

SELF-GUIDED WORKBOOK

A programme for the spiritually inclined working person



Human Values ^{at} Work

Making spirituality the inner context for your work



This workbook can be used for self-study,
study groups, seminars and college courses

Debra and William Miller

Kirsten Pruzan Mikkelsen and Peter Pruzan

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Welcome and Appreciation

We warmly welcome you to *Human Values at Work: Making Spirituality the Inner Context for Your Work*. This programme is specially written for spiritually inclined working people from all cultures around the world and all walks of life – people who wish to make their work an arena for spiritual growth, and to apply that growth at work.

We recognise that we are all learners on this path. As authors, we humbly offer you the best of our practical work experience and our own inner inquiry about how spirituality and the Human Values can be the basis for work. We are happy that you are joining us on this journey!

We wish to thank everyone who contributed their time, talent and energy to make this programme possible. We also thank those from around the world who shared their personal insights, knowledge and experience, in order to have this programme be a valuable resource for spiritual growth.

Most of all, we humbly thank Sri Sathya Sai Baba¹ for his guidance throughout the process of creating this programme. When we presented the initial design to him for his blessings in February, 2000, he reminded us that what was most important is that all are embodiments of Divinity. We have taken this to heart as a guiding theme throughout this workbook.

We wish you the best experience of inquiry, discovery, insight, learning and sharing during this programme. We hope that your life will be enriched as you integrate spirituality and the Human Values into your work.

Debra and William Miller

Kirsten and Peter Pruzan

¹ More information about Sathya Sai Baba is available in Appendix B.

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The following *Human Values at Work* resource materials can be downloaded at no cost from: www.globaldharma.org/hww-home.htm:

- Self-Guided Workbook
- Group Leader Guide
- Exercise Book on the Cross-Cultural Expressions of the Human Values
- Programme Invitation
- PowerPoint Slideshow Introduction
- Articles

Programme Overview

INTRODUCTION *Creating What You Want from This Programme*

The Learning Opportunity

- To identify your own spiritual view of life from which you work
- To unfold your natural ability to express each Human Value
- To integrate what you think, say and do
- To make your work an arena for spiritual growth

Key Concepts

- Bringing out your own inner wisdom
- Taking charge of what you learn
- Using the self-guided workbook
- Learning in different ways

MODULE 1 *You and Your Spirituality*

Key Theme – *We are spiritual beings, first and foremost*

Purpose – To establish a foundation for the journey of making spirituality the inner context for your work

Key Concepts

- Recognising spiritual qualities in others
- Identifying your spiritual view of life
- Discovering creative solutions
- Developing Wonder Questions
- Building strengths
- Creating LiveWiths

MODULE 2 *The Spiritual Basis of Human Values*

Key Theme – *Spiritual Values are Human Values*

Purpose – To understand the spiritual essence of each Human Value and its cross-cultural and individual expression

Key Concepts

- Defining the spiritual essence of the HV's
- Expressing the HV's cross-culturally
- Expressing the HV's individually
- Defining the spiritual basis of success
- Discovering your Human Value strengths

MODULE 3 *Developing Spiritual Integrity*

Key Theme – *Spiritual integrity is purity and unity of thought, word and deed*

Purpose – To purify and unify thought, word and deed as a consistent practice of spiritual integrity

Key Concepts

- Recognising purity
- Tuning in to your conscience
- Being a positive influence at work
- Having unity of thought, word and deed
- Putting what you've learned into practice

Preface

You are enthusiastically invited to take a step in your life that can change how you work, as well as how you view your career and your contribution to the world. Human Values at Work focuses on having your work be in accord with your own spiritual view of life and five Human Values that are found cross-culturally in all spiritual traditions: Truth, Righteousness, Peace, Love and Non-violence.

This programme draws from:

- Spiritual texts found throughout the world, such as: the Judeo-Christian *Bible*, the Hindu *Baghavad Gita*, the Islamic *Koran*, and the Buddhist *Dhammapada*.
- Inspirational people who have changed the world by living their spirituality, such as: Vaclav Havel, Florence Nightingale, Aung San Suu Kyi, Mahatma Gandhi, Bishop Desmond Tutu, Martin Luther King Jr., Mother Teresa, Albert Einstein, and others.
- The practical experiences of business people who are making spirituality the inner context for their work, such as: Joanne Zimmerman, CEO of Kaiser Permanente South Bay Hospital, USA; Ashoke Maitra, Human Resource Director for a major newspaper *The Times of India*; and Lars Kolind, former CEO of Oticon in Denmark, one of the world's premier suppliers of products for the hearing impaired.

Human Values at Work has been inspired by the universal spiritual teacher Sathya Sai Baba and his discourses on seven spiritual principles:

- We are spiritual beings first and foremost... we exist beyond our bodies.
- Divinity is the very core of our humanity, so to be fully human is to be spiritual.
- Spiritual values are Human Values.
- Cross-culturally, all spiritual traditions share five common Human Values.
- The spiritual essence of the Human Values is that "Divinity resides in all creation."
- An indicator of spiritual growth is purity and unity of thought, word and deed.
- The workplace is an important arena for spiritual growth and selfless service.

Human Values at Work contains three modules, each with its own learning opportunity:

- **Module 1: You and Your Spirituality.** In this module, you will lay an important foundation for your work by defining your spiritual view of life. Then you will practice seeing your work situations from your spiritual theme in order to respond with the wisdom and insights that it can offer.
- **Module 2: The Spiritual Basis of Human Values.** In this module, you will explore the spiritual essence, the cross-cultural expressions, and your own individual expressions of the five Human Values: Truth, Righteousness, Peace, Love, and Non-violence.
- **Module 3: Developing Spiritual Integrity.** Spiritual integrity means living and working such that our thoughts, words and deeds are pure, and in harmony with our spiritual nature. In this module, you will explore: how purity is seeing and appreciating the Divinity in oneself and all creation; how your conscience is the “voice” of this purity; and how purity naturally leads to unity of thought, word and deed.

Each module requires about 3 hours for reading and completing the self-inquiry questions, plus another 6 – 7 hours if a group wishes to discuss their answers together.

When you make *spirituality* the inner context for your work, it can give you a totally different perspective on the situations you face at work. For many people, that “different perspective” has qualities such as:

- *Appreciating the “gift” of the situation* – there’s less resistance and more “opportunity seeking” that will benefit everyone involved.
- *Broadening time horizons* – it’s easier to see “What’s brought us to this point?” and “What’s the effect on future situations and generations?”
- *Having no attachment to a particular outcome* – there’s more creativity and less defensiveness.
- *Rising above dualities and paradoxes* – the situation is no longer a case of “win-lose”, “either-or” choices.
- *Exercising wise, heartfelt discernment* – decisions are made with a clear, compassionate mind.

In addition, your expression of the *Human Values* can make a difference in many ways:

- Truthfulness fosters trust and honest communications
- Righteousness fosters high quality work
- Peace fosters wise decisions
- Love fosters service based on caring for others’ well being
- Non-violence fosters win-win collaboration

We wish you a most fulfilling and rewarding journey through this programme as you explore on your own, and with others, how spirituality and Human Values can “work” for you.

Introduction

Creating What You Want from This Programme

The Learning Opportunity

- To identify your own spiritual view of life from which you work
- To unfold your natural ability to express each Human Value
- To integrate what you think, say and do
- To make your work an arena for spiritual growth

Key Concepts

- Bringing out your own inner wisdom
- Taking charge of what you learn
- Using the self-guided workbook
- Learning in different ways

Bringing out your own inner wisdom

This programme focuses on how you can work in accord with your own spiritual view of life and five Human Values – Truth, Righteousness, Peace, Love and Non-violence – that are found cross-culturally in all spiritual traditions. Thus you can make your work an opportunity for spiritual growth, and apply that growth in your work.

The fundamental premises built into the *Human Values at Work* programme are:

- Because we're spiritual beings, our work naturally has a spiritual dimension.
- Work exists for two spiritual reasons: (a) for developing spiritual awareness in everyone; and (b) for serving others as an expression of our spiritual growth.
- Spirituality and the Human Values do not need to be taught; rather, they can be evoked or unveiled from our own experience of our spiritual nature.
- Human Values represent humanity at its fullest and can be understood from three perspectives: their spiritual essence, their cross-cultural expressions, and their individual (personal) expressions.



Given the premise that spirituality and the Human Values do not need to be taught, but rather evoked or unveiled (sometimes by unlearning the ways we keep them hidden), this programme requires a different approach from traditional education methods that emphasise what a teacher wants to “get across”. Rather than using instructional objectives that promise, “At the end of this lesson, you will have learned...”, this programme consistently emphasises the process of “self-inquiry” to help you bring out your own inner wisdom.

In our experience, this self-inquiry and awareness can stimulate the richest learning and evoke your natural strengths for applying what you have learned in your work. For some people, this self-inquiry process may be new and may seem awkward at first. Give yourself time to see the benefits of it as you progress through the programme.

Ultimately, you can get the most from this programme by bringing with you:

- A spirit of inquiry
- An openness to spiritual, personal and professional growth
- A willingness to design and create what you want to gain from this programme
- A dedication to putting these concepts into practise in your work

By contrast, you will not gain as much from the programme if you bring:

- An attitude of “know it all”
- A defensiveness about your past or present thoughts and behaviour
- A lack of interest in self-reflection

Taking charge of what you learn

By your *active participation* in *Human Values at Work*, you can be “at home” in making spirituality the inner context for your work as well as gain confidence in using work for spiritual development and for expressing that growth in service to others. Ultimately *what* you learn and *how well* you learn it depends on *you* and your willingness to design, create, and follow through on what you want from this investment of your time, energy and talent.

To help you learn everything you want from this programme, we recommend that you:

- Study this material closely and carefully – inquiring into your own experience and applying it to your own work.
- Keep in mind that a fundamental intention of this programme is for you to come to your own answers – through introspection and direct experience – as well as by listening and sharing with others.
- Not rush to a solution for your challenging situations, concerns, or reservations. Be patient and allow your inner wisdom and insight to unfold naturally as you progress through the programme.

- Give your time and attention to practice each skill, allowing yourself to grow in your mastery of it over time.
- Be open to different ways of learning.

And if you're not getting what you want, take the initiative. That is, whether you're reading the workbook, answering the self-inquiry questions, and/or participating in a discussion group...

- If you feel lost or confused, ask yourself, "What is the key question that would give me clarity?" and ask it!
- If you feel passive or distant, ask yourself, "What would energise me to be totally engaged?" and propose it!
- If you feel disinterested or impatient with a self-inquiry question, ask yourself, "What question would I rather be reflecting on instead?" and pose it to yourself and/or the group!
- And most importantly of all, if you find yourself not gaining the benefits you want, ask yourself, "What do I most want to learn from this programme?" and articulate what you want. Then take charge of focusing the content of the workbook and discussions with yourself and/or in the group on that!

At the end of this introduction, you have the perfect opportunity to start off by designing what you want to accomplish with this programme. Then, as you progress, you may find that your learning goals are expanding, changing, or completing... and new goals are emerging. You are in charge of what you learn, and how well you put it into practice at work.

Learning in different ways

Different people learn in different ways. You can delve deeply into each topic in a variety of interesting and unique ways. Each module will have the following types of exercises:

1. *Sitting in Silent Contemplation*: Clearing your mind and gaining equanimity, coupled with *Inspirational Readings*: listening to spiritual messages from an array of cultures and inspiring stories from the work-world.
2. *Inspiring Spiritual Qualities*: Learning from inspirational role models how to recognise and apply spiritual qualities at work.
3. *Exploring the Key Theme*: Inquiring more closely into the nature of the concepts in the module, coupled with *Re-definitions*: Clarifying the meaning of words that have often lost their original meaning (e.g., the word "sacrifice" today usually means "to give up something", but it originally meant "to make sacred").
4. *Personalising the Key Theme*: Integrating the ideas into your own experience.

5. *Living the Key Theme*: Practicing how to apply the key theme to your own work situations.
6. *Exploring Concerns and Reservations*: Knowing what can hide your spirituality or a Human Value from view, and how to clear that fog.
7. *Building Your Strength*: Acknowledging hesitations and building skills to bring out your strengths.
8. *Anticipating a New Situation*: Asking how you would put your spirituality and the Human Values into practice to solve a new challenge.
9. *Formulating Your Intentions*: Clarifying your intentions and plans for living your spirituality and the Human Values more fully in your work.

Adjusting the “language” of the programme

It is challenging to write about spiritual matters in a way that can be understood across all cultures and belief systems, especially when using these terms in reference to work, where they are rarely spoken of or referred to. As a result, we have attempted to keep our language as simple, yet in-depth, as possible.

If we've used a spiritual concept that is not common in the workplace, we've defined it and given experiential exercises to help you integrate its meaning into your work. If at any time we're using a term in a way that's difficult for you to accept or makes you feel uncomfortable, feel free to use words from your own culture that have a similar meaning.

“Divinity” is one word we often use in this programme that warrants a special explanation. This word, to us, refers to the essential nature of both creation and the uncaused Source of creation. People of different spiritual paths describe this essential nature as beyond time and space, and beyond birth and death. For example:

From the Old Testament of the Bible, the Psalms poetically say:
O Lord, my God... Who covers yourself with light as with a garment, Who stretches out the heavens like a curtain... Before the mountains were brought forth, or ever You had formed the earth and the world, even from everlasting to everlasting, You are God. (Psalms 104:1,2, 90:2: King James Version)

The Dhammapada quotes the Buddha thus:
Who can blame those who are pure, wise, good and meditative? Even the heavenly beings praise their glory, even Brahma the Creator. Those who choose the well-taught path of Dharma will go beyond the realms of death and of the heavenly beings. (Dhammapada 17:229-230, xx:vv)

The Hindu Upanishads state:

That which cannot be seen, which cannot be seized, which has no origin and no attributes... that imperishable One the wise regard as the Source of all created things. (Mundaka Upanishad 1:6)

The Islam Koran declares:

He is Allah the One! Lord of the heavens and of the earth and all that is between them, and Lord of the sun's risings. He is all that is in the heavens and all that is in the earth. (Koran 112:1, 37:5, 4:171)

Therefore, when you come across the word "Divinity" in this programme, you may wish to use your own word(s). For example: Buddhists may prefer "Dharma"; Muslims may prefer "Allah"; some spiritual seekers may prefer "Higher Power"; Christians and Jews may prefer "God" or "Father"; Hindus may prefer "Atma" or "Brahman".

For consistency, we've chosen to capitalise the words "Divinity" and "Divine" (as in "Divine nature") throughout this programme.

Using the self-guided workbook

This programme has been designed for you to take on your own and/or in a group setting:

- On your own, you can pace yourself through the exercises.
- As part of a group, you can: (a) do the exercises together with the others in the group, or (b) do them at your own pace and come together at specified times for group sharing and dialogue.

We recommend that you create for yourself specific times and a quiet place where you can read, reflect and write in peace. Feel free to share your reading, your insights, and your practical applications of this programme with friends, family and work colleagues, even if they're not doing the workbook themselves. We're sure it can start conversations that will deepen your own learning as you go along.

It is best to complete each module of this workbook in its sequential order, as each module builds upon the one(s) before. Throughout this workbook we have included many questions for you to reflect on, with space for you to write your answers. While it may be tempting to skip over these and just "keep reading", we strongly suggest that you take your time to reflect upon and answer each question. There may be times when you do not have a ready answer to one of the questions. In that case, you may want to continue on while keeping the question as an inquiry in your mind; then, check back from time to time to see if an answer or insight has come.

Participating in a group

While it is possible to work through this programme on your own, we have found that your learning and insights will be greatly enhanced if you participate in a group setting. Therefore, we recommend, if at all possible, that you bring together a group to share your insights and answers to the self-inquiry questions.

If you do not yet have a group, you might talk with friends and colleagues who share your interest in the topic of spirituality, Human Values and work. You can perhaps begin with a lunchtime get-together and see how you want to meet informally after that. You can also copy and distribute the “Invitation” provided in Appendix A to introduce others to the programme, as it will provide the basic background, rationale, self-inquiry method, content and benefits of the programme.

If you are in the process of starting a group, but you don’t have an “official” group leader yet, select someone from your group to keep the sessions on track with the agenda. For more specific information about group options, there is a Group Leader Guide to help you run these meetings. You can download it at no cost, just as you can this workbook, from the website www.globaldharma.org/hvw-home.htm.

In the workbook you will be answering many self-inquiry questions. The quality of group time is greatly enhanced if you and others are willing and prepared to share your thoughts, reflections and insights during your group meeting time. You will know there is a group sharing exercise when you see this box in the workbook:



If you are taking this programme in a group...

In conclusion

When it comes to spiritual matters, Sathya Sai Baba often advises, “start early, drive slowly, arrive safely”. The ways you can apply this wisdom to your participation in this programme would be to:

- “Start early” by first focusing on your own inner development; concentrate on embodying what you personally find most relevant and energising for you.
- “Drive slowly” by sharing your insights with people who can support you in this growth; create for yourself an accepting and nurturing environment in which to try on new ways of being and working.
- “Arrive safely” by continuing to build your confidence and strength, noticing how the quality of your work life is shifting, slowly but surely, week after week.

Most of all, we invite you to have a great time as you take each step along your journey!

Jumping right in

While we have created overall intentions for this programme, you will have your own personal intentions that you would like to accomplish out of your participation. Take a few moments now to reflect and ask yourself:

What would I like to accomplish by participating in this programme? (This may be a general goal, or it may include a specific work situation you want to address.)



If you are taking this programme in a group, when it is your turn to introduce yourself, tell your name, your professional responsibilities and very briefly what you would like to accomplish by participating in this programme.

Module 1

You and Your Spirituality

Key Theme – *We are spiritual beings, first and foremost*

Purpose – To establish a foundation for the journey of making spirituality the inner context for your work

Key Concepts

- Recognising spiritual qualities in others
- Identifying your spiritual view of life
- Discovering creative solutions
- Developing Wonder Questions
- Building strengths
- Creating LiveWiths

Introduction

In this module you will be establishing a very important foundation for making spirituality the inner context for your work. You will define your spiritual view of life and will begin to use it as a guide throughout the rest of this programme.

Making spirituality the inner context for your work may be a new concept for you. It's certainly a new skill for most of us, one that will take practice (which we'll give you throughout the programme) to use consistently and effectively. This module will guide you to consciously see your work situations from your spiritual view of life and then respond with the wisdom and insights that it can offer.

If in the early part of this module you find yourself wondering, "How does this apply to my work?" rest assured that the exercises in the later part of the module will give you the chance to answer that question!

Be sure that you have thoroughly read the introductory section on "Creating What You Want From This Programme" previous to this module. From that basis, we trust that you will create a valuable experience for yourself with this first venture into *Human Values at Work*.



Exercise 1

Sitting in silent contemplation with inspirational readings

Objective: To quiet the mind and obtain inspiration from spiritual texts

The *key theme* of this module is, “We are spiritual beings first and foremost.” Related to this is the *principle* that “Divinity is the very core of our humanity, so to be fully human is to be spiritual.” This theme is wonderfully stated in sacred writings from ancient and modern times, across cultures worldwide.

NOW...

- Sit comfortably and relax your eyes (you might wish to close them or lower your eyes to the floor – whatever helps you to move into a peaceful state of inner reflection easily).
- Focus on your breathing. There is no need to be concerned whether it is fast or slow; just notice it without attempting to change it.
- Allow your breath to become deeper naturally, without forcing it.
- Allow any tension and busy thoughts to be exhaled with each breath.
- Feel yourself relaxing more and more... your mind becoming more and more still.

Continue breathing like this as you read (or have someone read to you) the inspirational readings about “We’re all spiritual beings first and foremost.” Allow any memories, insights, or images to naturally come into your awareness.

Inspirational reading:

In the Old Testament of the Bible it is written:

Then God said, ‘Let us make man in our image, according to our likeness.’
(Genesis 1:26)

Buddha said:

Who can blame those who are pure, wise, good and meditative? They shine like a coin of pure gold. Even the heavenly beings praise their glory, even Brahma the Creator. (Dhammapada 17:229-230)

In the Islamic Koran we read:

We are all of God, and towards Him we are progressing. (Koran ii:156)

And from Muhammad we hear:

God says, ‘O Man! Only follow My laws and you shall become like unto Me...’
(Sayings of Muhammad¹, #204)

¹ *The Saying of Muhammad*, by Allama Sir Abdullah Al-Mamun Al-Suhrawardy, Citadel Press, 1990

The Hindu Mundaka Upanishad says:

He who is all knowing and all perceiving, to Whom belongs the glory of the universe, He dwells in the heavenly city of the heart. (Mundaka Upanishad 2:7)

According to the New Testament of the Bible, Jesus said:

I am in my Father and you in me and I in you. (John 14:20)
For indeed, the Kingdom of God is within you. (Luke 17:21)

Meister Eckhart (a 14th century Christian mystic) wrote²:

The seed of God is in us. Given an intelligent and hardworking farmer, it will thrive and grow up to God, whose seed it is, and accordingly its fruits will be God-nature. Pear seeds grow into pear trees, nut seeds into nut trees, and God-seeds into God.

And in the teachings of Taoism, we find:

If you want to know Me, look inside your heart. (Tao Te Ching 70)

A well-known business author and lecturer once wrote a column advising people to keep their spirituality separate from secular business. An American businessman, William George, Chairman of Medtronic Inc., the world's largest producer of medical electronics, responded with an open letter, saying:³

We are all spiritual beings, composed of minds, bodies and a spiritual side. To unleash the whole capability of the individual — mind, body and spirit — gives enormous power to the organisation. It truly empowers members of the organisation to devote their entire beings to the ultimate purpose for which the organisation exists, which is to serve others.

Sathya Sai Baba sums this up by telling us the importance of this wisdom for the workplace:

If man is valued at his true worth, and treated as a Divine Spark enclosed in the body, then he will rise into new heights of achievement and produce all the necessities of life in profusion. He will not grab or cheat; he will be a good worker, a pure person, and a sincere spiritual aspirant. (Discourse 5 Jan, 1975)

² *Meister Eckhart: A Modern Translation*, translated by Raymond Blakney, Harper, 1941

³ As quoted in *The New Bottom Line*, edited by John Renesch, New Leaders Press, 1995

Q.1.1. What is the one quotation, from all of those given, that I find most intriguing, challenging, or appealing?

Q.1.2. What is the significance of this quotation for me in my life right now?

Q.1.3. What are some possible implications of this quotation for my work?

Find a time to share any of these quotations, and your reflections, as a conversation starter with a family member, friend, or work colleague. Allow your sharing to open up an ongoing dialogue with them as you go through this workbook.



If you are taking this programme in a group, take the time now to share your insights.



Take some quiet moments to write on your Insights Page any new perspectives, ideas or concepts that have been evoked by this exercise. Also, write in your Parking Lot any unresolved questions or concerns that you have thought of during this exercise.

Exercise 2

Inspiring spiritual qualities

Objective: To learn from inspirational role models how to recognise and apply spiritual qualities at work

Once upon a time... A young boy with a great talent for writing grew up during the Second World War in a country that knew little freedom of expression, and even less democracy; the government ruled with an iron hand, and the citizens just made the best of it. His early heroes were the playwrights of the “theatre of the absurd”. They pointed out the absurdities of the society’s way of life, but with no real ideas about what or how to change things. As he matured, he began to see how people had lost hope, focusing on their narrow worlds of career, family, and material possessions. Inertia, apathy and cynicism had firmly set in. As one person joked, “We pretend to work, and they pretend to pay us.”

When he was in his early 30’s, the possibility of change was in the air. New government leaders were advocating more open democracy, and he was right in the middle of the action, exhorting people to act based on their inner conscience, not their outer convenience. But the military might came in and, like a torrid sun drying up the springtime rains, put an end to the reforms. The iron hand ruled again. He could only watch the pessimism creep deeper into the souls of his countrymen. After another decade passed, he and some fellow visionaries issued a manifesto for democracy, focusing on human rights and the abuses he saw in his country. Again, government reaction was swift, and he was sentenced to 10 years in prison for his act.

