



*An inquiry into the nature, activities and results of leading from a spiritual basis*

## **Leadership**

During our 1½ – 2 hour interviews with leaders who participated in our international research programme, we asked each one to share specific stories that exemplified how they drew from their spiritual view of life to respond to a challenging situation.

In this file you will find 35 stories related to the broad topic of “Leadership”. These stories are organised according to the following four categories:

- 1. Career (8 stories)**
- 2. Empowering others (9 stories)**
- 3. Principles (9 stories)**
- 4. Spiritual experiences (9 stories)**

This file contains only the stories excerpted from the full interviews. To review the career history, current responsibilities, spiritual views, and other aspects of leading from a spiritual basis, please refer to the complete transcript of each leader, which can be found in the knowledge-base.

This file also contains each leader’s “spiritual theme” that summarises his or her spiritual view of life.

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**INTERVIEW STORIES ARE SORTED BY LAST NAME WITHIN EACH CATEGORY.  
THE FOLLOWING LEADERS ARE CONTAINED IN THIS FILE:**

<u>Name</u>	Country	Organisation Name	Sector or Industry	Position	Age	Years in Leadership
<b>Canada, Francisco Roberto</b>	Argentina	Errepar S. A.	Publishing	Director, Partner	47	20
<b>Chand, Amber</b>	USA	The Amber Chand Collection	Retail Marketing	Founder	53	9
		Eziba	Retail Marketing	VP of Vision, Co-founder		
<b>Covey, Stephen R.</b>	USA	FranklinCovey	Professional Services	Vice Chairman	73	45
<b>Cruz, Alvaro</b>	Colombia	Cundinamarca, (major state of Colombia)	Government	Former Governor of Cundinamarca	54	23
		I.C.M. Ingenieros Ltda.	Building Construction	CEO		
<b>Daugherty, Thomas</b>	USA	Methodist Health Care System	Health Care/ Medical Care	VP of Spiritual Care and Values Integration	61	27
<b>Delbecq, André L.</b>	USA	Santa Clara University School of Business	Education (Higher)	Director (Institute for Spirituality of Org Leadership)	67	25
<b>Jensen, Niels Due</b>	Denmark	Grundfos Mgmt A/S	Manufacturing, Pumps	Chairman - Group	60	30
<b>Jiang, Niran</b>	Australia	Institute of Human Excellence	Business Training & Consulting	CEO	40	15
	USA	S. C. Johnson	Household Products	Former Manager, Marketing		
	USA	Coca-Cola	Food	Former Mgr, Sr Trends		
<b>Kanu, Victor-Krishna</b>	Zambia	African Institute of Sathya Sai Education	Education	Director	73	30
<b>Levy, Ricardo</b>	USA	Catalytica, Inc.	Energy/ Pharmaceutical	CEO/Co-founder	57	30
<b>Merchant, Nilofer</b>	USA	Rubicon Consultants	Marketing	President	34	8
<b>Narayana, G.</b>	India	Excel Industries, Ltd.	Chemicals, Biochem, Agri	Chairman - Executive	60	38
<b>Narendran, Parantha</b>	Czech Republic	Eurotel	Tele-communications	Strategy Director	34	3
<b>Pillai, Anand</b>	India	HCL COMNET	Computer Technology	VP of Sales and Marketing	43	18
<b>Raghavan, N. S.</b>	India	Infosys Technologies, Ltd.	Information Technology	Founder Director & Joint Mgr Dir.	61	35
<b>Sinclair, James</b>	USA/ Tanzania	Tan Range Exploration, Ltd.	Mining	Chairman	62	41
<b>Webb, Janiece</b>	USA	Motorola Corporation	Electronic Communications	Senior Vice President	47	28
<b>Welling, S. K.</b>	India	HMT International, Ltd. (Hindustan Machine Tools)	Exporter (Machine Tools, Watches, Tractors)	Executive Director	55	33

## THE FOLLOWING STORIES ARE CONTAINED IN THIS FILE:

### Leadership – Careers

- Contemplating a resignation – Amber Chand
- Replacing a CEO – Ricardo Levy
- Hiring a spiritual-based CEO – Ricardo Levy
- Making career choices – Parantha Narendran
- Aligning career with spiritual values – Anand Pillai
- Moving to a new position – S. K. Welling
- Facing a false accusation – S. K. Welling
- Making Wise Decisions – Janiece Webb

### Leadership – Empowering Others

- Facilitating with silence – André Delbecq
- Helping people manifest their gifts – Nilofer Merchant
- Fostering collaborative work – Nilofer Merchant
- Showing GOD – G. Narayana
- Giving love – G. Narayana
- We can accomplish all things – G. Narayana
- Empowering people – Parantha Narendran
- Being open to new ideas and experiments – N. S. Raghavan
- Current style of leading – Janiece Webb

### Leadership – Principled

- Dharmic leadership – Francisco Canada
- Practicing universal principles – Stephen R. Covey
- Leading with character and leaving a legacy – Stephen R. Covey
- Moral campaign with spiritual values – Alvaro Cruz
- Speaking the truth and being available – Niran Jiang
- Exercising equanimity – Victor-Krishna Kanu
- Honesty and openness – Niels Due Jensen
- Understanding inner control during an extremely difficult situation – Anand Pillai
- Being in the present moment – James Sinclair

### Leadership – Spiritual Experiences

- Finding strength from a spiritual centre – Thomas Daugherty
- Discovering a spiritual path as a leader – André Delbecq
- Stepping forward with spirituality in business – André Delbecq
- Prayer and Suffering in the Life of a Leader – André Delbecq
- The value of prayer – Nilofer Merchant
- Ego and fear – Parantha Narendran
- Aligning career with spiritual values – Anand Pillai
- Following intuition – James Sinclair
- Facing a false accusation – S. K. Welling

## 1. CAREERS (8 STORIES)

### Chand, Amber – USA

“Founder of the Amber Chand Collection: Global Gifts for Peace and Understanding, an internet-based company in the USA that markets the products of artisans from around the world”

#### Spiritual Theme

Compassion, balance, grace, and friendliness are words that ring as a spiritual theme for me. Yes, this is a “God-being tapestry.”

#### Contemplating a resignation

Two colleagues suggested I resign as the ship was sinking because my reputation in the world would be tainted. I reflected on this deeply. I wrote a letter of resignation that I did not send:

*December 27, 2004*

*Dear Eziba:*

*A Journey of a Thousand Miles Starts With a Single Step.*

*We have walked many thousands of miles together, embraced by a vision of what is possible when an enterprise emerges for the good of all, knowing that it offers a sense of responsibility towards those it will serve. As one of its founders, I have always felt that what our vision offered was bold, confident, inspired. We envisioned Eziba as an antidote to globalization, an innovative, entrepreneurial company that saw its social responsibility not as an addendum, but as the core of its very best business practice. We sought a balance between a disciplined fiscally responsible business and an inspired vision that sought to change the world, ‘hand by hand’, transforming impoverished communities of talented artisans.*

*We celebrated the creative human spirit and spoke of the preservation of cultures, social sustainability, and the ecology of business as a holistic model of economic development. Our horizon was one of visionary promise based on the pragmatic realities of sound business practice. We were pioneers seeking to walk a bold course, one that sought to inspire, sustain, strengthen and support the communities that we sought to serve – our shareholders and investors, our customers, our vendors, our employees, and our artisans.*

*But today, as I stand here, I see around me the rubble of a company that has imploded and finally lost its confidence. A company that in the end, as it desperately sought to survive, made agreements that it could not keep (leaving behind a trail of disappointed and angry vendors, customers and investors). A company, that in its last months, fell prey to bankruptcy laws, and legal manoeuvrings that made no distinction between widowed basket weavers from the Rwandan genocide and large expensive catalogue printing houses. In this world, with all its rationalized legal frameworks, no one could be treated preferentially, each an ironic testament to the democratic principle at work. Was this, after all, what business as usual succumbs to when it takes its last gasp?*

*Undercapitalized, under financed, poorly managed, misguided, unethical, exploitative, self serving, greedy, arrogant... ..these were now the attributes ascribed to Eziba, the dream child of the socially responsible world, the one that would survive the Darwinian shakeout of dot com failures, the one that would become known as prize-winner in the competitive battlefield. What had happened to this spectacular vision for Business as Unusual?*

*Charged with creating signature products for the company under its Gifts That Give Back brand, I have made every effort to contribute to the company's revenues and to support its precious mission by launching products that were distinctive, socially responsible, and supported global artisans in vulnerable communities. The Rwandan Peace Basket, the Kabul Bracelet and Jerusalem Candle of Hope were my personal testaments to this work. And now, as I stand here amidst all the legal rationalizations and vendor workouts created with a detachment that horrifies me, it becomes clear to me. I can no longer continue to support an enterprise that has expelled from itself its very moral core, its deepest convictions, its reason for being. How does one defend the fact that, whilst a large Vermont bank is paid off its loan of \$500,000 in December at the height of the company's holiday revenues, some of the poorest producers in the world, the Rwandans, the Bolivians, the South Africans, are not. How does one support this cold and harsh reality?*

*My voice in the boardroom is a lone voice. My sense of moral outrage is dismissed by litanies of legal rationalities. I am told repeatedly not to push my private agenda. And I realize that I am completely powerless to change the course of Eziba's final destiny. By the very fact that we have not morally stood by the poorest, the most impoverished communities around the world, who have stood by us in our heyday, at this very time as the company is about to suspend its operations, means only one thing-*

*I MUST CHOOSE TO RESIGN.*

I did not send this letter after all. For even though I wanted to walk away and separate myself from some of decisions that were made which I did not agree with, I also felt it irresponsible for me to resign and abandon the company in its dying moment. And as one of its cofounders I felt a particular sense of responsibility – that of a mother wanting to protect her child! Were I to have walked away, I would never have forgiven myself. It was a painful decision, made at a painful and turbulent time.

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## **Levy, Ricardo – USA**

“Co-founder and CEO of Catalytica, Inc. in the USA”

### **Spiritual Theme**

“Oneness”

### **Replacing a CEO**

In 1997, we decided we wanted to grow our pharmaceutical side and become a more significant player with our customers, who were multi-billion dollar companies. We knew this would be a major change for us. We looked for a new facility and found a huge one that was being sold. We had an outstanding board that looked closely at this acquisition and really questioned what we were doing as we proceeded through the difficult negotiations.

