the knot of the bondage” (Sri Aurobindo, 1922, p. 111). Since everything is happening through the interplay of the forces of Nature, it is futile to be attached with results and assert sense of doership. Following the precepts of Bhagavad Gītā, Sri Aurobindo advocates to surrender to Divine who will lift a man “out of his lower life into a higher consciousness, out of ignorant attachment to action into that which transcends yet originates and orders action...into that higher nature beyond mind, which is the status of Divine.” (Sri Aurobindo, 1922 p. 28). To his interpretation, Gītā does not teach performance of duties without interest, “but the following of the Divine life, the abandonment of all dharmas, *Sarvdharman*, to take refuge in the Supreme along...” (Sri Aurobindo, 1922 p. 33). The corporate leaders like R.K. Talwar worked on this philosophy of Aurobindo while facing organizational politics (Chakraborty, 2013). Dr. E. Sreedharan (2019) states whatsoever is the best he does, without caring for the fruits.

b. Swadharma

Performance of work in disinterested manner as “[performing] action is not only a preparation but itself the means of liberation” (Sri Aurobindo, 1922, p. 85). The world of mutual help as well as struggle is “not only a cycle of inner development but a field in which the external circumstances of life have to be accepted as an environment and an occasion for that development(Sri Aurobindo, 1922, p. 64). Accordingly while living in the world, one has to perform one’s social duties, the law of life and law of being and follow one’s *swadharma*. While following one’s swadharma, one has to struggle for elevation of consciousness as in our actual life, we can make no real step forward without “a struggle or battle between what exists and lives and what seeks to exist and live between all that stands behind either” (Sri Aurobindo, 1922, p. 20). By following one’s swadharma in ordinary life, one can find that “all works in their totality find their culmination and completeness in the knowledge of the Divine...They are not obstacles, but the way to the supreme knowledge.” (p. 112). Following the precepts of Sri Aurobindo leaders should focus on their work while pursuing their duty in ethical manner with attitude that work is means to liberation and struggles in challenges are opportunities to excel.

c. Self-realisation

The writings of Sri Aurobindo advocate spiritual evolution that “obeys the logic of successive unfolding” (Sri Aurobindo, 2005, p. 966) ascending towards Supermind through the practice of integral yoga. The man of spiritual realization lives, acts and dwells in Divine as said in the Gita “he lives and moves in Me” with outer acts in the ordinary world (Sri Aurobindo, 2005). To such a man, the soul, not the body is the reality and consequently suffering and death are merely the “incidents in the history of soul.” (Sri Aurobindo, 1922, p. 61). This self realization lies in conception of “all life’s circumstances as a manifestation of the One and as a means for our souls to raise themselves above appearances by an upward evolution until we know ourselves as the immortal spirit.” (Sri Aurobindo, 1922, p. 64): For man aspiring for self-realisation, this world as material universe “is not only a cycle of inner development, but a field in which the external circumstances of life have to be accepted as an environment and an occasion for that development.” (Sri Aurobindo, 1922, p. 64). The self-realized leaders like King Janaka work as if Divine is working through them.

d. Sacrifice

Sri Aurobindo holds sacrifice in high esteem in his work *Essay on the Gita* (1922, pp. 114-123): “it is true that works and sacrifice are a means of arriving at the highest good” and “all pervading *Brahman sarvgatam* Brahman is established in the sacrifice.” (p. 116). To him where sacrifice is not given, Existence has its own mechanism to extract the sacrifice. Among these sacrifices include performing work as offering to Lord, doing work without attachment and acting for the welfare of the world at large without expectations. The leaders should work with this spirit and avoid acting out of self-interest and self-importance, and work with spirit of inner renunciation - *tyaga*. The psychological sacrifice of self-control and self-discipline leads to psychological freedom, purification of one’s being and self-knowledge. Thus, “all sacrifice is a way towards the attainment of the highest.....sacrifice is the law of the world and nothing can be gained without it neither mastery here, nor the possession of heavens beyond.” (pp. 121-122).

e. Seeing diversity as manifestation of Unity

The leaders should focus on self-realisation. As they progress spiritually, they will perceive diversity as manifestation of unity. That will help them to accept people as they are, and to feel

harmony with them. To Sri Aurobindo (1922), “the gospel of the Gita reposes upon this fundamental Vedāntic truth that all being is the one Brahman and all existence the wheel of Brahman, a divine movement opening out from God and returning to God.” (p. 124). Consequently the manifold existence we perceive in our ordinary life is manifestation of the Divine.

6.3.5 Servant Leadership of Mahatma Gandhi

Mahatma Gandhi, described as spiritually grounded and outstanding leader by Burns(1978), with consistently deep commitment to truth and non-violence(Desai, 1999, p. 4), was profoundly influenced by the Bhagavad Gītā as “every moment of his life was conscious effort to live the message of the Gita” (Desai, 1946, p. 6). Gandhi regarded the Gītā as ‘spiritual dictionary’ and frequently turned to it for guidance and spiritual solace. “He considered service to humanity as worship of God and every little activity therefore attained the significance of being part of the worship....individual knowledge, attitude and skills were directly linked with the service of the society” (Desai, 1999, p. 6).

Dhiman (2015) describes Gandhi’s value based servant leadership deeply rooted in spiritual and ethical values like Non-violence, search for truth, authenticity, self-less service, etc. deeply based on inner exploration as advocated in Vedānta. Because of his value based leadership deeply rooted in honesty and harmlessness, he attracted large followers including statesmen and literary figures.

Mahatma Gandhi dedicated his life for the search for truth and non-violence. *Gandhi’s Outstanding Leadership* components, as stated by Pascal Alan Nazareth (2006, pp.11-45) include elevated or utopian *vision* with adherence to Truth and Non-violence, *courage and character* as he used to advocate “fear and truth are mutually contradictory terms”, “being a slave to fear is the worst form of slavery” and “the greatest help you can give me is to banish fear from your hearts, *compassion, communication skills* backed with authenticity, *organization skills, strategizing skills* as reflected from innovative Satyagraha strategy and choosing Charka for spinning to undermine British economic dominance and bring equality between women and men in spinning activity, *management skills* based on transparent and humane working, *magnanimity*, and *enlightened patriotism*.

6.3.6 Nisargdatta Maharaj on Self realization and Happiness

Similar to the approach of self-realization by Raman Maharshi, Sri Nisargadatta Maharaj (1973) advises spiritual aspirant with following words contained in his spiritual classic *I Am That*:

“Allot enough time daily for sitting quietly and trying, just trying, to go beyond the personality with its addictions and obsessions... [and feel] urgent need of being free of this unnecessary self-identification with a bundle of memories and habits. This steady resistance against the unnecessary is the secret of success.” (p. 509)

For self-realization, Nisargdatta advises meditation by shifting the focus to subtler level. Accordingly to him, the final stage of meditation is reached when the person transcends one's identity like "I-am-so-and-so" to “ impersonally personal pure being” (p. 413). But it is not retirement plan or part-time occupation but living on permanent basis with “limit[ing] your interests and activities to what is needed for you and your dependents' barest needs. Save all your energies and time for breaking the wall your mind had built around you.” (p. 413)

For self realization, one needs “alert immobility, quiet attention” (Nisaragadatta Maharaj, 1973, p. 217). With the developing of this awareness, one is likely to loosen one's petty identifications and is likely to attain peace and harmony in daily living. “When you sit quiet and watch yourself, all kinds of things may come to the surface. Do nothing about them, don't react to them; as they have come so will they go, by themselves. All that matters is mindfulness, total awareness of oneself, or rather of one's mind.” (p. 219). “Silence is the main factor. In peace and silence you grow.” (p. 375).In peace and silence, the skin of the "I" dissolves and the inner and the outer become one.” (p. 483). This meditative experience leads to attainment of peace and harmony in daily living.

To Nisaragadatta happiness in daily living does not come through relishing pleasures of materialistic and mundane world, which is ever changing, but being established in Oneself: “True happiness cannot be found in things that change and pass away..... Happiness comes from the self and can be found in the self only. Find your real self (swarupa) and all else will

come with it.” (p. 19). But to attain such state of bliss, one has to overcome one’s negativities and transform one’s perceptions as advised by Nisaragdatta Maharaj (1973) in following words:

“The real world is beyond the mind’s ken, we see it through the net of our desires, divided into pleasure and pain, right and wrong, inner and outer. To see the universe as it is, you must step beyond the net. It is not hard to do so, for the net is full of holes..... Look at the net and its many contradictions. You do and undo at every step. You want peace, love, happiness and work hard to create pain, hatred and war. You want longevity and overeat, you want friendship and exploit. See your net as made of such contradictions and remove them-your very seeing them will make them go” (p. 10).

Nisargadatta being spiritual leader has profound influence upon different persons like Murice Frydman, David Godman, Ramesh Balsekar (Ex-President of Bank of India), etc.

6.4 Lessons of Vedānta in Context of Transformational Leadership

The Vedāntic philosophy and teachings of Indian spiritual masters have profound relevance for transformational leadership. The relevance of the message of Vedānta also extends to various variants of transformational leadership for raising the morals and motivations of followers:

6.4.1 Self-awareness

Self-awareness gained through self-knowledge contributes to authentic and servant leadership. Goleman (1996) regards self-awareness and knowledge of one’s emotions as requirement of leadership. Without self-knowledge, service of others cannot be authentic or ethical as one cannot transcend one’s narrow self-interest. Usually one identifies oneself with body-mind mechanism and becomes egoist and consequently fails to understand one’s real potentials. Vedānta teaches that seeking self-knowledge is not a matter of “acquisition” or a result of our “doing”, but a matter of “understanding” our true nature. Identification with body-mind mechanism leads to egotism and selfishness that act as superimposed limitations. With this, one’s true real nature is not understood and false identifications with unreal emerge. As one knows one as pure awareness, one feels inexhaustible courage, freedom and happiness. Consequently Vedanta teachers advocate to realize oneself. With self-realization, the ego and the world shall be perceived as illusive dream.