While there, he deepened his insights into his spirituality as well as his society. As he later wrote, There are some things I’ve felt since childhood; that there is a great mystery above me which is the focus of all meaning and the highest moral authority. Peering at a great tree outside his prison window, lost in contemplation, his inner vision sharpened. He saw an intimate relation with the “great mystery” (which he called “Being”): The human being is rooted in Being at its origins. To him, the ultimate loss of meaning that his compatriots felt was due to a “homesickness” from not “being-in-Being”. And to him, responsibility was what matured a person and was the key to reform: Responsibility leads man to a permanent and permanently-deepening relation with the integrity of Being.

He was released from prison after 6 years due to poor health, and continued to raise the consciousness of his countrymen about where they were and what was possible. Five years later, when he was in his early 50’s, the “Velvet Revolution” brought democracy to his homeland of Czechoslovakia. His country called upon this poet/social-critic, Vaclav Havel, to become its first head of state. Three years later, when the separate Czech Republic was created, he was elected as its president. In that position, he worked to awaken the entire world to an understanding that...

We are heading irreversibly into a multi-cultural and multi-polar world. It is necessary to restore humanity's sense of responsibility for this world. Humankind's only way out of this narrow pass is a far-reaching spiritual regeneration. We should look for the common roots of human spirituality, undertake a new reflection of the moral order in them, and translate them into jointly accepted standards and rules of human coexistence.⁴

Recognising spiritual qualities in others

We can see personal qualities that have made Vaclav Havel (1936 – present) a highly respected leader throughout the world:

1. His ability to articulate the truth about social and spiritual conditions
2. His willingness to take a stand regardless of the consequences
3. His confidence in the relationship between the human and the Divine
4. His compassion and caring for people
5. His persistent devotion to respecting people and their rights
6. His self-awareness about his talents and how to use them well



Vaclav Havel

While Vaclav Havel is unique in his combination and expression of these six qualities, other people have such qualities as well. In fact, it is likely that each of us knows at least one or two people who exhibit at least one of these qualities: someone who is willing to take a stand; someone who has compassion and caring for people; someone with a great deal of self-awareness.

The next self-inquiry question asks you to identify a person or situation you've experienced at work where one of these qualities was evident. You might not be able to think of a person or situation for each of the six separate qualities; that's all right. Remember, however, that we sometimes don't recognise these qualities even when they are there. This exercise will help you begin to look for them in people you work with and in your work situations – to become more aware of how "common" these qualities might actually be in your every day world.

(Note: If you can't think of any specific people or work situations in this exercise, you might put a question in your Parking Lot that reminds you to see if you might notice these qualities where you hadn't seen them before. An example of such a question for your Parking Lot might be: "Is there anyone I know who has one of the qualities referred to in Exercise 2, even though I can't think of such a person right now?")

⁴ Quote is from "A Revolution in the Human Mind," a speech delivered by Vaclav Havel, president of the Czech Republic, before the Latin American Parliament in Sao Paulo, Brazil, in September 1996; reprinted in *Perspectives on Business and Global Change*, Vol 11, No. 2, June 1997.

Q.2.1. What memories and stories come to my mind about the following:

a. What person or situation have I experienced at work that had the quality of *articulating the truth about work conditions*?

b. What person or situation have I experienced at work that had the quality of *being willing to take a stand regardless of the consequences*?

c. What person or situation have I experienced at work that had the quality of *having confidence in the relationship between the human and the Divine*?

d. What person or situation have I experienced at work that had the quality of *compassion and caring for people*?

e. What person or situation have I experienced at work that had the quality of *persistent devotion to respecting people and their rights*?

f. What person or situation have I experienced at work that had the quality of *a self-awareness about his or her talents and how to use them well*?

Q.2.2. What would it be like to have a leader with one or more of these qualities as head of my organisation?



If you are taking this programme in a group, take the time now to share your insights and stories from this exercise.



Take some quiet moments to write on your Insights Page any new perspectives, ideas or concepts that have been evoked by this exercise. Also, write in your Parking Lot any unresolved questions or concerns that you have thought of during this exercise.

Exercise 3

Exploring the key theme: We are spiritual beings first and foremost

Objective: To stimulate an inquiry into the spiritual basis of the module and its key theme

The terms “spiritual” and “spirituality” have been used frequently thus far. What do we mean by “spiritual”? Is it the same as “religion”? Do we really need to make a distinction?

The word “spiritual” comes from the Latin “spiritus” meaning “breath”. Drawing from the dictionary⁵ definition, spirit is “the animating principle, the supernatural essence” (beyond material nature), which “breathes” life into creation.

People throughout the world describe what spirituality means to them in varied ways, and may or may not base it on participation in an organised religion. As we have interviewed spiritual-based business leaders around the world⁶, here are some examples of their views of spirituality:

- *Spirituality for me is the essence of being. It is a place where the heart resides; it is soul.*
- *Spirituality is attunement with a universal spirit. It is being so in tune with that spirit that you are not acting from a place of ego or desire or greed, but you are acting from a place that is on behalf of the welfare of the totality.*
- *Spirituality is our deep connection with a force greater than ourselves; it is a very individual, lived experience that includes longing and belonging, for which the fruits are love and compassion.*
- *I would say that spirituality is man’s quest into his innate Divinity. It’s more like a road, than a state of affairs; a quest more than an arrival.*
- *Spirituality is taking the principles that are taught in most religions and living them as a natural way of life.*

The word “religion” comes from the Latin “to re-bind” – as in binding to God. At their purest, religions are intended to evoke the spirituality in each of us. Spiritual search can be based upon a religion – the practice of a religion can be a formalised, structured part of one’s spiritual search. But, to us, being a part of a formalised

⁵ Merriam-Webster Collegiate Dictionary, Tenth Edition, 1998

⁶ All quotes are from an international research programme called “Spiritual-Based Leadership” being conducted by the Global Dharma Center. For more information you can visit the website: www.globaldharma.org/sbl-research.htm

religion is not necessary for being spiritual. People can have a spiritual search without following a religion, and can be religious without being spiritual (by only participating in the social gatherings and rituals as part of their culture, without any deep search for spiritual meaning).

In our interviews with spiritual-based business leaders, we curiously asked them: “Is spirituality the same or distinct from religion for you?” Here are some of the answers we received:

- *While religion offers many beautiful things like rituals and ceremonies, to me it is not spirituality. Spirituality has no borders or restraints, it doesn't separate, it connects.*
- *To me spirituality and religion are the same thing.*
- *Spirituality is about how you live your entire life. Religion I see as something that has been handed down to you. You may choose to apply some of the values in your life, and your life might become more spiritual because of that. But it is something external to you, whereas spirituality is something that is within you.*
- *All of the different religions have their own belief systems and at some point they do cross over with each other. While in spirituality there is no belief system. Spirituality talks about ultimate Truth; you must realise it, you must understand it, you must feel it.*
- *Spirituality for me is a universal context; it is limitless. Religion for me is content; it is limited.*

You'll discover as you work through this programme that it is not about religion in general or any specific religion. It is about this broader concept of spirituality and how this can provide the foundation, or basis, for one's work.

William George, Chairman of Medtronic, Inc., whom we spoke of earlier, speaks of spirituality and religion specifically in the workplace this way:⁷

(Spirituality in the workplace) has nothing to do with religion. People of many faiths, or no faith at all for that matter, can join together in a common cause of service to others through their work. To ask employees only to utilise their minds and bodies, while not acknowledging the power of the spirit which resides in every person, not only diminishes their individual gifts and contributions but also limits their ability to contribute fully to their work and their organisation.

Another way of looking at spirituality is that it is the thread that holds together the pearls of the world's religions. For example, each of the major religions around the world have some version of the “Golden Rule”:

⁷ As quoted in *The New Bottom Line*, edited by John Renesch, New Leaders Press, 1995

Baha'i

Lay not on any soul a load which you would not wish to be laid upon you. (Baha'u'llah LVXI)

Buddhism

That which you do not desire for oneself, do not do to others. (The Staff of Wisdom)

Christianity

Do unto others what you would have them do unto you. (Mathew 7.12)

Confucianism

Do not impose on others what you yourself do not desire. (Analects XII.2)

Hinduism

Do nothing to your neighbour which you would not have your neighbour do to you. (Mahabharata)

Islam

Do to all men as you would they should do to you; and reject for others what you would reject for yourself. (Mishkar-el-Masabih)

Jainism

A man should wander about treating all creatures in the world as he himself would be treated. (Sutra-krit-anga)

Judaism

What is hurtful to yourself do not to your fellow man. (Talmud)

Sikhism

Treat others as you would be treated yourself. (Adi Granth)

Zoroastrianism

Do not do to others that which is not well

Lastly, here is what Sathya Sai Baba says about spirituality:

True spirituality is the path of inquiry. Spirituality is the knowledge of the Self. (Sathya Sai Baba, quoted by Anil Kumar Kamaraju in Divine Directions, Pavitraa Graphics Ltd., Chennai: 2000)

Spirituality means seeking to realise the oneness of all beings. There is only One. All came out of this One only. The entire creation itself came from the One. (Discourse 14 April, 1994)

Spirituality is nothing but the blossoming of love. It is love alone that unites the entire mankind into one. (Summer Showers Brindavan, 1993)

True spirituality consists of promoting human unity through harmonious living and sharing the joy with one and all. (Discourse 24 March, 1989)

True spirituality consists in the elimination of all animal instincts (cruelty, back-biting, jealousy...) in man and manifesting the Divine light within him. (Discourse 21 January, 1993)

Take a few moments to reflect, and then write your answers to the following three questions.

Q.3.1. What experiences have I had that I would call “spiritual”?

Q.3.2. What is it about these experiences that leads me to call them “spiritual”?

Q.3.3. For me, how is spirituality related to and/or distinct from religion?



If you are taking this programme in a group, take the time now to share your insights and stories from this exercise.



Take some quiet moments to write on your Insights Page any new perspectives, ideas or concepts that have been evoked by this exercise. Also, write in your Parking Lot any unresolved questions or concerns that you have thought of during this exercise.

Exercise 4

Personalising the key theme: We are spiritual beings first and foremost

Objective: To make the key theme personal and relevant

When we delve more deeply into our own understanding of “spirituality”, we naturally come to questions such as: “What is my spiritual view of life?” or “What is my spiritual foundation?” or “What does spirituality mean to me?” Your answers to questions such as these identify your understanding of “spirituality as the inner context” – the ‘container’ or ‘frame of reference’ – from which you experience life in spiritual terms.

Throughout this programme, you will see that you will be guided to continually draw from your spiritual view of life when you do your work. Before you identify your own personal spiritual view of life, let’s walk through a brief example to see how it might look to shift from a normal way of viewing work to a spiritual way of viewing work:

1. We’ll start by making two lists of words, one list that normally comes to mind when we think of “work” and another that comes to mind for “spirituality”. For example:

Work

Making an effort
Being effective
Accomplishing a task
Earning a living

Spirituality

Love for others
Compassion
Personal growth
Meaning in life

2. Now, let’s identify a situation at work that we would like to see from a new perspective. For example:

A co-worker is causing me stress due to his negative attitude. I would like to be able to see him from a new perspective that is not so emotionally draining and stressful.

3. When we select “making an effort” from the “work” list, here’s how the situation might look:

One way I could “make an effort” in this situation is to invite him to lunch and see if I can better understand him and why he is so negative. I might also see if I can help him do his work better.

4. When we select “love for others” from the “spirituality” list, here’s how the situation might look from a new perspective:

If I use “love for others” as my guide, then I feel an internal shift, a “lifting of my stress”. From this lighter perspective, I feel compassion for him and less judgement. My attitude when I speak to him is less critical and I feel an inner sense of love, instead of emotional drain and stress.

5. We can now see the difference it made when we viewed the situation from a normal “work” perspective versus from a “spirituality” perspective. For example:

When I come from “love for others” it naturally lightens my emotional burden. I can see that as long as I am coming from a stressful feeling and attitude, “making an effort” is only going to add to my stress. However, from “love” I can now “make an effort” that gives me energy rather than draining it.

Identifying your spiritual view of life and spiritual theme

We have found that different people identify their spiritual view of life in different ways. Here are the varied questions we have found helpful in this process. As you read these questions, see if there is one that you relate to more easily than the others. What’s most important is for you to select a question, or create one of your own, that will inspire you to connect with your heart and inner wisdom to discover your answer.

- What does spirituality mean to me?
- How would I describe my spiritual foundation?
- What is the spiritual basis that I draw from in life?
- What is my spiritual source of meaning in life?

Or, you may want to directly ask: What is my spiritual view of life?

Besides identifying your spiritual view of life, we have also found it helpful to identify a spiritual theme, something that you can easily remember and recall throughout your workday. Some people think of this theme as their “spiritual motto” or “spiritual motif” or “spiritual slogan”.

Here are some examples of the spiritual views of life and spiritual themes that business leaders have shared with us in our interviews:

- *Spirituality is the inner part of our humanness. It is the driver of our human vehicle. It is our inner force.*
Spiritual theme: “To know thyself”
- *Spirituality is getting in touch with the essence of God inside of me – finding God inside myself.*
Spiritual theme: “God in everyone”

- *Spirituality is inspired responsibility towards people, other living beings, and the world... seeing and relating with Divinity in every aspect.*
Spiritual theme: “Noble actions, noble feelings, noble thoughts, noble responsibility”
- *I relate spirituality to the creative energy of God; it is our source of energy. It is an energy that engulfs all of us; we are part and parcel of it.*
Spiritual theme: “God’s law of energy and nature”
- *Spirituality is the acceptance of the existence of a God, whatever that is, and to adhere to my religion.*
Spiritual theme: “Love God and love your neighbour”
- *My definition of spirituality is that each soul is potentially Divine and the goal is to manifest this Divinity, by any means that suits you. I believe that I am not the body, I am the soul.*
Spiritual theme: “Manifestation of latent Divinity”

Q.4.1. Choosing one of the questions from the previous page – or creating one for myself – how would I describe my spiritual view of life?

Q.4.2. How would I summarise the *theme* of my spiritual view of life in a few words?

Before answering the next two questions, take some quiet time to reflect upon what you have just written and how you are already drawing from your spiritual view of life in your work.

Q.4.3. How am I expressing my spiritual view of life in my work right now?

Q.4.4. What are some recent experiences I've had at work where I was consciously aware of my spiritual theme?

If you are taking this programme in a group, take the time now to share your spiritual view of life, spiritual theme and any insights you've had from this exercise.



Next, have each person in the group make a nametag writing their spiritual theme as their "name". If it is comfortable for those in the group, you might begin to call each person by their spiritual name (this is strictly optional).

Finally, make a list on a large sheet of paper with each person's given name and their spiritual theme. Post this sheet on the wall of the room as a reminder of everyone's spiritual theme. This will be useful in discussing each person's answers to the self-inquiry questions in the upcoming exercises.

 Take some quiet moments to write on your Insights Page any new perspectives, ideas or concepts that have been evoked by this exercise. Also, write in your Parking Lot any unresolved questions or concerns that you have thought of during this exercise.

Exercise 5

Living the key theme: We are spiritual beings first and foremost

Objective: To gain the practical experience of applying what is being learned to a personal, everyday work situation

As we've discussed earlier, when you live and work from your spiritual view of life, you will discover totally different perspectives about the situations you face at work. And, these different perspectives will naturally stimulate your inherent creativity. This occurs because your spiritual view of life expands your goals for creative work to include others. When your intentions have less self-interest – when your goals focus on serving others – it opens up new vistas of thought and expands your access to inner ideas and energy.

Discovering creative solutions

To see more clearly how a spiritual view of life might stimulate creativity, consider the example of Mary Ellen Withrow, who was Treasurer of the United States from 1992 to 2000. She experiences her spirituality through her Methodist Christian upbringing and has strong spiritual values⁸. She says:

It's so important to me to have integrity in my decisions: follow the law and do what is best for the most people. Spirituality is a way of life. It's common sense... Look at what is fair. Be caring and honest. Listen very well. I take quiet time each morning to 'listen to my soul'. Spirituality naturally leads to a life where you believe in yourself and take risks, improve yourself, have an optimistic view of life, and are willing to try creative things.



Mary Ellen Withrow

In 1982, Mary Ellen Withrow was the Treasurer of the state of Ohio. In this position, she oversaw the collection of taxes and investment of that money. At that time, the economy in this area of the country was poor and they were in financial trouble. The situation was likewise for businesses and farmers too. In such times, most people might have settled for investing the state's money in traditional, conservative ways, but not Mary Ellen. Her spiritual theme of "listening to my soul" led her to think of ways to invest that could help everyone – businesses, farmers and the state – at the same time.

⁸ From a research interview conducted by William C. Miller for *The Art of Spiritual Leadership in Business*, Sounds True Inc, 2003 (audio programme)

She developed the “Withrow Plan” that lent small businesses money at 3% less than the market rate of interest; the banks got money from the state to cover the difference. And, she implemented a similar programme for the farmers. The benefits to the small businesses and farmers are apparent. What about the state? According to Mary Ellen, it so stimulated the economy that for every US\$1 spent in reimbursing the banks for the interest rate differences, the state got back US\$3-4 in new tax revenues generated by the growth of the small businesses and farmers who received the loans.

We asked Amber Chand⁹, the founder of The Amber Chand Collection, an international company that markets the products of artisans from around the world, how she sees productivity from her spiritual theme of “compassion, balance, grace, and friendliness”. She told us:

I like to use the word ‘creativity’ instead of ‘productivity’. I feel that creativity allows each individual to feel a sense of meaning and connection to the deeper part of their lives. I have found that the more our employees are encouraged to be creative, the more they experience a sense of ownership and a feeling that they have something valuable to to the company. This also gives them a feeling that they are an integral part of the abundance that is being created.



Amber Chand (right) with an artisan from Rwanda

Applying what you’ve learned

These are only two examples of the creative difference it can make when you view your work from a spiritual perspective. When you live and work in accord with your spiritual view of life, you will discover many new, creative perspectives toward the situations you face at work. For many people, those “different perspectives” have qualities such as:

- *Rising above dualities and paradoxes*, so that the situation is no longer a case of “win-lose”, “either this or that” choices.
- *Broadening time horizons*, so that it’s easier to see “What’s brought us to this point?” and “What’s the likely effect on future situations and generations?”
- *Opening to new perspectives*, so that the diversity of viewpoints is honoured and welcomed.

⁹ This quote is from an international research programme called “Spiritual-Based Leadership” being conducted by the Global Dharma Center.

- *No attachment to a particular outcome*, so that there's more openness and creativity and less defensiveness.
- *Wise, heartfelt discernment*, so that decisions are made with a clear and compassionate mind.
- *Appreciating the "gift" of the situation*, so there is less resistance and more "opportunity seeking" that will benefit everyone.

To practice this skill of working from your spiritual view of life, quietly "tune in" to your spiritual theme by bringing it into your present-moment awareness. Use your spiritual theme as your foundation, your filter for viewing a situation. Think of a current situation in your work that you'd like to see from a new perspective.

Q.5.1. What is a current situation in my work that I'd like to see from a new perspective?

Without attempting to solve or change the situation, examine it from your spiritual theme, asking yourself...

Q.5.2. How does this situation look from my spiritual theme?

Now, starting from this spiritual view of your situation, look to see what creative ideas come to your mind as possible changes to make or actions to take:

Q.5.3. Drawing from my spiritual theme, what are some creative ideas I could try in this situation?

Q.5.4. What could be some of the benefits of looking at other situations in my work from my spiritual theme?

Frequently ask yourself throughout your workday, “What does this situation look like from my spiritual theme?” or “Using my spiritual theme as a guide, how would I approach this situation?” Allow your spiritual theme to guide you to view your work situations from a spiritual perspective in order to find creative solutions and discern the appropriate actions to take.



If you are taking this programme in a group, take the time now to share your spiritual theme – and then briefly share your work situation and any new perspectives you have gained as a result of viewing it from your spiritual theme.



Take some quiet moments to write on your Insights Page any new perspectives, ideas or concepts that have been evoked by this exercise. Also, write in your Parking Lot any unresolved questions or concerns that you have thought of during this exercise.

Exercise 6

Exploring concerns and reservations

Objective: To bring concerns and reservations to full awareness and convert them into stimuli for deeper learning

The *key theme* of this module, “We are spiritual beings first and foremost”, and its related *principle* “Divinity is the very core of our humanity, so to be fully human is to be spiritual”, might both sound and feel good. However, you may still have concerns or reservations about spirituality at work.

Your concerns can include: challenges you might face as you apply these new ideas in your work; and deeper questions you may have about your life and work. Reservations may include: doubts, hesitations and scepticisms about the ideas contained in this programme and how you might apply them at work.

For example, some people are positive about business and sceptical about spirituality:

- “Business and spirituality just don’t mix – the business of business is business.”
- “You can’t really be competitive in business if you’re spiritual.”

Some people are positive about spirituality and sceptical about business:

- “Business greed is too widespread for spirituality to make a difference.”
- “You can’t really be spiritual if you’re involved in business.”

Other concerns and reservations about spirituality at work that are common are:

- “Even if I’m spiritual in my own life, I can’t be spiritual at work. My boss would have a fit.”
- “If I want to be accepted and promoted, I have to compromise my spiritual values.”
- “What if I find that my spiritual aspirations are contrary to the type of work I’m doing or to the goals of the company I’m working for? Do I have to quit my job?”

Each of these concerns and reservations are welcome, as are any others that you may have. From a spiritual point of view, they simply invite us to look deeper, to inquire with determination: “If humans are spiritual beings first and foremost, and business is a human activity, then how can spirituality and business go together?”

To answer the next self-inquiry question (Q.6.1.), you might wish to refer to your Parking Lot and the questions or concerns you have listed there, as well as any others you might think of now.

Q.6.1. What concerns and/or reservations do I have about living in accord with my spiritual view of life, expressing my spirituality at work, or any other idea from this module?

You can turn all of these concerns and reservations into “Wonder Questions” that invite your inner wisdom to emerge over the coming days and weeks. To do this, write each one in the form of a question beginning with “How can I...”

When writing Wonder Questions, avoid making them general or abstract; and avoid focusing them on changing other people. For example:

- *A general or abstract concern* might be: “How can we replace greed with spirituality in business?”
- *A concern focused on changing other people* might be: “How can I get the people I work with to focus on spirituality, rather than greed?”

Instead, personalise each concern and reservation in such a way that you have the power to fully implement the answer to your question. For example:

- *A personalised concern* might be: “How can I be true to my spirituality at work even if business greed is widespread?”

When you personalise your concerns and reservations, and can answer your Wonder Question *for yourself*, you will gain the wisdom of your own experience to learn and grow from, and to share with others. Using the examples of concerns and reservations from the previous page, personalised Wonder Questions might look like:

- *How can I* mix business and spirituality?
- *How can I* be competitive in business if I’m spiritual?
- *How can I* be true to my spirituality at work even if business greed is widespread?
- *How can I* be spiritual if I’m involved in business?
- *How can I* be spiritual at work in a way that’s aligned with my spirituality in the rest of my life?
- *How can I* be accepted and promoted without compromising my spiritual values?
- *How can I* deal with my job if my spiritual aspirations seem contrary to the type of work I’m doing or to the goals of the company I’m working for?

Q.6.2. What does each of my concerns and reservations look like when I turn it into a Wonder Question?

How can I... _____

Do not seek to resolve any of your concerns and reservations at this time. It's enough just to bring them to consciousness. Each of them will no doubt yield a pearl of wisdom, to be gained from the programme in due time.

Keep your list of Wonder Questions either here or on your Insights Page for easy reference, checking them from time to time to see how well your concerns and reservations are being addressed in the course of completing the various modules. Use what you have written to deepen your search, your understanding, and your skill in making spirituality the inner context from which you work.



If you are taking this programme in a group, take the time now to share any of your concerns or reservations along with your Wonder Questions, *without trying to resolve them.*



Take some quiet moments to write on your Insights Page any new perspectives, ideas or concepts that have been evoked by this exercise. Also, continue to make notes in your Parking Lot about any unresolved questions or concerns and turn them into Wonder Questions.

