

ROLE OF DHARMA (RIGHTEOUSNESS) IN WORKPLACE SPIRITUALITY: EVIDENCE FROM HITOPADEŚA

Piyush Gotise*, Bal Krishna Upadhyay**

Abstract *The paper proposes a framework of dharma (righteousness) to foster workplace/organisational spirituality. For instilling spirituality in employees that may translate into organisational/workplace spirituality, an ancient Indian text, that is, Hitopadeśa, provides guidance in verse. The framework of dharma (righteousness) constructed, on the basis of a theoretically sampled verse of Hitopadeśa, suggests four ethical values that could assist in sensing and experiencing one's spirit in a relatively clearer form. This clear perception might assist in spiritual expression through work or in a workplace. The four values are: (1) sanyam (self-control); (2) satya (truthfulness); (3) śīla (character); and (4) dayā (compassion). The paper explicates the proposed dharma (righteousness) framework and suggests its implications for the mutual benefits of employees as well as for organisations.*

Keywords: *Dharma, Righteousness, Workplace Spirituality, Self-Control, Morality, Business Ethics, Compassion, Truthfulness*

INTRODUCTION

The Indian literature has abundantly developed various thoughts of spiritualism, applied to various situations. This has provided the world a number of systems of spiritualism in the form of different philosophical thoughts. In India, spiritualism is not a human-mind obsession, but has been seen as a heritage that has contributed to the world in different ways. Thus, spirituality, once a part of philosophical traditions, now forms the traditions for well-being and psychological health that has translated itself to the premise of management studies (Tzouramani & Karakas, 2016).

In the contemporary business context, it is often renamed as 'spirituality at work' (SaW; Tzouramani & Karakas, 2016), 'workplace spirituality' or 'organisational spirituality' (Brown, as cited in Gotsis & Kortezi, 2008). Workplace spirituality¹ in management literature has received much attention; still there is more to learn and understand (de Klerk, as cited in Lips-Wiersma & Mills, 2014). Research evidence

has indicated that it could have several benefits, for instance, organisational performance (for a review, see Garcia-Zamor, 2003). Not only the organisation, but employees on an individual level also benefit from it. For example, there is a positive link between employee spirituality and well-being (Pawar, 2016). However, for organisations/workplaces to get inclined spiritually, efforts are needed that could be in the form of values, which may further develop into a culture (Jurkiewicz & Giacalone, 2004). Such values can include: benevolence, humanism, respect and many others, which may help in instigating workplace spirituality (Jurkiewicz & Giacalone, 2004). There could be many more values that can be constructed as a framework for instigating workplace/organisational spirituality.

Since ages, India with its spiritual background, has a lot to offer on this subject. Considering the possibilities and taking *Hitopadeśa* (an ancient Indian literature) in account, an attempt to develop a framework for workplace spirituality is being made in the present paper, which could collectively be grouped under the heading 'dharma' (righteousness).

¹ The word 'workplace spirituality' and 'organisational spirituality' are used interchangeably in the paper.

* Research Scholar, Chakravarti Rajgopalachari Institute of Management (CRIM), Barkatullah University, Bhopal, Madhya Pradesh, India. Email: p.gotise@gmail.com

** Faculty of Human Resource Management, Indian Institute of Forest Management, Nehru Nagar, Bhopal, Madhya Pradesh, India. Email: bkupadhyay@yahoo.com

WORKPLACE SPIRITUALITY

The interest in the study of workplace spirituality in recent times shows an upward trend. Nonetheless, the concept is still in its infancy and evolving (Kolodinsky et al., 2008). Moreover, the complexities and intangible quality attached to it make it somewhat challenging to define it clearly (Milliman et al., as cited in Gotsis & Kortezi, 2008). Due to a wide range of views on workplace spirituality, there is no single broadly accepted definition (Ashforth & Pratt, as cited in Gotsis & Kortezi, 2008). As per Giacalone & Jurkiewicz, workplace spirituality is ‘a framework of organizational values evidenced in the culture that promote employees’ experience of transcendence through the work process, facilitating their sense of being connected to others in a way that provides feelings of completeness and joy’ (as quoted in Jurkiewicz & Giacalone, 2004, p. 129).

