



The role of the Indian Ethos in creating sustainable spirituality in the workplace.

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Work environment spirituality is a development that started in the relatively recent past. A moderately new peculiarity is acquiring significance all over the world. Enterprises and corporations are currently underscoring profound qualities among their representatives to open their maximum capacity. Likewise, representatives understand that they can track down importance and satisfaction in their positions. Most importantly profound employees offer something other than better execution and usefulness to organizations. They make better work environments in and assist organizations with making the world a superior spot overall. Thusly, it appears to be impossible that this peculiarity will leave pattern at any point in the near future. The Indian philosophy is the most established living practice and its ethos bases on the elements of further developing life. It depends on the standard of unity in creation and coordinates the otherworldly and actual components of human life through honesty (Dharma). Abundance creation is viewed as one of the fundamental objectives of life; thus, religion and business have consistently coincided and are answerable for all human development and advancement in the Indian practice. Confining otherworldliness to just the magical component of life is one normal mistake that we make. The Indian way of thinking is the most established living practice and its ethos revolves around the elements of further developing life. It depends on the rule of unity in creation and incorporates the profound and actual components of human life through honorableness (Dharma). Abundance creation is viewed as one of the principle objectives of life; subsequently, religion and business have consistently existed together and are answerable for all human development and advancement in the Indian practice through ancient literature. This research paper will investigate different antiquated Indian writing which will help as a roadmap to communicate the idea of otherworldliness at work environment. Likewise, researcher will investigate different learnings from the sacred writings to upgrade a superior lifestyle to enhance a sustainable workplace culture with spirituality.

1. INTRODUCTION

Ethos refers to a set of beliefs, ideas, and other variables that influence a person's or a group's friendly behaviour and interactions. Indian Ethos is described as a "public ethos." The Veda, Upanishads, Gita, Mahabharata, Bible, and Quran relates to self-government and societal administration principles, as well as the substance or framework revealed and offered by spectacular religious scriptures like the Veda, Upanishads, Gita, Mahabharata, Bible, and Quran. This foresight was established via the ancient acts of Indian spiritualists, savants, and severe' masters,' and is now known to have tremendous ramifications for self-management and excellent administration in a tumultuous society and commercial climate, or even a politically isolated planet.

2. WORKPLACE SPIRITUALITY

Workplace spirituality, or spirituality at work, is defined by Petchsawang and Duchon (2009) as "feeling compassion toward others, experiencing an aware inner consciousness in the pursuit of meaningful work, and that facilitates transcendence."

Simply said, it's about finding meaning, value, and motivation in one's work that goes beyond pay and results. It's about everyone in a company as a whole feeling a sense of belonging and unity. In the early 1920s, a grassroots movement called spirituality in the workplace began, with people wishing to live out their faith and/or spiritual views at work. Businesses are increasingly recognising the importance of spirituality in the workplace. People are also starting to recognise the importance of work in their life.

3. INDIAN ETHOS

"Ethos are the cultural beliefs and attitudes that are established from certain group or community," Oxford Advanced Learner's Dictionary says that. The word "ethos" comes from the Hindu tradition of "shastra." It establishes the "Paap-Punya" or "Swarg-narak" culture of conduct or cultured behaviour, such as honesty, nonviolence, dedication, welcome, pranam, kindness, respect for elders, love for children, and so on. "Ethics" refers to anticipated norms in terms of individual and public welfare, whereas "ethos" refers to a field that studies one's morals or the ethical norms of society. Honesty, morals, and accountability are all part of it.

There are various types of literature available out of which there are 4 Vedas and 18 Puranas, Smritis, Mahabharat, Bhagvad Gita & Ramayan are Hindu religious texts that contain information, insight, and ageless educations for self-actualization, triumph over malicious, conservation of the universe (water,

earth, nature, and so on), and the welfare of society. My Planet is my family which is rightly said in Sanskrit as "Vasudhaiv Kutumbakam" .