“A man verily becomes liberated in life if he feels: God is the Doer. He alone is doing everything. I am doing nothing” (Sri Ramakrishna, 1942, p. 142) and performs one’s ordinary duties in an unselfish manner. In one of his talks, Raman Maharshi(1955/2006 p. 342) profoundly remarks, “By ‘spiritual leaders’ we understand those who are ‘spiritual’ as opposed to ‘physical’. Spirit is unlimited and formless. Being unlimited it includes the leaders, the man,...There is no differentiation.” According to his view, to become authentic leader, one should “Realise the Self within [oneself]” (Ramana Maharshi, 2006, p. 1).

6.4.2 Work and worship

To Vedāntic theory, work is means to self-elevate oneself provided it is done as *yajna*, with dedication to Universal force. “Work is only a means to the realization of God.” (Sri Ramakrishna, 1942, p. 143). It is not work that acts as bondage to worship, but the attitude to work that makes the difference. Therefore Vedānta recommends approaching work as form of worship. “If you meditate in the right manner, then the current of mind induced will continue to flow even in the midst of your work....With this, there is no conflict between work and wisdom” Raman Maharshi suggests Paul Brunton (Brunton, 1934; pp.156-157).

6.4.3 Overcoming negativities

The various types of negativities and mental poisons like ego, greed, hatred, jealousy, anger, etc. emerge in mind due to false identifications with body-mind mechanism. Once one understands them through analyzing them, the impermanence of the phenomena-these negativities shall not overcome them. But if one thinks over them again and again these will continue to persist. The profound study of Vedānta can help to overcome these negativities and lead life of human flourishing, happiness and freedom.

6.4.4 Transforming emotions

Vedānta teachers suggests purifying of emotions and transforming emotions to devotions and passion to compassion as ultimate source of spirituality and values: “The heart of the devotee is the drawing-room of God.” (Sri Ramakrishna, 1942, p. 133). The concept of *chitashudhi*-- purification of mind is deeper than the concept of emotional intelligence of modern psychologists (Chakraborty & Chakraborty, 2008). Manipulation and fabrication of emotions with modulation of voice leads to surface acting or hardly any deep acting than feeling genuine

emotions. This ultimately leads to emotional stress resulting from emotional labor. Therefore, one should overcome one's negative thoughts and emotions like lust, hatred, anger, greed, attachment- love for one's near and dear with feeling of "my-ness", etc. and to serve the world with compassion and care which is "love one feels for all beings of the world. It is an attitude of equality." (Sri Ramakrishna, 1942, p. 161). One needs to realize that one's negativities or impurities are because of one's false identifications with body-mind mechanism. The messages of spiritual masters have profound relevance in transforming emotions and overcoming one's negativities.

6.4.5 Acceptance of the unique Existence

The experience of oneness of everything, leads to acceptance of the unique existence and essence of everyone and the feeling that "whatsoever is destined to happen shall happen" (Balsekar, 2003). With understanding of Vedānta, one develops the understanding that both negative and positive forces of Existence play their own role as per grand plan of Existence. This attitude contributes to harmony and happiness in one's daily life. Transformation with this attitude of acceptance transmits positive influence among others.

6.4.6 Cultivation of profound ethical and spiritual values

Different types of positive leadership talk about profound values that have been discussed in detail in chapter of literature review and in previous chapters related with interviews and case in points of different organizations. These ethical and spiritual values are deeply rooted in spirituality that Vedānta talks about. Indian philosophy of Vedānta "does not contain an articulate code of morality derived from acknowledged ethical ideal. Though the problems of modern ethics are not explicitly raised in Vedānta writing, the answers to them can be gathered from suggestions contained in the Vedānta texts" (Radhakrishnana, 1914). As the Vedānta philosophy states that Brahman is the sole ultimate reality, and the world at large and individuals are its modifications or manifestations, one should view all creation with spirit of non-duality and with universal feeling of love and brotherhood with feeling of harmony. Therefore, "The Vedānta requires us to respect human dignity and demands the recognition of man as man...(as) nothing is alien...The individual's life is not a means to satisfaction of his personal desires, but a trust for humanity" (Radhakrishnana, 1914). Consequently Vedāntic perspective- with ideal of love and care, humanity, and self-sacrifice being rational reflection upon man's place in the universe- is inexhaustible source of ethical and spiritual values such as

universal love and care, compassion, harmony, harmlessness, interconnectedness, etc. It treats ordinary and daily work as worship or way of spiritual growth if done with awareness and mindfulness.

According to Ramana Maharshi, “Everyday life is not divorced from the Eternal State. So long as daily life is imagined to be different from the spiritual life these difficulties arise. If the spiritual life is rightly understood the active life will be found to be not different from it.” (Talks with Ramana, 1955, Talk 376). According to Vedānta, ordinary life of discharging one’s duties and spiritual life are not different, if they are perceived in correct perspective. Vedānta does not encourage quietism or inactivity, or ask us to act without motives, “but asks us to serve humanity, without any selfish desires or petty interests, without envy or jealousy, regardless of party or personality.” (Radhakrishnana, 1914).

6.4.7 Leading by example

The transformational, ethical and authentic leaders lead others by becoming role models with their personal examples of altruism than directing and instructing others. Ethical leaders act as moral managers (Johnson, 2009) as they treat their people in just manner and express care and concern for them. Authentic leaders draw both positive energy among the followers by generating greater self-awareness and self-regulated positive behavior besides fostering positive self-development (Luthans & Avolio, 2003). Philosophy of Vedānta helps to develop greater level of self-awareness and sensitivity and to appreciate the divinity and sacredness of every life. Daniel Goleman(2013) presents his view that three kinds of focus- on oneself, on people and on environment at large-contribute to the effectiveness of a leader: “A leader tuned out of his internal world will be rudderless; one blind to the world of others will be clueless; those indifferent to the larger system within which they operate will be blindsided” (p.4). Vedānta talks about these focuses when it advocates self-knowledge and self-realization, considering others divine and being sensitive to others’ feels and environment at large.

6.4.8 Engagement of others

In contemporary management, engagement of employees is assuming important aspect of business management that can enhance the level of customer care, reduce employees turnover and contribute to organizational goals. Factors like resonance, feeling of concern for others, ethical functioning, justice, and transparency lead to effective engagement. Vedānta helps to

recognize the divinity of all, build authentic connections and pursue dialogues to build learning organization.

6.4.9 Selfless service

Servant leadership is practiced by putting others' interest first as great leaders "approach their work as a contribution, as a service, without any sense of entitlement whatsoever" (Dhiman, 2012, p. 140). Vedānta talks of *Nishkam karma* with performance of work without attachment to result or thinking oneself as doer. The work has to be done as offering to Divine. This selfless service can be offered in many ways according to need and situation. Selfless service aims at contributing to well-beings of others through thoughts, words and actions without expectations of reward.

6.4.10 Viewing Diversity as Manifestation of the Unity

To Zohar and Marshall (2004), "Companies that build spiritual capital celebrate diversity. They recognize that every point of view is necessary and that every point of view causes some validity." (p. 30). Different spiritual masters have accepted unique existence of other beings and have not only searched unity in diversity, but viewed diversity as manifestation of the underlying Unity already existing. To them, there is one ultimate and eternal source or universal consciousness, with varied and manifold apparent manifestations. In the present era organizations with diverse workforces apply this message distinct from cult mentality and institutionalized religions with social rites and rituals and focus on the sacredness of every living organism and celebrate diversity through spirituality (Dhiman, et al, 2019).

6.4.11 Spirituality as source of creativity

In the present era of ferocious and fast change, changing paradigms, ever expanding aspiration of customers, greater pressure on sustainability due to depleting resources-there is ever increasing need for business and its people to be creative to bring transformation in the lives of different people. In order to be creative, business needs to learn from the ways of creative persons. Creativity has been defined and described by different experts in their own words like originality, fluent thinking, bringing something new into being, sensitivity to problems, making new connections, "any act, idea or product that changes an existing domain

or that transforms an existing domain into a new idea” (Crikszentmihalyi,1996), etc. Creativity involves novelty and originality of thinking, uniqueness of presentation, in depth curiosity, commitment, sudden illumination and ability to transcend the mental barriers. Creativity may be big C-the breakthrough idea which is usually rare or may be small c that changes life in different ways. In context of business big C creativity may be like 4G computer or blue ocean strategies or small creativity c can be innovations in product, etc. Spirituality can be used to harness creativity in workplaces.

Does spirituality contribute to generation of creativity? There is no empirical inquiry specifically addressing this question. To Dean Simonton (2017):

“After all, many creative geniuses have been highly spiritual (even if not necessarily religious), and just as many have been staunch materialists. Of course, spirituality can certainly influence the content of a person's creativity. A creative mystic, such as one of the great Sufi poets for example, will have spirituality permeate all of their creativity. Yet whether a mystic poet is more creative than a materialistic scientist is questionable. How would one even make that judgment without exhibiting personal bias?”

However there are certain explanations regarding the role of spirituality in creativity. Bohr, Heisenberg and Schrödinger regularly read Vedānta texts. Heisenberg stated, “Quantum theory will not look ridiculous to people who have read Vedānta.” Fritjof Capra told Renee Weber(1982) what Schrödinger stated about Heisenberg:

“While he was working on quantum theory he went to India to lecture and was a guest of Tagore. He talked a lot with Tagore about Indian philosophy. Heisenberg told me that these talks had helped him a lot with his work in physics, because they showed him that all these new ideas in quantum physics were in fact not all that crazy. He realized there was, in fact, a whole culture that subscribed to very similar ideas. Heisenberg said that this was a great help for him.” (pp. 217–218)

Nikola Tesla was also aware that ancient Indian Brahmans (wise men) with deep knowledge of Vēdas had understandings of subtle workings of the universe. Einstein believed in science and would regularly read the Bhagavad- Gītā: “When I read the Bhagavad- Gītā and reflect about how God created this universe everything else seems so superfluous.” Commenting the role of spirituality inducing curiosity that leads to creativity, Einstein’s quote is noteworthy, “I maintain that the cosmic religious feeling is the strongest and noblest motive for scientific research”

(Einstein 1923/1954, p. 24). These statements of eminent scientists link spirituality with creativity though establishing correlation among them is difficult in empirical world (Simonton, 2017).