Owing to the theoretical vagueness and mysticism associated with the notion of workplace spirituality, organisations often found it problematic to introduce into their system (Jurkiewicz & Giacalone, 2004), which calls for a need to gain more understanding, explore and set out new adoptable strategies in a workplace context. As discussed earlier, as per Jurkiewicz & Giacalone (2004), organisations could apply by embedding spirituality-related values into workplace culture.

Through the proposed framework of *dharma* (righteousness), in this article, it is an attempt to facilitate the experience of transcendence in a better way by clearing the hurdles in the path of mental clarity. The framework of *dharma* (righteousness) may provide values for organisations that could be strengthened further by making it a part of organisational culture, and are mutually beneficial for employees as well as for organisation. For instilling spirituality in employees that may further translate into organisational/workplace spirituality, *Hitopadeśa*, in several verses, suggests a way to be spiritual that could be practised at workplaces as well. However, it is easier said than done. In order to be spiritually awakened, sometimes one needs to put deliberate and continuous efforts with a right attitude (Kirkland & McIlveen, as cited in Finlay, 2015).

RIGHTEOUSNESS AND SPIRITUALITY

Researches have suggested that righteousness is connected to spirituality; however, still, the evidence showing linkages is rather conceptual in nature (Corner, 2009; Jurkiewicz & Giacalone, 2004). The theories conceptualised in order to get substantiated and extended, further, should be supported either through empirical evidence or through experiences (Van

de Ven & Johnson, as cited in Corner, 2009). Spirituality in a workplace context is about the transcendental experiences of employees gained through work as a channel to go beyond self and influence others in a positive way (Jurkiewicz & Giacalone, 2004). However, to transcend oneself from hedonic plane to spiritual plane, individualistic efforts could be devoted to easing up the transition process.

To be exact, as per ancient Indian philosophies, there are *kośas* (sheaths) around the *ātman* (the Self) (Delle Fave et al., 2013; Paranjpe, 2002) and because of the predominance of *gunas* such as *rājasic* or *tāmasic* or both (Bailey & Patanjali, 2012), it becomes tough to become conscious of the true nature of *ātman* (self; Bailey & Patanjali, 2012; Delle Fave, 2013). That is, in order to move from lower *kośa* (sheath) to higher *kośa* (sheath) for spiritual awakening, there should be an inclination towards the *sāttvic* and *dhārmic*² aspects of life (Bailey & Patanjali, 2012). In other words, there seems to be the need to include and inculcate positive ethical behaviour for seeking spirituality. Also, unethical or immoral behaviour clashes with the true nature of people – often regarded as ‘honest, fair, and compassionate but behave badly or unethically due to circumstances, such as poverty, abuse, or neglect’ (Satyananda, as cited in Corner, 2009, p. 379).

METHOD

The *dharma* (righteousness) framework proposed (see Figure 1) in the present article is constructed using Bhawuk’s four approaches. The approaches are as follows: (1) models/theories are already there in ancient Indian scriptures, often in a raw form, that needs to be discovered, understood, refined and, if necessary, should be modified in accordance with the purpose/objectives, situation and time (Bhawuk, 2010). (2) Understanding and learning about the themes/topic under consideration and about the context in which raw models are situated could be found and done through ‘content analysis’ of keywords or related keywords in the literature (Bhawuk, 2010, p. 49). (3) The semi-refined raw model constructed should be assessed for its applicability in cultural context and its similarities and dissimilarities with other pertinent notions illustrated in different texts (Bhawuk, 2010) and (4) finally, ‘by questioning Western concepts and models in the light of indigenous wisdom, knowledge, insights and facts, one can develop indigenous models’ (Bhawuk, 2010, p. 78).

Sampling

For the purpose of this study, few verses that relate to spirituality for the construction of a proposed *dharma*

² Here, *dhārmic* refers to the one who follows *dharma* (Righteousness).

framework are theoretically sampled, in accordance with their significance and aptness for the framework. *Hitopadeśa* is not a scripture that deals with spirituality comprehensively (see Müller, 1864, 1865).