Exercise 7

Building your strength

Objective: To develop greater confidence and competence with the material

You might feel that having concerns and reservations about “spirituality at work” will inhibit you from getting the most out of this programme. We assure you that you can have these concerns and reservations and still be 100% engaged and committed to participating and learning. The key is finding your strengths for engagement, commitment and learning, and then being conscious of those strengths as you inquire into the Wonder Questions you created with your concerns and reservations. By doing this you can turn anything in this programme – even if something isn’t quite “right” for you – into a growth opportunity for yourself.

Try this exercise...

Q.7.1. What strengths do I have within myself that help me to overcome difficult times in my work?

For example: being willing to take a risk and live with uncertainty, listening well to others, seeing the good side of people and circumstances

Q.7.2. What strengths do I have within myself that help me to learn in my work activities?

For example: being willing to ask “naive” questions, gaining the trust of my peers, being sensitive to the pure intention behind something

When you are faced with a puzzling Wonder Question, you can draw from these strengths to discover the wisdom “hidden” in the question. To practice this, start by selecting one or two of your “How can I...?” questions from Exercise 6, Question 6.2 and list them in Q.7.3.

Q.7.3. What are one or two of the “How can I ...” questions I wrote in Exercise 6, Q.6.2 pertaining to a concern or reservation I have?

How can I... _____

How can I... _____

Now look over the strengths you listed in questions Q.7.1. and Q.7.2.

Q.7.4. Which strengths from Q.7.1. and Q.7.2. can help me be fully engaged and committed to discovering the hidden gems of wisdom contained in the concern(s) or reservation(s) I've written for Q.7.3.?

For example: My strengths of persistence and listening can help me find the wisdom in my doubt about “How can I be spiritual if I’m involved in business?”

a. My strengths of _____

...can help me discover the hidden gems of wisdom in my concerns or reservations about

b. My strengths of _____

...can help me discover the hidden gems of wisdom in my concerns or reservation about

Remember, it is enough just to bring all of this into your conscious awareness at this time. The deeper answers may take time and determination. The rest of this programme affords you the opportunity for that.



If you are taking this programme in a group, take the time now to share your insights about engagement and commitment.



Take some quiet moments to write on your Insights Page any new perspectives, ideas or concepts that have been evoked by this exercise. Also, continue to make notes in your Parking Lot about any unresolved questions or concerns and turn them into Wonder Questions.

Exercise 8

Anticipating a new situation

Objective: To examine how to bring spirituality and the Human Values to a totally new work situation

You will find two situations in this exercise. Exercise 8a asks you to consider how you would work as a design engineer in a certain situation. Exercise 8b asks you to consider how you would lead as a manufacturing executive facing a particular set of circumstances. Feel free to do one or both, depending on your interests (and, if you're doing this programme with a group, on what's appropriate for the group).

As you read through each segment of a situation, we invite you to "live" the situation as if you yourself were the main character. We have purposely written the story so that the main character (and the other characters) could be either male or female, to help you put yourself fully into the situation.

In order to keep your spiritual theme in mind as you work through this exercise, write it here (from Q.4.2.):

My spiritual theme is: _____

EXERCISE 8a: Anticipating a new situation: working from your spiritual theme

Part 1: Given your own spiritual theme how would you respond to the following situation?

While working on a project to expand the capacity of a manufacturing plant, you discovered an extremely efficient solution that no one else had thought of. You take this solution to your project manager, after spending numerous hours of your evenings and weekends working through the details. The project manager is pleased and agrees that your solution is outstanding. The design is altered using your ideas, and the project is a major success.

At the completion of the project, the vice president in charge holds a luncheon for everyone involved. You notice that during this luncheon, the vice president acknowledges the project manager and others for the success of the project, but your role in developing the solution was never mentioned.

Q.8a.1. Drawing from my spiritual theme, what would I think, say and do?

Part 2: A few days after the luncheon, the project manager comes to you and says in a humble tone, “I apologise for not making sure you were acknowledged by the vice president for how you came up with the solution that made the project a huge success. For three days before the luncheon, I was at the hospital with my brother who was in a serious car accident. I was not thinking clearly and therefore missed the opportunity to tell the vice president about the superb work you had done. I ask for your understanding and forgiveness. I will send out a memo to rectify this.”

Q.8a.2. Drawing from my spiritual theme, what would I think, say and do?



If you are taking this programme in a group, take the time now to share your answers and insights as you viewed each situation from your spiritual theme.

 Take some quiet moments to write on your Insights Page any new perspectives, ideas or concepts that have been evoked by this exercise. Also, continue to make notes in your Parking Lot about any unresolved questions or concerns and turn them into Wonder Questions.

EXERCISE 8b: *Anticipating a new situation: leading from your spiritual theme*

Part 1: Given your own spiritual theme how would you lead in response to the following situation?

One year ago, you moved from a large city to a small town to become the top executive in a local manufacturing plant that belongs to a large multi-national company. It is the town's major employer and source of revenue. The plant was originally located there because it was more economical to operate and skilled labour was readily available.

You and your spouse have made some very good friends, and your children – ages 14 and 16 – think this is the best place they have ever lived. A few months ago, you called a meeting with all 500 employees and told them that the future looked good for this plant; everyone has been motivated and working hard.

Yesterday you received a financial analysis from your company's headquarters that shows, in their view, that the plant needs to be shut down permanently, putting all the employees out of work. They say it's a matter of "what the numbers say" and the "big picture" of the company's new strategy for the future. They assure you that your own future with the company is secure.

Q.8b.1. Drawing from my spiritual theme, what would I think, say and do?

Part 2: You decide to share the financial analysis and the company's new strategy with the employees, in order to get their help and input on possible solutions. Together, you develop a plan for closing the plant over the next 12 months, with outplacement job training and counselling for each person.

With the assistance you gave, the employees were able to attract another manufacturing company to their area and use the plant for producing a new line of products. Not only were jobs saved, the entire town was vitalised. And, the company was able to sell the plant instead of having to write it off.

The company's reputation goes way up, positively affecting the employees in its other plants as well as customers and suppliers, as word spread about how this was handled. This boost in morale also resulted in an increase in productivity and profit in the company's other plants. A writer with one of the top business magazines

calls you for an interview, saying “You are a real hero. You not only saved the town, but also saved the reputation of your company. Can you tell me how you did it?”

Q.8b.2. Drawing from my spiritual theme, what would I tell the reporter?



If you are taking this programme in a group, take the time now to share your answers and insights as you viewed each situation from your spiritual theme.

 Take some quiet moments to write on your Insights Page any new perspectives, ideas or concepts that have been evoked by this exercise. Also, continue to make notes in your Parking Lot about any unresolved questions or concerns and turn them into Wonder Questions.

Exercise 9

Formulating your intentions

Objective: To plan how to continue growing with what has been learned

As you are about to complete this first module, it's time to focus on how you will continue to grow in the insights and skills you have gained. In Exercise 4, you identified your spiritual view of life and your spiritual theme. Then you drew upon your spiritual theme to see your work situations from a new perspective. Now we will help you to bring it all together in a practical, day-by-day way.

From our own experience, two key principles will help you to grow in your ability to make spirituality the inner context for your work:

- Embody what you learn before focusing on others
- Develop a memorable statement about what you want to recall and practice

Embodying what you learn before focusing on others

Imagine that you have just joined a major newspaper company as the Director of Human Resources. There is a big conflict going on between the journalists and the management. They each have major criticisms of each other. Part of your new job is to create an alignment and integration of these two groups since you personally feel that "everyone is working for the same paper".

Now, further imagine that you are a spiritually-inclined person who believes that Divinity resides in every person, and that the goal of life is to manifest this Divinity...

With this spiritual viewpoint in mind, how would I begin to align and integrate these two groups?

This situation really happened years ago, as told to us by Ashoke Maitra, Corporate Director of Human Resources for the Times of India, one of the largest daily circulation newspapers in India¹⁰. What he first did was to set up his office on the floor amidst the journalists, even though he was part of the management group. As he told us:

¹⁰ This story is from an international research programme called "Spiritual-Based Leadership" being conducted by the Global Dharma Center.



Ashoke Maitra

The first thing they asked me was, “How can you come and sit here? You are from the other side.”

I said, “But I thought we were all on the same side.”

They said, “No, you are from the other side.”

So I said, “Fine, I am sitting here and if you hate me I will go away. But it is your choice because I have taken my first step to not have any discrimination. I have made my first move to show you that we are all one, because that is what I believe. I believe that all of us have the same Divinity within us. If you think I am some kind of skunk, then I will leave, but give me 15 days to see whether you want me to sit here or not.”

After 15 days he went to the journalists and asked them whether he should stay or go. They asked him to stay.

During those early days he was asked to hold a strategic planning workshop. Even the owner of the newspaper warned him that the journalists would not attend. However, the first person to walk into the workshop was the editor of the daily newspaper and then came the editor of the related financial newspaper. Someone asked one of the editors who attended the meeting why she came, and she said, “I came because Ashoke called me and I know Ashoke doesn’t see any difference between the management and journalists. If anyone else had called, I would not have come.” The editors and managers came and they had a 3-day workshop to make recommendations for the future of the company. In a matter of time, a great synergy and collaboration developed between the management and journalists at the newspaper.

The point of this story is that Ashoke Maitra did not try to persuade people to change. He did not focus on getting people to believe exactly the way he believed. He confidently embodied his spiritual view of life, a view that was inclusive rather than exclusive, one that respected people’s differences while showing them by his own thoughts, words and deeds that there was another way to be.

This demonstrates the primary approach of this programme: *embody your own spirituality first – completely, authentically, confidently – rather than trying to change people (or the world)*. Our experience has shown us that most of our effectiveness in promoting change comes from our degree of personal sincerity in practicing what we are tempted to preach. Therefore, we firmly believe that you will gain the very most from this programme if you focus on “talking your thought, and walking your talk” rather than focusing on getting others to be different.

You can expect that your comfort with the learning process and your mastery of the ideas in this programme will increase as you go through each module and as you continue to practice what you’ve learned after completing the programme.

How well do I currently *live and practice* my own spirituality before attempting to influence others?



If you are taking this programme in a group, discuss what it means to you to focus on *living* the ideas first – in your own thoughts, words and deeds – before wanting to get others to adopt them too.

Developing a memorable statement

Since your spiritual theme can sometimes be idealistic and broad, one of the easiest ways to make it more tangible is to create what is called a *LiveWith*¹¹. A *LiveWith* is a command, affirmation, or question – sometimes provocative, sometimes amusing, sometimes just a good reminder – that evokes new insights about what you want to remember and practice from this module.

For example, if your *LiveWith* is the command, ***See everyone as a spiritual being***, then throughout your day you could take some moments to practice the *LiveWith*: see each person you are with as a spiritual being.

Be sure and create your *LiveWith* as a command, affirmation, or question directly related to your spiritual theme. Using the following spiritual themes as examples, your *LiveWith* might be:

- For a spiritual theme called “Harmony with life”, you could ask yourself this question: ***What can I contribute to life?***
- For a spiritual theme called “Oneness with Divinity”, you could be aware of this command: ***Love all and serve all.***
- For a spiritual theme called “God’s Play”, you could think this affirmation: ***Life is a bowl of cherries, even with the pits.***

¹¹ We thank Michael Ray and Rochele Meyers for coining this term and technique as part of their “Creativity in Business” course at the Stanford University Graduate School of Business, USA.

A LiveWith is most powerful when it is personal to you and when you recall it as often as possible throughout the day. Then, it will have the greatest impact on your attitudes and actions. Come up with YOUR OWN LiveWith that can easily remind you of making spirituality the inner context for your work.

Q.9.1. What *LiveWith* do I want to keep in mind from this module?

As you recall and practice your *LiveWith* each day, you may want to write some of your experiences on your Insight Page to share with others at another session.



If you are taking this programme in a group, take the time now to share your LiveWith and insights. Please be ready to share some of your insights and experiences with the group in the next session.

 Write your *LiveWith* on your Insights Page and keep it in your mind throughout the day (and night). See what thoughts, emotions and insights evolve. Ask yourself: “What is provocative in this? What is humorous in this? What is just a good reminder in this? What new ways of thinking and acting emerge from this?”

And lastly, while you have now reached the end of this first module, keep in mind that you are only *at the beginning of your journey* to integrate and put into daily practice the wisdom you have gained!

To get the most from this programme...

- Maintain a spirit of inquiry
- Be open to personal, professional and spiritual growth
- Remember your *LiveWith* often throughout each day
- Use the Insights Page to keep notes about your experiences
- Most of all, enjoy yourself!

Module 2

The Spiritual Basis of Human Values

Key Theme – *Spiritual Values are Human Values*

Purpose – To understand the spiritual essence of each Human Value and its cross-cultural and individual expression

Key Concepts

- Defining the spiritual essence of the Human Values
- Expressing the HV's cross-culturally
- Expressing the HV's individually
- Defining the spiritual basis of success
- Discovering your Human Value strengths

Introduction

In this module we will introduce you to all five of the Human Values found throughout this programme. We'll look closely at each one to discover its spiritual essence as well as its cross-cultural and individual expressions. As you continue to view situations from your spiritual theme, in this module you'll add the richness of the Human Values. And you'll have plenty of opportunities to see how the Human Values are directly applicable to your work situations.

The key theme of this module is "Spiritual Values are Human Values." Many people see human nature as anything but spiritual – they typically see it as limited, imperfect, etc. Yet from the first key theme, "We are spiritual beings first and foremost," we saw that "to be fully human is to be spiritual."

It is to underscore this point that we refer to spiritual values as Human Values. If we were to call these values "spiritual values" it could imply that they are something that we as human beings need to "aspire to" and hopefully someday "achieve". By calling these values "Human Values", it reminds us of our spiritual basis and that they are inherent in our nature.



You may also be wondering why we capitalise “Human Values” and each of the individual values of Truth, Righteousness, Peace, Love and Non-violence. We do so to remind us that they emanate from a spiritual essence and that when we bring forth these Human Values in our everyday life and work, they represent our humanity at its fullest.

In summary, we trust that your second excursion into *Human Values at Work* will be as provocative and rich as the first!

Opening and check-in

Objective: To tune in to “where I am” and “where I am going” and to instil confidence in progressing through the programme

In Module 1, we talked about what it means to make spirituality the inner context for your work and you had a chance to identify your spiritual view of life, along with a spiritual theme that you could easily keep in mind throughout your workday. Take a few quiet moments to reflect upon both your spiritual view of life and your spiritual theme and notice if you have had any new insights about them since you completed the first module. If you need to refresh your memory on any of this, you can refer back to the work you did in Module 1, Exercise 4.

In order to keep your spiritual view of life and spiritual theme easily in your mind throughout this module, write them here. If you have had any new insights that now change how you would describe your spiritual view of life and spiritual theme, use this opportunity to update them now:

My Spiritual View of Life: _____

My Spiritual Theme: _____

You also answered the question, “What would I like to accomplish by participating in this programme?” Now that you’ve had time to live with the spiritual theme you created, ask yourself:

From my spiritual theme, what additions or changes do I want to make (if any) in what I want to accomplish in this programme?

Also, now that you have had some time to draw upon your spiritual theme at work, and put your LiveWith from Module 1 into practice, ask yourself:

How have I applied what I have learned in my work?



If you are taking this programme in a group, take the time now to discuss your answers to these opening questions.

Exercise 1

Sitting in silent contemplation with inspirational readings

Objective: To quiet the mind and to obtain inspiration from spiritual texts

In this Module, we will explore the key theme, “Spiritual Values are Human Values” and its related *principle*, “Divinity resides in all creation”. Again, we will start with sacred writings from ancient and modern times, across cultures worldwide.

NOW...

- Sit comfortably and relax your eyes (you might wish to close them or lower your eyes to the floor – whatever helps you to move into a peaceful state of inner reflection easily).
- Focus on your breathing. There is no need to be concerned whether it is fast or slow; just notice it without attempting to change it.
- Allow your breath to become deeper naturally, without forcing it.
- Allow any tension and busy thoughts to be exhaled with each breath.
- Feel yourself relaxing more and more... your mind becoming more and more still.

Continue breathing like this as you read (or have someone read to you) the inspirational readings about “Spiritual Values are Human Values”. Allow any memories, insights, or images to naturally come into your awareness.

Inspirational reading:

Buddha said:

Him I call a Brahmin¹² who has truth and love for all life... who never asks what life can give but only what he can give to life... who is never angry and is free from the chain of fear... who has the power of love no army can defeat... who has renounced violence towards all creatures (and) who does not hurt others with unkind acts, words, or thoughts. (Dhammapada, Chapter 26)

Jesus said:

The truth shall make you free... Blessed are those who hunger and thirst for righteousness... Peace be with you... Love one another... Love your enemies. (John 8:32, Matthew 5:6, Luke 24:36, John 13:34, Matthew 5:44)

Muhammad said:

Do you love your Creator? Love your fellow-beings first. When you speak, speak the truth. Perform what you promise. Keep your heart free from malice towards anyone. Withhold your hand from striking. (Sayings of Muhammad, #173)

¹² A member of the priestly or learned class in Hinduism. Literally, one who is worthy of knowing God/Brahman.

In the Old Testament of the Bible it is written:

They love him who speaks what is right... The righteous man walks in his integrity... A man of understanding is of a calm spirit... What is desired in a man is kindness... If your enemy is hungry, give him bread to eat. (Proverbs 16:13, 20:7, 17:27, 19:22, 25:21)

In Hindu scriptures we read:

Be sincere and truthful; give freely and control the senses; be fearless and equanimous; be loving and show goodwill to all; don't harm any living creature, and don't slander. All these are the virtues that reveal the real nature of human beings: Divinity. (Excerpts from the Baghavat Gita 16:1-3)

Confucius said:

He who merely knows right principles is not equal to him who loves them.
(Analects)

Business executives who put these inspirational readings into practice have their own ways of speaking about them. Take for example G. Narayana, Executive Chairman of Excel Industries Ltd., which provides farmers worldwide with high quality chemicals, along with high integrity guidance about maximising productivity while minimising environmental hazards. Mr. Narayana says this¹³:

Spirituality is experiencing Divinity in others and self. My spiritual principles are love, truth, responsibility, positiveness, being active, being timely, and to serve. This spirit has come to me from the Bhagavad Gita, the Bible, the Upanishads, the Mahabharata, the Vedas, all religions.

Sathya Sai Baba sums this up by telling us the importance of this wisdom for the workplace:

True values come out of one's heart. They are with you right from birth. You have to cultivate them through self-effort... The true indices of a good individual are these: adhere to truth, keep your word, stay firm in self-confidence, and show gratitude where due. If you adhere to these tenets, you will overcome with ease any obstacle that may come your way. (Discourses 20 Nov, 1993 and 23 Nov, 2000)

¹³ This quote is from an international research programme called "Spiritual-Based Leadership" being conducted by the Global Dharma Center.

Q.1.1. What is the one quotation from all of those given that I find most intriguing, challenging, or appealing?

Q.1.2. What is the significance of this quotation for me in my life right now?

Q.1.3. What are some possible implications of this quotation for my work?

Find a time to share any of these quotations, and your reflections, as a conversation starter with a family member, friend, or work colleague. Allow your sharing to open up an ongoing dialogue with them as you go through this workbook.



If you are taking this programme in a group, take the time now to share your insights.



Take some quiet moments to write on your Insights Page any new perspectives, ideas or concepts that have been evoked by this exercise. Also, write in your Parking Lot any unresolved questions or concerns that you have thought of during this exercise.

Exercise 2

Inspiring spiritual qualities

Objective: To learn from inspirational role models how to recognise and apply spiritual qualities at work

Once upon a time... A bright, young Italian girl in 1830's London was busy studying mathematics, history, economics, astronomy, science, philosophy and multiple languages. Her upper class social circle must have wondered about this; but it was her father's belief, contrary to most in that Victorian era, that women should have a good education and career. She wasn't much of a social butterfly anyway. She preferred to care for ill pets when she was young, and later to care for ill servants. When she was 17, she heard an inner voice tell her she had a special purpose in life, but she couldn't tell what it was yet. When she started working as a nurse, that purpose began to unfold in dramatic ways.

When she was 29, she went abroad to study the hospital systems in Egypt, Germany and other countries. Upon returning she became the superintendent of a women's hospital. The next year, when a war broke out, she became director of nursing operations at the war front. With her bravery in making the rounds of field hospitals, day and night, she became known as "the lady of the lamp". She had great success in reducing mortality rates of the sick and wounded – learning so much in the process that, when she returned to London, she founded the first-ever school for nursing education.

She became well known for being a pioneer in nursing. But it was her innovation in the collection and use of statistics that gave her the extra power to have such a lasting impact. At the time, there was no scientific method of tabulating or reporting mortality statistics. She not only created new systems for keeping records and analysing data, but also invented graphical ways of presenting data – the "pie chart" was one of her original ideas.

Thus, she combined her natural sympathy for the sick and dying with an intellectual genius for uncovering the causes of disease and suffering. She found conclusively that with an improvement of sanitary methods, the death rate would decrease. Using these innovations, she could convincingly plead her case for health care reforms even when there was great opposition (to change, and to her as a woman). The hygiene systems in both the military and the city hospitals were revolutionised, as was the use of statistics for understanding social issues. She was also instrumental in founding the statistical department of the army.

What kept her going throughout all this? In one letter, she wrote that she felt overwhelmed with work, but then added, *I should not say 'overwhelmed'; of all the causes for which I have the deepest thankfulness of God, the one I feel most deeply is that He still enables me to work for Him, and (He) leads me so plainly,*

*though by a way I have not known.*¹⁴ Her trust in God's guidance gave her inner peace and outer vigour.

At the age of 48, Florence Nightingale became a Fellow of the Royal Statistical Society. In her life, she successfully integrated spiritual and worldly concerns, as captured in her saying, *To understand God's thoughts, we must study statistics, for these are the measure of His purpose.*

Recognising spiritual qualities in others

There are many personal qualities that made Florence Nightingale (1820-1910) a revered symbol of the compassionate Samaritan, including:

1. Her search for the causes of human suffering, using both her head and her heart
2. Her fortitude in finding creative and powerful ways to get her proposed solutions accepted and implemented
3. Her gratitude for and trust in Divine guidance of her life and work
4. Her natural empathy for those who were unhealthy, sick or injured
5. Her absolute dedication to ending unnecessary suffering
6. Her ability to integrate her spirituality with her work



Florence Nightingale

(Portrait is from the Perry-Castaneda Library at the University of Texas at Austin)

While Florence Nightingale was unique in her combination and expression of these six qualities, other people have such qualities as well. In fact, it is likely that each of us knows at least one or two people who exhibit at least one of these qualities: someone who is creative and powerful in getting proposals accepted; someone who trusts in Divinity for guidance; someone who has empathy for those who are not well.

The next self-inquiry question asks you to identify a person or situation you've experienced at work where one of these qualities was evident. You might not be able to think of a person or situation for each of the six separate qualities; that's all right. Remember, however, that we sometimes don't recognise these qualities even when they are there. This exercise will help you begin to look for them in people you work with and in your work situations – to become more aware of how "common" these qualities might actually be in your every day world.

¹⁴ From a collection of Florence Nightingale's letters at the Clendening "History of Medicine" Library.

(Note: If you can't think of any specific people or work situations in this exercise, you might put a question in your Parking Lot that reminds you to see if you might notice these qualities where you hadn't seen them before. An example of such a question for your Parking Lot might be: "Is there anyone I know who has one of the qualities referred to in Exercise 2, even though I can't think of such a person right now?")