As a result, we were able to do what seemed impossible: a small, research based company with sales of less than US\$12 million and a market value of less than US\$80 million purchased this magnificent US\$300 million facility. Needless to say, it put us on the map. All of a sudden, in one step, we found ourselves with 1.8 million square feet of building space, 60 acres of industrial site and 600 total acres of land. In making this move we became a company with sales of over US\$300 million. And then we continued to grow even larger than that over the next four years.

In that growth, it became evident that the people I had hired as CEO's for our subsidiaries in the early years were just not the right people for the new stages of the company. So I began to question, "How should I deal with this?" I was the one who hired them thinking they could be part of the company's growth, and now I had to acknowledge that this was a mistake.

In retrospect, as I faced this dilemma, I could have used one of the more important spiritual lessons that I have learned over the last few years: the ability to quiet the mind and let the unresolved issue sit while discerning the right path. My inclination was to "map out" the full solution before acting. I ended up avoiding corrective action because I was focused too much on the complications of the consequences of the action. In a strange way, by following my action-oriented personality I ended up being paralysed. I just felt too uneasy to stay in the space of total unknown to permit discernment of the right approach.

The whole concept of living in the unknown has become more and more important for me. I was never trained in how to do this. In fact, as an engineer I was trained to do just the opposite. My comfort zone was always to look at the alternatives and selecting an option, to analyse the problem in decision tree fashion and have a clear sense of the consequences of the various branches. Not having a plan was very unprofessional.

Now remember, we were a public company by then and we had significant earnings and profits. Just announcing that we were going to replace the CEO could cause tremendous headaches in and of itself. I did not have a clear path to the solution, and I was not spiritually mature enough to stay in that unknown and accept it until I came to a solution that I could act on. Therefore, I just procrastinated and found multiple reasons why I shouldn't do anything at all.

In retrospect if I had been more seasoned in my ability to live in the unknown and accept it, I could have handled this much better. Interestingly enough, I believe that I would probably have made a replacement decision of those CEO's much sooner. As it turned out, I did eventually make the change and it was the right step.

### **Hiring a spiritual-based CEO**

When I hired a replacement CEO for the energy business I was much more aware of the spiritual connection to my business leadership activities and one of my important requirements in identifying this new CEO was my sense of that person's spiritual centre. I acted accordingly and chose a man that I felt was quite genuine. He was with us for less than three years and even though I felt very disappointed that he was leaving, due to our spiritual connection I felt at ease that he was making an honourable move. I trusted what he was telling me and I trusted that he would not do anything that would be detrimental to our company. This made it so much easier for us to part and for me to step in and go from there.

It was not difficult to gain a sense of his spiritual connection; I believe that people who resonate with this domain naturally know when others also resonate with it. In our initial interviews, I did not have to ask him specific questions. Because this is now such a natural part of who I am as a leader, it comes across when I speak and the dialogue flows easily with the resonating partner.

Over the years he and I related to each other in a spiritual way. If we were facing a difficult decision, he would pray about it until he felt comfortable that it was the right path. I understood his discernment process.

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## **Narendran, Parantha – Czech Republic**

“Former Strategy Director for Eurotel in the Czech Republic”

“Private Equity Consultant and Investor”

### **Spiritual Theme**

If I think here of how spirituality affects me at work, it would be that spirituality challenges me and makes me grow.

### **Making career choices**

In some ways, I feel like I have moved around a lot in my career. I don't think it is bad at a junior level, but when you get to the senior level you recognise the impact that it has on the organisation as a whole. For example, when I left my first company after the accountant had been fired, I was a reasonably high profile consultant. There were 60 consultants in the UK within that company. Because I left for my own personal reasons, others started to leave for a variety of reasons – some of them also because the accountant had been fired. Within a period of six months, that company collapsed. This made me recognise that if you do take a strong ethical position, it puts a lot of responsibilities on your shoulders.

I think there is one principle that I try and bring to my work, though I can't always live up to it, and that is to make the right decision irrespective of the consequences to myself. For example, I am wondering now how much value I add to Eurotel. I've been given this position as Strategy Director and the Board seems to think that I am doing a reasonable job. But I am not sure whether I am the right person that they want or require. This is a moral dilemma for me right now.

I know that the CEO of the company is someone who launched a number of other mobile operators in Europe. He is very successful and highly recognized in Europe and has a tendency to handpick people to follow him around. My boss is one of those and is possibly being groomed to be the next CEO of the company. I don't consider myself in his league. But if I were to be in that position, I think I would be terrified of the obligation that I would then have.

I do believe that there are times when you are pushed into a situation where you have an obligation to no longer consider your own interests, because you have to consider the best interests of a larger group of people. And I feel that to some extent you must be ready and willing to give up a large part of any apparent choice or freedom you might have. I do feel that I am being pushed more and more in this direction. And I suppose that I have a fear of losing any freedom that I might have. I have more fear of this potential loss of freedom than I suppose I do of being a leader, a decision maker.

I think that if I do accept that I am the right person, then eventually I can be the person who can deliver good stakeholder value. In that case I will have an obligation to everyone, to all of the stakeholders, to do this regardless of my personal view, whether I feel that I am capable or not. I should be strong enough to do this.

If I really want to make an impact with this company, I would stay here a bit longer than my original three years contract stipulates. However, I have always seen myself as being more of an academic, and I would be comfortable returning to that environment at some point in the future; but at this point, I'm not sure if I will get that opportunity. If I ever become convinced that I am not the right person then I would have to leave. That is, if I thought that the company no longer would benefit from my services, I would tell this to my boss even though it would mean that I would lose my job.

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## **Pillai, Anand – India**

“Head of the Learning and Development Department for HCL Technologies in India”

### **Spiritual Theme**

Connecting with God, the source of “being.”

### **Aligning career with spiritual values**

In my former position as Vice President of Sales and Marketing, I kept realising there was so much to spirituality and to life. The more I read and studied the Bible, the more I found answers on how to manage stress, how to manage time, how to manage money, and how to manage people. I continued to find so many things. As a result, I decided that I did not want to get so caught up in the corporate world that I didn't have the energy to share my spiritual values and how I follow them as a manager.

I did not want to leave my job, so I began thinking about how I could create the opportunity for doing this. I realised there were a lot of management schools that were already calling me to come and give 1-to-2 hour lectures on topics such as leadership and values-based communications and management. When I looked at what I was doing closely, I saw that I was spending about 20 hours per trip, given my round-trip travel, to go to these schools and give these short talks. I decided that was not good for me and was not the best I could do for the students. So I told them, “Let me create some one-day, one and a half day, or two-day workshops for you where we can do some more intensive work.”

I did this for the Indian Institute of Management and Research in Bombay, with a workshop on communication. Most courses speak of communication from the outer view, which to me is the external manifestation of something much deeper. For me, true communication comes from expressing what is in your heart with full integrity. More importantly, even when you are not speaking in words, your non-verbal communication is there and it's more powerful than words.

I spoke to them for two days on this subject of communication and the Director was very excited. He wrote to our executive vice president and told him what a great experience it was for me to come and deliver this workshop. In his exuberance he stated in his letter that they wanted to offer me a consulting faculty position.

The executive vice president forwarded this letter to the president of HCL and unfortunately it caused a lot of difficulty. The president was basically ready to take a strong action and tell me that I should stop this type of teaching and training outside of the company completely. Then the vice president intervened and told him, “Listen and just think carefully before you take any strong action. Training is Anand's passion, preaching is his passion, and coaching is his way of life. You cannot stop him from doing that; he has so much to share and offer. The moment you stop him from doing this he will

leave.” The president responded that he didn’t want me to leave and he didn’t want to put a restriction on me that would have me leave.

At first, I told the president that I would not do any more training. But the evening after that meeting I really prayed to the Lord. I knew that the training I was doing was for the good and many people had been blessed. So many managers had told me that they had not seen this view, this dimension of spirituality. I had created modules on time management and stress management and used verses in the Bible to illuminate how to live them in a spiritual way. I could not imagine a life of not doing this type of teaching and training.

During this dialogue process with the president, I realised something very important. My core competence was living a life of spirituality and then translating my life’s experiences into something I could teach to others and train them to implement in their own work. I realised that when I worked based upon my core competence, I was able to find a way to bring it to my work in a productive way.

The president called me back in the next day and the first thing I said to him was, “I want to take back my words that I will not do any more training because it is a conflict for the company. I cannot do that. I assure you that if you give me your favourite key responsibilities I will fulfil them.” As I spoke to the president I was fully prepared to quit if I needed to. After listening to me they asked me what it was that I wanted to do. I told them that I wanted to be involved in this type of training in a greater capacity. So we went back and forth for one week discussing what it was that I could best do in the company. As a result of all of this, I am now the head of the Center for Leadership and Management for HCL.

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### **Webb, Janiece – USA**

“Former Senior Vice President with Motorola Corporation in the USA”

#### **Spiritual Theme**

I think my spiritual theme would be “God in everyone.”

#### **Making wise decisions**

I was just offered a very large position within Motorola and I turned it down. People were shocked and told me I shouldn’t turn the job down. I was honest with them when they asked me why I turned it down. I said that I knew they didn’t really want me on their team – they simply wanted me as a figurehead. I knew that my leadership style was not what they wanted. I knew it was a wise decision and I had no difficulty making it.

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### **Welling, S. K. – India**

“Former Executive Director of HMT International, Ltd. (Hindustan Machine Tools) in India”

#### **Spiritual Theme**

Purity of character through faith, bhakti (devotion), trust and love

## **Moving to a new position**

In December 1994, the watch business group was doing very badly. I was in the Chairman's office when suddenly on a Sunday, the Chairman telephoned to me saying, "I am going to lose my right hand." I said, "What do you mean sir?" He replied, "You know the watch business is in very bad shape. I want you to take over the watch marketing in this company." I said, "Fine I will take over, no problem." Monday morning when he came he showed me the order and I just got up from my chair and went to take over the watch marketing.