However, spirituality reflects in some of its verses, which are sporadically located in the text (see Müller, 1865). For the construction of the proposed framework, we selected a verse. That is, the verse 87 of the Book ‘Peace’ (Müller, 1865; pp. 138–139) is presented below:

तथा हि । आत्मा नदी संयमपुण्यतीर्था
सत्योदका शीलतटा दयोर्मिः ।
तत्राभिषेकं कुरु पांडुपुत्र
न वारिणा शुध्यति चांतरात्मा ॥ 87 ॥

Its English translation, given in Müller (1865), is as follows:

Thus namely, the soul (is) a river having restraint- as holy-bathing places,

Truth- as water, character- as banks, tenderness- as waves;
there ablution make, O Pandu son!

not through water is purified also the inward-soul. (Müller, 1865, pp. 138–139).

In order to be in synchronisation with other Indian psychophilosophical literature, the aforementioned translation has slightly been changed. That is, the translation is as follows:

Thus namely, the *ātman* (self) is a river with *sanyam* (self-control) as holy bathing places,

satya (truth) as water, *śīla* (character)) as banks, *dayā* (compassion) as waves;

O Pandu son! By performing ablutions, using truth gained by compassion and supported by character on a platform of self-control could make one’s *ātman* (self) purified.

The aforementioned verse depicts a way for the purification of the *ātman* (the self) through prescribing a set of moral and ethical values (Müller, 1865). As discussed earlier, the linkages between ethics and spirituality could be found in several studies (for e.g., Corner, 2009; Sheep, 2006). Concerning the context, it was proclaimed in the *Hitopadeśa* (Müller, 1865) by a Brahman Kapila, in order to console and give some solace to another Brahman Kaundinya who is in distress at the death of his son. The aforementioned verse is a part of wisdom (related to self, virtues and life) shared by Brahman Kapila so as to tell about the importance of several virtues for living a balanced life.

INTERPRETATION

A Dharma (Righteousness) Framework for Workplace Spirituality

From the verse, we have extracted four themes (i.e., *sanyam* [self-control], *satya* [truthfulness], *śīla* [character] and *dayā* [compassion]), which could also be considered as constructs. The four themes directly or indirectly relate to a broad theme of *dharma* (righteousness), which would be explained one after another. The moral and ethical values offered by *Hitopadeśa* (Müller, 1865) that could help in spiritual awakening would also be deliberated for seeking their applicability in the context of workplace/organisations. The four themes are:

1. *Sanyam* (Self-control)
2. *Satya* (Truthfulness)
3. *Śīla* (Character)
4. *Dayā* (Compassion)

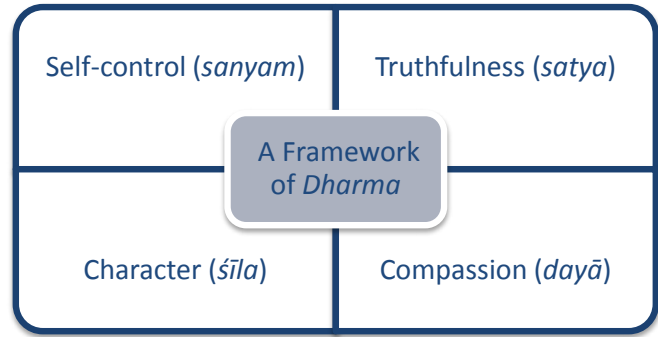


Fig. 1: The Proposed Dharma (Righteousness) Framework for Workplace Spirituality

1. *Sanyam* (Self-Control)