6.4.12 Law of Sacrifice

The law of sacrifice is the eternal law as ‘one has to pay price for grasping the mysteries of nature’ Sufi mystic Gurdjieff talks about that. “Where sacrifice is not willingly given, Nature exacts it by force, she satisfies the law of her living,” Sri Aurobindo (2009, p. 54-55) profoundly remarks. Bhagavad Gītā talks about sacrifice or *Yajana* as means for purification of the being or ways towards attainment of the highest truth (B.G. 3.10-16, 4.24-35). However, any sacrifice should be in the spirit of offering to Lord as Sri Aurobindo (2009/2013) profoundly comments on verses 4.24 of Bhagavad Gītā:

“The universal energy into which the action is poured is the Divine; the consecrated energy of the giving is the Divine; whatever is offered is only some form of the Divine; the giver of the offering is the Divine himself in man; the action, the work, the sacrifice is itself the Divine in movement, in activity; the goal to be reached by sacrifice is the Divine. For the man who has this knowledge and lives the acts in it, there can be no binding works, no personal and egoistically appropriated action....” (pp. 89-90)

The law of sacrifice and theory of Karma Yoga-the path of work without any attachment to fruits- as stressed in first six chapters of Bhagavad Gita holds that the world belongs to God and is “not a field for the self-satisfaction of the independent ego; not the fulfillment of the ego.. but the discovery of God” (Sri Aurobindo, 2009/2013, p. 55). All the functioning of the universe in great circle of sacrifice, *yajna*, with the Divine being as the enjoyer of all dynamic interplay and to know this Divine all-pervading in sacrifice is highest realization.

6.4.13 Dispassion and detachment

The senseless pursuit of power and pursuit of pleasure causes dependence upon them due to attachment with them. However pleasure of these pursuits are temporary and transitory phenomenon. As the individual develops attachment with objects, situation and persons, s/he becomes dependent upon them that ultimately leads to sorrow (Swami Parmarthanada, 2003, pp. 1-3). Happiness is “deep sense of flourishing that arises from an exceptionally healthy mind—an optimum state of being” (Ricard, 2008, p. 19). Pleasures are dependent upon external circumstances whereas happiness is not dependent upon the situations and circumstances

external to human being . Finding the meaning in our work, deep contentment with least non-dependence upon external circumstances are the sources of ultimate happiness. Manu Smriti talks that happiness is a state of non-dependence upon external objects, persons and situations. सर्वपरवशंदुःखंसर्वमात्मवशंसुखं, एतद्विधातसमासेनलक्षणंसुखदुःखयोः (Freedom in all respects is happiness and dependence in all matters is misery. This is general description of happiness and misery ²⁸-*Manu Smriti*, IV. 160).

The Indian philosophy of Vedanta states that ignorance of the self or lack of self-knowledge is the root cause of all sufferings. Because of ignorance, man identifies unreal as Real and develops undue attachment to the objects and persons, which becomes the cause of anxiety, stress, restlessness and ultimately lead towards sufferings. To cultivate happiness, one should practice *Viveka*- the discrimination between eternal and transitory and develop sense of equanimity through discriminative analysis and dispassion and cultivate *Viragya*-detachment towards the illusive world. Vivekacudamani advocates cultivation of viveka and vairagya as means to self-realization.

6.4.14 Attachment the source of bondage

With one's interaction and interface in the world, one develops attachment with people and other things that act as bondage. Consequently man suffers due to attachment with external objects which Sankara regards as "dire death" (*maha mritu*) with temporary gains and later on pains. S/he who controls "delusory misconceptions (*moha*) and is not tempted by the external world, finds ultimate solace and contemplationbecause of liberation from entanglements" (Swami Chinmayanada, 2013: *Vivekacudamani*, Shaloka 85, p. 141). Bhagavad Gita (2.62 and 2.63) links attachment with downfall of human being, which Sri Aurobindo (2009/2013) illuminates in following words:

"The mind naturally lends itself to the senses; it observes the objects of sense with an inner interest, settles upon them and makes them the object of absorbing thought for the intelligence and of strong interest for the will. By that attachment comes, by attachment desire, by desire distress, passion and anger when the desire is not satisfied or is thwarted or opposed, and by passion the soul is obscured, the intelligence and will forget to see and be seated in the calm observing soul; there is a fall from the memory of one's true self, and by that lapse the intelligent will is also obscured, destroyed even. For, for the time being, it

²⁸ Translation adapted from Swami Parmarthananda's personal talks (2021) and Lectures on B.G. (2003).

no longer exists to our memory of ourselves, it disappears in a cloud of passion; we become passion, wrath, grief and cease to be self and intelligence and will.” (pp. 45-46)

Vivekacudamani further describes attachment leading to downfall in the following words:

“*śabdādibhiḥ pañcabhireva pañca pañcatvamāpuḥ svaguṇena baddhā /
kuraṅgamātaṅgapaṭaṅgamīna bhṛṅgā naraḥ pañcabhirañcītaḥ*” //76//

“The deer, the elephant, the moth, the fish and the honeybee-these five are annihilated because of their slavery to one or the other of the senses such as sound and [touch, sight, taste, and smell] and so on, through their own attachment. What then is the condition of a man who is attached to all these five?” (Swami Chinmayanada, 2013: *Vivekacudamani*, shaloka 76, p. 127)

6.7 Influence of Spiritual Masters

6.7.1 Influence of Spiritual Masters upon respondents

The researcher finds profound influence of different spiritual masters upon the respondents interviewed:

1. Prof. SK Chakraborty is deeply influenced by the thoughts of Swami Vivekananda and Sri Aurobindo as his 28 books related with spirituality and management frequently contain the quotes of their masters. There is one dedicated book by Prof. SK Chakraborty on Swami Vivekananda and Leadership. On question of self-awareness, he told that it is difficult to answer without understanding the concept of Higher Self and lower self. This is well talked in Mundaka Upaniṣad 3.1.2 with following shaloka:

द्वा सुपर्णा सयुजा सखाया समानं वृक्षं परिषस्वजाते ।

तयोरन्यः पिप्पलं स्वाद्वत्ति अनश्नन्नन्योऽभिचाकशीति ॥ १ ॥

dvā suparnā sayujā sakhāyā samānaṁ vṛkṣaṁ pariśasvajāte |

tayoranyah pippalam svādvatti anaśnannanyo 'bhicākaśīti || 1 ||

Two birds living together perch upon the same tree. Of these two birds, one sitting on lower branch (symbolizing body-mind mechanism) eats the sweet fruits of tree (symbolizing engrossed

in worldly pleasures), but the other one sitting at Higher branch (symbolizing the real Self) simply looks on without eating (symbolizing witnessing oneself and others)²⁹

Self-awareness or self-knowledge is concerned with realizing the higher Self. But Western thinkers including Maslow with self-actualization concept are concerned with lower self which is confined to body-mind mechanism.

2. Swami Parmarthanada himself being teacher of Vedānta with unique commentaries on Upaniṣads and Bhagavad Gītā, preaches Vedānta for the benefit of mankind at large to guide them to lead pious life full of joy. There are books in the form of transcripts of lectures of Swami Parmarthananda as published by Arsha Avinash Foundation, Coimbatore which are freely available on their website. As reflected from the writings, discourses and interview, being great scholar Swami Parmarthananda contributed a lot to the literature of Vedānta as we find his commentaries on Bhagavad Gītā, Bhagavad Gītā Bhashyam, Tattva Bodhah, Upaniṣads, Vairagya Shatkam, Pancadasi, Vivekachudamani, Uddhava Gītā, Rama Gītā, Upadesha Saara, etc.
3. Dr. Sen preaches the message of Sri Aurobindo and Mother to raise inner awakening among corporate leaders through conducting of seminars and workshops. During interview, he told the researcher that self-mastery means cultivating self-aware and all problems of life are problems of harmony as Sri Aurobindo told. Our meaning in life lies in realizing Our vedic wisdom that we are portion of divinity: *Amritasya Putra* (Children of immortality-Rig Veda 1.170.4.)
4. Laxmi Niwas Jhunjhanwala has been in the company of sadhus especially of Ramakrishna Mission that helped him to inculcate spiritual values as based on Vedānta . He was introduced to Prof. SK Chakraborty by Swami Bhudhananda of Delhi Branch of Rama Krishna Mission. Despite pursuing business for life, Jhunjhanwala (2015] suggests leaders to treat business as part of life, not life in itself as the ultimate aim of life is liberation.
5. Dr. Bhardwaj performing selfless work with altruistic motivation is himself deeply humble and spiritual person as he treats serving the most vulnerable persons as seeking divine in them.

²⁹ Adapted from Swami Parmarthananda's lectures on Mundaka Upanishad

6. Mathieu Ricard, though Buddhist monk, yet appreciates the message of Vedānta . During interview he told the researcher with quote from Swami Shivananda’s Ashram where he read during his stay there: “Do good and be good.”
7. Santosh Yadav is deeply influenced by Bhagavad Gītā ’s concept of equanimity and selfless action.
8. Dr. E Sreedharan works on basic principles of Bhagavad Gītā to transform oneself and the organization by contributing to best of the ability and efforts without attachment to results.

6.7.2 Influence of Spiritual Masters upon Organizations studied

The researcher studied five organizations that can be model for other organizations for applying ethical and spiritual values that can ensure people happiness and meaning at workplace. These organizations also carry the subtle message of spiritual masters in following way:

1. Apna Ghar is deeply influenced by message of Vedānta to search God manifested in the service of mankind especially the most vulnerable persons that are being taken care. When the work is started at the Ashram, feet of five Prabhujis are touched as they are treated as symbol of God or universal consciousness.
2. Gita Press Gorakhpur promotes and propagates the message of truth, universal love and peace among humanity as preached in Sanatan Dharma of Hinduism. Its published works such as Bhagavad Gita, Ramayana, etc contains the message of Vedānta.
3. The culture of Delhi Metro has been transformed under the leadership of Dr. E Sreedharan practicing spiritual values with profound message of Vedānta. Its bi-annual *Adarshila* magazine contains frequent writings of Swami Bhoomananda Tiratha on regular basis. The training at the institution starts with divine prayer to God. It also imparts knowledge of yoga and meditation to the trainees.
4. Polyhydron Private Limited, Belgaum practicing spirituality at workplace is deeply influenced by the message of Ramakrishna Mission. As a mark of respect, Statue of Swami Vivekananda is placed at Mandir in its Business Ashrama. The company follows the concept of trusteeship of Mahatma Gandhi by distributing 30% of the surplus generated among workers.
5. Organic India, formed for promotion and well-being of people and planet, is the result of influence of Vedanta teacher Shri HWL Poonja or Papaji who was a disciple of Ramana

Maharshi. One day Poonjaji persuaded Bharat Mitra to start a limited company that would link spirituality with business and synchronize environment with sustainable living hoods as taught in Vedānta.