Right through my career, I have never ever asked anybody for a transfer or for a promotion. I take things as they come. I always think that whatever comes is an opportunity given by God and I try to make the best use of it. For a good ten years, up to my shift in 1994, I was with the Chairman working directly under his nose. The whole company had respect for me and I was a man with authority, the Chairman's man. Twenty six thousand people knew who Mr. Welling was.

The moment I was told that I was being shifted out, I had no reservations at all. When I moved to watches to corporate planning, people felt that I was taking a demotion. Many of my colleagues said to me, "What is this? You have been working at the highest office. This move is a climb down for you."

But heart-to-heart, that negative way of looking at it never entered my mind. I don't like to hear negative aspects that are not true. So I said, "No, whatever has happened, happened. That phase in my life is over. A new phase is going to start and I am not the least bothered whether I am working in a big office." I never for a moment thought that it was a climb down for me. It was for others to have such thoughts, but they never ever came to my mind when I started in watches.

When I moved into the position, what I saw was that the company was in trouble and I wanted to do something for the people. I saw that if something wasn't done, people might lose their jobs and this part of the company may even be shut down. From day one in my career, I have felt love and affection for people. Even as a young man of 23 straight from college, I had nearly 100 – 110 workers and that love and affection was already embodied in my system. I got into the human relations from this very young age.

I have always had an inner feeling that I must do something for people. I feel so much for people that I am willing to sacrifice for others. It comes very natural for me. This feeling has come I am sure from my earlier association with spiritual teachers and the way I was brought up.

## **Facing a false accusation**

I will tell you of one of the most difficult things that can happen: that is getting wrongly accused. That has happened to me. Despite the faith that I have, I have gotten accused of something that is not true. If anyone else were in my situation, they would likely have had a heart attack.

The last two years (2000-2002) have really helped me to see within myself more than I would have done otherwise. Had this thing not come to me, I would not have gone deeper into my spirituality and myself. I believe God has made me go about this in order to become a more perfect spiritual man. This is the way I look at it.

In the midst of this situation there was not an iota of thinking that I should appear this way or that way. I replied truthfully to the allegations made. It just came from inside. The person who was helping me said, "Mr. Welling, you are so clear. This is the first time I'm seeing something that is automatic truth." I said, "What else do you want? This is the truth. This is exactly what happened. Somebody has altered his assessment of the whole thing. Let us educate him." The last thing I want to do in my life is

to blame someone. I never condemn anybody. I blame myself first. If he is doing something against me, it is unfortunate for him. He will face it. It doesn't stick to me at all.

These things continued and inquiries were held. I have never worried about it; everything just happened – truthfully, I let everything take care of itself. I had no problems at all because I am very clear. My hands are clean; my heart is clean. I stand for truth. I have not done any harm to anyone. I never showed an iota of discomfort or displeasure or frustration to any of my employees. I conducted myself as if nothing had happened to me because I was very clear in my mind.

You know, I believe in God, faith, truth, and I said whatever has to happen will happen. If the system does not recognise truth, I will leave the company and go. When I came here in 2000 April as Executive Director of HMT International, I just did not bother about whether people looked at me as an officer with some black mark against my reputation. I don't let it upset my life.

In the three years since this false accusation was made against me, despite the allegations, despite the case, my mind is very clear. I have done more work in the last four years than I have even done in the previous four before that. People all around me, in all areas, continually wonder, how is it that this officer's case has not been cleared and yet he doesn't bother about it? He is doing his work as if nothing has ever happened to him. Because I know that I did not do anything wrong, I am prepared for whatever happens, they may release the charge or they may send me home.

People come and tell me, "Sir, the employees are feeling hurt for what has happened to you." But I'm not feeling hurt. Being very frank, it doesn't hurt me. I'm a firm believer that the truth will prevail in the end. But even if the organisational/management system that has to take care of the truth doesn't take care of the truth, I will smilingly go out of this building and go and sit at home. I will not be unhappy. This is not my failure, but the failure of the system. I am very clear about that.

I am still trying to understand where does this confidence and peace come from in me? This is so embodied in me that it is difficult to explain. It comes naturally. I do not have to make an effort; it automatically comes from within me. One thing I *do* know: I have a clear conscience. Probably, this is because of the spirituality I believe in.

## 2. EMPOWERING OTHERS (9 STORIES)

### **Delbecq, André, D.B.A. – USA**

“Former Dean of the Santa Clara University School of Business in the USA”

“Professor and Director of the Institute for Spirituality and Organizational Leadership at the Santa Clara University School of Business in the USA”

#### **Spiritual Theme**

Wonder is the theme that naturally comes to me. I have always loved innovation because I am continuously thrilled to see what was once only imagined (and partially imagined at that) emerge as an institutionalised reality. Innovation scholarship plumbs the mystery of creativity from concept to actualisation within large-scale systems. I have always had and continue to retain a great excitement associated with building collaboration between bright minds seeking to understand a complex problem and engaged in the discovery of a creative solution.

But now my sense of wonder is even enlarged. My eyes are opened to how the unimaginable emerges in all of creation; e.g. in nature in a blossoming flower, in the movements of the tides and the mysteries of the sea. I am increasingly appreciative of the insights from each of my colleagues when they join together for innovation. So the world is filled with wonder, echoing the limitlessness of the transcendent.

I have always had a good sense of adventure: I love boating, motorcycling, and travel and I am willing to take risks. But in the past these activities have been something that I felt I had to work hard at, something I mistakenly thought depended primarily on me. Now I see such efforts as tapping into a mysterious abundance. I don't do much of anything actually; I realise how little I do. This is not to diminish the importance of what each person does, but rather to increasingly see how God (the transcendent mystery that bears a thousand names), is at work in people and in nature. This allows for increased inner joy even in the midst of the greatest difficulties.

Of course I still have days of great unknowing; I still sometimes experience desolation and anguish. Yet even these experiences don't disturb a deep core sense of peace and wonder as my spiritual journey unfolds. It's as if the fire just gets brighter and brighter as my life unfolds.

#### **Facilitating with silence**

I received a great gift by being appointed a “Contemplative Practice” Fellow, a grant from the American Council of Learned Societies funded by the Nathan Cummings Foundation. This grant helped to support my sabbatical in 1999. The Contemplative Mind in Society programme brought academics from law, business, architecture, political science, the arts, religion – from all academic fields to share together how contemplative practice could be included in teaching. I would listen to the stories other academics would tell regarding meditation as part of pedagogy. For example, a trial lawyer or an architect would discuss how they incorporated silence into their teaching. And as I listened I began to consider how meditation could be included in my seminar.

I particularly recall a professor who teaches the Holocaust, Apartheid, and American slavery. She includes all three tragic human stories in one course because she found that if she taught just one instance of great human evil individuals would say, “Look what you've done to us/them.” But if she taught the great tragedies together people came to understand that all cultures have histories of

human evil. She also discovered that the study of these tragedies left students either with unresolved bitterness or anger. Meditation became essential to absorb these sorrows without disequilibrium.

Returning to my own effort, I began to conceive how to apply meditative discipline as an intervention in situations associated with leadership. For example, early in my spiritual journey, I was co-ordinating an international meeting with academics. We were involved in the leadership of an organisation that was going through a very difficult time of transition. There were some people who had been with the organisation for many years and were very concerned about maintaining important aspects of the culture that had been part of their history. But there were new members who were searching for the integration of new technology and perspectives from their generation. The organisation was also getting larger and needed to become much more professionalised and systematised. All of these elements came together around restructuring the governance of the organisation. People were passionate regarding both the past and hopes for the future. The meeting became more and more tense.

Based on my experience with the Contemplative Mind in Society Fellowship, I suggested the group enter into silence, and simply be with the meta-goals they held in common, letting go of all preferences regarding means. Now I have spent my whole life as a group facilitator, and thought of myself as a skilled negotiator. I am very good at dealing with intellectual challenges and moving toward innovation. But here, for the first time, I did something that I had never done in my life: I facilitated silence. After 5 minutes of silence, I asked the group to reflect out loud regarding the noble purpose of the organisation, what we really wanted the organisation to achieve for others seven generations from now. I then asked them to return again into silence. This time I asked them to reflect on the question: "What are the gifts of each person sitting at this table that we need to remind ourselves of?" After this period of silence I asked everyone to go for a silent walking meditation in the garden. Only then did we come back together to address the problems.

When we returned we had an electric sense of having stood at the edge of a terribly destructive confrontation – one that could have immobilised the organisation for a decade. This destructive confrontation was avoided because we went into silence. Such an intervention would have never occurred to me prior to the deepening of my spiritual journey and the Contemplative Practice Fellowship. It was a very different leadership intervention for me.

I remember reading about the wonder of knowing you have been in the presence of God. I remember at the end of this meeting feeling that whole meeting had changed its character after those periods of silence. I developed new confidence that meditation works in the height of ferocious organisational conflict, and that silence is a form of prayer appropriate for inter-religious settings. In this meeting we had many religious traditions present: Muslim, Christian, Jewish and even atheists. This "spiritual" intervention had rescued the meeting.

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### **Merchant, Nilofer – USA**

"President and founder of Rubicon Consultants, a marketing consulting firm in the USA"

### **Spiritual Theme**

"Living authentically" speaks a lot to me.

Also, I am looking outside at that beautiful tree and thinking about how spirituality helps me to draw strength from the roots of life. The tree doesn't get nourishment from the leaves. And yet what do we

see when we look at the tree? We see the branches and leaves and not the root system. So I think spirituality is about defining where our true strength comes from as the root system. We have a chance to consciously change the wellspring from which we draw our nourishment. So another theme would be “a wellspring of nourishment”.

### **Helping people manifest their gifts**

When I was managing people while leading in my corporate positions, I always wanted to find a way to use their gifts well. So I often spent time with them personally, rather than on their job duties, and talked to them about what they personally most wanted to do. I would ask them what they felt their natural gifts were, such as organising or working with teams. I tried to help discover what their base strengths were. I would then tailor their jobs so that they could use these skills and strengths optimally. In places where their job required them to do something that they just did not really have the gifts to do, I would find someone else on the team to help them. I would create a team around the responsibility, so that they would not fail.