Self-control is a moral virtue, which generally comes through regular practice (Baumeister & Exline, 1999; Baumeister et al., 2007). It not only helps in obtaining success in one’s life (Baumeister et al., 2007), but also assists in seeking spirituality (Müller, 1865). It could be defined as ‘the capacity for altering one’s own responses, especially to bring them into line with standards such as ideals, values, morals, and social expectations, and to support the pursuit of long-term goals’ (Baumeister et al., 2007, p. 351). *Hitopadeśa* endorses self-control (i.e., control over one’s senses) for the purpose of spirituality (see verse 87 of the book ‘Peace’ and verse 9 of the book ‘Friend Separation’; Müller, 1865). According to these verses, self-control is one of the virtues to be followed for the sake of purification of *ātman* (self; Müller, 1865). Similar ideologies could also be found in other ancient

Indian literature. In *Bhagavad Gītā*, self-control is referred to as one of the critical factors for obtaining the knowledge of *ātman* (self; Bhawuk, 2011, p. 170).

In the *Yoga sutras* of Patanjali, the first phase, that is, ‘*yama*’ of the suggested ‘eight-fold path’ revolves around the central theme of self-control for moving towards spiritual awakening (Corner, 2009, p. 380). In different words, self-control seems to set the stage for embarking upon a spiritual awakening process. Considering the aforementioned discussions, self-control could then turn the attention away from the worldly affairs (or materialistic affairs) and move towards to inner self-awareness.

In a workplace setting, the performance of self-control could take many different forms. It could be performed by keeping off deceitful and unethical behaviour, for example, bribe, insider dealing, embezzlement, etc. Corrupt practices could cause tensions and fears in mind (Corner, 2009) that may interfere with the spirituality-seeking process. It may also cause other problems in life, specifically, due to psychological problems, which result from such tensions and fears in mind (Corner, 2009). Moreover, such insincere behaviours at workplace shift attention away from work-related matters and could lead to a waste of considerable amount of time, which otherwise could be dedicated to work as people who misconduct often waste time and effort to muse about probable negative future consequences and possible strategies in order to avoid those negative consequences. Furthermore, immoral behaviours also divert the attention away from meaningful and subtle aspects of life that would contribute towards self as well as the community in several ways. Therefore, by practising self-control, corrupt behaviours could be avoided that may bring mental clarity and stillness in life, which further would be needed for being spiritual.

Self-control could also be exercised at workplace while hiding secret and sensitive information of a colleague or one’s company (Corner, 2009). As by sharing confidential information, both organisation and employee could suffer negative consequences. Besides, rather than talking impulsively without thinking, minding one’s tongue at workplaces is a part of self-control.

Researches have indicated that having control over one’s diet might assist in being more spiritual. That is, according to Yoga philosophies, in preference to the other types of foods (specifically, fried and fatty foods, alcohol, etc.), *sāttvic* food (e.g., fresh vegetables and fruits, nuts, milk, honey, etc.) contributes to health and spirituality (Ramos-Jiménez et al., 2015) and that could further exhibit in workplace as positive workplace outcomes. Thus, self-control in several different ways could contribute to facilitate spiritual awakening process.

2. *Satya* (Truthfulness)

Satya (truthfulness) is a part of *dharma* (righteousness; see Gotise & Upadhyay, 2018) and as a virtue, its significance could be found in some of the Greek, Chinese (see Peterson & Seligman, 2004) and ancient Indian literature (for e.g., The Upaniśads; Keen, 2015). In Rāmāyana, *satya* (truthfulness) is regarded as the highest form of *dharma* (Brockington, 2004). For administrators (i.e., king), it is suggested as one of the traits in several instances of *Hitopadeśa* (see verse 129 of the book ‘Now War’; Müller, 1865). When one goes beyond his or her egoistic behaviour, truthfulness is there (Corner, 2009). To put it differently, by seeing the self and the world beyond ego, truthfulness could be experienced and which further may aid in perceiving connectedness without any prejudices and may strengthen equity and justice.

Not only as an ethical trait (Müller, 1865), but truthfulness is also linked with spirituality (Bailey & Patanjali, 2012; Corner, 2009; Müller, 1865). In the *YogaSutra* of Patanjali, *satya* (truthfulness) is prescribed as a part of *yama* – the first step in embarking upon a spiritual quest (Corner, 2009).