6.7.3. Vedānta in Practice: Case study of Dr. E Sreedharan

Dr. E Sreedharan, Metro Man, is known for his values deeply rooted in his philosophy of Vedanta besides engineering excellence in project management. He carries “the qualities and grace of devotional fervor and spiritual refinement” (Swami Bhoomananda Tiratha, 2016). Completing the projects within time and cost constraints was big challenge that he accomplished with integrating his sound skills and profound values by nurturing unique corporate culture based upon values like punctuality, integrity, professional competence and social awareness. Describing his integrity, former President of India Dr. A.P.J. Abdul Kalam regarded him one of the best leader in India “who worked with integrity and succeeded till the end.” (Aklekar, 2017, p. 155). These values are deeply influenced by Dr E Sreedharan’s spirituality based upon Bhagavad Gita as he advises to do with best of ability as offering to God and without attachment to results (Sreedharan, 2019). For this he constantly reminds himself with wisdom of Yog Vashishat that whatsoever he can do, he performs, but in reality as body-mind mechanism he is not performing. Universal energy or forces of Existence are performing action through him as body-mind mechanism.

Chapter 7

Summary, Recommendation and Direction for Future Research

“Spiritual practice is not just sitting and meditation. Practice is looking, thinking, touching, drinking, eating and talking. Every act, every breath, and every step can be practice and can help us to become more ourselves.”

-Thich Nhat Hanh

7.1 Introduction to Chapter

Present chapter is dedicated to summary of the whole findings of the research and the recommendations regarding direction about future research. The research was pursued with 6 objectives and 6 research questions as enlisted in chapter 1 and 3. The present chapter is devoted to know how far the research accomplishes objectives and what the possible directions of future research are.

7.2 Research Question No 1: How leaders through lived spiritual values have attempted to transform their organizations?

Different personal, interpersonal, professional, ethical and spiritual values play or have played significant role in the personal and professional life of different respondents. These values include *Personal values*- courage, self mastery, and truthfulness, *Interpersonal values*-harmony and harmlessness, trust and credibility, and tolerance, *Professional values*-transparency and learning and sharing, *Ethical values*-authenticity and universal responsibility, and *Spiritual values*-interconnectedness, selfless service, self-awareness, humility and meaning in life.

These values help the leaders to transform themselves and the organization as leaders become role models for others (Sreedharan, 2019) and lead through inspiration than instructions. There is extensive review of literature that validates the role of different values in context of transformational leadership. Commenting on the role of different values in their life, different respondents recommend practicing courage with awareness and knowledge (Sreedharan, 2019;

Ricard, 2018), focusing on essentials and leaving inessentials (Yadav, 2019), overcoming inner enemies like selfishness and greed (Chakraborty, 2014; Sreedharan, 2019;), demonstrating compassion upon others (Ricard, 2018), experiencing interconnected as existential phenomenon (Ricard, 2018) or atmavat sarv bhuteshu (Chakraborty, 2014), focusing on Higher Self (Chakraborty, 2014) by transcending body-mind consciousness (Sreedharan, 2019), inner awakening (Sen, 2014) and treating business as part of life than considering as end in itself as Moksha is the ultimate aim of life (Jhunjanwala, 2015) and treating others as God manifested in human body (Bhardwaj, 2016). These spiritual values lead towards meaning in life and happiness as ultimate goal of life.

7.3 Research Question 2: What are the challenges faced by the leaders to implement those values?

Different respondents as leaders faced different challenges that they overcame with practicing spiritual values. Prof. Chakraborty faced challenge of transforming the subject of management with Indian ethos and spirituality as single soldier army and had to face hostile criticism and political interference. Swami Parmarthananda being sanyasi had to undergo different types of austerities of body and mind for spiritual elevation. Laxmi Niwas Jhunjanwala had to face different challenges of bureaucratic and political bottlenecks to transform the business to present empire. Dr. Bhardwaj had to face economic and other challenges of serving the most vulnerable section of the society. Mathieu Ricard had to face challenges of eradicating sufferings of poor persons through undertaking humanitarian projects in Himalayan region. Santosh Yadav had to face challenges of social taboos and climbing Mount Everest. Dr. E Sreedharan had to face many challenges like frequent transfers in Railway, politicians' interference, natural environments, decisions regarding choice of Metro tracks, crisis management in situation of accidents, etc. Sri Aurobindo Foundation of Integral Management and its director Dr. Sen had to face challenges of transforming business people with message of management by consciousness. Mr. Hundre had to face challenge of corruption in business by Govt officers. Bharat Mitra of Organic India had to face challenges of changing mindset of farmers. These leaders practiced different values while facing those challenges and they successfully met those challenges as stated in next section.

7.4 Research Question 3: How far spiritual approaches to organizational transformation are effective?

The leaders were successful in meeting those challenges by practicing different personal, ethical and spiritual values. Prof. Chakraborty with his personal tenacity and commitment managed to secure funds from Industry to start Centre for Human Values at IIM Calcutta as different industrialists appreciated the sincerity and genuineness of his purpose. He was instrumental in imparting message of Indian spirituality through conducting of different workshops and writing books. Swami Parmarthananda is successful in imparting message of Vedanta through different lectures as available at website. Sri Aurobindo Foundation of Integral Management has been successful in imparting the message of Sri Aurobindo and the Mother. Laxmi Niwas Jhunghanwala besides erecting empire along with practicing spiritual values in his personal life feels happy and fulfilled at the ripe age of 90 years. Dr. Bhardwaj's sincerity and selfless service has been instrumental in procuring the voluntary contribution of many people and services of voluntary workers. Mathieu Ricard is successful in spreading the message of happiness and altruism through his books. He is also successful in procuring funds for humanitarian cause that helps to support the poor and deprived people in remote regions of Himalaya. Santosh Yadav demonstrated rare courage deeply rooted in her spirituality by becoming first woman to climb the Everest twice. Being representative of woman empowerment and emancipation, she advocates minimalism by focusing on essentials and leaving inessentials of life. Dr. Sreedharan practiced spiritual values and was instrumental in managing projects of Konkan Railway and Delhi metro without cost and time overrun. He applies spiritual and ethical values in transforming the culture of organizations.

7.5 Research Question 4:

- a. Do ideal personal, interpersonal, professional, and ethical values culminate into spiritual values?**
- b. Does practicing spiritual values lead to the practice of other values such as personal, interpersonal, professional and ethical values in effective way?**

Regarding question (a) 5 out of 7 of the respondents are of the view that merely practicing ideal values may not necessarily lead to spirituality or practicing spiritual values. One respondent is of view that it can lead to practicing spiritual if there is spiritual focus on *Moksha* as ultimate aim of life. Leaders have to awaken themselves or practice mindfulness as “ethics is consequence of wisdom [gained through spiritual insights]” (Ricard, 2018). Regarding question (b) all of the respondents were of view that with practicing spiritual values, other values will come automatically due to awakening of universal consciousness. Spiritual person has one main advantage that he considers all things with material and mundane existence as means to greater goal and therefore does not overestimate wealth, power, etc.(Swami Parmarthanada, 2014). S/he remains in Ananda or Bliss or finds meaning as different elements have their own contribution to self-elevation of an individual. Different other values have spiritual sources like courage comes from recognizing the greater cause for which risk is taken, self-mastery comes with discriminating essentials and inessentials and living life of simplicity, and authenticity comes with self-awareness. Selfless service leads to integrity and trust, interconnectedness contributes to harmony, humility contributes to learning and sharing, and self-awareness leads to tolerance and harmony as one becomes aware of one’s negative emotions from moment to moment.

7.6 Research Question 5: How organizations applying spiritual principles can be model for business organizations?

The working of these organizations applying principles of spirituality demonstrates that by following ethical and spiritual values, the culture of the organization is transformed that helps the organization to work in environment of harmony, trust and cooperation. For this, transformational leadership plays dominating role in transforming the culture of the organization. By practicing spiritual values the leaders can effectively harness diversity and effectively use talent, toil, and time of different individuals. The interconnectedness and oneness in the whole universe can be realized by treating work as worship and transforming one’s attitude towards work.

7.7 Research Question 6: How far vedantic perspective based upon Bhagavad Gita and as found in the living examples of saints of modern period -such as

Raman Maharshi, Sri Ramakrishna Pramhamsa, Swami Vivekanada, Sri Aurobindo, Mahatma Gandhi and Nisargadatta Maharaj-is relevant in context of leaders of business?

Different respondents apply teachings of Bhagavad Gita by treating as ‘gospel of administration’ (Sreedharan, 2017) in their daily working as its teachings of performing action without attachment to fruits ensures “emotional insurance” (Swami Parmarthananda, 2014) besides pursuing excellence in one’s work. Practicing leadership based upon these profound teachings of the Bhagavad Gita evolves one to enlightened leadership that influences others through one’s example, and transforms the organization and society around. By following values and ethical conduct, the leader transmits transforming influence upon others (Chakraborty, 2014) as role model (Sreedharan, 2019). With close look at Bhagavad Gita, different values are found in different verses (*shalokas*) that are relevant in context of leadership are self-mastery, samta: equanimity, self-knowledge or self-awareness, sacrifice and selfless service, surrender to God, *Sarva bhutahite rata, Sarvatambhava*.

Bhagavad Gita talks about different ethical and spiritual values as preparation for realizing the Divine within and feel its creative expression in ordinary life. By following these values, leaders can overcome their devilish qualities and cultivate divine qualities by practicing self-restraint and transforming negative emotions to positive emotions. As the leader surrenders to Higher will of God with sincerity and service, Divine voice will guide them to act in mysterious way as leaders like RK Talwar report (Chakraborty, 2013). The realized being can see all as different beings are manifestations of the unmanifested source and each one as body-mind mechanism is playing one’s own role in interwoven way as per the grand plan of Lord. With this transformed attitude, leaders can ensure happiness and peace in ordinary working. The transformed leaders realize that whatsoever the best they can do they did, but in reality they are not doers of action or owners of anything (Sreedharan, 2019).