I feel that the greatest thing a leader can do is to help people manifest their gifts fully. Finding out what those gifts are, and helping people to match up well to the job they have, is an important process to me. I also took a long-term view of this and tried to find the best place for the employee in the organisation, which sometimes meant that they would not stay in the job they were in. Sometimes I had to create a new role for them and sometimes I helped them to acquire new skills so they could find a new job outside of the company that would be better for them.

I never wanted to spend any energy trying to get a person to do something that they did not want to do. I always wanted to find a way to bring out the person's essence. One gift I have is that I can often see what other people cannot see, so that is what I can offer to people that I lead. I can give them a reflection through my words, which may or may not be true for them, but will help them to look and see for themselves what is true for them.

This has been an important part of my own spiritual development, and I have tried to pass that on as a leader. I've always had an opportunity to impact all of the organisations I have worked in by trying to use the people well. This was true whether it was the people who worked directly for me, or the social impact I had while trying to contribute to the organisation as a whole.

### **Fostering collaborative work**

I think that the greatest conversion I have had spiritually in my work has to do with the many times in my career where I thought that I was responsible for finding and convincing others of the right answer, and that everything that happened was based on my sheer intelligence. In other words, it was up to me to figure it all out. I thought that if I just worked harder at the solution that I could come up with something. I worked from sheer individual will power and intelligence.

Now that I look back I can see that this type of attitude and behaviour is what caused me to fail the most. Yes, I might have made it through the project okay, but did I really contribute to the organisation? Did I really help people to unite around a common vision? To me, this way of operating was not what I would consider to be good leadership on my part.

Today, I feel that it is much more about working together in a collaborative way. It is much more about inspiring others to use their gifts well. It is really not about me at all; I am just a vehicle. I may be the person with the most resident knowledge, so I will offer that, but I do not own it as if it is solely mine. I no longer cling to my identity or to the results having to be a certain way. I no longer feel that I am the

one who has to have the right answer. When we all work together and apply our gifts, we will manifest what is right. And, whatever it is that I need to learn and offer will manifest itself as well.

Initially, this was very difficult as a consultant because clients are paying you to be their resident expert and to be a driver of their solutions. But now I have a balance between being in the driver's seat, or leadership position, and also letting them steer the course. I will sit in the seat and drive, but I make sure that they take ownership of where they want to go and how they want to get there.

I often use the following metaphor with my clients. I tell them that we must be very open in our communication so that we can be successful together. I also tell them that we must agree on what we want as a shared goal and we must agree on the roles we will all play. And I am willing to be their chauffeur so that they get where they want to go. If you think about this metaphor you'll see that even a chauffeur has to communicate clearly to the people in their vehicle so that he or she knows exactly where they want to go.

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## **Narayana, G. – India**

“Chairman Emeritus for Excel Industries, Ltd. in India”

### **Spiritual Theme**

My spiritual theme is: Noble actions, noble feelings, noble thoughts, noble responsibility.

### **Showing GOD**

When I first came to Excel I showed them “GOD.” What is GOD? Group plus Organisation plus Direction equals “GOD.”

To build the **Group**, I did not put the system first; I put the people first. At first there were only five people in the top management group, each holding two responsibilities. We built a top team and used to meet in that room at 11 o'clock everyday and take decisions together. We discussed and talked together about all fields in the company, everything was a group decision.

To build the **Organisation**, our personnel manager became the R&D manager, our technical manager became the personnel manager, and our marketing manager became the manufacturing manager...all because we were making group decisions together.

To build **Direction**, we practiced 5-D's: discussion, decision, drive, determination, and destination. First we discussed, made decisions, initiated drive, worked with determination, and finally reached our destination. For example, the chief executive builds a team to discuss and search for opportunities, and everyone participates. Then he empowers the leaders, including himself, to make decisions, which initiates the process with resources. The chief executive then authorises the functions to provide the drive to strive for implementing the goals. He inspires the people to stretch with determination to complete the process. *Only when you stretch is there a contribution.* The organisation reaches the destination and there is success, and this elevates the team for the next situation.

Leadership is this process of participation (in a group), decision (for the organisation), and initiation (of the direction). When you have shared vision, shared mission, and shared plan, you must have shared

success. Shared success is a *prasad*, a fruit. When success comes, credit must be shared and then fruit must be shared. We did all of this, like partnerships with trust and responsibility.

Management is getting work done by people, by authorising them to meet the organisational goals. Management involves attitude first, then work, then leadership, and then energy. The proper attitudes are dedication, sincerity, honesty and nobility. If you do sincere work, then management will be a dedicated management. If you are dedicated in your endeavour, then you are a loving nurturer. If it is an honest contribution, then you get empowering leaders. If you are an empowering leader, you get honest contribution.

When you are connecting with others, there are four means of connection: power, wealth, knowledge, and strength. (In Indian spiritual terms, these four qualities are related to the goddesses named *Shakthi*, *Lakshmi*, *Saraswathi*, and *Parvathi*.) Then there are three types of consciousness: *creation*, *continuation*, and *conclusion*. (In Indian spiritual terms, these three qualities are related to the gods we call Brahma, Vishnu, and Maheshwar.)

Creation comes from *knowledge*, continuation comes from *strength*, and conclusion comes from *wealth*. If you have money, but no knowledge, then connect and gain knowledge. If you have knowledge, but no strength, then connect and gain strength. Thus, the *power* is found in connection; so connection power is super power. The moment you connect the ego is lost.

All of these models come from GOD – Group, Organisation and Direction. This is what we did in Excel – we built this group process; everywhere I went I did this group process. As a leader, I must set the example. I must run myself before I can make others run. First must come leadership by example: intend and achieve, plan and achieve. If you have a plan, then you will achieve because your intention will go. It's a great learning process and provides challenges; when they do it, then they celebrate.

I spoke about this at the Baroda Management Association and after that people from other organisations began to write to me and asked me to come and implement GOD (Group, Organisation and Direction) for them too.

### **Giving love**

Last year, 2001, was our worst performance and was a challenging year. After a lot of growth, we – and all other companies in the industry – did badly. It was our worst profitability. We have recovered now. How?

First of all, when trouble came, I took the responsibility. I went into introspection and then created new leadership. I respected the old group of leaders, and without disturbing them we created all new leadership: not bringing in new people, but rearranging the people we already had. We recognised the people and put them in new positions of leadership to challenge them.

We gave continuous love to every person, and made sure that each one was successful. I know we cannot succeed as a group until each and every person has succeeded.

In giving continuous love, I do not get tired, even though I travel all the time. My wife thinks that I will be coming home tired and she gets tired waiting for me. But I come running and she wants to know how that can be. But then everyone gives me love back, so I receive more than I give. Love energizes. No matter where I go, I give love, even more than information.

I also give love by speaking often to people outside of the company. For the last four years, I have not slept in the same place more than 3 days. Yesterday I came from Baroda, day before yesterday I was

in Delhi. This morning I came here to Mumbai, tomorrow I will go to Lucknow to speak. One day after tomorrow, I will be in Hyderabad. Whoever calls me I will go, I never say no. So I advise people to give continuous love.

### **We can accomplish all things**

We can accomplish all things. All things occur because of four elements: place, time, situation, and self. So, what is the right place? right time? right situation? right person?

*The right place is here.* When I am here, I should not be there. I should not be in Baroda now with my wife. When I am in Puttaparthi, I should be in Puttaparthi. So right place is here.

*The right time is now.* I understand the secret of being master of past, present, and future. I cannot think of what has happened yesterday or whether I will drink coffee after one hour. Time is in my hands; I have time even when fully working. Time is two things: subjective time and objective time. Objective time is fixed, subjective time changes. There are no time limitations. I can attend to anything and I fulfil all commitments I make.

*The right situation is the current situation.* There is no other situation. I must be in this situation here, now, in this company, this year, this month, this day. I ask, "How can I do better?"

*The right person is me.* Who has to do this? Me, not the other person.

So we accomplish things in and through the here, the now, the situation, and the self. But there is something more: *everything is interchangeable*. You can achieve anything if you have these four. This is how I have not failed in my commitments in the last 10 years since the *Gita* came.

For example, I was invited to get an award from the Baroda Management Association on May 29<sup>th</sup> and I agreed. Then I was invited to be in Calcutta to be the marriage priest on May 29<sup>th</sup>. So I told the association I must be in Calcutta, but they said sir you are receiving the cup award. Who should receive the award then? My wife! Oh, better! She received the award; I conducted the marriage. So person, place, time, and situation are interchangeable.

As another example, our vice president's son was getting married and everyone on the board and all top management must attend the son's marriage in Poona, November 19<sup>th</sup>. So I too must be there; if I do not attend his marriage, he will be unhappy. But if I attend the marriage, I cannot attend the company board meeting in Chandigarh, where as chairman I have to approve 5 crore rupees of investments (US\$1 million). What to do – I have to be in Chandigarh, and I have to be in Poona?

*Time* and *place* are interchangeable. If you cannot be in that place at that time, you can be in that place some other time. So I went to Poona on November 18<sup>th</sup>. In India, marriage ceremonies occur one day before. All the relatives are there, but the public is not. All the relatives, bride and groom are there and the ceremonies are going on. So I went and they said, "Oh Guruji you have come today, you have come one day in advance." "Yes, I have come one day in advance and we have all the time, I will spend the whole evening with you." Not only that but my brother and aunt who live in Poona came. I went with the family. They were doubly happy.

I said to my vice president, "Tomorrow is the marriage time for your son, and I have a board meeting in Chandigarh, so today I am here. Are you satisfied? Tomorrow I must be in Chandigarh." He said he was already happy that I was there, but tomorrow is also important.

*Person* is also interchangeable, so I told him my brother and aunt will attend in my place. I asked, "Is that OK?" He said, "Wonderful! You have taken so much trouble to come." So I gave him a gift in advance, blessing in advance, everything in advance. Next day, I was in Chandigarh. At 11 o'clock I rang them up on my mobile while they were in the continuation of the marriage ceremony, and I told them, "I am with you."

So time, place, and situation are interchangeable; person is also interchangeable.