However, in the *Hitopadeśic* context, truthfulness is related to spirituality not very directly. That is, according to *Hitopadeśa* (see verse 61 of the ‘Now War’ book; Müller, 1865, p. 84), truthfulness helps in practising *dharma* (righteousness), which is one of the basic preparatory steps for spirituality (Gotsis & Kortezi, 2008; Sheep, 2006). Alternatively, the importance of truthfulness for spirituality could be comprehended through untruthfulness. As discussed earlier, untruthfulness is believed to heighten the tensions in one’s mind, which may consequently hinder the potential of a person to tap into his or her inner consciousness (Vivekananda, as cited in Corner, 2009). Thus, in order to connect with the self, as well as with the universe, one should follow truthfulness.

In workplaces, truthfulness is not only limited to speaking truth, but also extend itself through conscience based actions directed towards betterment and in the interest of all living beings. In a job, truthful actions could be performed, and important decisions should be taken bearing in mind the interest of every living being. For example, if one is working as a project leader, he or she should also consider the humane side (i.e., how specific project may benefit people, animals and environment) and not only the commercial side. Bypassing the egoistic side - selfish desires - while performing truthful actions, should be done in order to see the authenticity of its actions (Corner, 2009). Justifiable behaviours in the interest of others that may help in development also constitute truthfulness. Thus, inculcating truthfulness in workplaces could create an equitable and benevolent atmosphere, which may foster spirituality through righteousness and peace.

3. Śīla (Character)

According to Monier Williams (1872) Sanskrit – English dictionary, the Sanskrit word *śīla* denotes ‘good character’. A similar translation is also specified by Müller (1865). The importance of ‘character’ or ‘good character’ for spirituality or vice-versa, could be seen in several spirituality literature, though under different terms or as related overlapping notions. It is sometimes discussed as ‘virtues’, ‘moral virtues’, ‘ethics’, ‘morality’, etc. (for e.g., see Cavanagh & Bandsuch, 2002; Spohn, 1997). Instead in line with the other texts, *Hitopadeśa* advocated developing good character, specifically, for the purification of the *ātman* (self), which further may help in seeking spirituality (Müller, 1865).

However, in showing the connection between good character and spirituality the point of view are quite different. Current scientific literature (for e.g., Cavanagh & Bandsuch, 2002) often identifies spirituality as a precursor to morality³ and on the contrary to it, *Hitopadeśa* prompts morality for the sake of spirituality (Müller, 1864; Müller, 1865). That is, as discussed earlier, living morally aids in aligning with one’s true nature (Corner, 2009) and in maintaining good physical and mental health (Conrad, 1994).

By and large, to develop good character, *Hitopadeśa* indicates some of the important virtues in a verse. That is, one (particularly leaders and managers) should try to cultivate four major virtues – *satya* (truthfulness), *śaurya* (heroism), *dayā* (compassion) and *tyāga* (renunciation) – as a part of character (see Verse 129 of the book ‘Now War’; Müller, 1865). The two virtues (i.e., *satya* [truthfulness] and *dayā* [compassion]) out of the four have already been discussed in the same paper. *Śaurya* (heroism) is designated as a virtue, specifically for warriors, however, when practised within the ethical boundaries (Deshingkar, 1996). Heroism or courage could be demonstrated at a workplace by standing for justice, supporting a moral cause by signing petition, etc. *Tyāga* (renunciation), on the other hand, is considered as one of the cardinal Indian values (Chatterjee, 1995), which have been pondered from a wide range of perspectives by philosophers. For instance, in this era of consumerism, *tyāga* could also be understood as a renunciation of desires of accumulation (see Chatterjee, 1995). Nevertheless, here, particularly from a spirituality point of view, the notion of *tyāga* mentioned in *Bhagavad Gītā* seems very appropriate. That is, as per *Bhagavad Gītā* (16.21)⁴, one should give up – *krodha* (anger), *lobha* (greed) and *kāma* (desires) – for the betterment of *ātman* (self). These acts could be performed

in several ways at a workplace; for instance, by avoiding flirt with somebody, that is, by exercising control over one’s *kāma* (desires; Corner, 2009), by controlling one’s *krodha* (anger) while on work; by avoiding money-grubbing attitude (i.e., by avoiding *lobha* [greed]). In short, positive workplace behaviour could be adopted by cultivating good character that may assist in setting an example for co-workers, colleagues, subordinates and seniors to create a better workplace culture.