Different modern period teachers such as Raman Maharshi, Sri Ramakrishna Paramhamsa, Swami Vivekananda, Sri Aurobindo, and Nisargadatta Maharaj have lived, interpreted and talked of Vedanta. Mahatma Gandhi has practiced the message of Bhagavad Gita in his political life.

The message of these teachers with lived experiences of Vedanta has profound relevance in context of leadership as is evident from the working of different organizations and the lives of respondents carrying their influence while performing their routine duties.

Sri Ramakrishna stressed the need for self-realization for leaders through purification of emotions and performing ordinary works in selfless manner with cultivation of dispassion and detachment. Raman Maharshi advocated self-realization, performing work without attachment and renouncing the fruits of actions besides performing one's daily duties. According to him, the life of action needs not to be renounced as there is no conflict between work and wisdom if one focuses attention on one's real self. Swami Vivekananda demonstrated rare traits of servant leadership like having a vision, bias for action, empathy, empowerment, organizing skills, developing people, integrity, self-mastery, fairness, ability to transform others, etc. Sri Aurobindo's thoughts and work have definite relevance in context of leaders like surrender to Divine, Swadharma: performance of one's duty, self-realization, sacrifice and seeing diversity as manifestation of Unity. Mahatma Gandhi was profoundly influenced by Bhagavad Gita as he regarded it as 'spiritual dictionary.' Nisaragdatta Maharaj advocates to experience happiness by being established in Oneself.

The study establishes the unique lessons of Vedanta in context of leadership that include practicing self-awareness, treating work as worship, overcoming negativities, transforming emotions, accepting the unique existence of others, cultivating profound ethical values deeply rooted in spirituality, engaging others, treating others with respect and dignity, viewing diversity as manifestation of Unity already existing, exploring spirituality as unique source of creativity, understanding law of sacrifice, understanding attachment as source of bondage, leading by example and performing selfless service as offering to God.

7.8 SWOT analysis of application of spiritual values in context of organization

Applying spiritual values in context of organizations offers following *strengths* to organization:

- Building sustainable transformed culture deeply rooted in values

- Better utilization of talent, time and toil of different persons without provoking reaction and resentment with creation of harmony among them
- Building environment of trust that accelerates the speed
- Overcoming negativity in the organization as harmony is ensured among different individuals due to feeling of interconnectedness
- Transformation of organization as learning organization
- Leaders acting as role models for others
- Celebration of diversity in effective manner (Dhiman et al., 2019)
- Harnessing creativity of different individuals as creativity can be linked with subtle mind that explores hidden connection among different phenomenon in silence
- Ensuring better corporate governance to different stakeholders
- Better customer care

However there are inherent *weaknesses* in employing spiritual values at workplace:

- Loss of ambition and consequently subduing spirit of competition
- Fostering of cult mentality with dogmatism if spirituality is not understood in right perspective
- Application of mechanical ways of religious practices in the name of prayer
- Danger of ignorance of managing by rules and objectives that provide concrete motivation for individuals to excel
- Lack of concrete and visible results in immediate future.

There are different *Opportunities* in employing spiritual values at workplace:

- Meeting global challenges of work place diversity
- Practicing compassion to eradicate sufferings of people
- Attraction of talented people as try to identify themselves with transformed culture

The possible *threats* of applying spirituality at workplace are:

- Clashes of faith if spirituality is not understood in right perspective
- Following mechanical and dogmatist approach while exercising spiritual values
- Resistance from forces who have inherent phobia against spirituality through organization of political force.

7.9 Direction for future research

There are certain areas that the researcher could not explore because of time and resource constraint that has potential for future research linking spiritual values in context of leadership or organization. These areas include role of spiritual values in context of transforming organization as learning organization as different respondents stated that learning requires pure heart, silent mind and humbleness that are cultivated through spirituality, minimizing harassment at workplace through practicing spiritual values, fostering creativity through practicing spiritual values, celebrating diversity at workplace through spirituality, exploring sustainability linked to spirituality as business goal and studying spiritual values in context of organization with multi-faiths.

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Appendix 1

Interview Protocol

Personal Values

1. Courage

- 1.1 What is/has been the role of courage in your personal and professional life?
- 1.2 What are the obstacles/challenges you encountered while demonstrating/practicing courage?
- 1.3 What are the suggestions you will like to give to leaders to practice courage in their personal and professional life?

2. Self-mastery/Personal Mastery

- 2.1 What is/has been the role of self-mastery/personal mastery in your organization or in your life?
- 2.2 What are the obstacles/challenges you encountered while demonstrating/practicing self-mastery/personal mastery?
- 2.3 What suggestions you will like to give to leaders to practice self-mastery/personal mastery in their personal and professional life?

3. Truthfulness and Objectivity

- 3.1 What do you think is the role of truthfulness and objectivity in personal and professional life?
- 3.2 What are the obstacles/challenges you have encountered while practicing truthfulness and objectivity in your personal and professional life?
- 3.3 What suggestions will you like to give to leaders to bring truthfulness and objectivity in their lives?

Interpersonal Values

4. Harmony and Harmlessness

- 4.1 What do you think is the role of harmony and harmlessness in your personal, interpersonal and professional life?
- 4.2 What are the obstacles/challenges you have encountered while practicing harmony and harmlessness in daily living?
- 4.3 What suggestions will you like to give to leaders to bring harmony and harmlessness in their lives?

5. Trust and Credibility

- 5.1 What do you think is the role of trust and credibility in your personal, interpersonal and professional life?
- 5.2 What are the obstacles/challenges you have encountered while earning trust and credibility?
- 5.3 What suggestions will you like to give to leaders to become more trustworthy and credible?

6. Tolerance

- 6.1 What do you think is the role of tolerance in your personal, interpersonal and professional life?
- 6.2 What are the obstacles/challenges you have encountered while being tolerant in daily living?
- 6.3 What suggestions will you like to give to leaders to bring tolerance in their lives?

Professional Values

7. Transparency

- 7.1 What do you think is the role of transparency in your personal and professional life?
- 7.2 What are the obstacles/challenges you have encountered to bring transparency in your professional life?
- 7.3 What suggestions will you like to give to leaders to bring transparency in their lives?

8. Learning and Sharing

- 8.1 What do you think is the role of learning and sharing in your personal and professional life?
- 8.2 What are the obstacles/challenges you have encountered while learning and sharing your knowledge and experiences with others?
- 8.3 What suggestions will you like to give to leaders regarding learning and sharing?

Ethical Values

9. Authenticity

- 9.1 What do you think is the role of authenticity in your life?
- 9.2 What are the obstacles/challenges you have encountered while being authentic?
- 9.3 What suggestions will you give to leaders to bring authenticity in their lives?

10. Universal Responsibility and virtuousness

- 10.1 What do you think is the role of universal responsibility and virtuousness in our life?
- 10.2 What are the obstacles/challenges you have encountered while practicing universal responsibility and virtuousness?
- 10.3 What suggestions will you like to give to leaders to bring universal responsibility and virtuousness?

Spiritual Values

11. Interconnectedness

- 11.1 What do you think is the role of interconnectedness in our lives?
- 11.2 What are the obstacles/challenges you have encountered while feeling/bringing interconnectedness in your life and surrounding environment?
- 11.3 What suggestions will you like to give to leaders to feel or bring interconnectedness in their lives?

12. Selfless Service

- 12.1 What do you think is the role of selfless service in your personal and professional life?
- 12.2 What are the obstacles/challenges you have encountered while practicing selfless service in daily living?

12.3 What suggestions will you like to give to leaders to practice selfless service in their lives?

13. Self-awareness

13.1 What do you think is the role of self-awareness in your life?

13.2 What are the obstacles/challenges you have encountered while trying to be self-aware?

13.3 What suggestions will you like to give to leaders to become self-aware in their lives?

14. Humility

14.1 What do you think is the role of humility in your personal and professional life?

14.2 What are the obstacles/challenges you have encountered while being humble?

14.3 What suggestions will you put forward to leaders to bring humility in their lives?

15. Meaning of life

15.1 What do you think is the role of searching meaning in one's life?

15.2 What are the obstacles/challenges you have encountered searching meaning in your life?

15.3 What suggestions will you like to give to leaders to search meaning in their lives?

Culmination of values

1. Do you think that practicing ideal personal, interpersonal, professional and ethical values leads to/culminate into spirituality/spiritual values?
2. Do you think that practicing spiritual values lead to the practice of other values such as personal, interpersonal, professional and ethical values in effective way?
3. Do you want to add any other information in addition to above?

Appendix 2

Comparison of Themes between Researcher and Interraters

Value	Common Theme of Researcher	Interrater 1	Interrater 2	Interrater 3
1.Courage	<ul style="list-style-type: none"> • Making mind willing to face adversity • Effective Change management • Initiating tasks • Source of virtue and knowledge • Accomplishing wholesome task • Starting business • Courage our own creation <p>Obstacle</p> <ul style="list-style-type: none"> • Instinctive sense of insecurity • Criticism and discouragements • Lack of clarity • Negative social and political constraints • Politics and bureaucracy 	<p>Yes</p> <p>Yes</p> <p>Yes</p> <p>Yes</p> <p>Yes</p> <p>Yes</p> <p>No</p> <p>No</p> <p>Yes</p> <p>Yes</p> <p>Yes</p> <p>Yes</p> <p>Yes</p> <p>Yes</p>	<p>Yes</p> <p>Yes</p> <p>Yes</p> <p>Yes</p> <p>Yes</p> <p>No</p> <p>No</p> <p>Yes</p> <p>Yes</p> <p>Yes</p> <p>Yes</p> <p>No</p>	<p>Yes</p> <p>Yes</p> <p>Yes</p> <p>Yes</p> <p>Yes</p> <p>No</p> <p>No</p> <p>Yes</p> <p>Yes</p> <p>Yes</p> <p>Yes</p> <p>No</p>
2.Personal mastery and self-discipline	<ul style="list-style-type: none"> • Self-discipline • Authentic and simple living • Body-mind team work • Emotional intelligence • Coherence • Living to fullest extent • Stress free working • Mindfulness <p>Obstacle:</p> <ul style="list-style-type: none"> • Gadgets • Environmental difficulties and distractions • Lack of organized mind • Negative emotions • Indiscipline 	<p>Yes</p> <p>Yes</p> <p>Yes</p> <p>Yes</p> <p>Yes</p> <p>Yes</p> <p>Yes</p> <p>No</p> <p>Yes</p> <p>Yes</p> <p>Yes</p> <p>Yes</p> <p>Yes</p> <p>Yes</p>	<p>Yes</p> <p>Yes</p> <p>Yes</p> <p>Yes</p> <p>Yes</p> <p>Yes</p> <p>Yes</p> <p>Yes</p> <p>Yes</p> <p>Yes</p> <p>Yes</p> <p>Yes</p> <p>No</p>	<p>Yes</p> <p>Yes</p> <p>Yes</p> <p>Yes</p> <p>Yes</p> <p>Yes</p> <p>No</p> <p>Yes</p> <p>Yes</p> <p>Yes</p> <p>Yes</p> <p>No</p>