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## **Narendran, Parantha – Czech Republic**

"Former Strategy Director for Eurotel in the Czech Republic"

"Private Equity Consultant and Investor"

### **Spiritual Theme**

If I think here of how spirituality affects me at work, it would be that spirituality challenges me and makes me grow.

### **Empowering people**

Now that I am in this company as a leader and not as a consultant, another principle I have is to try to help the people I work with to achieve their best potential. To get them to look upon work not as something that they just have to do, but as a way of living life – to get them to see that they can do things differently, and can have a better career and do more things with their lives. I also try to get those who are very focused on their work to realise that there are other things they must do in order to have a balanced life. I also try to mediate between people and ask them, "Why do you have these problems in getting things done? Is it because of your ego? Is it a problem of communication?" I try to help the people I work with in a very practical sense.

I do run a small team at the moment. The way I have tried to develop that group is to give them challenging goals, which make them grow. In order to get things done, we have to learn to communicate better and to trust each other. However, I believe my success here is limited, as they tend to only come and talk to me when there is a problem. I see them therefore more as a group of individuals who are working more or less together, not as a well-structured team.

This is an area where I think that spirituality and the objectives of an organisation happily coincide for me. I think that when a leader believes in empowering individuals, he has the best interests of the company at heart, and can use the empowerment as a vehicle to this end. Having the individual realise his potentials along with the spiritual aspects, and having the organisation develop itself at the same time, are my primary and secondary goals. I regard empowering the individual and making him learn to some extent as an end in itself for that person; and if it helps the organisation and all of the remaining people in the organisation, that is great.

But I do not want to improve my ability to empower people so as to benefit me personally, for example by helping me to get a better bonus at the end of the year, or to be better recognised for my achievements. Whereas this would not be the case for a leader who looks upon employees not as human beings to be empowered, but simply as means to ends – such as company profit and one's own wealth. I would look upon such a leader as focusing not on employee empowerment, but on achieving his own criteria, his own bonus or whatever as a primary goal.

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**Raghavan, N. S. – India**

“Founding Director and former Joint Managing Director of Infosys in India”

**Spiritual Theme**

“Love and trust” automatically came to my mind as my theme.

**Being open to new ideas and experiments**

I tried some interesting experiments in Human Resources at Infosys. When we were recruiting the new head of HR, I talked with him and asked him if it was okay for the current HR team to speak with him. He said he didn't mind, so I called the team who would be working for him. I told them to spend an hour with him, ask him any questions, and then come back to me and tell me how they felt about him. So they went and interviewed a person who could become their new boss. It worked out very well.

Similarly, we had a team of four people to whom I gave the job of deciding their own salary increments. I gave them the total amount that was available for pay hike and let them decide to share this amount. I had them sit down in a room and decide, then come back to me and let me know. I also gave them a few rules. Rule number one was that it could not be distributed equally among the four. And rule number two was that they all had to agree as to the distribution among the members. Initially, each had the attitude that his/her contribution was better, but once they got over that, then it became a very open discussion. So I really was fortunate to have a free hand to try all kinds of experiments at Infosys.

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**Webb, Janiece – USA**

“Former Senior Vice President with Motorola Corporation in the USA”

**Spiritual Theme**

I think my spiritual theme would be “God in everyone.”

**Current style of leading**

When I first took this position as senior vice president of technology, they gave me this office; it used to be the office of the current president of the corporation, so it has a history to it. Because there are so many new players here now, sometimes being an old-timer with a 30-year history is not a good thing. Some people even think that if you've been here more than 2 years it's not good. Also, because I worked for the former president for 10 years, people think that I have special privileges, which is just not true.

In truth, I believe that a position of power is a position of serving the people around you. I feel it is my job to serve people. No one gets anywhere by themselves. To me relationships are very much like making deposits into accounts. I cannot be constantly taking out from the account; I must continually make deposits. I must give energy to people and not be draining their energy all the time. I am only

powerful when my energy is connected with other people's energy and we do things as a team. While there are some sages who are powerful in and of themselves, I have not earned that level yet.

I have found that it's okay to admit that you are spiritual and have certain beliefs at work. However, it's important not to try to get someone else to believe the way you do. When I know that someone can handle the subject of spirituality, I talk and discuss it openly. When I know someone cannot handle it, then I just "be" my spirituality and I don't talk about it openly. I can be it, I can show it, and I can exhibit it in my behaviour and attitudes, and I don't have to label it.

I am aware of the fact that sometimes my level of joyfulness can bother people. Sometimes they get angry and attack me in unfair ways. So for the longest time I hid my inner joy and shied away from sharing it here at work. But now I am not afraid to share who I am and let it shine through.

I am only as good as the people around me. I can only achieve our organizational goals by nurturing the people. I encourage people to really believe in themselves and not let the system dictate who they are. I also encourage them to forget about the corporate hierarchy structure. I don't identify myself with my title; that's a label that someone decided to put on me, and I ask them to not let that get in the way.

Sometimes I lead them and sometimes they lead me, I have to be willing to let them do that too. Yes there are times when a command and control style is necessary in a crisis, but for me it must be needed and it must be short lived.

What I have done is make sure that I communicate in every meeting that anyone can speak up and say whatever they need to say to me. I tell them that I am just as fallible as they are and that I don't have any more grand ideas than they do. I feel that I am here to learn from them because they know much more about what we're doing than I do, and I tell them that. I encourage them to enlighten me if I say dumb things. I remind them that we are all trying to solve this problem together.

### 3. PRINCIPLES LEADERSHIP (9 STORIES)

#### Canada, Francisco Roberto – Argentina

“Director and Partner of Errepar S.A., a major publishing firm in Argentina”

#### Spiritual Theme

Loving God.

#### Dharmic leadership

A concept from Buddhism and Hinduism, *dharma*, has had an enormous impact on my life. Ordinarily, this term is translated into “right action” or “acting righteously”, but to me this term is much more than these definitions imply. For me it really is all about *responsibility*. Given my nature, my wish to be silent, it is difficult for me to be a business leader, but my concept of dharma as *responsibility* has helped me a lot to understand my position as a leader. It has also helped me to make the difficult decisions I have had to make, such as those dealing with firing people.

Whenever we have to make a decision, and we don't do it in a *dharmic* way, in the long run it becomes obvious, that it was not the right way to decide and not the right decision to make.

On some occasions we have had to refuse publishing a book if it did not align with our principles, even if the book would obviously sell many copies and give financial success to the company. The managers are very focused on earning money, and in many cases they have proposed publications which were not *dharmic* - meaning in these cases that they would not inspire people to act in a proper way. Such books we have turned down.

In the beginning, this attitude sometimes created confusion, but little by little the employees understood that their work, and those affected by our work, was to lead them in the direction of spiritual growth. When we select a book for publication, we focus on quality, in the broad, spiritual sense of the word.

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#### Covey, Stephen R. – USA

“Vice Chairman of FranklinCovey, a global professional services firm based in the USA”

#### Spiritual Theme

One of my mottoes serves as a powerful spiritual theme for me: “Live life in crescendo.” In other words, the most important work you'll ever do is still ahead of you.

Another such spiritual theme for me would be: “Educate and obey your conscience.” Educating as I speak of it here involves getting into the sacred literature of all the great traditions that have had enduring value and then consciously living true to what you have learned. The more you live true to it, the stronger your conscience becomes. A constant effort is required to stay on track with such stewardship.

## Practicing universal principles

I just finished going through four countries in Africa, three countries in the Middle East, India, and Sri Lanka, with the effort to bring together principles that are universal and timeless. I taught from Hinduism, I taught from Islam, I taught from Christianity. I just did a satellite interview to China explaining what this material can do for a Confucian<sup>1</sup> nation. I teach the exact same principles no matter where I am and show that there is a universal character to these principles. They are metaphysical, they transcend the outside physical world, and they guide all behaviour, all thinking, and many of them are built into assumptions that people make about nature and life.

If controversies arise or if people start feeling that I am being too religious, I say, "Let's just stick with those principles that we all agree on. Let's see if we can follow the principles of fairness, kindness, respect, the development and use of peoples' talents, having meaningful work, and living with integrity. Let's see if we can agree upon these, let's go to our hearts and our souls and live with integrity." That's what I am teaching.

Certainly principles have a moral and spiritual foundation, but no religion has a patent on them. They are not unique to any religion. They are universal and timeless. I have seen in organisations throughout the world that when there is a spirit of openness and synergy, all the values an individual organisation works with are essentially identical to those of other organisations. Yes, there are different practices, and the labels – the words used to define and describe the particular values may be different – but what is being said is essentially the same. It all deals with meaning and integrity.

The easiest way to see this is to look at the mission statements that have been produced. Although the organisations, including the leadership that developed the statements, may not at a given moment be living up to what these statements say, the statements themselves are basically saying the same things.

So if people have certain cultural definitions of what these universal principles are, and of what their values are, I say to them, "I'll just go with yours." The key is to live the values and to be true to the principles that underlie them, to have total integrity – to be integrated around principles – not around people or organisations. Integrity is the highest form of loyalty – and over time it produces loyalty. It's far better to be trusted than to be liked.

To be a spiritual-based leader is to have these universal principles integrated in your inner life and to be true to them in your actions, even when it's dark – when you have power over people and can do things and not be found out. When you have that integrity, then you have peace of conscience.

## Leading with character and leaving a legacy

The other day I was in Kenya. In my recent book on *The 8<sup>th</sup> Habit*, I told the story of a man from Uganda named Stone, who was a professional soccer-player. He was well on his way to a career as a professional in Europe, where the big money is, the dream of all the youth there. During a game, someone hit him, on purpose, in a way that severely damaged his knee and ended his career dreams. Instead of becoming bitter or vindictive or losing himself in self-pity, he has used himself to empower underprivileged young Ugandan boys who would otherwise be lost in life, without marketable skills and with no role-models to follow.

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<sup>1</sup> Confucius (551-479 BCE) was a leading thinker, political figure, educator, and founder of the *Ru* School of Chinese thought. His philosophical, ethical and religious ideas provide the basis of a universal moral system that has survived even Chairman Mao's Cultural Revolution (1966-76) and to this day plays a fundamental, though often implicit, role in the mind-set of the Chinese people.