3.1 Mahabharata

Mahabharata, an epic battle story, is full with lessons that can be applied to our current working lives. Working with jealous coworkers or leading a team, the Mahabharata provides countless illustrations of comparable situations. The different 'dharamsankats' that a modern-day CEO may have, ranging from marketing to leadership guidance to business, can be answered using Indian mythology.

1. Commitment should be kept, but make sure they are not exceeded

A good example of this is Pitamaha Bheeshma. In the context of his father's marriage to Satyawati, he vowed to be celibate for life, but when circumstances changed, he refused to change his position, thus being blamed for indirectly leading to the great revolution. war.

2. Try to be the excel at your work

Yudhisthira learned various aspects of law and administration from Vidura, which prepared him to rule the kingdom later. In fact, when he was crowned crown prince, he was greatly loved by the people. There are examples of conversations between Yudhisthira and Vidura in the people's vernacular, which proves that he knew their common practices rather than merely confining himself within the palace walls.

3. Keep Learning throughout your life

Keeping an open mind is absolutely imperative to getting rich, as Arjuna demonstrates. He worked hard enough to learn the best of military science from Drona. Apart from that, during their Vanavas, he went to Indra`s court to learn about the different divine weapons, and also gained knowledge of the Pashupatastra from Mahadev. He was also a lifelong disciple of Yudhisthira and Krishna, learning from them the basic tenets of how to live your life.

4. Always develop side skills

The Pandavas proved this in their Agyatvas times. They use their extra skills such as playing dice, cooking, dancing and singing, tending horses and herding livestock to their advantage during their year of incognito stay.

5. Faith in your mentor: Have faith in your mentor. Follow his guidance and stick to his strategy.

3.2 Ramayan

1. Be devoted to your responsibilities – The King of Ayodhya is also a Husband of Sita. And it is the responsibility of the king to be kind and take care of his masses and people of his kingdom. As a result, after the people questioned her chastity, he was forced to leave his wife for the benefit of the people. He had a responsibility to his wife as a spouse. However, as King, he had to put his kingdoms people' demands ahead of his own.

2. Be honest with yourself: Keep your conscious alive and always speak truth with yourself

3. Remain humble even if you are powerful:

Hanuman may simply have retrieved Sita from Ravana's Ashoka Vatika. He possessed the ability to face Ravana's army alone. He chose, however, to submit to Lord Ram's divinity and let him perform the necessary.

4. Devote your life to serving others.

Love's Manifestations! You are not required to engage in any spiritual activities. Follow the road of love to discover the inherent divinity in everyone. God is love. Spend your life giving without expecting anything in return. This is Rama's ideal of life

5. Treat with Equality:

Everyone should be treated fairly. Lord Rama treated everyone equally, which gained him everyone's affection and esteem. He was the same person for everyone, whether they were young or old, poor or affluent. Indeed, when Sabri a son of sage was offered him the previously tasted berry fruits, he ate them without hesitation. He was always kind and humble to others. This quality should be inherited by us. We should always treat everyone equally and not make distinctions based on rank, commerce, age, or cast. We should treat brutes equally, because a truly human being understands that everyone deserves equal treatment.

3.3 Bhagvad Gita

" The Bhagavad Gita lays forth four basic paths for humans to take in order to achieve the ultimate goal of unity with the Ultimate (Brahman). Yoga is not a bodily workout, as many people believe; it is a way of life that sets out a path to this ultimate aim.

The four routes are (i), Gyan Yoga (ii) Karma Yoga, (iii) Bhakti Yoga., and (iv) Raj Yoga

1. Yoga of Karma

Karma Yoga is an action-oriented discipline that is commonly practised by persons who are outbound. This theory states that a person only has control over his or her own efforts/actions, not the reward, which can be influenced by external variables. This mindset allows people to concentrate on the task at hand rather than the reward.