4. Dayā (Compassion)

Compassion is an emotion (Cameron & Payne, 2012). Recent empirical evidence showed that enhanced compassion and altruism is associated with spirituality (Saslow et al., 2013). Rather similar associations could be found in several ancient Indian literatures (e.g., *Hitopadeśa*). However, in contrast to modern perspective, *Hitopadeśa* indicate compassion as an antecedent to spirituality and suggest cultivating compassion for the increased spirituality (Müller, 1865). Incidentally, compassion is a cultivable trait (Weng et al., 2013).

The connection of compassion with morality could be found in several qualitative and quantitative evidence. For instance, in a recent research, it has been argued that compassion is related to morality (Cameron & Payne, 2012). Accordingly, suppressing the emotions of compassion could make one feel less, in terms of, self-morality (Cameron & Payne, 2012). In other words, considering the aforementioned discussion, it could be deduced that with increased compassion, morality could also be increased, which may encourage spirituality. The *Hitopadeśa* rather qualitatively supports the linkages shown by the recent empirical evidence. In sum, compassion is related to righteousness/morality that eventually promote spirituality. The connection of compassion with spirituality could also be understood from another perspective. That is, compassion helps in securing the peace of mind (Bailey & Patanjali, 2012).

Therefore, on the basis of the previous discussion, it could be suggested here that compassion contributes to peace and morality that further promote spirituality, which further could be translated into positive workplace outcomes.

Random acts of compassion could be demonstrated even at a workplace in various different forms. There are examples such as: (1) helping a colleague/co-worker who is facing some issues in his or her job; (2) helping someone who had recently met with an accident or helping someone who has just recovered from severe illness to perform jobs in the workplace could be done; (3) helping a disabled colleague/co-worker while performing a difficult task could be done; and (4) engaging in social services that are sometimes associated with a company or organisation, which help needy peoples; getting in touch or volunteering with such

³ Here, morality is used as a broad term that may include related terms such as, ethics, virtue, moral habits, character, etc.

⁴ The numbers (16.21) denotes ‘verse 21 of chapter 16 of the *Bhagavad Gītā*’.

social services could also be done. These acts of compassion may encourage one to do more compassionate acts and eventually brings peace (Bailey & Patanjali, 2012) and a sense of self-morality (see Cameron & Payne, 2012) that are needed for spirituality. Organisation as a whole could perform the acts of compassion on a large scale by providing counselling services to their employees as an approach to deal with the issues of life, in particular.

DISCUSSION

The present paper proposes a *dharma* (righteousness) framework for the sake of workplace spirituality. The framework offers moral values that could be internalised on a personal level for going on a spiritual quest, which collectively may assist in creating an ethical organisational/workplace culture. In the long run, such interventions would be beneficial for employees as well as for organisation. The proposed framework presents four values extracted as four themes (could also be considered as constructs) from a theoretically sampled verse of *Hitopadeśa* (Müller, 1865). The themes that could be extracted are: (1) *sanyam* (self-control); (2) *satya* (truthfulness); (3) *śīla* (character); and (4) *dayā* (compassion). As per *Hitopadeśa*, the extracted four moral precepts are a set of implicit ethical practices that could aid a person to sense and experience one's spirit in a relatively more clear form. Hence, it may enable a person or enlighten him/her to act according to the four moral themes of the *dharma* framework at workplace and elsewhere for better performance revealing high level of socially accepted behaviour. Thus, this clear perception might assist in spiritual expression through work or work related behaviour in a workplace.