Stone came over from Uganda to Kenya for my presentation. It was a very interesting venue. There was a big building with five different balconies, like a theatre in the round, and he was in the fifth one. In my presentation I tried to get people to see themselves as trim-tabbers, (a trim-tab on a boat is the small rudder that turns the big rudder that turns the entire ship), so they can be change agents no matter what their formal or moral authority is, and take the responsibility to leave a legacy. So during my presentation I showed the film on Stone which is included in the companion DVD to my book, and the audience became totally caught up in that film. They have the kind of poverty and the kind of problems that Stone had. The earlier regimes had literally devastated the institutions of the whole country, and children were often growing up without parents because of the AIDS-epidemics. There were so many orphans, and their living conditions and dreams were not very positive, to put it mildly. As a result, many in the audience were able to identify with Stone.

At the end of the film I said, "Stone, come on down here," and they were blown away. He came down, and then I interviewed him in front of the whole audience about what he has been doing to leave a legacy and how he has influenced tens of thousands of young men. One feminist woke up and said "Why don't you work with the young women?" and Stone just gave a sharp answer: "They don't have the problems that men have." He immediately made sense to her.

This guy is like a Mother Teresa in Uganda, and he is totally dedicated to helping these young men, not just with soccer, but as a life-coach so they can be responsible parents. And now they are coming back to him, showing him their families and the contributions they are making. He is immersed in his spiritual endeavour – serving the people and their communities. What a handsome guy, what a wonderful guy, what character and competence and quality.

Even there, on a stage and not on a soccer field, he was very, very pithy and very to the point in his communication. He said, "I am trying to get these kids to realise that they may lose a match, but they don't need to lose in life." He told the audience how he demonstrates for the young men in Uganda how they can follow their conscience and govern their lives – how they can start by learning to become good soccer players, then how important it is for them to become economically self-reliant, then responsible fathers and citizens. Stone explained how he is helping them transform themselves into trim-tabbers, into young men who have the will and discipline and character necessary to transform their society and to win in life.

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## **Cruz, Alvaro – Colombia**

"Former Minister of the Government of Colombia and Governor of Cundinamarca, Colombia"  
"CEO of an engineering/building company in Colombia, I.C.M. Ingenieros Ltda."

### **Spiritual Theme**

Love and respect others.

### **Moral campaign with spiritual values**

I will tell about an event, which happened in 2000 when I was about to enter into the competition for governorship, when I was running against very traditional and very strong political forces:

I was visiting Whitefield in South India. On May 7 in the year 2000, the people there were singing devotional songs. The moment they were singing a poem about my spiritual master, I felt like I was

experiencing enlightenment. This poem speaks of righteousness, truth, harmony, family, order, and peace. At that moment, when I received the essence of this, I adopted it to be my slogan for my election campaign. I applied it and talked about it in all my programmes and presentations thereafter. In no political campaign before had any politician ever come up with a spiritual slogan describing a moral situation. Adopting this poem really made me win. I always began my campaigns with these words, and I swept the voters:

The poem goes like this:

*“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 family.  
If there is harmony in the family, there will be order in the nation.  
If there is order in the nation, there will be peace in the world.”*

2½ million people live in this state, which is located around the Capital, Bogota, but does not include it. I took this message to 69 municipalities out of the 116 there are in the State. In many of these municipalities one of the main ideas in my campaign was a mural painted by children where these words would be inscribed on the side.

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## **Jensen, Niels Due – Denmark**

“Group Chairman for Grundfos Management A/S in Denmark”

### **Spiritual Theme**

Empathy, compassion, and love for my neighbour.

### **Honesty and openness**

Another story has something to do with my priority to honesty, and having an open and honest conduct towards our employees. About three years ago we had at Grundfos a situation where we had far too many “wild strikes”. People stopped working for a day or two or three, just to demonstrate what they would like to see, or even just to protest towards the way things were run. What I did then was to write an open letter to all employees, telling them in a really straightforward way, that Grundfos was not able to continue with this behaviour from some groups of employees, because it would simply ruin our company.

To begin with this openness and honesty with our people was taken very badly by quite a few, but as time has gone by, people realise that I was right in telling the truth about what our company needed from them. Today I believe that my openness and honesty to our employees at that time really has changed the agenda for our whole company, when it comes to working more in harmony and in dialogue with each other on a daily basis instead of confronting each other with problems.

My philosophy is clearly that it is important to inform in due time about the things which you as a top manager are aware of, as to what might happen in the company, and first of all to tell about unpleasant things before the more pleasant things. Be open in your dialogue, and be very honest. Discuss with your employees also those matters, which might not make them happy. In this way you will be able to create a dialogue and understanding, also for those unpopular decisions which now and then necessarily must be taken.

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**Jiang, Niran – Australia**

“Formerly Senior Trends Manager for Coca Cola and Marketing Manager for S. C. Johnson in the USA”

“CEO for the Institute of Human Excellence in Australia”

**Spiritual Theme**

My spiritual theme would be interconnectedness, wonderment, and compassion.

**Speaking the truth and being available**

While many people ignore many calls, as a result of my feeling of equality and being connected to others, I have made the rule for myself that no matter what, I will always reply to a call. Out of respect for the person who called, I tell the truth. I might say that “I am not interested; I will not buy what you want to sell me, but I returned your call.” With co-workers, I try to be always there for them. When I am out of place – being busy, shutting my door – I know that I am also out of place with my spirituality.

It was always important to me to be truthful, sincere and kind to all people independent of their position in the company I worked with. It’s a challenge for a lot of people to speak the truth at work. We would especially talk about it when I was at Coca Cola, where it was the unspoken, dominating rule that you agreed with your boss, no matter what. But I strove to always speak the truth.

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**Kanu, Victor-Krishna – Zambia**

“Former High Commissioner (Ambassador) for Sierra Leone to the UK, Norway and Sweden”

“Director of The African Institute of Sathya Sai Education in Zambia”

**Spiritual Theme**

Divine love is the central theme. Oneness is a parallel. Because if you say you love all, you do that because all are one.

**Exercising equanimity**

When we started the school we exercised considerable patience and equanimity, and we continue to do so. We hear a lot of things that some people say about us, and about the school; some of the things they say are not true, not pleasant, but we have remained calm. We do not respond. That is a spiritual quality. Sathya Sai Baba teaches us about patience and equanimity: be calm whatever happens. People praise you, they blame you; remain the same. This has amazed the people to an extent that they now have become friendly, because they see that we don’t bother. We are only concerned about doing our job, doing our duties. This is very important.

Why is it that people are happy with the school? It is not only because of the book learning; it’s also because of the way the teachers behave in society. The way the teachers live with the local people gives the locals the hope that yes, this is different; their children who had been forgotten, their community, which had been forgotten, can be raised to high standards and be recognised for their achievements.

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**Pillai, Anand – India**

“Head of the Learning and Development Department for HCL Technologies in India”

**Spiritual Theme**

Connecting with God, the source of “being.”

**Understanding inner control during an extremely difficult situation**

I must give you a personal example of how I responded in an extremely difficult situation by connecting with my spirituality – an example which can also be applied to work situations. A little more than two years ago, my son met with an accident: a fully loaded car drove over his right foot. It caused a lot of damage to his foot. My wife rushed home from work in order to take him to the hospital. I was travelling in Bangalore and received a call that this had happened, so I had to catch a flight back to Delhi.

Everyone who knew what had happened wanted to stone the driver; they wanted to beat him. My wife took control of the situation and said, “Listen, this is our child. Please let us take care of it.” This driver was pleading with my wife not to make a police case because then he would lose his job and would not be employable again.

When I arrived in Delhi I went to the operation theatre and there was my wife, along with the head of HR and vice president of operations from our company who had also come. One person had paid the bill and one person had arranged the doctor. My entire company was involved, even though it happened after office hours and outside of the company business. The vice president of customer support and his wife had also come to be of support to my wife, and his elder daughter went to be with our daughter at home.

When I came, everyone was there and their immediate reaction was one of anger and wanting to know what had happened. For me, I simply asked the doctor two questions: “Will there be any irreparable damage? How long will he take to recover?” That was all I asked. In all of this, I had also called the pastor and he had come. After talking to the doctor, I looked into my wife’s eyes and without words I just said “Thank you” to God. Then I looked at the pastor and said, “Let us thank God for this situation.” My colleagues said, “What is wrong with this guy? Here is his boy who has suffered and by that time had had two operations, and he wants to thank God. For what?” So I went on and prayed, “Lord, thank you for this situation. We want to thank you for preventing a greater damage.”

In all of this, my wife was not crying or throwing a tantrum. She had the presence of mind to keep her focus on and take care of our son, even though it was a very emotionally draining situation. Instead she took control of the situation as a practical person. When I came we were both in complete control. We kept focusing on our son, to support him. Everyone else wanted to focus on what happened, on the driver, on everything else except our son.

Delhi is a very vindictive society, if you do something people want to make sure that you pay for it. Afterwards, my neighbours all got together and said, “Forget the driver, you must go after the owner.” We told them that we would take care of it. The owner of the car came and apologised and offered to pay for the damages. I told him, “Take your money and go back; we don’t need your money. Whatever you do, will not be able to pay back the flesh that my son lost, or the two inches of tendon

that my son lost. Recognise that this situation was not in your control or in my control. It was in someone else's control. However, I want you to recognise that you have a role in maintaining order and discipline. I want you to incur a cost, and the cost I want you to incur is to first go to the community association and apologise to them, that you have been irresponsible in this community and you have let your car driver run over a small boy's foot. I want you to put that apology in writing and to feel the pain. Then I want you to put boards all over the streets in the community that say 'Children at Play. Drive Carefully.' You write these boards yourself and put them up." Our neighbours had never heard of anything like this being imposed. They were used to using this as an opportunity to receive large amounts of money for damages.

The doctors warned us that this accident could cause our son psychological problems, because at the age of 6 he had gone through such a traumatic experience. We prayed, and we knew that we were maintaining an inner control of ourselves in this situation. He was in the hospital for three months, and one day we opened his diary – a small spiral book that he used to scribble things in. He had written four diagrams. One was a car and a boy with the words "no hurt." Then there was one with the car close to the boy and he wrote, "hurt, car over leg, blood and flesh comes out." He wrote this in a positive manner and was able to relate to his own experience without going through the emotions. You should see him today. He is a very jovial boy.