Q.2.1. What memories and stories come to my mind about the following:

a. What person or situation have I experienced at work that had the quality of *searching for the causes of suffering*?

b. What person or situation have I experienced at work that had the quality of *finding creative and powerful ways to get proposed solutions accepted and implemented*?

c. What person or situation have I experienced at work that had the quality of *having gratitude and trust in Divine guidance*?

d. What person or situation have I experienced at work that had the quality of *having natural empathy for those who were unhealthy, sick or injured*?

e. What person or situation have I experienced at work that had the quality of *having a dedication to ending unnecessary suffering?*

f. What person or situation have I experienced at work that had the quality of *an ability to integrate spirituality with work?*

Q.2.2. What would it be like to have a leader with one or more of these qualities as head of my organisation?



If you are taking this programme in a group, take the time now to share your insights and stories.



Take some quiet moments to write on your Insights Page any new perspectives, ideas or concepts that have been evoked by this exercise. Also, write in your Parking Lot any unresolved questions or concerns that you have thought of during this exercise.

Exercise 3

Exploring the key theme: Spiritual values are Human Values

Objective: To stimulate an inquiry into the spiritual basis of the module and its key theme

The word “value” comes from the Latin verb “valere”, which means “to be worth” and “to be strong”. In our daily lives, values are feelings and convictions regarding what is of strong worth (i.e., of importance) to us in what we think, say and do. Spiritual values reflect what is important to us from a spiritual perspective.

Q.3.1. Drawing from my spiritual view of life and spiritual theme, how would I describe my own personal spiritual values? (i.e., What is most important to me from a spiritual perspective?)

Sathya Sai Baba consistently speaks about five Human Values that are fundamental to spiritual traditions across the multitude of cultures and ages: Truth, Righteousness¹⁵, Peace, Love and Non-violence.

From the quotations in the inspirational reading earlier in this module, we find these same Human Values throughout major spiritual texts, as words of wisdom for living our human life:

¹⁵ Righteousness means “*acting in accord with divine or moral law*” (from Merriam-Webster’s Collegiate Dictionary, Tenth Edition, 1998). This Human Value is also referred to as “right conduct”.

	Truth	Righteousness	Peace	Love	Non-violence
Buddhism Him I call a Brahmin... (from the <i>Dhammapada</i>)	...who has truth and love for all life	...who never asks what life can give, but only what he can give to life	...who is never angry... and is free from the chain of fear	...who has the power of love no army can defeat	...who has renounced violence towards all creatures
Christianity (from the New Testament of the <i>Bible</i>)	The truth shall make you free	Blessed are those who hunger and thirst for righteousness	Peace be with you	Love one another	Love your enemies
Hinduism (from the <i>Bhagavad Gita</i>)	Be sincere and truthful	Give freely and control the senses	Be fearless and equanimous	Be loving, and show goodwill to all	Don't harm any living creature and don't slander
Islam (from the <i>Sayings of Muhammad</i>)	Speak the truth	Perform what you promise	Keep your heart free from malice towards anyone	Do you love your creator? Love your fellow-beings first	Withhold your hand from striking
Judaism (from the Book of <i>Proverbs</i>)	They love him who speaks what is right	The righteous man walks in his integrity	A man of understanding is of a calm spirit	What is desired in a man is kindness	If your enemy is hungry, give him bread to eat
Taoism / Confucianism (from various sources)	He who knows the truth is not equal to him who loves it. Confucianism	The man of honour thinks of his character; the inferior man thinks of his position. Confucianism	To a mind that is "still", the whole universe surrenders. Taoism	Love the world as your self; then you can care for all things. Taoism	All men have a mind which cannot bear to see the suffering of others. Confucianism

Sathya Sai Baba elaborates further by saying:

Human Values – Truth, Righteousness, Peace, Love and Non-violence – are hidden in every human being. One cannot acquire them from the outside; they have to be elicited from within.

These five values are the five life-breaths of man. (They) are the fundamental powers of human life. Our ancients realised that these five values are meant for the peace and prosperity of the world. Without understanding the significance of these values, one cannot understand humanness at all. (Discourse on 26 Sept, 2000)

Based on the idea that we're "spiritual beings first and foremost", we can rely on the Human Values being present right from birth in each person, at least in latent form. We can cultivate and nurture them to come forth in our lives and in our work as the highest expression of our human and spiritual nature.

Defining the spiritual essence of the Human Values

Writing this programme has been a journey for us as authors, one that has deepened our own understanding of the Human Values. As we searched for the words to describe the spiritual essence of each Human Value, we found a greater understanding in Sathya Sai Baba's teachings:

For Truth:

Truth is that which remains unchanged over time. You must realise the Divine is present in everything. (Discourse on 9 Sept, 1988)

For Righteousness:

Be righteous. Look upon all as Divine. The truth of the Oneness of all... is the basis of moral living. (Discourses on 13 Jan, 1970; 12 May, 1970)

For Peace:

Peace is effulgent, blissful, and is associated with wisdom; it is indeed the experience of God. (Book – Teachings of Sri Sathya Sai Baba, p. 21)

For Love:

What is Love? Oneness of feeling is love. If you foster the feeling that the same Divinity (Atma) resides in all, you will be able to love all. (Summer Showers in Brindavan 1993 p. 65)

For Non-violence:

The only way in which one can take the path of Non-violence is to recognise the oneness of Divinity (Atma) that is present in all living beings and regard them as equal. (Summer Showers in Brindavan, 1977)

We saw from these words of Sathya Sai Baba that the essential, spiritual nature of Truth, Righteousness, Peace, Love and Non-violence all reflect, in their own ways, the principle that “Divinity resides in all of creation.”

Once again, we have discovered this principle in spiritual texts worldwide:

The Sikh’s book Adi Granth says:

God dwells in everything, God shines in every heart. Wherever I look, there is God, no one else is seen.

In Hindu scriptures we read:

This supreme Lord who pervades all existence, the true Self of all creatures, may be realised through undivided love. I pervade the entire universe in my unmanifested form... (Baghavat Gita 8:22, 9:4)

In the New Testament of the Bible, St. Paul’s letters state:

All things are of God... One God and father of all, who is above all, and through all, and in you all. (2 Corinthians 5:18 and Ephesians 4:6)

Taoism pronounces:

It flows through all things, inside and outside, and returns to the origin of all things. (Tao Te Ching 25)

According to Muhammad:

There is no beast on earth, nor bird which flies with its wings, but the same is a people like you (mankind) – and to the Lord they shall return. (Sayings of Muhammad)

Japan’s Shintoism states:

Even in a single leaf of a tree, or a tender blade of grass, the awe-inspiring diety manifests itself. (Urabe-no-Kanakuni)

Zen Buddhism sums it up by saying:

One in All, All in One. (On Trust in the Heart)

From all of this, we saw that the fundamental starting point for understanding the Human Values is that they emerge from, and point back to, the Divinity in all creation, including oneself. Thus, here is how we have chosen to define the *spiritual essence* of each of the five Human Values:

- *Truth* is recognising the unchanging, essential nature of Divinity in oneself and all creation
- *Righteousness* is living in accord with the Divinity in oneself and all creation
- *Peace* is dwelling in the bliss of Divinity in oneself and all creation
- *Love* is experiencing the oneness of Divinity in oneself and all creation
- *Non-violence* is regarding and treating everyone and everything in creation as Divinity

Each of these statements implies a great deal about the deepest dimensions of life. Together, they are a lot to digest. In the next exercise we will cover some of the cross-cultural and individual expressions of each Human Value, which will help clarify how each of them might show up in our day-to-day life and work.



This core is what makes the Human Values an indivisible whole. One Human Value cannot exist apart from the others because their spiritual essence is based on the single, common foundation of seeing and appreciating the Divinity in everyone and everything.

Q.3.2. From my spiritual theme, how would I define the spiritual essence of each of the Human Values in my own words?

Truth: _____

Righteousness: _____

Peace: _____

Love: _____

Non-violence: _____



If you are taking this programme in a group, take the time now to share your thoughts and insights about the spiritual essence of the Human Values.



Take some quiet moments to write on your Insights Page any new perspectives, ideas or concepts that have been evoked by this exercise. Also, write in your Parking Lot any unresolved questions or concerns that you have thought of during this exercise.

Exercise 4

Personalising the key theme: Spiritual values are Human Values

Objective: To make the key theme personal and relevant

In Exercise 3, we saw that each Human Value has a spiritual essence based on the principle that “Divinity resides in all of creation”. These Human Values also have related cross-cultural expressions as well as more personal, individualised expressions:

- *Cross-cultural expressions* are found across all cultures and societies, though we may have variations and different emphases depending on the society we were born in and the experiences we’ve had in life.
- *Individual expressions* reflect the attitudes and motivations that underlie our unique personalities and behaviour.

Both are learned, developed and practiced throughout our lifetime in the social environments we live and work in. By exploring the cross-cultural and individual expressions of the five fundamental Human Values, we can bring them forth in our everyday life and work.

Expressing the Human Values cross-culturally

For each of the Human Values, we can identify a theme for how it gets expressed cross-culturally as an important aspect of a harmonious and healthy society. Each cross-cultural theme is related to the spiritual essence of that Human Value.

Human Value	Spiritual essence	Cross-cultural theme
<i>Truth</i>	Recognising the unchanging, essential nature of Divinity in oneself and all creation	Searching for and expressing understanding and wisdom
<i>Righteousness</i>	Living in accord with the Divinity in oneself and all creation	Acting in alignment with your inner sense of duty and character
<i>Peace</i>	Dwelling in the bliss of Divinity in oneself and all creation	Being equal-minded with the ups and downs of life
<i>Love</i>	Experiencing the oneness of Divinity in oneself and all creation	Having purity of heart, and caring for all creation
<i>Non-violence</i>	Regarding and treating everyone and everything in creation as Divinity	Respecting all and causing no harm to any being by thought, word, or deed

A poster and handout that show the spiritual essence and cross-cultural themes is available

Each of the five Human Values has natural expressions of its cross-cultural theme. Here is a small sample of these cross-cultural expressions:

- **Truth**
Cross-cultural theme – Searching for and expressing understanding and wisdom
Cross-cultural expressions – honesty, intuition, authenticity, integrity, knowledge, objectivity, and more...
- **Righteousness**
Cross-cultural theme – Acting in alignment with your inner sense of duty and character
Cross-cultural expressions – conscience, morality, discipline, healthy living, responsibility, trust, and more...
- **Peace**
Cross-cultural theme – Being equal-minded with the ups and downs of life
Cross-cultural expressions – faith, contentment, patience, inner-silence, concentration, self-confidence, and more...
- **Love**
Cross-cultural theme – Having purity of heart, and caring for all creation
Cross-cultural expressions – friendship, compassion, empathy, devotion, kindness, forgiveness, and more...
- **Non-violence**
Cross-cultural theme – Respecting all and causing no harm to any being by thought, word, or deed
Cross-cultural expressions – ethics, harmony, tolerance, broad-mindedness, courage, fairness, and more...

How do these cross-cultural expressions of the Human Values relate to our work?
It is widely recognised that trust, quality, wisdom, service and win-win collaboration are important for a healthy organisation. These qualities are all extensions of, and expressions of, the five Human Values:

- Truthfulness fosters trust and honest communications
- Righteousness fosters high quality work
- Peace fosters wise decisions
- Love fosters service based on caring for others' well being
- Non-violence fosters win-win collaboration

Q.4.1. From my own experience, what other cross-cultural expressions would I list for each of the five Human Values?

Truth: _____

Righteousness: _____

Peace: _____

Love: _____

Non-violence: _____

Q.4.2. Who are some examples of people – from history, from business, and from my own personal life – who I feel have expressed the Human Values in a cross-cultural way?



If you are taking this programme in a group, take the time now to share your insights.



Take some quiet moments to write on your Insights Page any new perspectives, ideas or concepts that have been evoked by this exercise. Also, write in your Parking Lot any unresolved questions or concerns that you have thought of during this exercise.

Expressing the Human Values individually

Through our attitudes and behaviour, our individual expressions of the Human Values reflect what we consider to be important to us – what's of value to us. How we each express a Human Value in day-to-day life can be as different as our personalities and circumstances, yet consistent with the motivations prompted by the Human Values themselves (the inner urge to express Truth, Righteousness, Peace, Love and Non-violence).

In other words, our *individual* expressions of the Human Values represent how we personally understand and embody the *spiritual essence* and *cross-cultural expressions* of the Human Values. A small sample of individual expressions includes:

- **Truth** – “never telling a lie” / “maintaining my integrity” / “seeking higher guidance before making a big decision”
- **Righteousness** – “having and following ethical guidelines for running my business” / “helping others even when I am busy” / “being prepared and on time for meetings”
- **Peace** – “spending time each day to quiet my mind” / “allowing results to come in their own natural time” / “trusting that things will always turn out for the good”
- **Love** – “feeling compassion toward those who are less fortunate than I am” / “appreciating the cultural differences in the people I work with” / “feeling fulfilled in my life”
- **Non-violence** – “seeing everyone as valuable” / “believing that all of creation deserves to be treated well” / “when angry, calming down before I speak”

When the Human Values are put into actual practice, the individual expressions might look like this:

- A professional would be honest about errors or delays even if it meant a reprimand.
- An office worker would do his or her best work, even if no one was watching.
- A manager would make difficult decisions with a peaceful mind.
- An executive would truly care for the environment and would strive to reduce pollution levels, even if it was not required by law.
- A sales person would actively seek a win-win solution to a customer complaint rather than hide behind bureaucratic rules.

Q.4.3. What are some examples of how I could express each of the Human Values in my work?

Truth: _____

Righteousness: _____

Peace: _____

Love: _____

Non-violence: _____



If you are taking this programme in a group, take the time now to share your thoughts and insights about the cross-cultural and individual expressions of the Human Values.



Take some quiet moments to write on your Insights Page any new perspectives, ideas or concepts that have been evoked by this exercise. Also, write in your Parking Lot any unresolved questions or concerns that you have thought of during this exercise.

Exercise 5

Living the key theme: Spiritual values are Human Values
Objective: To gain the practical experience of applying what is being learned to a personal, everyday work situation

What does “success at work” look like from a spiritual point of view? How might the Human Values contribute to this success?

Defining success from a spiritual basis

Many people in the typical work environment today might readily define success in terms of “generating wealth”, “getting promotions”, and “fulfilling worldly desires”. However, “success” takes on an expanded meaning when it emerges from our spiritual theme and the spiritual essence of the Human Values. For example, the spiritual scriptures of India expand upon this notion by describing *four* arenas of “success” in life:

- *Dharma*: Living in harmony with creation and society
- *Artha*: Generating wealth for oneself and others (the wealth of good education, health, character and material well-being)
- *Kama*: Satisfying basic desires (a life of comfort, health, enjoyment and respect for one’s family and community)
- *Moksha*: Attaining spiritual fulfilment or liberation

From this view, creating wealth and fulfilling desires must have some relationship to living in harmony with creation and attaining spiritual fulfilment. As Sathya Sai Baba describes:

Man should earn wealth through right means and direct desires towards spiritual liberation. But man ignores righteousness and liberation and struggles to direct desires towards wealth. His sense of values has become topsy-turvy. Let righteousness dominate wealth, and liberation dominate worldly desire. Then your life will be a success. (Discourses 21 Nov, 1995; 30 Apr, 1961)

So, our traditional definitions of success can shift and transform when we ask the question, “Drawing from my spiritual theme, what is success?” As such, the answer to this question is a very personal matter. Here’s how six executives we’ve interviewed¹⁶ have translated their spiritual theme into definitions of personal success at work. Notice how naturally one or more of the Human Values play a vital role in their definition of personal success:

¹⁶ All quotes are from an international research programme called “Spiritual-Based Leadership” being conducted by the Global Dharma Center.

1. Spiritual Theme: Love God and love your neighbour

Personal Success at Work: *For me success is to be able to do right, to have a good feeling of what I am doing, and to run a wonderful team of people who are dedicated.*

Related Human Values: Righteousness and Love

2. Spiritual Theme: God's law of energy and nature

Personal Success at Work: *I think that success and achievement are two different things. I can be very successful in life and make a lot of money, but to me the question is, "Have I been able to help people create an interest in their education, or to develop a device that will give better efficiency to serve our mother earth?"*

Related Human Values: Righteousness and Non-violence

3. Spiritual Theme: Wonder

Personal Success at Work: *I define success as being as prepared as I can be, knowing that no matter how well prepared I am, I am not prepared because things unfold according to the mystery of the universe, of which I am a small player.*

Related Human Values: Truth and Peace

4. Spiritual Theme: Opening up to love

Personal Success at Work: *Success for me is a lasting, positive attitude towards an opening up in the people that I have touched, I measure my results by the level of contentment I feel.*

Related Human Values: Peace and Love

5. Spiritual Theme: Awareness, and realising Divinity

Personal Success at Work: *I think you should not measure success or failure at all. What's most important is to determine: Have I made the effort? What was my underlying motivation? Did I analyse things with the proper sense of ethical values? My learning from spiritual texts leads me to this view of success.*

Related Human Values: Truth and Righteousness

6. Spiritual Theme: Spirituality challenges me and makes me grow

Personal Success at Work: *I would say that success in my life would be learning to conquer my fears.*

Related Human Values: Peace and Non-violence

These are just some of the ways of defining personal success at work from a spiritual view of life. What is *your way*?

In order to keep your spiritual theme in mind as you work through this exercise, write it here:

My spiritual theme is:

Q.5.1. From my spiritual theme, how would I define my own personal success at work?

Q.5.2. How could each of the five Human Values support me in being successful at work?

How Human Values can contribute to personal and organisational success

An organisation called “Great Place to Work® Institute, Inc.”¹⁷ sponsors an annual assessment of the “Best Companies to Work For” in various countries of North America, South America, and Europe, as well as in India. The assessment is based on polling the companies’ employees regarding five criteria that closely relate to the Human Values: credibility/ trustworthiness (Truth), respect (Non-violence), fairness (Righteousness), meaning of work (Peace), sense of family/community (Love).

These companies are contributing to the welfare of their societies and their employees, and are also generating wealth and prosperity. Robert Levering, the CEO of Great Place to Work, states that the value of the stock of these best companies to work for has “consistently outperformed the stock market averages (of their respective countries) by two or three to one.”¹⁸

Therefore, the Human Values can actually be the foundation of spiritual growth and organisational and financial success at the same time. The key distinction here is that the business success can be solidly aligned with the Human Values: Truth, Righteousness, Peace, Love and Non-violence – and the same values can be the foundation for our sense of personal success at work.

Consider the example of the wildly successful Hard Rock Café chain of restaurants, founded by Isaac Tigrett when he was less than 20 years old.¹⁹

Isaac was raised in the southern part of the USA during the 1960’s. His town was rigidly segregated, which greatly offended his sense of fairness. When the new civil rights laws brought down the segregation signs, he realised:

All of a sudden, all of us, not just Blacks, are more human.

When his parents divorced, he went to live with his father in London and saw a similar scene of segregation:

In England in those days, the social classes were still completely separated. There was literally no place in London where a baker and a banker could meet to talk. I wanted to break that system.



Isaac Tigrett

¹⁷ More information on this work can be found at www.greatplacetowork.com

¹⁸ Robert Levering, “A Matter of Trust” at http://www.growtalent.com/gptw/bob_levering.htm

¹⁹ As quoted in *Reawakening the Spirit at Work*, Jack Hawley, Berrett-Kohler, 1993

He decided to open an “absolutely classless” restaurant, in the ultra-fancy Mayfair. With his timing, his concept, and the location – it was a smashing success from the very first day. Standing in line were those bakers and bankers, labourers and politicians. The rest is popular history.

So much for success. What about Human Values?

Being one of the Hard Rock Café family was therapy for people. Even if they came from a violent home-life, here they were loved and they loved back in return. Respect was the key. The same went for customers. I hated seeing people in a queue in bad weather... We decided to extend the boundary of our restaurant to the end of the waiting line. We just proclaimed it. We appointed a Queue Maitre d' who would bring out umbrellas in rainy weather (and we never lost one); when it was hot, iced tea, and when it was icy, cocoa and soup.

While on a spiritual pilgrimage in India, he heard the saying, “Love all; serve all”. To him, it embodied the ultimate spiritual theme of life: realising Divinity through Love, and serving people from that place. He began hanging up signs with such epigrams in every kitchen of his expanding chain of restaurants, as well as printing them on pay checks, menus, T-shirts and sweatshirts. He sold millions of sweatshirts to many different kinds of people...

Some of them (were) pretty rough. And on every one of them was that sign: “Love All, Serve All.”

As his business expanded around the world, Isaac continued his personal and business mission of fostering love and treating people with equal respect. For example, in Tokyo, he insisted that women, “who are non-entities there”, be treated with absolute equality. As Isaac stated:

All I did was put spirit and business together in that big mixing bowl and add love. I didn't care about anything but people. Just cherish them, look after them, be sensitive to them and their lives.

Thus, Isaac lived and worked by his spiritual theme of “Love all, serve all”, and the Human Values of Love and Non-violence became the source of inspiration both for his personal work success and for contributing to his organisation's success.



Hard Rock Cafe with
“Love All Serve All” marquee

Applying what you have learned

This is only one example of how the Human Values *can* play a significant role in achieving personal success at work. And, your own individual expression of the Human Values *can* make a difference in your organisation in many ways:

- *Truth* can open lines of communication, leading to more informed, wise decisions.
- *Righteousness* can ensure that agreements are kept, building trustworthiness.
- *Peace* can foster wise, proactive behaviour rather than reactive responses and blaming.
- *Love* can generate a sense of sincere caring that results in greater loyalty from customers, shareholders, and other stakeholders – and more aligned teamwork among employees.
- *Non-violence* can provide an uplifting spirit of collaboration and respect for people, resources and the environment.

Now, here's a chance to explore how working from your spiritual theme and the Human Values could contribute to your success at work and thereby contribute to your organisation's success...

Q.5.3. What is a current situation that I find challenging in my work?

Q.5.4. Based on my spiritual theme, what would “success” look like in this situation?

Q.5.5. How could I express one or more of the Human Values to successfully meet this challenge?

In summary, frequently ask yourself throughout your workday, “From my spiritual theme, what would success look like in this situation and what Human Values can I draw upon to achieve that success?” Allow your spiritual theme to guide you in understanding and expressing these Human Values as you create your success at work.



If you are taking this program in a group, take the time now to share your spiritual theme and your personal definition of success at work. Then briefly describe your work situation and how you could express the Human Values to successfully meet the challenge you face.

 Take some quiet moments to write on your Insights page any new perspectives, ideas or concepts that have been evoked by this exercise. Also, write in your Parking Lot any unresolved questions or concerns that you have thought of during this exercise.

Exercise 6

Exploring concerns and reservations

Objective: To bring concerns and reservations to full awareness and convert them into stimuli for deeper learning

The *key theme* “Spiritual Values are Human Values” and the related *principle* “Divinity resides in all creation” are perhaps only small steps of understanding for some people, yet may require great leaps of faith for others. Either way, you may have concerns or reservations about this theme and its related principle.

Remember, your concerns can include: challenges you might face as you apply these new ideas in your work; and deeper questions you may have about your life and work. Reservations may include: doubts, hesitations and scepticisms about the ideas contained in this programme and how you might apply them at work.

For example, some people might ask questions like:

- “If Divinity is in all, why is there such disrespect for people and nature?”
- “Why is it that a part of me wants to live by these Human Values, and a part of me wants wealth and power?”

Some people might make statements like:

- “People don’t need to be spiritual to believe in values like honesty, friendliness and fairness.”
- “Business leaders are only interested in money; Human Values have no relevance and no acceptance where I work.”
- “It’s so difficult to live a spiritual life when people at work aren’t spiritually-inclined.”

As we noted in Module 1, each of these concerns and reservations are welcome, as are any others that you may have. From a spiritual point of view, they simply invite us to inquire more deeply into how it is possible to live the Human Values in our life and work.

To answer the next self-inquiry question (Q.6.1.), you might wish to refer to your Parking Lot and the questions or concerns you’ve listed there, as well as any others you might think of now.

Q.6.1. What concerns and/or reservations do I have about:

“Spiritual Values are Human Values”?

“Divinity resides in all creation”?

Expressing the Human Values at work?