Karmanye Vadhikaraste, Ma phaleshu kada chana,

Ma Karma Phala Hetur Bhurmatey Sangostva Akarmani

(Bhagvad Gita, Ch. 2: 47)

Translation: You only have a right to action, not to its fruits; don't let the fruits of act be your justification, and don't be attached to passivity.

2. Swadharma (doing one's work)

According to the Bhagvad Gita, individuals should carry out their commitments and responsibilities with a good attitude and efficiency, giving it as their dharma (ethics). They should not take on other people's tasks and responsibilities because this can lead to workplace conflict.

3. Loksangraha (Collective mindset)

Loksangraha (lok=people; sangraha=holding together) denotes that a person's or establishment's actions must be in the best interests of the individuals/the best interests of society. The Bhagvad Gita's idea of loksangraha underlies inclusive growth, which is a vital priority in the Indian economy.

4. Bhavayantaha Parasparam (Affinity and interdependence)

The interconnection of a society's parts - persons and institutions – is essential. Affinity and dependency are necessary for an organisation or community to survive and live in harmony, and they create the path for collaboration and coexistence regardless of variances in morals, views, or beliefs. India is a diverse country, with religious, geographic, linguistic, caste, and cultural variety among its many characteristics. The notion of parasparam Bhavayantaha has been used by Indian enterprises to handle workplace diversity. In the culturally varied globalised world, this notion is also ahead traction in many forms of variety management programmes.

5. Universal Collectivism

This ancient Hindu mythology-based viewpoint includes cosmic collectivism (the belief that the universe is made up of various forms and materials), hierarchical order, and spiritual orientation. All items in the universe are arranged in a hierarchical order, with one superior to the other. Spirituality is supposed to assist people in moving beyond bodily and physical comfort to mystical or soul well-being. Where there is a wide range of diversity Hindus have long thought that their spirituality is found in performing their duties with the utmost commitment, honesty, and sincerity.

6. Yogah Karmasu Kaushalam”:

Lord Sri Krishna stated to Arjuna, "Perform your task equi-poised, relinquishing all attachment to success or failure." Yoga is the name for such calmness. Shloka 50, Chapter 2: "Yogah Karmasu Kaushalam": It represents professional success attained via self-motivation and self-development performed with devotion and without attachment. One puts off both good and bad deeds in this life with the wisdom of evenness of mind; hence, commit oneself to yoga. Yoga is an active skill.

3.4 Other Ancient Scriptures

Our ancient scriptures provide certain fundamental principles and notions that are pertinent in today's managerial environment. They are as follows:

- "Atmano Mokshartham, Jagathitaya cha": Every employment is a chance to do good in the world that can be both materially and spiritually beneficial in our life.

- "Archetdanamanabhyam": Worship individuals through honouring their adventurous divinity within you rather than merely the material ones.
- "AtmanaVindyateViryam": God, the inner God, provides exceptional power and inspiration at work through prayer, spiritual reading, and selfless activity.
- "Yogahkarmashu Kaushalam, Samatvam yoga uchyate": Those who operate with a peaceful and balanced mind are the most successful.
- "Yadishibhavanayasya siddhi bhavatitadrishi": We shall arrive because we will succeed, as we believe. Paying attention to the means secures the ultimate result.
- "Parasparambhavayantahshreyahparambhavapsyathah": We all enjoy the ultimate material and spiritual goodness via mutual cooperation, respect, and compassion.
- "Teshamsukhmtesham shanti shaswati": Those who see God in all beings experience boundless delight and peace.
- "Paraspar DevoBhav": Consider the other person to be divine. Even though our packaging and containers differ, we all share the same conscience.

3.5 Bible

Work appears in the Bible from the beginning. We see God at work in the first two chapters of Genesis as He separates the light from the darkness, separates the water to create ground and sky, gathers the waters into seas, creates vegetation for the land, creates the stars, creates living creatures for the water, air, and land, and, finally, creates the first humans, Adam and Eve. At the end of Genesis 1, God evaluated the results of His labour, and we are told that they were exceedingly good.