This has become an example in our office. That situation was an uncontrollable situation, but we were in control. By being in control I mean: there is a sphere in which you have control and there is a sphere in which you do not have control. I am in control of my emotions, I am in control of my actions, I am in control of my intentions, and so on. I am not in control of others' emotions, others' actions, or others' intentions. If I try to control that which I cannot control, then I lose control. So if I operate in this zone of control and expand this, it is what I call the sphere of influence. If I stay in this zone that I can control, then I can increase my sphere of influence. In my office, this has become an operating principle for responding to situations.

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### **Sinclair, James E. – USA**

"Chairman and CEO of Tan Range Exploration, Ltd. in the USA and Tanzania"

#### **Spiritual Theme**

My theme for spirituality would be "Live it."

#### **Being in the present moment**

The reason for living is to work and to adapt. An attention to the results is not my business, but attention to the day is. Like right now, speaking to you and being nowhere else in my mind, is my job. Therefore, attention to each day will bring me the results, and I am living proof that this is true. We certainly plan – we've got statistics and plans to the point of nausea – but that's not why we are where we are today.

However your life is organised at the point that you make a decision that there's something to be done, that is exactly the way it should be organised. In other words, you never get from "here" to "there" without handling "here" first. If you want to improve your business as an entity, or your life as an entity, you're never going to do it by changing something. You can only do it by dealing with what's at hand in a more organised, a more disciplined, a more determined way, however you define that. So work is a big part of this puzzle. It's how to be able to perform your work without your work interfering

with your abilities to clearly see what's going on – to clearly know what you're thinking and not simply be an automatic entity.

If you're seeking something that's called spirituality, which is going to have to be defined by each individual and not adopted from another, then the means of doing that is to become quite present – which means being at work both physically and mentally, not being at work while thinking of being somewhere else. And it means the husband or the father, or the person seeking relaxation on the beach, or the friend, being in a very present way, no matter what they are doing.

Creativity is creativity. And this creativity can materialise through any individual anywhere at anytime. But the means of that is what my spiritual teacher, Sathya Sai Baba, has taught and it is very simple: It is to “watch” and to be happy. Whenever Sai Baba – “Swami” as I refer to him – teaches, he will always define a word in the meaning that he intends to communicate, so it may not necessarily be in the dictionary. “Watch” is to watch your words, actions, thoughts, character and heart. “Happy” he defines as unity with Divinity. “Being” is “is-ness”; it is simple existence.

The activity of “watch,” which is to watch your words, actions, thoughts, character and heart is not spirituality; it is a training exercise so that when a catastrophic event, or even a wonderful event, takes place, we do not get lost in the materiality. If you want to work in my office, all you need to do is quiet yourself and get out of the way, because what you'll see happen in front of your eyes (either in the quietude of yourself, or possibly the handling of a situation) will be miraculous. And you personally will not have done it.

So the instruction to “watch” is the most practical instruction you can get because you have to start by being observant. That's all “watch” means. So watching your words, is observing what you say. Watching your actions, thoughts, character and heart is all about observing.

## 4. SPIRITUAL EXPERIENCES (9 STORIES)

### Daugherty, Thomas – USA

“Former Vice President of Spiritual Care and Values Integration with the Methodist Health Care System in the USA”

#### Spiritual Theme

One theme for me would be caring and compassion. Another would be faithfulness. A part of that has to do with persistence and perseverance, courage and humility.

For me, the Christian cross itself evokes all of this for me because it is such a powerful symbol of the Divine-human encounter. It represents the very best and the very worst of human experience, and it also represents the ultimate in God's love and compassion for all humankind.

The Divine-human encounter is certainly a theme that expresses all of this for me.

#### Finding strength from a spiritual centre

There has been some resistance to the kind of spiritual change we are working to bring about here in our organisation. As I have encountered people who I fully expected to be supportive of this spiritual approach, due to their position and authority and by virtue of my relationship with them, I have been surprised to discover that some were not supportive, and in some ways were actually acting counter to what we are trying to do.

This has really caused me to come to terms with myself and realise that this whole endeavour is not about me personally. When I have taken these types of experiences personally, I have become immobilised, discouraged and depressed. But when I step back and look inside and listen to that still small voice, I remember why I am here and why God called me here. I realise that God didn't call me here because this effort was always going to be peaceful and harmonious. It is from this inner place that I can stay the course and persist. It is this kind of struggle with others that has caused me to access this spiritual centre within me.

I do believe that there is a reason that I am here in this position, and I am well aware that this is a big responsibility. I also recognise that getting this job done – transforming this organisational culture to one of spiritual care and values – is bigger than my own individual talents and gifts. So the challenges of this job – working with the dynamics of the organisation, and the resistance to these types of changes that is always present – has pushed me to go deeper and deeper inside, and to deal with my own spiritual understanding of who I am.

I also feel that the supportive relationships I have in my life have contributed to my strength in carrying out my responsibilities here. Besides spurring my spiritual growth, my wife, my spiritual teachers, my therapists, and even some of the consultants we have working with us have also provided an invaluable support to me for doing my job. These are people who really believe that I can do what I am doing and help me to stay in touch with what I really do have to offer this organisation, especially since in many ways I am not a business-minded person.

## **Delbecq, André, D.B.A. – USA**

“Former Dean of the Santa Clara University School of Business in the USA”

“Professor and Director of the Institute for Spirituality and Organizational Leadership at the Santa Clara University School of Business in the USA”

### **Spiritual Theme**

Wonder is the theme that naturally comes to me. I have always loved innovation because I am continuously thrilled to see what was once only imagined (and partially imagined at that) emerge as an institutionalised reality. Innovation scholarship plumbs the mystery of creativity from concept to actualisation within large-scale systems. I have always had and continue to retain a great excitement associated with building collaboration between bright minds seeking to understand a complex problem and engaged in the discovery of a creative solution.

But now my sense of wonder is even enlarged. My eyes are opened to how the unimaginable emerges in all of creation; e.g. in nature in a blossoming flower, in the movements of the tides and the mysteries of the sea. I am increasingly appreciative of the insights from each of my colleagues when they join together for innovation. So the world is filled with wonder, echoing the limitlessness of the transcendent.

I have always had a good sense of adventure: I love boating, motorcycling, and travel and I am willing to take risks. But in the past these activities have been something that I felt I had to work hard at, something I mistakenly thought depended primarily on me. Now I see such efforts as tapping into a mysterious abundance. I don't do much of anything actually; I realise how little I do. This is not to diminish the importance of what each person does, but rather to increasingly see how God (the transcendent mystery that bears a thousand names), is at work in people and in nature. This allows for increased inner joy even in the midst of the greatest difficulties.

Of course I still have days of great unknowing; I still sometimes experience desolation and anguish. Yet even these experiences don't disturb a deep core sense of peace and wonder as my spiritual journey unfolds. It's as if the fire just gets brighter and brighter as my life unfolds.

### **Discovering a spiritual path as a leader**

When I first moved to San Francisco in 1979 to become Dean of the Santa Clara University Business School, I was not prepared for the enormous goodness of the business leaders in Silicon Valley. I expected that they would be bright, competent and ambitious; I did not expect to find, by and large, that they were also people of enormous inner spiritual strength and obvious goodness. Their inner spiritual maturity helped to explain their ability to listen to others and to elicit ideas from people of all ranks. It helped to explain the great respect for the younger engineering and scientific cadres that is such a large part of the Silicon Valley story.

Silicon Valley elders knew things about leadership that I had not internalised even after decades of theoretical study. These were people of great power, yet there were subtle nuances about their presence – they were able to be with others in a manner that allowed them to bring out their best ideas and efforts.

As trust built between us, these leaders began suggesting that since we were a Jesuit Catholic University, our business school should have a course dealing with the inner life of a leader. I told them that we already had a distinguished programme in ethics, but this was not what they meant. I told them we had courses inclusive of attention to social justice, and again it was not what they referred to.

I really didn't understand with any clarity their request. Spirituality was not at that time a shared concept in leadership dialog. Yet I could intuit what they were speaking of.

I also felt they were asking for something that I could not personally respond to, I suggested that maybe we could find a Jesuit someday to address their area of concern. I actually tried to hire a Jesuit who was well prepared in the area of workplace spirituality, but he accepted a different posting. Still, business leaders were persistent in asking for attention to the inner life of a leader. And, I continued to think that somebody should respond, but certainly not this old sinner.

Finally, at the end of the 1980s and in the early 1990s, a few faculty within the Academy of Management began to publish at the intersection between spirituality and management. Authors such as Jay Conger, then at the University of Southern California, Lee Bolman at University of Missouri, Kansas City, and Bob Marx and Charles Manz at the University of Massachusetts, Amherst were among these early pioneers. I was impressed with their courage, but still thought that spirituality was not a topic I personally could appropriately address.

Toward the end of the 1990's, others were beginning to create forums for dialog regarding workplace spirituality. An important conference was hosted by Chancellor David Scott at the University of Massachusetts, Amherst with the title "Going Public with Spirituality in Business and Higher Education". Further, Bob Marx and Lee Bolman brought several MBAs to the Organisation Behavior Teaching Society. When I listened to these students describing the impact that addressing spirituality had on their perspectives as emergent organisational leaders, I was awe-struck. Here were MBAs, who are often cynical regarding the intersection of spirit and work, speaking out of a depth of perspective that was breathtaking.

A few weeks later I was consulting with the University of Illinois Chicago Circle, and a lifelong professional colleague, Elmer Burack, visited with me at the airport while I waited for my plane. He said that he had read a book that changed his life called *From Age-ing to Sage-ing: A Profound New Vision of Growing Older*<sup>2</sup>. He subsequently sent the book to me. Rabbi Zalman in this insightful essay talks about the need for each of us to harvest the wisdom of our lives. I now realised that such an effort would have to be inclusive of spiritual wisdom.