As we saw in Module 1, you can turn your concerns and reservations into “Wonder Questions” that invite your inner wisdom to emerge over the coming days and weeks. To do this, write each one in the form of a question beginning with “How can I ...”

We once again urge you to avoid making your Wonder Questions general or abstract; and avoid focusing them on changing other people. For example:

- A *general or abstract concern* might be: “How can respect for people and nature become a higher priority in business?”
- A *concern focused on changing other people* might be: “How can I get the people I work with to be more respectful of other people and of nature?”

Instead, personalise each concern and reservation in such a way that you have the power to fully implement the answer to your question. For example:

- A *personalised concern* might be: “How can I begin to realise that Divinity resides within all and thus grow in my respect for people and nature?”

When you personalise your concerns and reservations, and can answer your Wonder Question *for yourself*, you will gain the wisdom of your own experience to learn and grow from, and to share with others. Using the previous examples of concerns and reservations, personalised Wonder Questions might look like:

- *How can I* begin to realise that Divinity resides within all and thus grow in my respect for people and nature?
- *How can I* be spiritual and also want wealth and power?
- *How can I* have faith in the honesty and fairness of others who do not profess to be spiritual?
- *How can I* practice the Human Values at work in a company that is primarily interested in making money?
- *How can I* live a fully spiritual life even if others at my place of work aren't spiritually inclined?

Q.6.2. What does each of my concerns and reservations look like when I turn it into a Wonder Question?

How can I... _____

Do not seek to resolve any of your concerns at this time. It's enough just to bring them to consciousness. Review the strengths you listed in Module 1, Exercise 7 and keep them in mind as you reflect on your new Wonder Questions.

Keep your list of Wonder Questions either here or on your Insights Page for easy reference, checking them from time to time to see how well your concerns and reservations are being addressed in the course of completing the various modules. Use what you have written to deepen your search, your understanding, and your skill in making spirituality the inner context from



If you are taking this programme in a group, take the time now to share any of your concerns or reservations along with your Wonder Questions, *without trying to resolve them.*



Take some quiet moments to write on your Insights Page any new perspectives, ideas or concepts that have been evoked by this exercise. Also, continue to make notes in your Parking Lot about any unresolved questions or concerns and turn them into Wonder Questions.

Exercise 7

Building your strength

Objective: To develop greater confidence and competence with the material

Recall that one meaning for “valere”, the Latin root for “value”, is to *be strong*. Human Values are natural, spiritual strengths for you to cultivate in your life and work. We like to say that they’re built into your DNA... “Divine Natural Attributes” that are the basis of being a happy, healthy and whole human being.

Among the five Human Values, you may tend to easily and consistently express one or two of them in your everyday thoughts, words and deeds; these would be core strengths for you. The other Human Values that are not especially strong for you are your “hidden strengths”, which could be shining just as brightly (since all five Human Values are part of your nature as a human being) but are somehow not coming through as strongly.

We find it important to know our Human Value strengths, as they help us gain the confidence to bring forth these Human Values at work, even in the most challenging situations. And, we find it important to know our hidden strengths, as they help us become aware of *what else* we can draw from within ourselves.

By knowing which cross-cultural expressions you typically express in your work, you can begin to see which Human Values are your most natural strengths. Below and on the next page, you will find three questions, each with words representing some of the cross-cultural expressions of the Human Values²⁰. To help you discover your Human Value strengths, circle as many words as you like, as you believe best answer each question for yourself.

Q.7.1. Which expressions of the Human Values am I most aware of in myself

A	B	C	D	E
Honesty	Conscience	Contentment	Brotherhood	Fairness
Inquiry	Dedication	Dignity	Compassion	Gentleness
Objectivity	Duty	Equanimity	Devotion	Global awareness
Simplicity	Good company	Inner freedom	Friendship	Good citizenship
Sincerity	Initiative	Self-respect	Happiness	Helpfulness
Understanding	Trust	Stability	Sympathy	Satisfaction
TOTAL:	TOTAL:	TOTAL:	TOTAL:	TOTAL:

²⁰ If you want to learn more about these words, a separate booklet contains dictionary definitions and quotations from Sathya Sai Baba for each work

Q.7.2. Which expressions of the Human Values do I primarily draw from when

I have opportunities to learn, grow and see things differently in my work? (Circle as many words as you like.)

F	G	H	I	J
Appreciation	Balance	Analysis	Appreciating cultures	Determination
Caring	Concentration	Awareness	Broad-mindedness	Discipline
Forgiveness	Humility	Curiosity	Concern for the welfare of all	Enthusiasm
Kindness	Inner silence	Holistic thinking	Courage	Higher goals
Purity of heart	Perserverance	Intuition	Harmony	Healthy living
Sharing	Observation	Reasoning	Respect	Morality
Unity	Reflection	Synthesis	Tolerance	Self-reliance
TOTAL:	TOTAL:	TOTAL:	TOTAL:	TOTAL:

Q.7.3. Which expressions of the Human Values do I feel have contributed most to my success at work? (Circle as many words as you like.)

K	L	M	N	O
Character	Charity	Ethics	Calmness	Determination
Discrimination	Consideration	Fearlessness	Faith	Discipline
Proper use of energy	Cooperation	Justice	Fortitude	Enthusiasm
Proper use of money	Empathy	Refusal to hurt	Generosity	Higher goals
Proper use of resources	Equality	Sacrifice	Optimism	Healthy living
Proper use of time	Gratitude	Self-control	Patience	Morality
Responsibility	Loyalty	Selfless service	Self-confidence	Self-reliance
TOTAL:	TOTAL:	TOTAL:	TOTAL:	TOTAL:

To create a total score for each of the five Human Values, add up each column in the three questions, and transfer the totals according to the following scoring template:

Truth	Righteousness	Peace	Love	Non-Violence
A:	B:	C:	D:	E:
H:	J:	G:	F:	I:
O:	K:	N:	L:	M:
Total:	Total:	Total:	Total:	Total:

IMPORTANT: Since this is a self-assessment, we recommend that you do not compare your total scores with someone else's. Based on each person's self-perception, he or she might circle only a few among the 100 words, while another person might circle many; that doesn't mean that the second person is stronger than the first in the cross-cultural expressions of the Human Values. What's important is the *relative* strengths among the Human Values as each person would assess himself or herself.

Your two highest scores represent your core strengths with respect to the cross-cultural expressions of those two Human Values – strengths that you explicitly and naturally draw upon the most. Your two lowest scores represent your most “hidden” strengths.

When you are in touch with your strongest Human Values, you can use them to “reach into yourself” and bring out the cross-cultural expressions of the other Human Values as well. For example:

- If you are strong in Truth, you can use that strength to bring out your natural ability to be authentic (Righteousness), self-confident (Peace), pure at heart (Love), and broad-minded (Non-violence). And it can also help you to grow in your awareness of the spiritual essence of Truth, which is *recognising the unchanging, essential nature of Divinity in yourself and all creation*.
- If you are strong in Righteousness, you can use that strength to bring out your natural ability to be sincere (Truth), contented (Peace), forgiving (Love), and helpful (Non-violence). And it can also help you to grow in your awareness of the spiritual essence of Righteousness, which is *living in accord with the Divinity in yourself and all creation*.

- If you are strong in Peace, you can use that strength to bring out your natural ability to be objective (Truth), disciplined (Righteousness), compassionate (Love), and fearless (Non-violence). And it can also help you to grow in your awareness of the spiritual essence of Peace, which is *dwelling in the bliss of Divinity in yourself and all creation*.
- If you are strong in Love, you can use that strength to bring out your natural ability to have integrity (Truth), follow your conscience (Righteousness), be equanimous (Peace), and respect others (Non-violence). And it can also help you to grow in your awareness of the spiritual essence of Love, which is *experiencing the oneness of Divinity in yourself and all creation*.
- If you are strong in Non-violence, you can use that strength to bring out your natural ability to be honest (Truth), dutiful (Righteousness), patient (Peace), and kind (Love). And it can also help you to grow in your awareness of the spiritual essence of Non-violence, which is *regarding and treating everyone and everything in creation as Divinity*.

To further assist you to express all of the Human Values in your work – with your hidden as well as explicit strengths – Appendix B contains definitions and quotations exemplifying the essence and application of each of these cross-cultural expressions.

One thing to keep in mind is that a high score for the cross-cultural expressions of a particular Human Value *does not* automatically mean that you are strong in the spiritual essence of that Human Value. However, particularly with the help of Appendix B, you can deepen your awareness of the spiritual basis of the cross-cultural expressions and thereby grow in your appreciation, understanding and application of each Human Value’s spiritual essence. Also, as you focus on growing in your awareness of the spiritual essence of a Human Value, its cross-cultural expressions will naturally come forth from within you.

Applying what you’ve learned

Q.7.4. What is an example of a situation where I expressed my two strongest Human Values (two highest scores) at work?

Since all five Human Values have a common spiritual core – seeing and appreciating the Divinity in oneself and all creation – an individual expression of one Human Value will naturally reflect the others. In other words, you cannot express one Human Value in isolation; each supports the others.

For example, telling the truth will not be done in a way that knowingly tries to hurt someone with that truth. Finding a peaceful time of the day will not be done at the expense of failing to act responsibly. Cooperating with others will not be done in a dishonest way. In fact, a good test of the true expression of a Human Value is whether all five are present in some way when one is most strongly being expressed. Use this next question to see how true this is in your own experience.

Q.7.5. Referring back to my situation in Q.7.4., how did I also express the other Human Values in that situation?

As you stay aware of and bring forth your hidden strengths, they will often be “the missing ingredient” to assist you through a challenging situation. To bring out your “more specific” hidden strengths, you can refer to the cross-cultural expressions in questions 7.1, 7.2 and 7.3 that you didn’t circle; then, remember to consciously bring some of them into your most challenging work situations.

Q.7.6. How might one or more of my *hidden* Human Value strengths (three lowest scores) assist me in a challenging situation I face at work?



If you are taking this programme in a group, take the time now to share your insights about your explicit and hidden Human Value strengths. Discuss your answers to questions 7.4, 7.5 and 7.6.



Take some quiet moments to write on your Insights Page any new perspectives, ideas or concepts that have been evoked by this exercise. Also, continue to make notes in your Parking Lot about any unresolved questions or concerns and turn them into Wonder Questions.

In addition...

This was an exercise in self-assessment and self-reflection. However, there are many other creative ways to use this assessment exercise²¹. For example:

1. Look at the three tables of cross-cultural expressions in Q.7.1. – Q.7.3. and select two or three words that you feel drawn to. Then, read the definitions and quotes in Appendix B for each of those words and see what you can learn from them.
2. Select one or two of the cross-cultural expressions you already feel strong in, and see what difference it would make if you applied those expressions in a challenging situation you face at work. Then select one or two of the cross-cultural expressions that you would like to strengthen, and see what difference it would make if you applied those expressions in your situation.
3. Ask a group of people to join you to discuss several words per week (perhaps at your weekly staff meeting) and how they could be applied in your work.
4. Ask your manager, or a colleague, to circle the words that they would use to describe you. Then compare their list to your own self-assessment, and discuss the similarities and differences with the other person. (Be sure to remember there is no “right” or “wrong” in this – each person will have their own perceptions, and that’s what makes this exercise interesting!)
5. Bring a group of people together. One at a time, focus on one group member and have everyone else share what cross-cultural expressions that person seems to most naturally embody. (As with the note in #4 above, remember there is no “right” or “wrong” in this.)

²¹ For a full range of ideas, please see the booklet “Cross-Cultural Expressions”.

Exercise 8

Anticipating a new situation

Objective: *To examine how to bring spirituality and the Human Values to a totally new work situation*

You will find two situations in this exercise. Exercise 8a asks you to consider how you would work as an insurance claims processor in a certain situation. Exercise 8b asks you to consider how you would lead as a general manager facing a particular set of circumstances. Feel free to do one or both, depending on your interests (and, if you're doing this programme with a group, on what's appropriate for the group).

As you read through each segment of a situation, *we invite you to "live" the situation as if you yourself were the main character*. We have purposely written the story so that the main character (and the other characters) could be either male or female, to help you put yourself fully into the situation.

In order to keep your spiritual theme in mind as you work through this exercise, write it here: **My spiritual theme is:** _____

EXERCISE 8a: *Anticipating a new situation: working from the Human Values*

Part 1: Given your own spiritual theme and expression of the Human Values, how would you *work* in response to the following situation?

You're working in an insurance company processing claims – determining if a claim is covered by a policy and then issuing either a check or a denial letter. Your company has recently made a major public commitment to reply to claims within 96 hours (the "96 hour standard"). So the pressure is on you and your workgroup to be very productive.

You personally work very fast, but many in your workgroup are very dissatisfied with this work pressure and spend a lot of time complaining instead of working. For the past two weeks, your supervisor has given you twice as many claims as others (who are equally paid, but less productive). The supervisor tells you it's because you're faster and the group needs to keep up with all the new claims coming in.

Q.8a.1. Drawing from my spiritual theme and expressions of the Human Values, what would I think, say and/or do?

Part 2: Your supervisor, who always likes to believe the best about people, decides to pair up one productive worker with a less productive one to work together – hoping that positive work habits will “rub off” onto the less productive worker. Your new partner tries to talk you into slowing down your work, to help prove that the “96-hour standard” is too much. You continue to do your best, but you can’t convince your partner to stop complaining and focus on the work that needs to be done.

Q.8a.2. Drawing from my spiritual theme and expressions of the Human Values, what would I think, say and/or do?

Part 3: You invite your partner to meet and discuss this situation over tea after work. You find out that your partner is taking care of two elderly parents as well as a handicapped spouse and three children. You discover that your partner has never really understood all the ins-and-outs of the many different policies, works slow in order to make no mistakes, and complains about the “96-hour standard” out of fear of being fired.

You agree to “coach” your partner on the complexities of the different policies. In addition, to help the rest of the unit as well, you set up “partner lunches” to help everyone get to know his or her partner beyond their work relationships. Your partner’s performance – and attitude – brightens considerably, as does the performance and attitude of the group as a whole. Your supervisor comes to you and asks you what’s responsible for this.

Q.8a.3. Drawing from my spiritual theme and expressions of the Human Values, what would I say to your supervisor?



If you are taking this programme in a group, take the time now to share your answers and insights as you viewed each situation from your spiritual theme and your individual expression of the Human Values.



Take some quiet moments to write on your Insights Page any new perspectives, ideas or concepts that have been evoked by this exercise. Also, continue to make notes in your Parking Lot about any unresolved questions or concerns and turn them into Wonder Questions.

EXERCISE 8b: Anticipating a new situation: leading from the Human Values

Part 1: Given your own spiritual theme and expression of the Human Values, how would you *lead* in response to the following situation?

You're the general manager of the division of a computer company that makes replacement printer cartridges and thermal fax paper. Your head of manufacturing comes to you, embarrassed to tell you that an ink-cartridge filling machine had been mis-calibrated: instead of putting 4 ounces of ink in each cartridge, it put in only 3 ounces. Over 100,000 such cartridges have been shipped to distributors. The quality control person, who is responsible for calibrating the machines, discovered the error two weeks ago and corrected it, but was afraid to admit the mistake.

You call in the head of marketing and sales to find out how widely the defective cartridges have been distributed in the marketplace. The news isn't good. Not only have they been selling for the regular price in many stores (though with only $\frac{3}{4}$ the stated amount of ink in them), but also two-dozen letters have come in complaining of "under filling and over-charging". The internet chat-rooms are starting to circulate the news, and comments about "company rip-off" are heating up. You fear that it may not be long before the authorities begin looking into the complaints.

Q.8b.1. Drawing from my spiritual theme and expressions of the Human Values, what would I think, say and/or do?

Part 2: You decide to issue an immediate recall, make a public apology, and compensate those who got the under-filled cartridges. Meanwhile, your head of manufacturing has offered to accept responsibility and resign, even though the quality control person made the error. As you ponder this, you recall that the head of manufacturing has increased efficiency and reduced costs consistently for five years without any such problems ever occurring. And, it was a strong sense of accountability that prompted the head of manufacturing to come to you to report the problem immediately. Your boss wants you to accept the resignation and make it public; to show the public and shareholders that the company is making sure this type of situation doesn't happen again.

Q.8b.2 Drawing from my spiritual theme and expressions of the Human Values, what would I think, say and/or do?

Part 3: You have a heart-to-heart discussion with your boss and say that only the manufacturing head's sense of accountability, loyalty to the company, and honesty kept the situation from being any worse. Your boss sees things in a new light and writes a memo to the head of manufacturing acknowledging the honesty, loyalty and accountability it took to report the problem immediately. As a result, your relationship with the head of manufacturing has become stronger and more open.

Meanwhile, the press is congratulating the company for being forthright and accountable for the error. The CEO of the company asks you to speak at the next "all employees" quarterly meeting to share how you handled this situation, and the results.

Q.8b.3. Drawing from my spiritual theme and expressions of the Human Values, what would I say?



If you are taking this programme in a group, take the time now to share your answers and insights as you viewed each situation from your spiritual theme and your individual expression of the Human Values.

 Take some quiet moments to write on your Insights Page any new perspectives, ideas or concepts that have been evoked by this exercise. Also, continue to make notes in your Parking Lot about any unresolved questions or concerns and turn them into Wonder Questions.

Exercise 9

Formulating your intentions

Objective: To plan how to continue growing with what has been learned

Developing a memorable statement

Recall from Module 1 that a *LiveWith* is a command, affirmation, or question – sometimes provocative, sometimes amusing, sometimes just a good reminder – that evokes new insights about what you want to remember and practice. To stimulate your thinking, here are three examples:

- The command, “See Divinity in all.”
- The affirmation, “____ (a specific Human Value) _____ is my natural spiritual strength.”
- The question, “What Human Value is called for here?”

Remember, a *LiveWith* is most powerful when it is most personal to you and is directly related to your spiritual theme and the purpose of the module. Come up with YOUR OWN *LiveWith* that can easily remind you to express the Human Values in your work.

Q.9.1. What *LiveWith* do I want to keep in mind from this module?



If you are taking this programme in a group, take the time now to share your *LiveWith* and insights. Please be ready to share some of your insights and experiences with the group in the next session.



Write your *LiveWith* on your Insights Page and keep it in your mind throughout the day (and night). See what thoughts, emotions and insights evolve. Ask yourself: “What is provocative in this? What is humorous in this? What is just a good reminder in this? What new ways of thinking and acting emerge from this?”

Remember, while you have now reached the end of this second module, you are only *at the beginning of your journey* to integrate and put into daily practice the wisdom you have gained!

And, to get the most from this programme...

Maintain a spirit of inquiry
Be open to personal, professional and spiritual growth
Remember your *LiveWith* often throughout each day
Use the Insights Page to keep notes about your experiences
And most of all, enjoy yourself!

Module 3

Developing Spiritual Integrity

Key Theme – *Spiritual integrity is purity and unity of thought, word and deed*

Purpose – To purify and unify thought, word and deed as a consistent practice of spiritual integrity

Key Concepts

- Recognising purity
- Tuning in to your conscience
- Being a positive influence at work
- Having unity of thought, word and deed
- Putting what you've learned into practice



Introduction

The theme of this module is “Spiritual integrity is purity and unity of thought, word and deed”. Integrity means wholeness and oneness. Spiritual integrity means living our lives in this oneness, so that our thoughts, words and deeds are pure, and in harmony with our spiritual nature.

Working with this level of purity and unity may sound like an unreachable ideal. Here is where the idea that “we’re all human” often comes to mind – generally meaning that we’re not perfect and we can’t expect to be. In fact, we as authors did a great deal of humble soul-searching before attempting to write this module, knowing our own shortcomings in living with full spiritual integrity.

And yet, as seen in the previous two modules, “we’re all human” can also remind us that we’re inherently imbued with a nature of Truth, Righteousness, Peace, Love and Non-violence. We can trust that our purity and unity of thought, word and deed has its source in the Divinity that is in each one of us as our essential nature. And we can call upon our spiritual view of life and spiritual theme to help us become aware of this purity and unity in ourselves.

In this module you will explore how:

- Purity is seeing and appreciating the Divinity in oneself and all creation (the same basis as the Human Values)
- Your conscience is the “voice” of this purity
- Purity naturally leads to unity of thought, word and deed
- Awareness of a lack of this unity can lead you to reconnect to your natural purity

The early exercises (3 and 4) focus on recognising and eliciting this inherent purity within yourself, especially as it shows up in the promptings of your conscience. Later, in exercises 7 and 8, you will explore and then practice how to strengthen your unity of thought, word and deed.

While this subject can be challenging and humbling for us all, we invite you to enter into this module with full confidence that it’s already natural for you to exercise spiritual integrity in your life and work. The first and most important step, emphasised throughout this module, is to become *self-aware*: aware of what purity and unity are and are not for you personally; and aware of how well you are living and working in a pure, unified manner.

You’ll have plenty of opportunities to see how you can develop and bring your spiritual integrity directly into your work situations. By the end of this module you’ll have the means for a consistent practice to strengthen your natural spiritual integrity at work.

In addition, while we are focusing solely on work situations, the insights you gain about your spiritual integrity at work will also contribute to your personal life (dealing with relationship pressures, personal health, finances, spare time activities, and so on). So we encourage you to incorporate what you are learning into your personal life as well.

Opening and check-in

Objective: To tune in to “where I am” and “where I am going” and to instil confidence in progressing through the programme

In Module 1, we talked about what it means to make spirituality the inner context for your work and you had a chance to identify your spiritual view of life, along with a spiritual theme that you could easily keep in mind throughout your workday. Take a few quiet moments to reflect upon both your spiritual view of life and your spiritual theme and notice if you have had any new insights about them since you completed the first module. If you need to refresh your memory on any of this, you can refer back to the work you did in Module 1, Exercise 4.

In order to keep your spiritual view of life and spiritual theme easily in your mind throughout this module, write them here. If you have had any new insights that now change how you would describe your spiritual view of life and spiritual theme, use this opportunity to update them now:

My Spiritual View of Life: _____

My Spiritual Theme: _____

Then, in Module 2 you began to put the Human Values into practice in your work. Now, ask yourself:

Drawing from my spiritual theme, how have I expressed the Human Values and put my *LiveWith* (from Module 2) into practice at work?



If you are taking this programme in a group, take the time now to discuss your answers to these opening questions.

Exercise 1

Sitting in silent contemplation with inspirational readings

Objective: To quiet the mind and obtain inspiration from spiritual texts

In this module, we will probe into the *key theme*, “Spiritual integrity is purity and unity of thought, word and deed”. Again, we will start with sacred writings.

NOW...

- Sit comfortably and relax your eyes (you might wish to close them or lower your eyes to the floor – whatever helps you to move into a peaceful state of inner reflection easily).
- Focus on your breathing. There is no need to be concerned whether it is fast or slow; just notice it without attempting to change it.
- Allow your breath to become deeper naturally, without forcing it.
- Allow any tension and busy thoughts to be exhaled with each breath.
- Feel yourself relaxing more and more... your mind becoming more and more still.

Continue breathing like this as you read (or have someone read to you) the inspirational readings about “Spiritual integrity is purity and unity of thought, word and deed”. Allow any memories, insights, or images to naturally come into your awareness.