In the same line, *yoga* prescribes a set of practices (both explicit and implicit) that helps in being spiritual, but explicit practices (e.g., breathing exercises) usually attract more attention relatively as compared to implicit practices (Corner, 2009). Clearly, in addition to explicit yogic procedures, there are also implicit practices (e.g., self-control) that should be practised alongside for spiritual orientation. The implicit practices could be practised in workplace as well as in home or any other places. That is, in the proposed framework, some implicit practices, as precepts, are suggested that could be practised along with other yogic exercises for spiritual awakening that further may influence not only professional life, but also personal life.

CONCLUSION

Therefore, the four themes suggested in the *dharma* framework, namely self-control, truthfulness, character and

compassion, seem to provide strength in order to perform act according to *dharma* (righteousness) that may help in promoting spirituality among individuals. With right guidance and through mentoring and training from the organisation, it could further be initiated into the workplace as a culture, so as to bring positive workplace/organisational outcomes.

The implications of spirituality at workplace have far-reaching benefits. For example, quality of life, meaningfulness, etc. (for a review on the benefits of spirituality to workers as well as to workplace, see Karakas, 2010) are related concepts to *dharma*, may become the part of the training and assessment schedule of the organisation. However, this may need further examination. In addition, due to 'potentially strong relevance [of the concept of workplace spirituality] to the well-being of individuals, organizations, and societies' (Sheep, 2006, p. 357), as an intervention, it would benefit all.

In the wake of urbanisation, contemporary lifestyle changes, increased interpersonal and inter-organisational business competition, stress and other psychological problems are being reported (see International Labour Organization (ILO), 2016). Owing to which, at this juncture, some interventions are needed that could nurture people as well as organisation and society together, holistically. This is where the *dharma* framework may be introduced, which would then contribute to well-being, quality of life of workers, and provide a sense of purpose and meaningfulness at work and, which eventually may help in improving organisational performance (Karakas, 2010).

Thus, the framework of *dharma* (righteousness) may provide values for organisations that could mutually be beneficial for both employees as well as for organisation.

REFERENCES

- Bailey, A. A., & Patanjali. (2012). *Light of the soul: The Yogasutras of Patanjali*. Lucis Trust.
- Baumeister, R. F., & Exline, J. J. (1999). Virtue, personality, and social relations: Self-control as the moral muscle. *Journal of Personality*, 67, 1165-1194.
- Baumeister, R. F., Vohs, K. D., & Tice, D. M. (2007). The strength model of self-control. *Current Directions in Psychological Science*, 16, 351-355.
- Bhawuk, D. P. S. (2010). Methodology for building psychological models from scriptures: Contributions of Indian psychology to indigenous and universal psychologies. *Psychology and Developing Societies*, 22, 49-93.
- Bhawuk, D. P. S. (2011). *Spirituality and Indian psychology: Lessons from the Bhagavad-Gita*. New York, NY: Springer.