1. Everyone should work if they are able. — "For even when we were with you, we said, 'Whoever is unwilling to work shall not eat.'" 3:10-2 Corinthians
2. Work for the honour of God rather than for personal benefit like as money, power, or renown. - "...do everything for God's glory." 1 Corinthians 10:31
3. Put your full heart into your work. — "Do whatever you do with all your heart, as though it were for the Lord, not for human masters." 3:23 Colossians
4. Let us pray that the Holy Spirit may bless your effort with spiritual fruit. — "Love, joy, peace, patience, kindness, goodness, faithfulness, kindness, and self-control are the fruits of the Spirit." 2223 Galatians 5:
5. Consider your work to be a manifestation of your love for God and men. — When one of the professors of the law questioned what the most essential commandment was, Jesus replied, "Love the Lord your God with all your heart, soul, mind, and strength." The second is to "love your neighbour as you love yourself." 2931 Mark 12
6. Plead for God's favour and blessings on your efforts. — "Don't be concerned. Instead, pray for everything. Tell God what you require and thank him for what he has done. Then we will be able to feel God's peace in ways we cannot comprehend. As you walk in Christ Jesus, His peace guards your heart and mind. 4:67 Philippi

7. Make the Sabbath a day of respite from work. — "Keep the Sabbath day sacred in order to remember it." You must labour for six days and finish all of your chores, but the seventh day is set aside for the Lord your God as a sabbath. You're not allowed to work on it... For the Lord created the heavens, the earth, the sea, and all that is in them. God blessed and made holy on Sabbath day "8-11Exodus
8. Let's pray for wisdom for your work related decisions: If you know have knowledge and understanding ask god for wisdom.

3.6 Quran

Accordingly, Islam connects heaps of importance to work and the requirement for man to acquire job so he can be autonomous, independent and keep up with his respect among his friends and locally. Islam urges its devotees to show unswerving responsibility towards their association. This responsibility is accounted for to have made workers embrace association change more promptly than any other person. The perspective on Islam about work place are examined under Islam hard working attitudes. The Islamic hard-working attitudes is a direction toward 'work' which is grounded in Islamic Shariah standards. Islamic hard-working attitudes owe its starting point to the sacred Quran. Prophet Muhammad (S.A.W.W) urges everybody "to take care of business with dedication. He further broadcasted that "ALLAH is companion of diligent employee, who work with his hands, their transgressions are vindicated and nobody eats preferable food over that which he eats out of his work". The Holy Quran instructs about legitimate and equity in exchange and requires an even handed and fair appropriation of abundance in the public arena. Quran further urges individuals to gain abilities and information and shower encomiums on one who works and retaliate to procure a vocation.

3.7 Jain Ancient Literature

Spirituality is essentially a personal business. Individuals create a community based on discipline and practice. All fundamental realities in the universe are inseparable.

The concept can be understood using basic principles of Jainism;

- **Savve pana na hantavva**- Do no damage to creatures
- **Save pana na parriggahetvva**- Do not command any creatures; no living things; and not using one person as a servant
- **Nirjarä –Vinay Karma** -Being humble and respectful towards all sentient beings such as Sādhus, Sādhis, teachers, elders, colleagues and the poor
- **Karma of Punya**: Good deeds should be performed without regard for fame or social status. Path of Action (Karma Yoga): A path of action in which one devotes all of one's endeavours to the Supreme Will. It is the yoga of service and giving. support humanity's and all sentient beings' interests in general Social work, ecology, environmental preservation, education, animal welfare, and other fields are included. It can be done at any time and in any place. Finally, that individual offers all efforts and services as an offering to God, with no expectation of reward. It dissolves the ego or 'me.' This is a terrific type of yoga for folks who like to get things done.