Inspirational reading:

The Sufi tradition says:

No deed arising from a renouncing heart is small and no deed arising from a greedy heart is fruitful. If your heart is a rose, you are a rose garden. (Masnair II:3)

Jesus said:

Every tree is known by its fruit. A good tree does not produce bad fruit. A good man out of the good treasure of his heart brings forth good. (Luke 6:43-45)

Buddha said:

Our life is shaped by our mind. We become what we think. Joy follows pure thought like a shadow that never leaves. Like a lovely flower, full of colour and fragrance are the works of those who practice what they preach. (Dhammapada #1, #52)

The Hindu Brihadaranhyaka Upanishad tells us:

You are what your deep driving desire is. As your desire is, so is your will. As your will is, so is your deed. As your deed is, so is your destiny. (Brihadaranhyaka Upanishad IV 4.5)

Confucius wrote:

Make it your guiding principle to do your best for others and to be trustworthy in what you say. (Analects 9:25)

From Taoism we learn:

The wise man does not teach by words, but by deeds. (Tao Te Ching 2)

Muhammad said:

No man is true in the truest sense of the word but he who is true in word, in deed and in thought. The Faithful are those who perform their trust and fail not in their word, and keep their pledges. (Sayings of Muhammad #401, 163)

And a Hebrew book of ethics says:

For if you do what is true, your ways will prosper through your deeds. (Tobit 4:6)

Wise leaders in all kinds of organisations, at all levels, speak of the importance of listening inside to what is heartfully and truly important, and then speaking and acting from that place. In that vein, Joanne Zimmerman, CEO of Kaiser Permanente South Bay Hospital in San Jose, California, in the USA, says²²:

I truly love my work and the people I work with. I treat them first and foremost with love; then comes respect and expectations. If you wish to raise spirituality in a company, people must first experience it through you. Then they can accept it, and then reproduce it. You can exceed targets and still be spiritual, with love and care.

Sathya Sai Baba sums this up by telling us the importance of this purity and unity of thought, word and deed for our work:

Purity of thought, word and deed is true wisdom. Unity of thought, word and deed is true humanness. (Discourse 25 Dec, 1997)

Q.1.1. What is the one quotation from those given above that I find most intriguing, challenging, or appealing?

²² From a research interview conducted by William C. Miller for *The Art of Spiritual Leadership in Business*, produced by Sounds True Inc, 2003 (audio programme).

Q.1.2. What is the significance of this quotation for me in my life right now?

Q.1.3. What are some possible implications of this quotation for my work?

Find a time to share any of these quotations, and your reflections, as a conversation starter with a family member, friend, or work colleague. Allow your sharing to open up an ongoing dialogue with them as you go through this workbook.



If you are taking this programme in a group, take the time now to share your insights.



Take some quiet moments to write on your Insights Page any new perspectives, ideas or concepts that have been evoked by this exercise. Also, write in your Parking Lot any unresolved questions or concerns that you have thought of during this exercise.

Exercise 2

Inspiring spiritual qualities

Objective: To learn from inspirational role models how to recognise and apply spiritual qualities at work

Once upon a time... Barely a teenager, he slowly walked around the ritual fire with his new bride, and suddenly entered adulthood. Little did he know that her strength and support would help inspire his leading perhaps the most remarkable revolution in history. Nine years later, he completed his law degree and took a contract to work in a foreign-ruled country, South Africa. There, he and others from his country faced severe racial discrimination. Drawing from the inspiration and teachings of Hindu scriptures, his strategies of "civil disobedience" were built on his own inner strengths of self-respect, courage, being true to his conscience, and acting without violence. *Truth is my God. Non-violence is my means of realising Him. Non-violence is an inward growth based upon intense individual effort.* As he embodied these qualities himself, he effectively encouraged others to follow suit. He and his followers slowly but surely began to transform an abusive system. (Many years later, a new leader in South Africa followed in his footsteps and completed this transformation).

After 22 years, he returned to his native land, also foreign-ruled. The rumblings of his countrymen for independence were already strong; their natural wealth, self-esteem, and freedoms had been progressively stripped away. He started a small community to model the style of living he advocated, emphasising God over self, employment over automation, equality over privilege, and the power of truth over the power of authority. He insisted on modest dress and personally took up weaving as an example of how to empower the poor, so they could avoid having to purchase garments made abroad by the colonial power. Circulating his views in a newsletter and speaking at numerous assemblies, he became the leader of the nationalist movement.

That sometimes meant confrontations with an entrenched and violent mentality – both in his countrymen and in the rulers. He had to discipline the minds and hearts of his people to embrace non-violence from the inside out (not just as a tactic for change): *Non-cooperation is an attempt to awaken the masses to a sense of their dignity and power... that they need not fear brute force, if they would but know the soul within.* He put the spotlight of truth on the violent actions of the rulers, to be clearly seen by the world and by their own consciences. *It is the law of love that rules mankind. Man's nature is not essentially evil. You must never despair of human nature.*

Often he went on fasts when his countrymen resorted to violence against each other (religious struggles) or against the rulers. Inevitably, by risking his own life he stopped the violence. Sometimes he was sent to prison when the rulers initiated political arrests. There, he would deepen his commitment to his principles of love and truth, and plan his next moves.

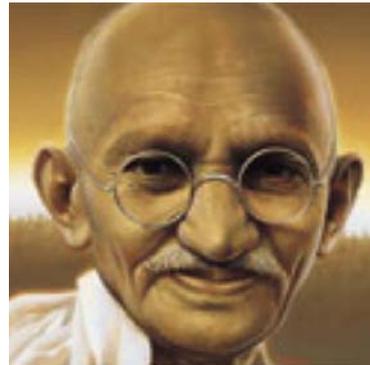
Once, a reporter asked him if he hated his captors. “Certainly not,” he replied. “They arrived here as friends and they will leave as friends. And leave they will.” People began calling Mohandas K. Gandhi “Mahatma” – “great soul”. When India gained independence in 1947, religious strife remained after the British left. Rioting broke out between Muslims and Hindus; at the age of 78, he fasted again until the violence stopped.

I have but shadowed forth my intense longing to lose myself in the Eternal and become merely a lump of clay in the Potter’s hands. The greater the surrender to Him, the greater has been my joy. The ancient culture of India says that the last thoughts and words before the moment of death reveal the true focus and quality of a person’s life. When an assassin shot Gandhi in 1948, his dying words were a call to God, as “Rama” was his last spoken word.

Recognising spiritual qualities in others

The personal qualities that made Mahatma Gandhi (1869 – 1948) an inspirational model of leadership to people in India and throughout the world included:

1. His dedication to “Sathyagraha” – the power of truth
2. His strong determination and perseverance in living up to his inner sense of “duty” to lead India to independence
3. His confident faith that the love inherent in human nature would ultimately win in the end
4. His love of friend and foe, and his respect for the dignity of the inner soul of each person
5. His commitment to non-violent action to purify consciousness and to stir conscience
6. His ability to first make his life a sterling example of anything he would wish to advocate (as he often said, “My life is my message”)



Mahatma Gandhi

(Cover photo from Time Magazine, 2000, naming Gandhi “Man of the Century”)

While Mahatma Gandhi is unique in his combination and expression of these six qualities, other people have such qualities as well. In fact, it is likely that each of us knows at least one or two people who exhibit at least one of these qualities: someone who is willing to persevere and live up to a sense of duty; someone who loves and respects the dignity of each person, friend or foe; someone who is committed to not hurting others.

The next self-inquiry question asks you to identify a person or situation you've experienced at work where one of these qualities was evident. You might not be able to think of a person or situation for each of the six separate qualities; that's all right. Remember, however, that we sometimes don't recognise these qualities even when they are there. This exercise will help you begin to look for them in people you work with and in your work situations – to become more aware of how “common” these qualities might actually be in your every day world.

(Note: If you can't think of any specific people or work situations in this exercise, you might put a question in your Parking Lot that reminds you to see if you might notice these qualities where you hadn't seen them before. An example of such a question for your Parking Lot might be: “Is there anyone I know who has one of the qualities referred to in Exercise 2, even though I can't think of such a person right now?”)

Q.2.1. What memories and stories come to my mind about the following:

a. What person or situation have I experienced at work that had the quality of *the power of truth*?

b. What person or situation have I experienced at work that had the quality of *living up to one's sense of duty*?

c. What person or situation have I experienced at work that had the quality of *faith that love will ultimately win in the end*?

d. What person or situation have I experienced at work that had the quality of *love and respect for the dignity of each person, friend or foe*?

e. What person or situation have I experienced at work that had the quality of *commitment to not hurting others and to stir conscience*?

f. What person or situation have I experienced at work that had the quality of *making one's life an example of anything being advocated*?

Q.2.2. What would it be like to have a leader with one or more of these qualities as head of my organisation?



If you are taking this programme in a group, take the time now to share your insights and stories.



Take some quiet moments to write on your Insights Page any new perspectives, ideas or concepts that have been evoked by this exercise. Also, write in your Parking Lot any unresolved questions or concerns that you have thought of during this exercise.

Exercise 3

Exploring the key theme: Spiritual integrity is purity and unity of thought, word and deed

Objective: To stimulate an inquiry into the spiritual basis of the module and its key theme

The word “integrity” comes from the same Latin root as the word “integer”. It means wholeness and oneness. For example, when engineers speak of “systems integrity”, they mean that all the components of a system act in a coordinated-oneness.

Spiritual integrity means having a pure, unified sense about who we are, what we think, what we speak out for, and how we act in the world. It means “being spiritually true to ourselves and others” so that our thoughts, words and deeds are in complete oneness with our spiritual nature.

Spiritual integrity is perhaps the most basic and most useful “measuring stick” for whether we are living by our spiritual theme and the Human Values at work. When we do, we are in full integrity (wholeness) in our relationship to ourselves and to the world around us. And then the practice of ethics – behaving in an ethical manner – becomes a natural outcome of our spiritual integrity.

The nature of “purity”

Purity of thought, word and deed is based on what Sathya Sai Baba calls “constant integrated awareness” of the Divinity that resides in ourselves and in all creation.

At this age, you must understand and give a sacred place to the Divinity... Recognise that the thought that comes from your mind should be pure, the word that comes from your mouth should be true, and the work that you do should be sacred. Wherever there is oneness of the thought that comes to one's mouth and the deed that one performs, there is the spirit of Divinity. (Summer Showers in Brindavan, 69, 73)

This is the same awareness that we explored in Modules 1 and 2:

- *Then God said, ‘Let us make humankind in Our image.’* (Genesis 1:26)
- *I pervade the entire universe in my unmanifested form.* (Baghavat Gita 8:22, 9:4)
- *I am in my Father and you in Me and I in you.* (John 14:20)
- *God dwells in everything, Wherever I look, there is God.* (Sikh's book Adi Granth)
- *If you want to know Me, look inside your heart.* (Tao Te Ching 70)
- *We are all of God, and towards Him we are progressing.* (Koran ii:156)

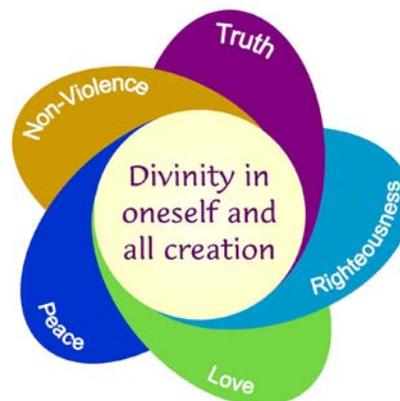
As a beautiful example of this awareness, Mother Teresa was once asked how she could so “easily” serve the poorest of the poor in the streets of Calcutta, India. She said that she saw such persons as “Christ in his most distressing disguise”. She didn’t say they *reminded* her of Christ – they *were* Christ to her.

Mother Teresa saw and loved the Divinity that resides in each person; thus her life was a living demonstration of purity in thought, word and deed. This type of constant integrated awareness takes us beyond self-centred ego-desires; our focus is then on serving the Divinity in each person (including ourselves). This purity leads us to want only the highest good for *all* concerned – because we’re aware of *Divinity residing in all*.

So we can see that the nature of purity is identical to the spiritual core of the five Human Values: that is, purity is “seeing and appreciating the Divinity in oneself and all creation”.

And thus the spiritual essence of purity is reflected in the spiritual essence of the Human Values:

- *Truth* is recognising the unchanging, essential nature of Divinity in oneself and all creation
- *Righteousness* is living in accord with the Divinity in oneself and all creation
- *Peace* is dwelling in the bliss of Divinity in oneself and all creation
- *Love* is experiencing the oneness of Divinity in oneself and all creation
- *Non-violence* is regarding and treating everyone and everything in creation as Divinity



Recognising purity

One way we can be confident that purity is present in our thoughts, words and deeds is to refer to the *spiritual essence* of the Human Values. In any situation, we can ask ourselves:

- *Truth*: In this situation, how well am I recognising the unchanging, essential nature of Divinity in myself and all creation?
- *Righteousness*: In this situation, how well am I living in accord with the Divinity in myself and all creation?
- *Peace*: In this situation, how well am I dwelling in the bliss of Divinity in myself and all creation?

- *Love*: In this situation, how well am I experiencing the oneness of Divinity in myself and all creation?
- *Non-violence*: In this situation, how well am I regarding and treating everyone and everything in creation as Divinity?

In a more “summary” fashion, focusing on the *spiritual core* of the Human Values, we can ask:

- *Divinity*: In this situation, how well am I seeing and appreciating the Divinity in myself and everyone else?

At times, this approach might seem a bit too “lofty” – too much of a stretch beyond our immediate experience. In that case, another way to recognise and evoke purity in ourselves is to focus on the *cross-cultural expressions* of the Human Values. In these terms, we would ask ourselves:

- *Truth*: To what extent do I have a clear, objective understanding of “what is” (free from personal opinions, prejudices, justifications, rationalisations and assumptions)?
- *Righteousness*: To what extent am I acting in alignment with my inner sense of duty and character (free from unethical actions, insincere obligations and improper use of time, money and energy)?
- *Peace*: To what extent do I have quiet confidence, equanimity and calmness (free from stress, fear, anger, hate, confusion, hurt and big swings from “so glad” to “so sad”)?
- *Love*: To what extent do I have compassion, caring and selfless concern for others (free from criticism, self-centeredness and selfish intentions)?
- *Non-violence*: To what extent do I have respect, tolerance and good wishes for all (free from any intention to hurt, blame, belittle, harm or oppress)?

Whether we use the spiritual essence or the cross-cultural expressions of the Human Values, these checklists can help us “fine tune”:

- Our awareness of the natural purity within us
- Our ability to express that purity in our thoughts, words and deeds

Most importantly, remember that since the Human Values are inextricably linked together by their common core, we can’t be pure in one value while not being pure in another. For example, if we are “telling the truth” but we feel mental agitation and a lack of peace, then our “Truth” will not be pure. If we are “cooperating” but not really caring for others, then our “Non-violence” will not be pure.

We might feel disappointed in ourselves for the times we haven't thought, spoken or acted with this kind of purity. But when we start to examine the purity of our thoughts, words and deeds, there's no need for shame or blame in this "soul searching". We can be kind to ourselves and rest assured that we must *already* be persons of spiritual integrity to even *want* to seek out places in our lives where our thoughts, words and deeds could be more pure! As we are kind to ourselves, we can more easily learn from our mistakes.

This self-awareness simply enables us to be conscious of when we are, or aren't, living and working by our spiritual integrity. Spending our time reflecting on the spiritual essence of the Human Values naturally begins to bring forth that purity from within us. If we do find something lacking in our integrity, we can feel uplifted by the opportunity to reconnect with our natural purity within.

Allow the following exercise to be one of *self-awareness*. While you may naturally take steps to shift your situation as a result of your insights, use this exercise for now to simply strengthen your awareness of how pure your thoughts, words and deeds are at this time.

Q.3.1. What is a situation at work that is particularly challenging to me right now (I might even want to avoid facing it)?

While some of the following questions may not seem to have obvious answers related to your work challenge, we encourage you to spend time reflecting deeply on each one. Consider the *entire* scope of your situation, and all of the people who could potentially be involved. See what insights these questions might stimulate for you.

Q.3.2. In this situation, how "pure" are my thoughts, words and deeds at this time?

- **Divinity:** To what extent do I see and appreciate the Divinity in myself and everyone else involved in the situation?

- **Truth:** To what extent do I have a clear, objective understanding of “what is” (free from personal opinions, prejudices, justifications, rationalisations and assumptions)?

- **Righteousness:** To what extent am I acting in alignment with my inner sense of duty and character (free from unethical actions, insincere obligations and improper use of time, money and energy)?

- **Peace:** To what extent do I have quiet confidence, equanimity and calmness (free from fear, anger, hate, confusion, hurt and big swings from “so glad” to “so sad”)?

- **Love:** To what extent do I have compassion, caring and selfless concern for myself and others (free from criticism, self-centeredness and selfish intentions)?

- **Non-violence:** To what extent do I have respect, tolerance and good wishes for myself and others (free from any intention to hurt, blame, belittle, harm or oppress)?



If you are taking this programme in a group, take the time now to share your thoughts and insights about how to recognise purity in your thoughts, words and deeds.



Take some quiet moments to write on your Insights Page any new perspectives, ideas or concepts that have been evoked by this exercise. Also, write in your Parking Lot any unresolved questions or concerns that you have thought of during this exercise.

Exercise 4

Personalising the key theme: Spiritual integrity is purity and unity of thought, word and deed

Objective: To make the key theme personal and relevant

Spiritual integrity can be developed by tuning in to our conscience, which the Webster's Collegiate dictionary defines as: *a faculty, power or principle enjoining (directing) good acts; sensitive regard for fairness or justice.*

Our conscience is the "voice" of purity, the promptings of Divinity from within ourselves. As Sathya Sai Baba says:

The conscience is the form of the Divine in everyone. (Sanathana Sarathi, March 1996)

Our conscience is our true guide to what is pure, wise and beneficial to the larger whole and ourselves. It provides the strength of character to sincerely and energetically promote various forms of wealth through our work: the well-being of employees, the ability to serve customers, the desire to improve society, material prosperity and respect for nature.

At work, our conscience can assist us in everything from writing our daily correspondence to deciding what projects to give our energy to. When we follow our conscience, even in small endeavours, it gives us a feeling of confidence that we are coming from a source of purity as we express our spiritual theme and the Human Values.

Therefore, our conscience is our wisest guide in making decisions at work that tap into our purity. This is what Ricardo Levy, the CEO of Catalytica, Inc. (a leader in reducing exhaust pollution from combustion engines), refers to in saying²³:

In difficult moments, we realise that the skills our ordinary business training provides are not enough to enable us to make good decisions. At the root of the connection between spirituality and business leadership is the recognition that we all have an inner voice, and that it is the ultimate source of wisdom in our most difficult business situations.

The very act of seeking to integrate our outer experiences with our inner voice is a key element of spirituality. This is true whether you are Jewish, Christian, Muslim, Hindu, Buddhist, or agnostic. It is a place we all seek.

Other executives we've talked with echo this same attitude²⁴:

²³ Journal of Management Inquiry, Vol. 9, No. 2, June, 2000

²⁴ All quotes are from an international research programme called "Spiritual-Based Leadership" being conducted by the Global Dharma Center.

We will all face opposition and difficulties. However, the more we listen to our inner self, the more we will be successful.

One way that I look at my spiritual principles and values is that I want to have a life with an active consciousness. What I want out of this are two things. First is the quest of opening up to my Self and to my potential. The other is living my life without a bad conscience – in both my private life and my business life, and in how I relate to rules and regulations in society. To me, a high-value life is a life without a bad conscience.

Throughout my career, I have always tried to behave in line with my own conscience. I believe that is what made me successful – my acting by what I felt was right and wrong.

Tuning in to your conscience

How do you discern the “true promptings” of your conscience? There are four approaches that may be helpful to you:

1. Understand the difference between the promptings of your *conscience* and the promptings of your *ego-desire mind*
2. Make “quiet time” for yourself
3. Apply the “purity” test through the five Human Values
4. Draw from your spiritual theme

1. Understand the difference between the prompting of your conscience and the prompting of your ego-desire mind

During a spirituality workshop, a speaker mentioned the importance of following our conscience. In response, a lady spoke up in a frustrated tone. She said she would love to follow her conscience, but couldn't hear it in the din of other confusing voices in her head. The speaker asked her, “What is it like when your conscience speaks to you?” After she thought for a moment, she smiled and said, “It's quiet, it's simple, it's direct and it doesn't waver.” Then he asked her, “What is it like when you listen to your ego mind?” She readily answered, “It leaps all over the place. It's fickle. It's agitated. And it's all about me-me-me.”

Your conscience always points you toward the purest ideals of your spiritual nature, for the benefit of all. This is because it is the prompting of Divinity from within you: the source of wisdom, ethics, equanimity, compassion and respect. You can depend on it to be simple and direct as it leads you without wavering.

Your ego-desire mind, on the other hand, is always vigilant in trying to get what you want and avoid what you don't want. Ideally, the mind should be a servant to your higher nature. But when driven by self-centred desires, its promptings tend to be noisy, restless, incessant and rationalising – sometimes characterised by imagination, compulsion, or greed, and often driven by fear.

You can tell the difference between your conscience and your ego-desire mind by discerning the physical sensations, feelings and thoughts connected to your conscience versus your ego desire mind. For example:

Types of “signals”	Signals that come from <i>conscience</i>	Signals that come from the <i>ego-desire mind</i>
<i>Physical sensations</i>	Feeling relaxed; deep breath; “a weight lifted from my shoulders”	Tightness; shallow breath; stress
<i>Feelings</i>	Peace; confidence; patience; “not attached to the outcome”; security	Swings between fear and optimism; anger and joy; apathy and caring
<i>Thoughts</i>	Simple; direct; natural; “the right thing to do”	Complex; wavering; racing; controlling; rationalising; self-centred

These are just some examples of signals that *some* people experience. Yours are probably different, to a greater or lesser degree. So, in the following question, fill in the “signals” that you are most aware of within yourself...

Q.4.1. How can I distinguish *in myself* between the promptings of my conscience and the promptings of my ego-desire mind?

Types of “signals”	Some “signals” of my <i>conscience</i>	Some “signals” of my <i>ego-desire mind</i>
<i>Physical sensations</i>		
<i>Feelings</i>		
<i>Thoughts</i>		

2. Make “quiet time” for yourself

Sometimes, to tune in to your inner voice of conscience, you have to find ways to have “quiet time” for yourself, even if that’s only for a few minutes each day. Some people like to listen to gentle music in a softly lit room; others wish to meditate; others prefer to sit under a tree in a park or to walk in solitude. What’s most important is for you to find a way that works best for you and to create a discipline that supports you in tuning in to your inner voice of conscience.

Q.4.2. How can I make quiet time for myself so I can tune in to my conscience more clearly?

3. Applying the “purity” test through the five Human Values (as in exercise #3)

Since your conscience is the voice of purity within you, you can always go back and apply the Human Values checklists from exercise #3: either the *spiritual essence* checklist...

- *Truth*: In this situation, how well am I recognising the unchanging, essential nature of Divinity in myself and all creation?
- *Righteousness*: In this situation, how well am I living in accord with the Divinity in myself and all creation?
- *Peace*: In this situation, how well am I dwelling in the bliss of Divinity in myself and all creation?
- *Love*: In this situation, how well am I experiencing the oneness of Divinity in myself and all creation?
- *Non-violence*: In this situation, how well am I regarding and treating everyone and everything in creation as Divinity?

and the summary, *spiritual core* check...

- *Divinity*: In this situation, how well am I seeing and appreciating the Divinity in myself and everyone else?

OR the *cross-cultural expressions* checklist...

- *Truth*: To what extent do I have a clear, objective understanding of “what is” (free from personal opinions, prejudices, justifications, rationalisations and assumptions)?
- *Righteousness*: To what extent am I acting in alignment with my inner sense of duty and character (free from unethical actions, insincere obligations and improper use of time, money and energy)?
- *Peace*: To what extent do I have quiet confidence, equanimity and calmness (free from stress, fear, anger, hate, confusion, hurt and big swings from “so glad” to “so sad”)?
- *Love*: To what extent do I have compassion, caring and selfless concern for others (free from criticism, self-centeredness and selfish intentions)?
- *Non-violence*: To what extent do I have respect, tolerance and good wishes for all (free from any intention to hurt, blame, belittle, harm or oppress)?

4. Drawing from your spiritual theme

Finally, you can always turn to your spiritual theme for help. This is your “safeguard” for tuning in to your conscience when you have too much “mind chatter”, or can’t see a way to find quiet time, or don’t seem to get a clear answer from checking with the Human Values.

Your spiritual theme is like the “headline” message of your conscience from which you can derive individual messages for each situation you face. In general, speaking and acting by your spiritual theme is the same as following your wise, inner knowing of conscience.