3.Truthfulness and Objectivity	<ul style="list-style-type: none"> • Dependable relationship • Developing fine qualities • Long run benefits • Coherence and spontaneity <p>Obstacles</p> <ul style="list-style-type: none"> • Personal interest • Lack of inner awakening • Lack of coherence 	Yes Yes Yes Yes Yes Yes Yes	Yes Yes Yes Yes Yes Yes Yes	Yes No Yes No Yes Yes No
4.Harmony and Harmlessness	<ul style="list-style-type: none"> • Conflict management and team work • Love and care for others • Happiness and ecstasy • Justice and quality of life <p>Obstacles</p> <ul style="list-style-type: none"> • Selfishness and body-mind consciousness • Violence 	Yes No Yes Yes Yes Yes	Yes Yes Yes Yes Yes Yes	Yes Yes Yes Yes Yes Yes
5.Trust and Credibility	<ul style="list-style-type: none"> • Willing cooperation and leadership • Smooth and fearless working • Basis of relations and leadership • Coherence • Positive Perception of people <p>Obstacles:</p> <ul style="list-style-type: none"> • Selfishness • Weakness of character • Greed, cheating and exploitation • Society trust us • No Fear 	Yes Yes Yes Yes Yes Yes Yes Yes Yes Yes Yes	Yes Yes Yes Yes No Yes Yes Yes Yes No	Yes Yes Yes Yes No Yes Yes Yes Yes No
6.Tolerance	<ul style="list-style-type: none"> • Prevention of anger and conflict • Harmony and peace • Freedom of expression <p>Obstacles</p> <ul style="list-style-type: none"> • Forced tolerance • Instinctive dislike for suffering • More gadgets 	Yes Yes Yes Yes Yes Yes	Yes Yes Yes Yes Yes Yes	Yes Yes Yes Yes Yes Yes

	<ul style="list-style-type: none"> • Will to power • Lack of equanimity 	Yes Yes	Yes Yes	Yes Yes
7. Transparency	<ul style="list-style-type: none"> • Authenticity, honesty and truthfulness • As necessary • Well being of others • Voluntary cooperation <p>Obstacles</p> <ul style="list-style-type: none"> • Unethical tendencies, corruption • Moha • Inessentials 	Yes Yes Yes No No Yes Yes	Yes Yes Yes Yes Yes Yes Yes	Yes Yes Yes Yes Yes Yes No
8. Learning and sharing	<ul style="list-style-type: none"> • Joy and duty • Knowledge creation and making connections • Maturity level • Self growth • Knowledge Management • Uplifting energy <p>Obstacles</p> <ul style="list-style-type: none"> • Close mindedness • Lack of connections • Complicity • Confinement to intellect • Lack of silent mind and pure heart • Egotism 	Yes Yes Yes Yes Yes No Yes Yes Yes Yes Yes Yes	Yes Yes Yes Yes Yes No Yes Yes Yes Yes Yes Yes	Yes Yes Yes Yes Yes No Yes Yes Yes Yes Yes Yes
9. Authenticity	<ul style="list-style-type: none"> • Transparency, firmness and knowing one's values • Divine qualities • Coherence • Faith among others • Happiness • Authentic help • No show off • Do what you preach and Remain firm <p>Obstacles</p> <ul style="list-style-type: none"> • Duplicity, hypocrisy, and hidden agenda • Lack of awareness and limited perspective • Lack of coherence and sincerity 	Yes Yes Yes Yes Yes Yes Yes Yes Yes Yes Yes Yes Yes	Yes Yes Yes Yes Yes Yes Yes Yes Yes Yes Yes Yes Yes	Yes Yes Yes Yes Yes Yes Yes Yes Yes Yes Yes Yes Yes

	<ul style="list-style-type: none"> • Inability to put more efforts 	Yes	Yes	Yes
10. Universal responsibility and virtuousness	<ul style="list-style-type: none"> • Silent contribution • Spiritual awakening • Divine qualities • Compassion • Avoiding harm • Serving society <p>Obstacles</p> <ul style="list-style-type: none"> • Lack of courage • Selfishness and unethical behavior • Attachment to work and results • Lack of awareness 	Yes Yes Yes Yes Yes Yes Yes Yes Yes Yes Yes	Yes Yes Yes Yes Yes Yes Yes No No	Yes Yes Yes Yes Yes Yes Yes No No
11. Interconnectedness	<ul style="list-style-type: none"> • Atamvat sav bhuteshu • Diversity manifestation of unity • Harmony and connection • Spirituality • Care and empathy <p>Obstacles</p> <ul style="list-style-type: none"> • Egotism • Selfishness and cunningness • Cosmic illusion 	Yes Yes Yes Yes Yes Yes Yes Yes Yes	Yes Yes Yes Yes Yes Yes Yes Yes Yes	Yes Yes Yes Yes Yes Yes Yes Yes Yes
12. Selfless service	<ul style="list-style-type: none"> • Duty consciousness and repayment of eternal debt • Enlightened selfness • Spiritual growth and happiness • Essence of spirituality <p>Obstacles</p> <ul style="list-style-type: none"> • Self-centeredness and Moha • Egotism) • Lack of mindfulness 	Yes Yes Yes Yes Yes Yes Yes Yes Yes	Yes Yes Yes Yes Yes Yes Yes Yes Yes	Yes Yes Yes Yes Yes Yes Yes Yes Yes
13. Self awareness	<ul style="list-style-type: none"> • Self-realisation/knowledge • Mindfulness, clarity of mind and thoughts • Spirituality and self growth) 	Yes Yes Yes	Yes Yes Yes	Yes Yes Yes

	<ul style="list-style-type: none"> • Optimum functioning of mind <p>Obstacles</p> <ul style="list-style-type: none"> • Body consciousness • Samsara and extroversion • Chaotic behavior and inflicting sufferings • Lack of mindfulness and inessentials 	Yes	Yes	Yes
14.Humility	<ul style="list-style-type: none"> • Inner richness and self growth • Recognizing others' debt • Sacredness and Virtuous <p>Obstacle</p> <ul style="list-style-type: none"> • Egotism • Unawareness • Arrogance • Selfishness • Changing emotions 	Yes Yes Yes Yes Yes No	Yes Yes Yes Yes Yes No	Yes Yes Yes Yes Yes Yes
15.Meaning of life	<ul style="list-style-type: none"> • Ananda/bliss • Happiness and peace of mind • Sense of direction • Responsibility for others' wellbeing <p>Obstacles</p> <ul style="list-style-type: none"> • Selfishness and greed • Lack of direction • Worldly passions • Confinement to lower order needs 	Yes Yes Yes Yes Yes Yes Yes	Yes Yes Yes Yes Yes Yes Yes	Yes Yes Yes Yes Yes Yes No

Appendix 3

Common Themes Identified

Value	Common Theme
1. Courage	<ul style="list-style-type: none"> • Making mind willing to face adversity (Swami Parmarthananda, 2014; Sen, 2014; Sreedharan, 2019) • Effective Change management (Chakraborty, 2014; • Initiating tasks (Yadav, 2019; Chakraborty, 2014; Jhunjanwala, 2015) • Source of virtue and knowledge (Yadav, 2019) • Accomplishing wholesome task (Chakraborty, 2014; Ricard, 2018) <p>Obstacle</p> <ul style="list-style-type: none"> • Instinctive sense of insecurity(Swami Parmarthananda, 2014) • Criticism and discouragements (Ricard, 2018; Chakraborty, 2014) • Lack of clarity (Sen, 2014) • Negative social and political constraints (Jhunwala, 2015; Yadav, 2019, Sreedharan, 2019)
2. Personal mastery and self-discipline	<ul style="list-style-type: none"> • Self-discipline (Chakraborty, 2014; Jhunjanwala, 2015; Bhardwaj, 2016; Ricard, 2019) • Authentic and simple living (Chakraborty, 2014; Yadav, 2019) • Body-mind team work (Swami Parathananda, 2014), • Emotional intelligence (Sen, 2015) • Coherence (Ricard, 2018) • Living to fullest extent (Yadav, 2019; Sreedharan 2019) • Stress free working (Bhardwaj, 2016) <p>Obstacle:</p> <ul style="list-style-type: none"> • Gadgets (Chakraborty, 2014; Sen, 2014) • Environmental difficulties and distractions (Chakraborty, 2014) • Lack of organized mind (Sreedharan, 2019) • Negative emotions (Ricard, 2018)
3. Truthfulness and Objectivity	<ul style="list-style-type: none"> • Dependable relationship (Chakraborty, 2014; Sreedharan, 2019) • Developing fine qualities (Sen, 2014; Yadav, 2019) • Long run benefits(Chakraborty, 2014; Jhunjanwala, 2015; • Coherence and spontaneity (Ricard, 2018; Bhardwaj, 2016) <p>Obstacles</p> <ul style="list-style-type: none"> • Personal interest (Chakraborty, 2014; Ricard, 2018) • Lack of inner awakening (Parmarthananda, 2014; Sen, 2014) • Lack of coherence (Ricard, 2018)