3.8 Buddhism:

Buddhists do not labour to support themselves. Work, like all action, is a means of refining consciousness, smoothing the rough edges of the ego, and loosening the source of suffering: attachment to identity. Of course, we need to sustain our bodies while we are here on Earth, but simply satisfying material needs and desires leads to greater desires, which leads to deeper bonding. We see action as an opportunity to learn and extend our consciousness when we take a Buddhist perspective to employment. We allow our consciousness to expand so that everything we do becomes an opportunity to connect with the surroundings and the duties as an extension of ourselves, to the point where we eventually become the work.

The feathers will rippling in job situations when you do not always have the option to depart without major ramifications in your interactions with others. Most people engage in activities with the mindset of "I want to do this" or "I don't want to do this," and they like or dislike the activity based on the words omitted from the sentence. Buddhist training enables us to let go of our senses and focus on the activity at hand.

- ***Dana as a spiritual practice:*** It is a given in the Sangha that different individual will have differing abilities to give – and also in differing ways, depending on individual skill, ability and time available. The point is that you *want* to give, it's how you feel, it's part of your *bodhisattva* path. Your relationship with your work is not simply a 'reciprocal' one i.e., giving only for what you can get back in return.
- **Mindfulness and metta in the workplace-**Mindfulness of Breathing and the *metta bhavana* are probably the most common meditation practices within the Triratna community - almost everyone does them. They are designed to suffuse every area of our lives. That includes our time at work. Practicing mindfulness and metta at work is simply that - consciously extending our meditation into the everyday working environment. Similarly, with metta at work. Developing and maintaining friendliness and goodwill towards yourself, your team and customers can make an enormous difference to the working atmosphere. It can also be crucial in preventing negative or reactive mental states arising towards ourselves or others. It can also help to turn around unhelpful relationships or communication. Metta at work also goes a long way towards helping the flow of *kalyana mitrata* (spiritual friendship) within a right livelihood business
- **Ethics and practice of the Five Precepts-**Once again, this is essential Buddhism and can be very deep and far-reaching. The business world of trading and finance offers countless opportunities for greed and dishonesty, harming others, unmindful behavior, exploitation and lies. A moment's lapse can lead to a lost reputation or customer – or worse. At the same time, right livelihood situations give us the forum to 'wear our ethics on our sleeves'. We are trading with worldly companies and firms, but on Buddhist terms
- **Ritual and devotion in the workplace-**Here's a practice that almost everyone appreciates, and can bring deep meaning to our work. It simply involves bringing ritual and devotional elements into the workplace, whether it be shop, office, warehouse or even van! There is a wide range of practices, e.g. *puja* (sevenfold, short or special), the dedication ceremony, reciting

Tiratanavandana, collective mantra chanting, even large-scale collective rituals such as stupa circumambulation and elaborate offerings and garlanding.

- **Working with Others, Friendship and Kalyana Mitrata**-If you are working in Right Livelihood at present, the chances are that you will be working with other Buddhists. Even if you are an artist or writer and your work is completely solitary, you'll probably need to interact with other Buddhists in some way. If you work in a team the interaction can be considerable. This is usually a good thing, though not always easy.
- **The Path of Responsibility**-The basic teaching is that responsibility can help us to grow and mature, in a human as well as spiritual way. The practice demands that we become active in our awareness of life outside our own needs and desires. This can be unappealing to some, but great benefits can lie in store
- **The Four Samgrahavastus**-This great teaching can be found in Anguttara Nikaya 8.23 & 24. The Samgrahavastus are:
 1. *Dana* is your generousness
 2. *Priyavadita* is your kind words
 3. *Arthacarya* Good deeds through Activity
 4. *Samanartha* or Exemplification.

CONCLUSION:

We can conclude from the above literature that; India is a country with diverse religion and abundant in the historic and mythological scriptures. Even if we summarize from all the religious text we can conclude various form of work place spirituality concepts. We need not depend on the western context for the same.

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