Take some quiet moments to reflect upon the connection between your spiritual theme and the voice of your conscience.

Q.4.3. How is my spiritual theme the “headline” of what my conscience tells me?

Staying true to your conscience

As you fine-tune your ability to tune in to and follow your conscience, you'll gain tremendous strength in recognising and acting from your inner purity, even when it might seem bold, risky and foolish to the ego-desire mind.

For example, Sherron Watkins, a vice-president with Enron Corporation in the U.S., followed her conscience in exposing the financial improprieties in her company by boldly sending a letter to the CEO warning him that the corporation might “implode in a wave of accounting scandals”. She wasn't seeking to be in the limelight; she was simply being what her mother described as “a very independent, outspoken, good Christian girl, who's going to stand up for principles whenever she can”.

Thus, ethical conduct is a natural result of following your conscience, based on a sense of inner peace and confidence that allows us to say, as St. Paul wrote in the New Testament of the Bible:

We are convinced that we have a good, clear conscience, that we want to walk uprightly and live a noble life, acting honourably and in complete honesty in all things. (Bible, Letter to the Hebrews, 13:18)

Similarly, Muhammad and Sathya Sai Baba guide us on the path to follow:

If anything troubles your conscience, forsake it. (Sayings of Muhammad #67)

Act as you speak, speak as you feel. Do not play false to your own conscience.
(Sathya Sai Baba Discourse 5 Oct, 1962)

Sometimes, our conscience may guide us to do something different from what others say *their* conscience is guiding them to do. If that happens to you, first take the time to ensure that your inner promptings are *really* the voice of your conscience:

1. Ask yourself about the source of your thoughts – are they coming from your conscience or your ego-desire mind?
2. Take some quiet reflective time
3. Use the Human Values checklists in Exercise 3
4. Check to see that your thoughts are aligned with your spiritual theme

After having checked yourself first, you can then enter into an *open and inclusive dialogue* in which you respect (and perhaps even contribute to harmonising) the differences among what people are saying their conscience is prompting them to do. In this way, you will avoid turning the differences into a “me vs. them” conflict characterised by the absence of the Human Values. You will also avoid trying to exercise one Human Value while ignoring the others – like “telling the truth whether it hurts or not” or “doing my duty even if it lacks compassion”.

Therefore, by inquiring into your own purity first, you will be more able to have a dialogue with others in which you can confidently and sincerely embody the cross-cultural expressions of the Human Values:

- Searching for a clear, objective understanding of “what is”
- Acting in alignment with your inner sense of duty and character
- Being confident, equal-minded and calm
- Having compassionate, caring, selfless concern for others
- Having respect, tolerance, and good wishes for all

Practice what you’ve learned

Use the last self-inquiry questions of this exercise to put into practice what you have just learned about tuning in to your conscience. In whatever way works for you, relax your body, quiet your mind, and then pose a question to your conscience.

If the question you write in Q.4.4. brings up strong emotions such as fear, anger, hurt, or even excitement, try waiting 15 – 20 minutes while continuing to focus on relaxing into a state of inner peace as best you can. The more you feel strong emotions with a question, the more you might have to pose it numerous times over the course of a day or many days. Keep at it until you can pose the question and get an answer from your conscience that is “quiet, simple, direct and doesn’t waver”.

Q.4.4. What is a question I wish to pose to my conscience?

Q.4.5. What does my conscience have to say about it?

Q.4.6. Overall, what can I do to strengthen my ability to tune in to my conscience throughout my workday?



If you are taking this programme in a group, take the time now to share your thoughts and insights about how to tune in to your conscience.



Take some quiet moments to write on your Insights Page any new perspectives, ideas or concepts that have been evoked by this exercise. Also, write in your Parking Lot any unresolved questions or concerns that you have thought of during this exercise.

Exercise 5

Living the key theme: Spiritual integrity is purity and unity of thought, word and deed

Objective: To gain the practical experience of applying what is being learned to a personal, everyday work situation

“If only *other* people would practice purity and unity in *their* thoughts, words and deeds, then the world (and my workplace) would be all right.” At work, it’s very tempting to think this way, and to focus on changing *others* rather than changing ourselves. But as the Greek philosopher Socrates (470-399 B.C.) once said:

Let him who would move the world, first move himself.

Or, as one executive told us:

First put yourself in order. After that, everything will follow.

This is never more true than when you want to positively influence the people you work with. Whether you interact with only a few people or a large number of people in your day-to-day work, your effectiveness in influencing others goes up exponentially to the degree that you “first move yourself” to:

1. Tune in to pure thoughts that arise from your conscience
2. Speak authentically from those pure thoughts
3. Act in unity with your thoughts and words

Many other executives have told us this same thing as a key to their success in leading people, such as Lars Kolind, former CEO of Oticon in Denmark – one of the world’s premier suppliers of products for the hearing impaired²⁵:

I think it is a great help to speak up and express your fundamental beliefs and the source of your values. It will add to your sense of satisfaction and well-being if you dare to express your values. The power of example is also a most essential quality. You must express what you believe through your deeds as best you can.



Lars Kolind

²⁵ This quote is from an international research programme called “Spiritual-Based Leadership” being conducted by the Global Dharma Center.

Being a positive influence at work

Notice that the starting point is purity – then comes a focus on unity of thought, word and deed. This is a natural progression, for as Sathya Sai Baba has stated:

Where there is purity, there is unity. (Discourse 23 Nov, 2002)

As an example of how purity naturally leads to unity, consider Hatim Tyabji, former CEO of VeriFone Inc. You may have noticed that little box at the check-out counters in stores – the one that you, or a clerk, slide your debit or credit card through. This “verification technology” (“electronic commerce”) was originated by a company called VeriFone.

Hatim Tyabji took over as CEO of VeriFone in 1986, having been the #3 executive at Sperry Rand, one of the pioneers in mainframe computing.²⁶ Under his leadership, VeriFone revenues grew from \$31 million in 1986 to \$600 million in 1997. The press has attributed this growth to astute business strategies, toughness in executing those strategies, an unswerving commitment to a vision, and an innovative product line. But Hatim points to a much more fundamental cause behind this achievement:



Hatim Tyabji

Revenues and products have for a long time been a by-product for me, albeit an important one. At VeriFone, the numbers speak for themselves. Tough business decisions have to be made, of course, but along side must be a deep level of compassion and care. Care is what makes the organisation tick.

Where did this sense of caring in him come from? It was based in his spiritual roots, dating back to his school days as a Muslim being educated by the Catholic Jesuits in Bombay, India. There he developed what he describes as “a fanatical sense of ethics and integrity”:

I took enormous pleasure from going to Mass in school. I felt peace. Even today. What does it have to do with being raised a Muslim? It doesn't matter what religion you have. The core of my value system is trust and caring. I will not let anything compromise that or subvert it.

²⁶ As described in the book, *Soul at Work* by Roger Lewin. © 2000. Simon & Schuster, New York.

As CEO of VeriFone, how did he express his “value system” (as he called it) in his words and deeds? First, he spoke caringly about people even when they weren’t “perfect”:

We all have our strengths, our weaknesses, our insecurities, our egos. The real key is to take a deep interest in people. When you reach out to them, they will reach right back. I think that’s tremendous.

Second, he embodied that value system in his actions. For example, one time in Paris, a downpour of rain caused huge traffic jams and no taxis were available; he personally drove a motorcycle through the rain to meet a client on time. That was “caring for customers” in action.

Another time, VeriFone had accumulated a large pool of money for management bonuses, but Hatim and top management together decided to use the money to give everyone in the company two additional days of vacation. And management told their customers that the company would be closed for two days to celebrate their success. That was “caring for employees” in action.

How did Hatim’s spiritual integrity, based on trust and caring, help shape the company culture? Here is how his employees described that culture:

- *We interview for that (caring)... “What is the most fun project you ever worked on? How did you handle a difficult co-worker?”*
- *The reason we decentralised is that then we could rapidly take care of what the customer needed right on the spot.*
- *Urgency... is to respond to someone’s needs. It’s people-centred, not goal-driven.*
- *VeriFone is remarkably free of politics... it’s less of an issue here than anywhere I’ve worked.*
- *We make sure we deliver what our customers want, but we’re also leading our customers.*

Applying what you’ve learned

The story of Hatim Tyabji and VeriFone gives us a clear example of how purity naturally leads to unity of thought, word and deed. His “value system” was drawn from his spiritual roots from childhood. It took more than just his position as CEO to have such a profound influence on the people who worked with him. It took his being spiritually true to himself.

People have asked how I maintain the culture. There is no simple “how to”. People don’t like to hear that, because they are looking for a panacea. The first and most important element in terms of creating the culture of caring is that you’ve got to care. It’s got to come from within you. It’s not something you are going to learn reading a textbook. It starts with you.

When we want to have the same type of positive influence at work, it takes more than wishing, “If only *other* people would...” It takes being spiritually true to ourselves – by consistently following our conscience and working from our spiritual theme and the Human Values.

Q.5.1. What is one Human Value and some of its cross-cultural expressions that I would like to see practiced more among the people I interact with through my work?

Q.5.2. How can I embody this Human Value in my interactions with the people I work with?

- ***What is a specific situation in which I would like to see this Human Value be more prominent in how I work with others?***

- ***What thoughts might I have with respect to this situation that would be aligned with this Human Value?***

- *What can I say about this situation to those I work with that would be aligned with these thoughts?*

- *How can I act in alignment with what I think and say about this situation?*

Q.5.3. How can I base all of my work relationships on my spiritual integrity (i.e. my conscience, my spiritual theme and the Human Values)?

Continually ask yourself throughout your workday, “How can I base all of my work relationships on my spiritual integrity?” Allow your conscience, your spiritual theme and the Human Values to guide you in developing and expressing your spiritual integrity.



If you’re taking this programme in a group, take the time now to share ways you can influence your work relationships when you practice purity and unity in your own thoughts, words and deeds.

 Take some quiet moments to write on your Insights Page any new perspectives, ideas or concepts that have been evoked by this exercise. Also, write in your Parking Lot any unresolved questions or concerns that you have thought of during this exercise.

Exercise 6

Exploring concerns and reservations

Objective: To bring concerns and reservations to full awareness and convert them into stimuli for deeper learning

You may have concerns or reservations about the theme of “Spiritual integrity is purity and unity of thought, word and deed”.

Remember, your concerns can include challenges you might face as you apply these new ideas in your work, as well as deeper questions you may have about your life and work.

Your reservations may include doubts, hesitations and scepticisms about the ideas contained in this module and how you might apply them at work.

Some people might ask questions like:

- “Why do some people get away with a lack of integrity – and make tons of money?”
- “What can you do when the people who lie and cheat keep getting promoted over you?”
- “Won’t my colleagues consider me to be ‘holier than thou’ if I always follow my conscience?”

Or they might make statements like:

- “You can’t always say what you feel in business. I’d lose customers and employees if I did.”
- “Sometimes you just have to compromise your values to get ahead.”

As we noted in the previous modules, each of these concerns or reservations are welcome, as are any others that you may have. From a spiritual point of view, they simply invite you to inquire more deeply into how it is possible to live your spiritual integrity at work.

To answer the following self-inquiry question, you might wish to refer to your Parking Lot and the questions or concerns you’ve listed there, as well as any others you might think of now.

Q.6.1. What concerns or reservations do I have about the theme, “Spiritual integrity is purity and unity of thought, word and deed”?

Now, turn your concerns and reservations into “Wonder Questions” that invite your inner wisdom to emerge over the coming days and weeks. To do this, write each one in the form of a question beginning with “How can I ...”

When writing Wonder Questions, avoid making them general or abstract; and avoid focusing them on changing other people. For example:

- A *general or abstract concern* might be: “How can people overcome all the lying and cheating that occurs in business?”
- A *concern focused on changing other people* might be: “How can I get my co-workers to be more honest?”

Instead, personalise each concern and reservation in such a way that you have the power to fully implement the answer to your question. For example:

- A *personalised concern* might be: “How can I be fully honest at work and confidently accept what happens as a result?”

When you personalise your concerns and reservations, and can answer your Wonder Question *for yourself*, you will gain *the wisdom of your own experience* to learn and grow from, and to share with others. Using the examples of concerns and reservations from the previous page, personalised Wonder Questions might look like:

- *How can I* keep my focus on my own spiritual integrity and not get upset at the actions of others?
- *How can I* be satisfied in my career while maintaining my honesty and spiritual integrity?
- *How can I* follow my conscience without feeling that I am better than other people?
- *How can I* say what is true and still trust that my relationships with my customers and employees will be good and mutually beneficial?
- *How can I* be successful in my work without compromising my values?

Q.6.2. What does each of my concerns or reservations look like if I turn it into a Wonder Question?

How can I... _____

How can I... _____

How can I... _____

Do not seek to resolve any of your concerns at this time. It's enough just to bring them to consciousness.

This is also a good time to look back at your previous Wonder Questions from Modules 1 and 2 (Q.6.2. in both modules), and see what insights you've gained thus far...

**Q.6.3. What previous Wonder Questions have I resolved to my satisfaction?
What insights and wisdom have I gained?**

Wonder Question:

Insights and Wisdom:

Wonder Question:

Insights and Wisdom:

On the other hand, you might feel stuck or simply have some lingering questions about some previous Wonder Questions. If so, here are some possible causes and suggestions:

1. You've stated the question in general terms, rather than as a personal self-inquiry.

For example, you might be asking something like: “How can people be honest in such a corrupt world?”

- If so, restate your Wonder Question so that it is directly personal to you: “*How can I* maintain my honesty, even if others don’t?”
- 2. You’ve posed the question as an “either/or” dilemma.
For example, you might be asking something like: “How can I have a satisfying career if I don’t compromise my values?”
 - If so, restate your Wonder Question as a “both/and” proposition: “*How can I* have a satisfying career AND be true to my values?”
- 3. You’ve asked the question in terms of changing other people.
For example, you might be asking something like: “How can I get my co-workers to be more forthright in what they say?”
 - If so, restate your Wonder Question to focus only on changes in yourself: “*How can I* be more forthright in what I say?”
- 4. You’ve explored the question without drawing from your spiritual theme and the Human Values to guide you.
For example, without tapping into your spiritual foundation you might be asking something like: “How can I feel secure about my job while working in a company that is sometimes unethical?”
 - If so, restate your Wonder Question to include your spiritual theme and the Human Value you feel most confident in: “In light of my spiritual theme (“_____”) and the Human Value of (“_____”), how can I...”
 - With the above example, you might ask, “From my spiritual theme of ‘Wisdom and Love’ and the Human Value of ‘Peace’, *how can I* inspire those in my company to be more ethical – or have the inner confidence to change jobs if my conscience tells me to?”

Q.6.4. What previous Wonder Questions do I still have unresolved? How can I re-state my questions so that more clarity can come to me?

Original Wonder Question:

New Wonder Question:

Original Wonder Question:

New Wonder Question:

Finally, consolidate your list of Wonder Questions to focus on the most important one(s) for you at work. Check from time to time to see how well you are discovering your own best answers to these questions.



If you are taking this programme in a group, take the time now to share any of your concerns or reservations along with your Wonder Questions, *without trying to resolve them.*

Also, share any insights and wisdom you have gained from your past Wonder Questions and any Wonder Questions you have now restated so as to help you answer them more clearly.



Take some quiet moments to write on your Insights Page any new perspectives, ideas or concepts that have been evoked by this exercise. Also, continue to make notes in your Parking Lot about any unresolved questions or concerns and turn them into Wonder Questions.

Exercise 7

Building your strength

Objective: To develop greater confidence and competence with the material

As we have seen earlier, unity of thought, word and deed naturally flows from the inherent purity that is our nature as spiritual beings. You may recall that the nature of purity is the same as the spiritual core of the Human Values: “Seeing and appreciating the Divinity in oneself and all creation.”

When we have our thoughts, words and deeds aligned with our conscience, we find our energy uplifted, people trust us, and we gain confidence in our own ability to live up to our best intentions. We also feel compelled to follow our conscience in words and deeds no matter what the consequences. By that, even the most challenging “ethical” decisions become simpler.

For example, Bob Galvin, former Chairman of Motorola, relates²⁷ that in the 1950’s they had the opportunity to get a huge contract with a South American country, one that would immediately increase the company revenues by 10%. To some minds, the opportunity to achieve such instant growth would have the highest priority. But not for Bob Galvin. Motorola won the contract, but he – following his conscience – didn’t sign it because the generals running the country also demanded a US\$1 million kickback. He also decided they would never do business with that country until there was a change of leadership. In the short term, they lost the new revenues. But by practicing the virtue of following his conscience, he kept the company’s integrity alive and spurred great growth in the following years.



Bob Galvin

Having unity of thought, word and deed

Have you noticed that when your thoughts, words and deeds come from a source of purity, and are in unity, your life seems happy? And, when they do not come from purity, and are not in unity, your life has tension and unhappiness? This tension and unhappiness may be a *common* state for many or most people, but it is actually an *unnatural* state for a human to be in.

²⁷ As quoted in *The Corporate Mystic*, by Gay Hendricks and Kate Ludeman, Bantam Books, USA, 1996, page 30

As the Buddha once said:

If a man speaks or acts with a pure mind, joy follows him as his own shadow.
(Dhammapada 2)

Similarly, Sathya Sai Baba states:

Happiness is natural, for it is the nature of the Self (Divinity), which everyone is. (From *Baba the Breath of Sai*, page 279)

And he adds:

Your conscience is the real source of joy; it will prod you towards the right path.
(The Teachings of Sri Sathya Sai Baba, p. 126)

When we are aware that our thoughts, words and deeds *are not arising from a source of purity* and *are not in unity* it gives us a chance to learn from our mistakes and make self-corrections, so that we can return to our natural state of happiness.

Here are three ways our thoughts, words and deeds may not operate in unity:

1. *Our “words” do not match our “thoughts”* – I know something to be true, but when I either speak about it or put it into writing, I distort it, lie about it, or misrepresent it as being different than it is.
For example, I might lie about why I was late to work; or when asked to account for a cost overrun, I submit a written explanation that misrepresents the truth.
2. *Our “deeds” do not match our “words”* – I promise or agree to do something, but do not keep that promise or agreement.
For example, I might not submit a report on time; or I might promise to bring information to a meeting, but do not obtain the information to bring with me.
3. *Our “deeds” do not match our “thoughts”* (no words are spoken) – I know something is not right, but I quietly do it anyway without telling anyone.
For example, I might add things to my business expense account for reimbursement that were for personal purposes while knowing it is against company policy and the tax laws; or I promise myself I’ll do something first thing in the morning, but I don’t do it.

We have seen how purity naturally leads to unity. In addition, an awareness of a lack of unity can also lead to an awareness of a lack of purity. That is, when we notice that there is a lack of unity among our thoughts, words and deeds, it invites us to ask, “Was there a lack of purity that led to this lack of unity?”

If you notice such a lack of unity, here are four steps to follow in order to strengthen your spiritual integrity. The first step takes you back to purity. The other three then lead you to unity:

1. Tune in to thoughts that arise from your conscience
2. Align your words with your thoughts
3. Align your deeds with your words
4. Align your deeds with your thoughts

For step one, remember that you can use the four approaches covered throughout Exercise 4 to help you tune in to thoughts that arise from your conscience: discerning the true promptings of your conscience; spending quiet time tuning in to the voice of your conscience; applying the checklists of the Human Values; and drawing from your spiritual theme.

With the following questions (Q.7.1 – Q.7.4), you may not have an immediate answer to each one; however, we encourage you to explore each one as thoroughly as you can. Remember that your awareness and your honesty with yourself are what's most important at this time. In this way, your answers may reveal areas that you want to reconsider.

Q.7.1. Regarding the purity of my *thoughts*...

- **What is a recent experience I've had at work where my *thoughts* were not in alignment with my conscience?**

- **How would my thoughts have been different if they had come from my conscience? (If possible, give specific examples)**

Q.7.2. Regarding the unity of my *thoughts* and *words*...

- What is a recent experience I've had at work where my *words* did not match my *thoughts*?

- How would I have *thought* and have *spoken and/or written* differently, in accord with my spiritual integrity (purity and unity of thoughts, words and deeds)?

Q.7.3. Regarding the unity of my *words* and *deeds*...

- What is a recent experience I've had at work where my *deeds* did not match my *words*?

- How would I have *spoken and acted* differently, in accord with my spiritual integrity?

Q.7.4. Regarding the unity of my *thoughts* and *deeds*...

- What is a recent experience I've had at work where my *deeds* did not match my *thoughts* (no words were spoken)?

- How would I have *thought and acted* differently, in accord with my spiritual integrity?

Bringing this all together, here is a final inquiry for this exercise...

Q.7.5. What is one of the most inspiring and memorable work experiences I've had? How does it demonstrate the power of working with *spiritual integrity*?



If you are taking this programme in a group, take the time now to share any insights you've had about unity of thought, word and deed.



Take some quiet moments to write on your Insights Page any new perspectives, ideas or concepts that have been evoked by this exercise. Also, continue to make notes in your Parking Lot about any unresolved questions or concerns and turn them into Wonder Questions.

Exercise 8

Anticipating a new situation

Objective: To examine how to bring spirituality and the Human Values to a totally new work situation

You will find two situations in this exercise. Exercise 8a asks you to consider how you would work as a customer service representative in a certain situation. Exercise 8b asks you to consider how you would lead as a research and development (R&D) executive facing a particular set of circumstances. Feel free to do one or both, depending on your interests (and, if you're doing this programme with a group, on what's appropriate for the group).

As you read through each segment of this situation, *we invite you to "live" the situation as if you yourself were the main character.* We have purposely written the story so that the main character (and the other characters) could be either male or female, to help you put yourself fully into the situation.

EXERCISE 8a: Anticipating a new situation: working from your spiritual integrity

Part 1: Given your spiritual integrity – purity and unity of thought, word and deed – how would you *work* in response to the following situation?

You work as a customer service representative for a company that sells medical equipment to hospitals and clinics. You train hospital staff to use the equipment, handle customer questions and complaints, do light maintenance of the equipment, and call in technical experts to solve problems with the equipment. This work is done under "service contracts" where the hospitals pay for the level and frequency of service.

You've been with the company for 6 years. It's always been challenging because the company places high workload-and-performance demands on employees, and is always understaffed. Whenever people have objected to this, management has responded by saying, "You're paid well, so just do your job and don't complain." As a result, there is always a high turnover of employees. This was your first job after college, so by putting up with this culture and working hard, you've learned a lot and risen through the ranks very quickly.

Recently you've started to realise how people-oriented you are. You like the people aspect of your job best – but with all the calls you have, it's not possible to get to know and help your customers as much as you'd really like to. You also realise that the demanding workload is causing problems with your spouse, who doesn't want you to work such very long hours. You wonder what can be done, so you ask to meet with your manager.

Q.8a.1. Drawing from my spiritual integrity, how would I approach my manager in this meeting? What would I think, say and/or do?

Part 2: Soon after this meeting, you hear about a similar job opening with a competitor company, one that is known for “managing by values”, and for its respect and caring for employees and customers. Your spouse wholeheartedly supports you in joining this multi-national firm based in a country overseas, to work out of their local branch office. At the orientation session during your first week there, the branch manager describes their values of respect and caring within a context of “a culture of urgency”: “We care so much that we work hard, work fast, and satisfy every legitimate need of our customers no matter what it takes.”

In the first months there, you work long hours to study their product line and technologies; but you have a relatively light customer workload, giving you time to build relationships with them. You’re quite happy. As you begin taking on a normal workload, the branch manager introduces a new, aggressive marketing strategy. The branch manager cuts prices to help drive out the smaller competitors; and offers a high level of after-sales service free for the first year (no “service contracts”). Business begins to boom, and your workload grows and grows. The manager refuses to add staff in order to show a better “bottom line”. Over the next months, the “culture of urgency” comes to mean that you spend as little time as possible with each customer in order to get on to the next one. It feels like the old company all over again.

As a routine part of its “management by values” programme, the home office from overseas sends an internal consultant to see how well your branch is implementing the corporate values. The consultant wants to interview different groups of employees, and you’re selected to be part of one group of six.