4. Harmony and Harmlessness	<ul style="list-style-type: none"> • Conflict management and team work (Chakraborty, 2014; Sen, 2014; Jhunjanwala, 2015) • Love and care for others (Sreedharan, 2019; Yadav, 2019) • Happiness and ecstasy (Bhardwaj, 2016; Ricard, 2018, Swami Parmarthananda, 2014) • Justice and quality of life (Ricard, 2018) <p>Obstacles</p> <ul style="list-style-type: none"> • Selfishness and body-mind consciousness (Swami Parmarthananda, 2014; Sreedharan, 2019; Chakraborty, 2014) • Violence (Jhunjanwala, 2015; Ricard, 2018; Bhardwaj, 2016)
5. Trust and Credibility	<ul style="list-style-type: none"> • Willing cooperation and leadership (Chakraborty, 2014; Jhunjanwala 2015; Sreedharn, 2019) • Smooth and fearless working (Swami Parmarthanada, 2014; Yadav, 2019) • Basis of relations and leadership (Sreedharan, 2019) • Coherence (Ricard, 2018) <p>Obstacles:</p> <ul style="list-style-type: none"> • Selfishness (Chakraborty, 2014; Sreedharan, 2019; • Weakness of character (Jhunjanwala, 2015) • Greed, cheating and exploitation (Ricard, 2018; Swami Parmarthanada, 2014)
6. Tolerance	<ul style="list-style-type: none"> • Prevention of anger and conflict (Swami Parmarthananda, 2014; Jhunjanwala, 2015) • Harmony and peace (Sreedharan, 2019; Yadav, 2019) • Freedom of expression (Ricard, 2018) <p>Obstacles</p> <ul style="list-style-type: none"> • Forced tolerance (Chakraborty, 2014) • Instinctive dislike for suffering (Swami Parmarthanada, 2014) • More gadgets (Sen, 2014; Chakraborty, 2014) • Will to power (Jhunjanwala, 2015) • Lack of equanimity (Yadav, 2019)
7. Transparency	<ul style="list-style-type: none"> • Authenticity, honesty and truthfulness (Chakraborty, 2014) • As necessary (Sreedharan, 2019; Chakraborty, 2014) • Well being of others (Ricard, 2018) • Voluntary cooperation (Bhardwaj, 2016) <p>Obstacles</p> <ul style="list-style-type: none"> • Unethical tendencies, corruption (Chakraborty, 2014) • Moha (Swami Parmarthananda, 2014) • Inessentials (Yadav, 2019)
8. Learning and sharing	<ul style="list-style-type: none"> • Joy and duty (Chakraborty, 2014) • Knowledge creation and making connections (Swami Parmarthanada, 2014) • Maturity level (Swami Parmarthananda, 2014)

	<ul style="list-style-type: none"> • Self growth (Sreedharan, 2019; Sen 2014; Jhunghanwala, 2015) <p>Obstacles</p> <ul style="list-style-type: none"> • Close mindedness (Chakraborty, 2014) • Lack of connections (Swami Parmarthanada, 2014) • Complicity (Sreedharan, 2019) • Confinement to intellect (Sen, 2014) • Lack of silent mind and pure heart (Yadav , 2019) • Egotism (Sreedharan, 2019)
9. Authenticity	<ul style="list-style-type: none"> • Transparency, firmness and knowing one's values (Sen, 2014; Chakraborty, 2014) • Divine qualities (Jhunghanwala, 2015) • Coherence (Ricard, 2018) • Faith among others (Sreedharan, 2019) • Happiness (Yadav, 2019; Swami Parmarthanada, 2014) • Authentic help (Swami Parmarthanada, 2014) <p>Obstacles</p> <ul style="list-style-type: none"> • Duplicity, hypocrisy, and hidden agenda (Chakraborty, 2014) • Lack of awareness and limited perspective (Sen,2014; Jhunghanwala, 2015) • Lack of coherence and sincerity (Ricard, 2018; Sreedharan, 2019)
10. Universal responsibility and virtuousness	<ul style="list-style-type: none"> • Silent contribution (Chakraborty, 2014) • Spiritual awakening (Sen, 2014) • Divine qualities (Jhunghanwala, 2015) • Compassion (Ricard, 2018) • Avoiding harm (Ricard, 2018) • Serving society (Sreedharan, 2019) <p>Obstacles</p> <ul style="list-style-type: none"> • Lack of courage (Jhunghanwala, 2015) • Selfishness and unethical behavior (Yadav, 2019) • Attachment to work and results (Sreedharan, 2019)
11. Interconnectiveness	<ul style="list-style-type: none"> • Atamvat sav bhuteshu (Chakraborty, 2014) • Diversity manifestation of unity (Sen, 2014) • Harmony and connection (Sreedharan, 2019) • Spirituality (Ricard, 2018) • Care and empathy (Yadav, 2019) <p>Obstacles</p> <ul style="list-style-type: none"> • Egotism (Chakraborty, 2014) • Selfishness and cunningness (Sreedharan, 2019) • Cosmic illusion (Ricard, 2018; Swami Parmarthananda, 2014)
12. Selfless service	<ul style="list-style-type: none"> • Duty consciousness and repayment of eternal debt (Chakraborty, 2014) • Enlightened selfness (Swami Parmarthanada, 2014) • Spiritual growth and happiness (Ricard, 2018)

	<ul style="list-style-type: none"> • Essence of spirituality (Sreedharan, 2019) <p>Obstacles</p> <ul style="list-style-type: none"> • Self-centeredness and Moha (Sreedharan, 2019; Swami Parmarthananda, 2014) • Egotism (Sen, 2014) • Lack of mindfulness (Ricard, 2018; Bhardwaj, 2016)
13. Self awareness	<ul style="list-style-type: none"> • Self-realisation/knowledge (Chakraborty, 2014; Sreedharan, 2019) • Mindfulness, clarity of mind and thoughts (Parmarthanada, 2014; Ricard, 2017; Bhardwaj, 2016) • Spirituality and self growth (Jhunghanwala, 2015; Parmarthananda, 2014) • Optimum functioning of mind (Ricard, 2018) <p>Obstacles</p> <ul style="list-style-type: none"> • Body consciousness (Sreedharan, 2019; Chakraborty, 2014; • Samsara and extroversion (Swami Parmarthanada, 2014; Bhardwaj, 2016) • Chaotic behavior and inflicting sufferings (Ricard, 2018) • Lack of mindfulness and inessentials (Yadav, 2019; Bhardwaj, 2016)
14. Humility	<ul style="list-style-type: none"> • Inner richness and self growth (Chakraborty, 2014; Sreedharan, 2019; Ricard, 2017) • Recognizing others' debt (Bhardwaj, 2016; Jhunghanwala, 2015) • Sacredness and Virtuous (Yadav, 2019) <p>Obstacle</p> <ul style="list-style-type: none"> • Egotism (Chakraborty, 2014; Sreedharan, 2019) • Unawareness (Swami Parmarthanada, 2014) • Arrogance (Ricard, 2018; Sen, 2014) • Selfishness (Sreedharan, 2019;
15. Meaning of life	<ul style="list-style-type: none"> • Ananda/bliss (Chakraborty, 2014; Swami Parmarthananda, 2014) • Happiness and peace of mind (Ricard, 2018; Yadav, 2019) • Sense of direction (Ricard, 2018; Sen, 2014) • Responsibility for others' wellbeing (Sreedharan, 2019) <p>Obstacles</p> <ul style="list-style-type: none"> • Selfishness and greed (Chakraborty, 2014; Ricard, 2018) • Lack of direction (Ricard, 2018) • Worldly passions (Sreedharan, 2019) • Confinement to lower order needs (Swami Parmarthanada, 2014)

Appendix 4

Horizontalisation Table

Values	Prof. Chakraborty	Swami Parmarthananda	Dr. Sen	Laxmi Niwas Junjanwala	Dr. Bhardwaj	Mathieu Ricard	Santosh Yadav	Dr. Sreedharan
1.Courage : Role	Transforming insight into reality Spreading the message Of Indian ethos	Making mind willing to face adversities	Facing challenges of life Situation to situation	Starting business by poor fellow Facing obstacles	Courage is nothing but our own creation	Accomplishment of down to earth and daunting tasks Wholesome tasks	Source of virtues Implementation of tasks Without courage knowledge will be zero	Facing Ups and downs of life
Obstacles	Hostile criticism, Non-cooperation Organizational politics	Instinctive sense of Insecurity	Lack of clarity Reliance on intellect, money and muscle power	Facing obstacles of polluted environment	No challenge in practicing courage	Discouragement Doubt over oneself	Fighting with social taboos Climbing mountains	Political interference Natural challenges Financial challenges
Suggestion	Divine grace Persistence and personal tenacity Rajarishi model of leadership	Bhakti : strength from Lord Dhanam: strength from oneself	Divine faith Inner strength Surrender to God	Association of saints Faith in God	Faith in Lord Performance of our duty in honest manner	Recognize the wholesome of task Mindfulness Blind courage not recommended	Truthfulness and Honesty Forgiveness Calmness of mind	Spiritual sources be explored Awareness, Wisdom and knowledge
2. Self Mastery Role	Self-discipline Authentic and simple living	Team work Coordination of body-mind	Emotional intelligence Effective behavior	Self discipline Hard work physical as well mental	Self discipline Overcoming stress and fatigue	Coherence Self-discipline	Control of strength and energy Mindfulness	Living life to fullest extent
Obstacle	Environmental difficulties Gadgets Greater scope for indiscipline	Natural laziness Lack of integration	Lack of self-awareness	Lack of discipline Feeling of power	Lack of self discipline	Negative emotions like doubt		Lack of punctuality Lack of organized mind
Suggestion	Self-discipline Austerity/ tapasya	Responsibility Respect likes and dislikes of others	Awakening inner consciousness Follow value driven process	Take care of spirituality aspect	Lead by example Be honest and truthful	Eradicate mental poison Manage your thoughts and emotions	Actions have long term consequences upon others	Be role models to win confidence of others
3. Truthfulness	Reliability, trustworthiness Dependable relations	Lubricating old that keeps the machine working Loss of truthful is loss of personal mastery	Development of fine qualities	Long run survival	Spontaneity	Being coherent with yourself	Courage Minimalism Truth is eternal	Earn the confidence of others
Obstacles	Personal interest	Unawareness Short term adverse consequences	Lack of inner awakening	Political interference Bureaucracy Corruption	Lack of spontaneity	Lack of coherence		No challenges