- Brockington, J. (2004). The concept of dharma in the Rāmāyana. *Journal of Indian Philosophy*, 32, 655-670.
- Cameron, D. C., & Payne, K. B. (2012). The cost of callousness: Regulating compassion influences the moral self-concept. *Psychological Science*, 23, 225-229.
- Cavanagh, G. F., & Bandsuch, M. R. (2002). Virtue as a benchmark for spirituality. *Journal of Business Ethics*, 38, 109-117.
- Chatterjee, C. (1995). Values in the Indian ethos: An overview. *Journal of Human Values*, 1, 3-12.
- Conrad, P. (1994). Wellness as virtue: Morality and the pursuit of health. *Culture, Medicine and Psychiatry*, 18, 385-401.
- Corner, P. D. (2009). Workplace spirituality and business ethics: Insights from an Eastern spiritual tradition. *Journal of Business Ethics*, 85, 377-389.
- Delle Fave, A. (2013). The psychological roots of health promotion. In A. Morandi, & N. Nambi (Eds.), *An integrated view of health and well-being* (pp. 141-161). Dordrecht: Springer.
- Deshingkar, G. (1996). Strategic thinking of Kautilya and Sun Zi. *China Report*, 32, 1-13.
- Finlay, M. R. (2015). Righteousness in the land of forgetfulness. *Journal of Religion and Health*, 54, 279-286.
- Garcia-Zamor, J. C. (2003). Workplace spirituality and organizational performance. *Public Administration Review*, 63, 355-363.
- Gotise, P., & Upadhyay, B. K. (2018). Happiness from ancient Indian perspective: Hitopadeśa. *Journal of Happiness Studies*, 19, 863-879.
- Gotsis, G., & Kortezi, Z. (2008). Philosophical foundations of workplace spirituality: A critical approach. *Journal of Business Ethics*, 78, 575-600.
- International Labour Organization (ILO). (2016). *Workplace stress: A collective challenge*. Retrieved April 21, 2017, from http://www.ilo.org/wcmsp5/groups/public/---ed_protect/---protrav/---safework/documents/publication/wcms_466547.pdf
- Jurkiewicz, C. L., & Giacalone, R. A. (2004). A values framework for measuring the impact of workplace spirituality on organizational performance. *Journal of Business Ethics*, 49, 129-142.
- Karakas, F. (2010). Spirituality and performance in organizations: A literature review. *Journal of Business Ethics*, 94, 89-106.
- Keen, I. (2015). The language of morality. *The Australian Journal of Anthropology*, 26(3), 332-348.
- Kolodinsky, R. W., Giacalone, R. A., & Jurkiewicz, C. L. (2008). Workplace values and outcomes: Exploring personal, organizational, and interactive workplace spirituality. *Journal of Business Ethics*, 81, 465-480.
- Lips-Wiersma, M., & Mills, A. J. (2014). Understanding the basic assumptions about human nature in workplace spirituality: Beyond the critical versus positive divide. *Journal of Management Inquiry*, 23, 148-161.
- Müller, M. (Ed.). (1864). *Handbooks for the study of Sanskrit: The first book of The Hitopadesa* (Vol. I). London: Longman, Green, Longman, Roberts, & Green.
- Müller, M. (Ed.). (1865). *The Second, Third, and Fourth Books of The Hitopadesa*. London: Longman, Green, Longman, Roberts, & Green.
- Paranjpe, A. C. (2002). *Self and identity in modern psychology and Indian thought*. New York, NY: Kluwer Academic Publishers.
- Pawar, B. S. (2016). Workplace spirituality and employee well-being: An empirical examination. *Employee Relations*, 38, 975-994.
- Peterson, C., & Seligman, M. E. (2004). *Character strengths and virtues: A handbook and classification*. Washington/New York, DC/NY: American Psychological Association/Oxford University Press.
- Ramos-Jiménez, A., Wall-Medrano, A., Corona-Hernández, R. I., & Hernández-Torres, R. P. (2015). Yoga, bioenergetics and eating behaviors: A conceptual review. *International Journal of Yoga*, 8, 89-95.
- Saslow, L. R., John, O. P., Piff, P. K., Willer, R., Wong, E., Impett, E. A., et al. (2013). The social significance of spirituality: New perspectives on the compassion-altruism relationship. *Psychology of Religion and Spirituality*, 5, 201-218.
- Sheep, M. L. (2006). Nurturing the whole person: The ethics of workplace spirituality in a society of organizations. *Journal of Business Ethics*, 66, 357-375.
- Spohn, W. C. (1997). Spirituality and ethics: Exploring the connections. *Theological Studies*, 58, 109-123.
- Tzouramani, E., & Karakas, F. (2016). Spirituality in management. In M. de Souza, J. Bone, & J. Watson (Eds.), *Spirituality across disciplines: Research and practice* (pp. 273-284). Springer International Publishing.
- Weng, H. Y., Fox, A. S., Shackman, A. J., Stodola, D. E., Caldwell, J. Z., Olson, M. C., ... Davidson, R. J. (2013). Compassion training alters altruism and neural responses to suffering. *Psychological Science*, 24, 1171-1180.
- Williams, M. (1872). *A Sanskrit English dictionary: Etymologically and philologically arranged with special reference to Greek, Latin, Gothic, German, Anglo-Saxon and other cognate Indo-European languages*. Oxford: The Clarendon Press.