In your group are two people who are very loyal to the branch manager. The consultant asks each person to state honestly how well the branch is operating by the values of “respect and caring” for employees and customers. Then it comes to be your turn...

Q.8a.2. Drawing from my spiritual integrity, how would I respond to the consultant in this meeting? What would I think, say and/or do?

Part 3: During the meeting, you share your experiences of how the values are not being put into practice in your branch office. After the consultant has submitted the report and left, you feel comfortable that you've given good input. The branch manager receives the report, which says that improvements are definitely needed, but questions that conclusion, saying, "That consultant just doesn't appreciate what it takes to be really successful in this country." Nevertheless, the branch manager creates a committee to recommend how the branch can gain an outstanding reputation with the home office for "respect and caring", knowing that career advancements will depend on how well the branch implements those values. You are asked to be on the committee as a co-leader, along with a more senior person who is the strategy advisor to the branch manager.

Q.8a.3. Drawing from my spiritual integrity, how would I approach this assignment with my co-leader?



If you are taking this programme in a group, take the time now to share your answers and insights as you viewed each situation from your spiritual integrity.



Take some quiet moments to write on your Insights Page any new perspectives, ideas or concepts that have been evoked by this exercise. Also, continue to make notes in your Parking Lot about any unresolved questions or concerns and turn them into Wonder Questions.

EXERCISE 8b: *Anticipating a new situation: leading from your spiritual integrity*

Part 1: Given your spiritual integrity – purity and unity of thought, word and deed – how would you *lead* in response to the following situation?

For the last four years you have been head of R&D for a medium sized biotechnology company. You and the other executives are committed to helping ensure the production of enough food to feed the rapidly growing human population on the planet. Everyone is also committed to helping reduce the use of chemical pesticides and herbicides for farming, since they can possibly leave residues in the food people eat, pollute the groundwater, and affect the health of farm labourers.

Your R&D group specialises in genetically engineered seeds. You see “genetic engineering” as simply the modern equivalent to the “hybridisation” of plants done for centuries to produce new varieties of fruits, vegetables and flowers – just more systematically designed. You seek to follow your conscience in balancing the potential risks of biotechnology with the risks of food shortages and chemical pollution in the years to come.

Today you are meeting with a local group who vehemently opposes genetically engineered foods; their leader is a very intelligent biochemist. When you meet, the leader begins by saying that for you to ignore two major problems with biotech foods would be totally without conscience:

1. The lack of long-term studies (10+ years) of the potential environmental and human health consequences of producing, farming and growing such foods
2. The over-promise of benefits and the suppression of information about the potential harmful side-effects of such biotech seeds

For the latter, the leader gives the example of cotton that is engineered to resist certain pests, but also turns out to be much less drought-tolerant; farmers in India using such cotton seeds, unlike farmers using regular cotton seeds, have faced complete crop failures in times of little rain.

Q.8b.1. Drawing from my spiritual integrity, how would I respond to the leader of this protest group? What would I think, say and/or do?

Part 2: After your dialogue with the protest group, you decide to investigate the potential of computer modelling for foreseeing the environmental consequences of biotech plants. You find that you might collaborate with your local university to develop some powerful simulation tools. With this in mind you attend a social gathering, where you meet the owner of the nation's largest organic farm. The owner talks about the many ways that organic farming reduces dependency on chemical pesticides and herbicides, and about methods now available for efficient organic farming on a large-scale basis (thousands of acres).

The owner also discusses two problems they are facing as a result of bio-tech crops: the diversity of insect population tends to go down, unbalancing a part of the ecosystem that he relies on; and the drift of pollen from bio-tech plants "pollutes" the organic plants, so that they can't sell them as "certified organic". The owner concludes by saying that you should, in all conscience, work to alleviate these problems if you're going to be in biotechnology at all.

Q.8b.2. Drawing from my spiritual integrity, how would I respond to this organic farm owner? What would I think, say and/or do?

Part 3: You're left feeling curious about the business and technical prospects of organic farming. You put together a small research team that is able to verify the technical feasibility and potential benefits. Even though organic farming doesn't readily fit into the traditional idea of a genetic engineering company, you see it does fit with the commitment you and the other executives have to reducing the dependency on chemicals in farming.

Drawing from both dialogues you've had, you put together a proposal for pilot projects on (1) computer modelling of the long-term environmental impact of bio-tech seeds; and (2) organic farming methods and materials. Enthusiastically, you present this proposal to the CEO.

The CEO's first response is to say forcefully, "I came into this business because of the urgency to solve the world's hunger problem. We – the people and the planet – need something that has immediate, dramatic impact *now*. There's no time for unnecessary levels of caution, and no time for small-scale solutions. We can't split our efforts or lose our focus. I can see the possible efficiency from computer modelling, and I approve of that. But I can't justify approving a project on organic farming."

Q.8b.3. Drawing from my spiritual integrity, how would I respond to my CEO in this meeting? What would I think, say and/or do?

Part 4: The CEO eventually agrees to allow both projects, based on their fit with the two core commitments of the executives: feeding people and reducing the dependency on chemicals (pesticides and herbicides). Within a year, your “organic” project team comes up with a promising new way to accelerate the composting process in organic farming, while using a wider variety of organic materials for the compost itself. This would be an important breakthrough to enhance large-scale organic farming. Your computer modelling team sees the potential of applying that technology to a wide variety of biotech and organic farming issues. With this progress, your CEO asks you to write a short piece for the annual report describing the nature of the dialogues you had with the protesters and the organic farming people – showing how well the company has listened to its stakeholders.

Q.8b.4. Drawing from my spiritual integrity, what would I emphasise in such an annual report article?



If you are taking this programme in a group, take the time now to share your answers and insights as you viewed each situation from your spiritual integrity.

 Take some quiet moments to write on your Insights Page any new perspectives, ideas or concepts that have been evoked by this exercise. Also, continue to make notes in your Parking Lot about any unresolved questions or concerns and turn them into Wonder Questions.

Exercise 9

Formulating your intentions

Objective: To plan how to continue growing with what has been learned

Developing a memorable statement

In the previous two modules, you developed a *LiveWith* to enhance your learning of what you wanted to remember and practice from each module. Now is the time to create a *LiveWith* for this module on “developing spiritual integrity”. Make sure it is a command, affirmation, or question directly related to your spiritual theme and the purpose of this module. One we can suggest could be the question: *Am I following my conscience right now?*

Q.9.1. What *LiveWith* do I want to keep in mind from this module?

Putting what you’ve learned into practice

Now that you’ve practiced *LiveWiths* for the first two modules, here’s an additional approach to help you continue growing with what you have learned so far. The best advice we can give for putting everything you’ve learned into practice is to *start early, drive slowly, arrive safely*, as suggested in the “Introduction” of this programme (before Module 1). This means that you:

1. **START EARLY** by doing your “inner homework”. See how you can frequently tune in to your conscience and bring to your *awareness* thoughts that reflect your spiritual integrity. By bringing them into your awareness, you don’t have to act on them at first; just reflect on what they might mean in your day-to-day work situations.
2. **DRIVE SLOWLY**
(a) *first by building a supportive community*. Identify people in your work life, or personal life with whom you can speak authentically about your spiritual integrity and Wonder Questions. Slowly engage in those conversations, and listen for their wise, supportive reflections.

(b) then, by taking specific actions. With your inner strength and supportive community, reflect on what actions you could naturally take that are aligned with what you have thought and spoken about. Then take those actions and observe the results. Don't be discouraged if the outcomes are not exactly what you'd like. Just keep learning.

3. **ARRIVE SAFELY** by noticing how the quality of your work life is shifting, slowly but surely, week after week and by continuing to build on the confidence and strength you're gaining.

Q.9.2. How can I put into practice what I've realised and learned in the three modules of this programme?

START EARLY by doing your "inner homework": How can I frequently be aware of the purity (or lack of purity) in my thoughts at work?

DRIVE SLOWLY

(a) first by building a supportive community: With whom can I speak about my spiritual integrity in order to receive their wise, supportive reflections?

(b) then by taking specific actions: What actions can I naturally take, from my spiritual integrity?

ARRIVE SAFELY by noticing how the quality of your work life is shifting and how you are continuing to build confidence and strength: How can I be aware of the growth in myself as I learn how to express my spiritual integrity at work?



If you are taking this programme in a group, take the time now to share your *LiveWith* and your answers to “start early, drive slowly, arrive safely”.

Keep your *LiveWith* and your answers to the *start early, drive slowly, arrive safely* questions in your mind throughout the day (and night) and see what thoughts, words and deeds evolve from them.

Remember, while you have now reached the end of this module, and the programme, it is only *the beginning of your journey* to integrate and put into daily practice the wisdom you have gained!

And as always, to get the most from this programme...

- Maintain a spirit of inquiry
- Be open to personal, professional and spiritual growth
- Remember your *LiveWith* often throughout each day
- Use the Insights Page to keep notes about your experiences
- And most of all, enjoy yourself!

Appendix A

An Invitation

Human Values at Work has been designed to be self-guided, so you can read and answer the workbook on your own. However, our experience tells us that your learning and insights will be greatly enhanced if you participate in a group to share your answers and insights to the self-inquiry questions.

If you do not yet have a group, you might talk with friends and colleagues who share your interest in the topic of spirituality and work. We strongly encourage you to copy and distribute the “Invitation” provided in this appendix to introduce others to the programme. In that way, they can choose for themselves ahead of time if this programme is right for them.

Once you have formed a group, we also encourage you to have everyone re-read this invitation, either before or at your first meeting. In this way, each person will understand the basic background, rationale, self-inquiry method, content and benefits of the programme.

Human Values ^{at} Work

Making spirituality the inner context for your work

An Invitation

You are enthusiastically invited to take a step in your life that can change how you work, as well as how you view your career and your contribution to the world. *Human Values at Work* focuses on having your work be in accord with your own spiritual view of life and five Human Values that are found cross-culturally in all spiritual traditions: Truth, Righteousness, Peace, Love and Non-violence.

This programme draws from:

- Spiritual texts found throughout the world, such as: the Judeo-Christian *Bible*, the Hindu *Baghavat Gita*, the Islamic *Koran*, and the Buddhist *Dhammapada*.
- Inspirational people who have changed the world by living their spirituality, such as: Vaclav Havel, Florence Nightingale, Aung San Suu Kyi, Mahatma Gandhi, Bishop Desmond Tutu, Martin Luther King Jr., Mother Teresa, Albert Einstein, and others.
- The practical experiences of business people who are making spirituality the inner context for their work, such as: Joanne Zimmerman, CEO of Kaiser Permanente South Bay Hospital, USA; Ashoke Maitra, Human Resource Director for a major newspaper *The Times of India*; and Lars Kolind, former CEO of Oticon in Denmark, one of the world's premier suppliers of products for the hearing impaired.

Human Values at Work has been inspired by the universal spiritual teacher Sathya Sai Baba, and his discourses on seven spiritual principles:

- We are spiritual beings first and foremost... we exist beyond our bodies.
- Divinity is the very core of our humanity, so to be fully human is to be spiritual.
- Spiritual values are Human Values.
- Cross-culturally, all spiritual traditions share five common Human Values.
- The spiritual essence of the Human Values is that "Divinity resides in all creation."
- An indicator of spiritual growth is purity and unity of thought, word and deed.
- The workplace is an important arena for spiritual growth and selfless service.

Human Values at Work offers you learning opportunities to:

- Identify your spiritual view of life, from which you work and grow your career
- Expand and unfold your natural ability to express each Human Value at work
- Integrate what you think, say and do in accord with your spiritual view of life and the Human Values
- Make your work an arena for spiritual growth, and to apply that growth at work

When you make spirituality the inner context for your work, it can give you a totally different perspective on the situations you face at work. For many people, that “different perspective” has qualities such as:

- *Appreciating the “gift” of the situation* – there’s less resistance and more “opportunity seeking” that will benefit everyone involved.
- *Broadening time horizons* – it’s easier to see “What’s brought us to this point?” and “What’s the effect on future situations and generations?”
- *Having no attachment to a particular outcome* – there’s more creativity and less defensiveness.
- *Rising above dualities and paradoxes* – the situation is no longer a case of “win-lose”, “either-or” choices.
- *Exercising wise, heartfelt discernment* – decisions are made with a clear, compassionate mind.

In addition, your expression of the *Human Values* can make a difference in many ways:

- Truthfulness fosters trust and honest communications
- Righteousness fosters high quality work
- Peace fosters wise decisions
- Love fosters service based on caring for others’ well being
- Non-violence fosters win-win collaboration

The fundamental premises built into the *Human Values at Work* programme are:

- Because we’re spiritual beings, our work naturally has a spiritual dimension.
- Work exists for two spiritual reasons: (a) for developing spiritual awareness in everyone; and (b) for serving others as an expression of our spiritual growth.
- Spirituality and the Human Values do not need to be taught; rather, they can be evoked or unveiled from our own experience of our spiritual nature.
- Human Values represent humanity at its fullest and can be understood from three perspectives: their spiritual essence, their cross-cultural expressions, and their individual (personal) expressions.

The basic programme of *Human Values at Work* contains three modules:

- *Module 1: You and Your Spirituality*
- *Module 2: The Spiritual Basis of Human Values*
- *Module 3: Developing Spiritual Integrity*

Module 1: You and Your Spirituality. In this module, you will lay an important foundation for your work by defining your spiritual view of life. Then you will practice seeing your work situations from your spiritual theme in order to respond with the wisdom and insights that it can offer. Here are some of the self-inquiry questions you can try:

- *What is my understanding of “spirituality”? What is my spiritual view of life?*
- *How would I summarise my spiritual theme in a few words?*
- *What is a situation I face in my work that I would like to (a) see and act upon from a new perspective, and (b) gain some new insights about?*
- *How does this situation look from my spiritual theme?*
- *Drawing from my spiritual theme, what are some creative ideas I could try in this situation?*

Module 2: The Spiritual Basis of Human Values. In this module, you will explore the spiritual essence, the cross-cultural expressions, and your own individual expressions of the five Human Values: Truth, Righteousness, Peace, Love, and Non-violence. Here are some of the self-inquiry questions you can try:

- *Drawing from my spiritual view of life and spiritual theme, how would I describe my own personal spiritual values?*
- *Who are some examples of people who I feel have expressed the Human Values in a cross-cultural way?*
- *What is a current situation that I find challenging in my work?*
- *Based on my spiritual theme, what would “success” look like in this situation?*
- *How could I express one or more of the Human Values to successfully meet this challenge?*

Module 3: Developing Spiritual Integrity. Spiritual integrity means living and working such that our thoughts, words and deeds are pure, and in harmony with our spiritual nature. In this module, you will explore: how purity is seeing and appreciating the Divinity in oneself and all creation; how your conscience is the “voice” of this purity; and how purity naturally leads to unity of thought, word and deed. Here are some of the self-inquiry questions you can try:

- *How is my spiritual theme the “headline” of what my conscience tells me?*
- *Overall, what can I do to strengthen my ability to tune in to my conscience throughout my workday?*

- *Which Human Values would I like to see practiced more among the people I interact with through my work?*
- *How can I embody these Human Values in my interactions with people?*
- *How can I base all of my work relationships on my spiritual integrity?*

These three modules are now available along with a Group Leader Guide. You can download them at no cost from www.globaldharma.org/hvw-home.htm. Each module requires about 3 hours for reading and completing the self-inquiry questions, plus another 6 – 7 hours if a group wishes to discuss their answers together.

Putting it all into practice. When it comes to spiritual matters, Sathya Sai Baba often advises, “start early, drive slowly, arrive safely”. The way you can put this guidance into practice with this programme is to:

- “Start early” by focusing on your own inner development and embodying what you personally find most relevant and energising for you.
- “Drive slowly” by sharing your insights with supportive people and creating a nurturing environment in which to try on new ways of being and working.
- “Arrive safely” by continuing to build your confidence and strength, noticing how the quality of your work life is shifting, slowly but surely, week after week.

We hope this gives you enough information to decide if you would like to participate in this programme. If you would like more information, please contact the person or organisation that gave this invitation to you.

Appendix B

About Sathya Sai Baba

Sathya Sai Baba's Life

Sathya Sai Baba is a highly revered spiritual leader and world teacher, whose life and message are inspiring millions of people throughout the world to lead more spiritual, purposeful and moral lives. His timeless and universal teachings, and how he lives those teachings in his own life, are attracting spiritual seekers from all parts of the world. Yet, he is not seeking to start a new religion. His mission is to give us faith in ourselves and in the God within us; to follow the spiritual path of our choice and/or upbringing (as Christians, Muslims, Buddhists, Hindus, Jews, etc.); and to render selfless service to mankind. Sathya Sai Baba is teaching us to see unity in diversity as he demonstrates that to be fully human is to be fully Divine.



Sathya Sai Baba

Sathya Sai Baba was born November 23, 1926, in Puttaparthi, a small remote village in South India. As a child he demonstrated exceptional qualities of wisdom, compassion and generosity. One example is that he would take his meals out of his parents home to share with beggars on the street. When he was seven years old he began to compose spiritual songs that were performed at religious festivals. Soon he began to materialise and distribute sweets to his classmates after the singing of devotional songs.

To this day, Sathya Sai Baba is known for his ever-present miracles. Most often he materialises vibhuti (sacred ash), which has healing and spiritual powers. He also materialises gifts (such as sacred objects, jewellery and sweets), cures the sick, and heals mental and emotional wounds. Many people, when in the presence of Sathya Sai Baba, have experienced a tremendous opening of the heart, a warmth that inspires spiritual understanding and melts the dryness that was constricting them. He says that these miracles are his "visiting cards" and that their purpose is to promote greater love of God.

Sathya Sai Baba publicly declared his mission in 1940, at the age of 14. Since then, he has daily exhibited in practical and concrete terms the highest ideals of the Human Values he teaches: Truth, Righteousness, Peace, Love and Non-violence. He has often stated, My life is my message. Each day, thousands of pilgrims make their way to the tiny hamlet in southern India where Sathya Sai Baba's ashram (spiritual community) is located. They come not only from India, but from virtually every country in the world.

Sathya Sai Baba's Works

Today world leaders seek out Sathya Sai Baba's presence. He works tirelessly for the welfare of the world. His simple lifestyle is untouched by the grandeur that surrounds him. Sathya Sai Baba gives his life, selflessly and magnanimously, to the service of mankind. He often states:

If there is righteousness in the heart, there will be beauty in the character.

If there is beauty in the character, there will be harmony in the home.

If there is harmony in the home, there will be order in the nation.

When there is order in the nation, there will be peace in the world.

Education

Sathya Sai Baba places great importance on proper education for young people and has established a model education system. In India he has founded elementary and secondary schools, vocational schools, and a university with three campuses (two for men and one for women) that offers undergraduate, Masters, and Ph.D. degrees; no fees are charged to students. Schools based on Sathya Sai Baba's educational principles are now operating in many countries all over the world.

In addition to emphasising academic excellence, Sathya Sai Baba's system of "integral education" is designed to foster self-discipline, Human Values, and character development. Students take courses on morality and spirituality and devote time throughout the school year to community service. Sathya Sai Baba says, *Education must implant elevating ideals and kindle the lamp of wisdom. Character is the most precious gift of education – the end of education is character.*

Healthcare

Sathya Sai Baba believes in providing hospital medical services completely free of charge, giving the poor a chance to receive even the most complicated surgery. To this end, he has founded two large, 300 bed hospitals where specialised operations – including open-heart surgery, kidney transplants, and brain surgery – are performed routinely. The regular medical staff is supplemented by doctors from the West who come and spend their vacation time offering their services free of charge. He has also founded many small Sathya Sai hospitals all over India and his organisation conducts free medical camps in many countries throughout the world. Motivated by the desire to serve humanity, doctors, nurses, and workers render compassionate and loving care to all patients.

Service to the Needy

In 1994, Sathya Sai Baba initiated a project to provide an adequate supply of pure water to 1.5 million inhabitants of the State of Andhra Pradesh (India) who were living with contaminated groundwater and drought conditions. The Prime Minister of India travelled to Prasanthi Nilayam (Sathya Sai Baba's main ashram) in order to inaugurate the project. Another big water project is for the benefit of a huge slum area of Chennai (formerly Madras). Sathya Sai Baba demonstrates that it is the duty of society to ensure that all people have access to the basic requirements for the sustenance of human life.

Sathya Sai Baba has created the Sathya Sai Organisation, a spiritual, non-profit service organisation that recognises the fundamental unity of all religions of the world. It is devoted to teaching the five Human Values to children, young people and adults, to training teachers to integrate these values into their teaching, and to rendering service to the poor and the suffering. Sathya Sai Baba says, *Hands that help are holier than lips that pray.*

Sathya Sai Baba's Message

As a young teenager, Sathya Sai Baba declared to his parents that he had come to this world with a mission to re-establish the principle of righteousness, to motivate love for God and service to fellow man. Since then, he has consistently called on all mankind to *Love All, Serve All* and has repeatedly asserted that the essence of all scriptures is *Help Ever, Hurt Never*.

Sathya Sai Baba says that our conscience is a reflection of the eternal spirit and that when we follow our conscience, our thoughts, words, and deeds will be noble and consistent. Spirituality is having the courage and determination to follow our conscience in all matters and at all times. In doing so, we recognise that we are all united in God and bound together by Divine love.

I have come to tell you of this universal, unitary faith, this spiritual principle, this path of love, this duty of love, this obligation to love. Every religion teaches man to fill his being with the glory of God and to evict the pettiness of conceit. It trains him in the methods of non-attachment and discernment, so that he may aim high and attain spiritual liberation.

Believe that all hearts are motivated by the one and only God; that all faiths glorify the one and only God; that all names in all languages and all forms man can conceive denote the one and only God. Cultivate that attitude of oneness between men of all creeds and all countries. That is the message of love I bring.

For more information on Sathya Sai Baba and his teachings please visit this website: www.sathyasai.org.



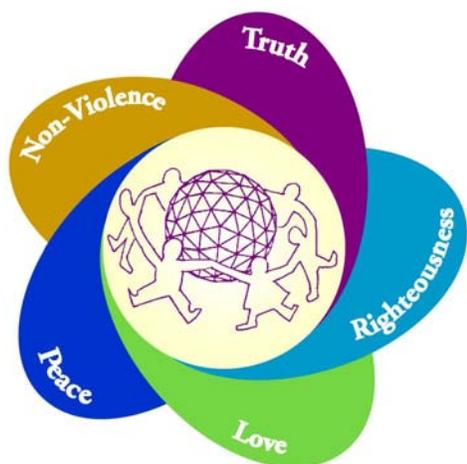
Co-authors of HVW (front row) conducting the *Human Values at Work* programme with professors from management schools in Bangalore, India. From left to right: Peter Pruzan, Kirsten Pruzan Mikkelsen, Debra Miller, and William Miller. Second row, far right: Father Ronnie Prabhu, co-sponsor and host of the workshop.

To download this workbook, plus other books, articles, book chapters, and presentations about the spiritual basis of work and leadership, please visit: www.globaldharma.org.

You are enthusiastically invited to take a step in your life that can change how you work, as well as how you view your career and your contribution to the world. *Human Values at Work* focuses on having your work be in accord with your own spiritual view of life and five Human Values that are found cross-culturally in all spiritual traditions: Truth, Righteousness, Peace, Love and Non-violence.

Human Values at Work offers you learning opportunities to:

- Identify your spiritual view of life, from which you work and grow your career
- Expand and unfold your natural ability to express each Human Value at work
- Integrate what you think, say and do in accord with your spiritual view of life and the Human Values



This programme has been specially written for spiritually-inclined working people from all cultures around the world and all walks of life. By your *active participation* in *Human Values at Work*, you can be “at home” in making spirituality the inner context for your work as well as gain confidence in using work for spiritual development and for expressing that growth in service to others.

We wish you a most fulfilling and rewarding journey through this programme as you explore on your own, and with others, how spirituality and Human Values can “work” for you.