Suggestion	Absolute truthfulness not rule Elimination of personal interest Study of Bhagavad Gita	Satmev jayte Companies survival and truthfulness	Inner awakening through spirituality	Be truthful as far as possible Though 100% truthfulness is not possible, but be true as far as possible Consider the effect on 2 nd and 3 rd generation	Practice truthfulness		Focus on short term benefits	High integrity Truthful to countrymen and staff members
4. Harmony Role	Harmlessness absolute principle Conflict management	Harmony is health disharmony disease Team work	Conflict management Interpersonal relationship Harmony and beauty	Harmony plays role in conflict management	Happiness and ecstasy	Doing justice with others Quality of life	Ultimate bhava	Caring and love and compassion for others
Obstacles	Superfluous harmony	Selfishness	Lack of inside harmony	Violence	Manipulations	Over exploitation	Consequential effect	Body mind consciousness
Suggestions	Do not harm No hidden agenda Focus on long run consequences	Focus on long run benefits Suppress selfishness	All problems of existence are problems of harmony Harmony with oneself Develop inner coordination and integration	Even though at war/competition remember oneself	Establish yourself in happiness Feel blissful Live totally No need to work beyond one's ability	Long run consideration	Create better sense of feelings and attitude Do not lose faith in yourself	Care and love others Treat others with respect and dignity
5. Trust and credibility Role	People perceive you honest Trust and truthfulness interrelated	Necessary for working in interdependent society Smooth running of life	Basis of relationship Trust is born More followings	Others' cooperation	Society trust us	Coherence Main factor of society	No greed No fear	Without trust no leadership
Obstacles	Selfish tendencies	Exploitation is another part	Exercise of authority in mindless way	Weakness of character	-----	Cheating	Greed for name and fame	Self-interests
Suggestions	Introspection Balance sheet Atam samiksha	Overcome Selfishness and short term benefits Overcome Moha, selfishness and greed Content with what you have Earn through dharmic means	Be authentic	Focus on weakness to earn credibility	Do your work Devotedly Experience flow	Ethical behavior	Contentment Transform oneself	No ethical lapses
6. Tolerance Role	Quite a bit	Preventive of anger Kashama	.....	Prevention of revolts and conflicts	Agreement Comfort with others	Accept others opinions Not letting others to feel	Harmony Peace Alternative	Gain harmony Understand position of others

		Austerities in life				prisoners of others' beliefs Earning respect	solution	
Obstacles	No tolerance at social level Political agenda Dishonesty Forced tolerance, no option	Instinctive dislike for suffering	More gadgets Increased level of comforts Inside begging	Lack of simplicity	Will to dominate	Imposing one's beliefs	Lack of equanimity	.....
Suggestions	Blanket tolerance no acceptable Discipline oneself	Viveka: overcoming moha Viveka internal control	Inner coherence Enrich inner life	Spiritual consciousness	Ultimately truth trumps: faith	Allow freedom Multiplicity be recognized Do not harm others' aspirations	Mindfulness	Practice tolerance in life
7. Transparency Role	Very important Authenticity Case to case	Truthfulness and transparency Harmony	Real test of character Accountability to oneself	Honesty	Focus on one's job Voluntary contributions	Influence upon others' well being	Definite role Cultivate focus	Be transparent as is necessary No need for 100% transparency Transparency part of integrity
Obstacles	Unethical tendencies Law cannot be effective Transparency is not overreliance on law	Moha Instinctive selfishness	Not being true to oneself	Corrupt tendencies	-----	Lack of ethics	Carrying inessential thoughts and aspirations	.....
Suggestions	Answerable to God Spiritual culture	Enlightened self-interest Education of values	Be transparent to oneself Integrity	If leader is honest, his message will get circulated	Smooth working Working honestly	Public life be transparent	focus on essentials and leave inessentials	Be transparent as necessary
8. Learning and sharing Role	Joyful And duty	Raising level of maturing Feeding subtle mind	Important role in personal and professional life Understanding through consciousness	Important part Knowledge is become vast	Self growth	So essentials Sharing values and skills	Actual doing Uplifting energy level	Nothing sacred other than knowledge Self-growth
Obstacles	Close mindedness Unwilling to change	Not understanding the connection	Lack of spirituality Limited to intellectual understanding Limitation of intellect	.....	----	Lack of open mindedness	Lack of silent mind and pure heart Lack of focus	Feeling owner of one's mind
Suggestions	Part of culture Sound skills and profound values	Know the value of learning	Learn through consciousness Silent mind Transform oneself Experience positive vibrations	Learn the ultimate knowledge	Imbibe the best of others	Learn and share with true spirit of compassion	Focus on essentials and leave inessentials	Learn and share on continuous basis Life long process

9. Authenticity Role	Transparency and authenticity Remaining firm	Benefits one feel in life Help others	Knowing your values and practicing that	Devi qualities	No show off Self realization Character building	Do what you preach Coherence Ethical values	Problems will decrease	Necessary trait Gain faith in others
Obstacles	Duplicity Hypocrisy Hidden agenda	Comfort zone Inability to put more efforts	Lack of awareness about one's values	Confining oneself to earning profits	lack of synchronization	Lack of coherence	Selfishness and running after wavering demand	Lack of sincerity
Suggestions	.....	Overcome moha Patience and hardwork	Be aware of one's values	Spirituality unique source of authenticity Business is part of life, not life in itself	Words and deeds should match	Be coherent	Be authentic to earn credibility	Be authentic to build up one's image Deliver as you promised
10. Universal Responsibility And Virtuousness Role	.....	Contributing to others	Oneness with spiritual awakening Not helping others, but helping oneself Feeling of universal ocean of consciousness	In corporate world, there is CSR Imbibe divine qualities Take risk and bold steps for others welfare	Eternal duty	Compassion Avoiding harm upon others	Thinking of others, immediate surrounding Spreading message of goodness	Universal responsibility and virtuousness two different things Attitude of serving society and nation
Obstacle		---	--	Lack of courage	Lack of experience	Unethical behavior	Selfishness	Attachment to work and results
Suggestions		Follow varna and ashram dharma Answerable to oneself	Experience it Practice in personal life	Think of others also	Do your destined duty honestly	Happiness and satisfaction lies in compassion	Understand BG	Follow dharmic ways
11. Interconnected-ness Role	Atmavat sav bhuteshu	Harmony with others Awareness of the whole	One is part of whole Unity of consciousness Diversity manifestation of Unity	Connection with people and environment	Truth eternal Sansar dual No difference	Phenomenal world changing World interconnected	Intuitions Care and empathy	Unavoidable and essential for society
Obstacles	Egotism	Tendencies to disturb harmony of others/lack of awareness	-----	Feeling of power	Cosmic illusion	Thinking as autonomous entity Unawareness	.....	Selfishness and cunningness
Suggestions	Transform oneself	Use power and choice mindfully	Realize it		God is our, overcome	Recognize the present actions Experience interconnectedness	Practice spirituality in daily life	Very basis of whole life Practice interconnectedness in daily life
12. Selfless service Role	Duty consciousness Never treated as consultancy business	Enlightened selfishness Balance between consumer and contributor Contributor to spiritual growth	Helpful in self-evolution	.....	Recognize the contribution of others Repayment of debt	Quality of life Lack of awareness Quality of service	Higher level of energy Cultivation of feeling of reciprocity	Essence of spirituality Serve the society with spiritual outlook Comes when you care for others than yourself

Obstacles	No obstacle Sometimes limited and sometimes broad Narrow mindedness	Moha: short term benefit	Ego	.....	Forget and indulge in sansara	Selfishness, greed, lack of empathy, compassion Narrow mindedness	.....	Self-centredness Caring more for the family than necessary
Suggestions	Curtail one's own demand and greed Think of poor Not for popularity	Overcome moha	Surrender	.....	Be humble Focus on character Consider it as test God manifested in human being	Question oneself Altruism lead to happiness	Unselfish in their lives Take care of others	Think of others to practice selfless service
13. Self-awareness Role	Description of lower self and Higher Self	Understanding one's position and deficiencies Self-growth and universal growth	Understanding thoughts and emotions Who I am	Spirituality	mindfulness	Clarity of mind Wise decisions Optimize functioning of mind	Happiness in life Focus on essentials	Self-knowledge One is more than body Atamshaksham
Obstacles	Sansara	Extroversion	Confining oneself to body-mind mechanism		Forget to remain mindful	Chaotic behavior Inflicting sufferings	Accumulating inessentials	Body consciousness
Suggestions	Read BG	Introspect and be introvert	Inner exploration	Concerned with other life Study BG	Be authentic	Mindfulness Meditation	Remain self aware Focus on essentials	Only spiritual leaders can be self-aware Practice spirituality in daily life
14. Humility Role	Sign of inner richness	Recognizing the contribution of others	Courage without humility is arrogance Divine quality	Recognizing contribution of others Harmony and happiness	Recognize the contribution of others	Most admired CEOs have vision plus humility Learning from others	Sacredness Nimit matar Mountains sacred	Virtue of virtues Gaining education and knowledge leads to humility
Obstacles	Ego Changing emotions	Unawareness	Ego Not listening others	""""	-----	Arrogance showoffs	.....	Selfishness, desire, greed, egotism
Suggestions	Introspection Recognize the Eternal debt of so many persons to repaid as far as possible	Primary quality of spiritual seeker	Integrate humility with courage	.....	Be humble	Humility is not weakness	Be humble in life	Be humble

15. Meaning in life	Ananda/bless	Spiritual unfoldment	Everybody has to find himself	Concerned with other life Happiness	Self realization	Sense of direction Own flourishing with others flourishing	For economic, mental and spiritual progress Peace of mind and happiness in life	Spiritual truth Responsibility for the welfare of others
Role								
Obstacles	Greed	Confinement to lower level needs	Lack of larger picture	.....	.....	Selfishness, greed Lack of direction	Limitless desires	Worldly passions, desires and selfishness
Suggestions	Certain demands	Taking care of other needs and aspiring for higher	Focus on larger picture	.....	Salvation through service Offering to God	Transform the mind Value based living Inner peace	Focus on meaning of life to attain divinity	Cultivate purity of mind and purity of heart Karyam karomin, n cha kinchit aham karomi