A little while later, Peter Frost, a colleague from the University of British Columbia who had just returned from an intensive personal retreat, came to my home for a visit. I asked what he had focused on during his retreat. He replied that he was trying to think how best to use his last years of teaching. He asked me how I thought about the final years of my teaching. In truth I had never framed such a question. But as a result of these experiences I began to think about my final years as an academic; it was timely to do so as I had a sabbatical coming up.

I had intended to study innovation practices in France during my sabbatical. I had made preliminary contacts and had chosen the French city we would live in during this period. While driving to a conference my wife reminded me that we needed to lease our home since we were soon to depart to France for a year. I heard myself say to her, "I don't think I am going to spend my sabbatical in France." I honestly do not think that I knew I was going to say these words. I had not quite admitted the change in plans to myself yet. I continued, "I am going to study at the Graduate Theological Union and try to understand spirituality." She looked at me like I had just slipped off of a cliff and said, "Well, tell me what is going on!"

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<sup>2</sup> SCHACHTER-SHALOMI, Zalman & Miller, Ronald S., *From Age-ing to Sage-ing: A Profound New Vision of Growing Older*, New York, Warner Books, Inc., 1995. ISBN 0-446-51776-3

There's a line in Rabbi Zalman's essay that says if one decides to deepen the spiritual path and prepare to be an elder, than preparation is not primarily about knowledge or learning. Rather, it must be a commitment to deepen spiritual practice. I was well aware that I didn't really know how to deepen my spiritual practice, and my life had hardly been exemplary. So, returning to the Jesuit tradition, I decided my first step would be to undertake the spiritual exercises of Ignatius. I had no idea what they were; yet I knew they would launch me on a life-changing inward journey having heard others speak of their experience. And, they always spoke of the experience as being outside the ability of words to capture.

So, with some trepidation I commenced the Ignatian exercises under the guidance of a wise and compassionate Jesuit spiritual director, opening up my closet of repressed horrors that I had hidden in the depths of my soul and finding God's mercy. I also commenced intense studies at the Graduate Theological Union at Berkeley, California in the USA.

As part of my sabbatical, because so many of our students at Santa Clara were from the East, I knew it would be important to study Buddhism, Hinduism, and Taoism, and not simply my own Christian tradition. I had never read in depth about any of these Eastern traditions. Even inside my own tradition, understanding contemporary spirituality was a new adventure. So I began reading both Eastern and Western literature. In addition, over several months I spent time with and studied under Chungliang Huang who directs the Living Tao Foundation, and is a tai chi dance master. I also studied with Mel McKnight whose wisdom includes North American Indigenous spirituality. However, at the core of the Sabbatical was studying with Frank Houdek, S.J., a leading teacher of spiritual direction at the Graduate Theological Union. I was also gifted with guidance from Rev. James McGee, a catholic priest who was also studying spirituality.

As my understanding grew, I began to put together an outline for a seminar for business leaders. I certainly was not operating out of confidence, but at this point I had discovered what it meant to surrender. For the first time in my life, I was willing to be God's fool. Now this is a tough thing for a senior academic. Your whole sense of self builds on your expertise developed over years of scholarly effort. You never give a lecture unless it is learned. The currency of legitimacy is to know all the nuances before you dare to speak. Yet here I was preparing to teach in a new arena of knowledge where I was still a novice.

Fortunately, I had begun to understand that this spiritual path required me to give up the need to be the expert. Once having accepted this truth, preparation for teaching the seminar unfolded with constant surprises. Everything I needed was given to me. People whom I had never met found out about my efforts and provided constant new resources. So the knowledge I needed began to arrive through others.

Of course, I also worked very hard and read extensively. Each week, I wrote a major essay addressing an important topic I planned to include within the seminar. I would deliver the essay to my Jesuit mentor who was directing my reading at the graduate theological union. He was a wise and gentle man. He would close his eyes and in a calm voice, without embarrassing me or creating any discomfort, turn everything I had written upside down. I would return home and revise the essay. Two days later Rev. James McGee would receive the revision. He would frown and scowl as he went over the revision, and suggest many additional needed changes.

I was able to accept this mentoring from them both and from others, and was able to engage in what seemed to be endless revisions without being in the least bit upset. Somehow I was gifted with the beginner's mind and was at peace with my lack of both knowledge and wisdom. This was a very new experience for an arrogant professor – to be comfortable in the beginner's mind.

When I had finished my year and a half of study and preparation, I invited nine of the very best CEOs that I knew in Silicon Valley (executives with reputations for superior leadership within successful organisations) together with nine MBA students to participate in an initial test of the spirituality seminar for organisational leaders. Twelve individuals, equally distributed between the two groups accepted the invitation.

Let me close this portion of my reflection. The efforts to prepare for the forthcoming seminar took me into new spiritual space. It was not simply the newness of the knowledge I was acquiring. It was also my willingness to give up my safety zone of being an “expert” that was an even greater challenge. I had spent my entire adult life becoming an “expert”. I grew up in a modest family, and had been ill with polio when I was 13. As a result I was never able to play sports. So my compensation was to become a very good student and a very careful scholar. This allowed me to ward off feelings of inadequacy. A great deal of my academic “over-achievement” was doubtless born from these feelings.

Now I was launching into a scholar-teacher effort in a new subject matter about which I could hardly claim expertise. I was a 63-year-old spiritual infant and a scholarly novice in a different field. Anything I was going to do had to depend on God and not me. I don’t remember where I first read the phrase “willing to be God’s fool”. But I arrived at a point where I said, “I am willing to be God’s fool.” To understand this you would have had to know of my prior arrogance born of defensiveness; of all the psychic walls I had built to avoid ever being an intellectual fool. I was really stepping off a high cliff, where I knew I could completely fail in this new endeavour.

The night before I was to deliver my first seminar session, my wife asked me if I was afraid. I told her I wasn’t afraid – I was *terrified*. I had never said “God” before in a public place, and here I was about to commence teaching a seminar where God must be the centre of what the seminar was all about.

This initial alpha test of the seminar was very successful. Because of its favourable reception, I now have permission to repeat the seminar twice each academic year. Both MBA students and a few practicing executives attend each academic quarter it is offered.

### **Prayer and suffering in the life of a leader**

The path that unfolds as I teach the spirituality seminar at the university flows out of my own deep beliefs regarding the spiritual path of leadership integrated with a Christian perspective. The seminar commences by examining the presence of God in all things. So we reflect and meditate on the way in which God acts in the contemporary organisation. We consider its role in providing products and services that are needed by human kind; how human gifts and talents are energised within the organisation, the presence or absence of a supportive community within its culture, the experience of justice or injustice, the charisma of wealth creation, and the manner in which society is supported through both taxes and philanthropy that is a fruit of wealth creation. We also look at potential or real darkness in organisations, without giving power to the darkness.

We then turn to the notion of leadership as a calling. We reflect on each person’s unique gifts, and affirm who they are in their “essential Be-ing”, and what they feel calling in “DO-ing” through the expression of their leadership. Participants begin to listen gently without being overly scrutinising and compulsive to the presence of God in the day-to-day-ness of their organisational leadership. Even if they have a sense that they may be moving to another organisational setting in the future, they discover that their spiritual journey is in the “now” of their present work setting.

The only way I have found to deepen the consciousness of self and organisation within the context of leadership is through meditative/contemplative practice. If you grow in awareness without simultaneously being able to surrender into the Divine, the experience is too overwhelming.

Then, as participants wrestle with this new awareness, which creates a certain amount of anxiety, we begin to examine prayer within the context of the leader's life. Participants begin to understand prayer as openness and listening, as opposed to writing scripts for the transcendent.

We later look at the great temptations of organisational leadership: hubris (exaggerated pride) and greed. We study the spiritual disciplines and virtues that offset these darkneses.

Eventually, we have to come to the mystery of suffering. A transformational organisational leader sets out on a path that will take her/him into suffering. Participants must understand that leadership is not a place where suffering is escaped, but rather a place where redemptive suffering on behalf of the organisation is actualised.

Entry into these topics needs to unfold over a sufficient period of time to allow for prayer and meditation regarding each topic. Participants all say that the internalisation of learning requires all of the two weeks between each module. The spiritual journey unfolds in the fullness of God's time.

Finally, I believe that a calling as a leader can succeed only if you pray deeply for the people you work on behalf of. Success isn't simply a function of brilliance, structure, or process. It depends on the work of the Spirit, so I believe you really have to pray deeply.

At Santa Clara we have formed a meditation community (The Community of Joseph) and we meet for 3 hours every week for intense prayer on behalf of organisational leaders. Members of the community are primarily executives, who are often engaged in very complex discernment. The Community of Joseph exists to provide a place of intense prayer for leaders. ([www.communityofjoseph.com](http://www.communityofjoseph.com)).

I believe we need contemplative communities that pray for organisational leaders. We hold prisoners in prayer, physicians in prayer, statesmen in prayer, etc., but few are praying for business leaders. Yet business is a dominant societal institution in developed countries where the majority of the population spends their waking hours. So I believe we need places of very deep prayer on behalf of organisational leaders who influence these important organisations.

### **Stepping forward with spirituality in business**

There are two things I never thought I would see in my lifetime: one was the fall of the Russian empire; and the other was hearing the word "God" spoken of in the Academy of Management. So you can imagine, not everyone applauded my decision to direct my teaching and scholarship toward spirituality. There were certainly colleagues in the Academy of Management who thought I had gone over the edge. Some of these colleagues who are secular humanists hold that spirituality does not belong in the Academy. They feel spirituality isn't pertinent to the "science of management".

No matter, as mentioned earlier, I arrived at the position that I was willing to be God's fool. Certainly in the beginning, I had no idea what the outcome would be. I did not know how the "Spirituality of Organisational Leadership" seminar would be received by MBAs. I did not know what that the path of scholarly publication might be. Remember, this was in the late 90's. At that time journals devoted to this intersection of management and spirituality had not yet commenced, and traditional journals only occasionally entertained the subject. The Management, Spirituality and Religion Interest Group within the Academy of Management that is now so robust did not exist. The large number of graduate students writing theses and dissertations on this subject matter had not yet emerged. So I was "going public" before the general movement legitimating this new field of study emerged. Yet I must admit that everything was actually easier, because of an act of internal surrender. Once I decided that I

couldn't be humiliated whatever the outcome of my new arena of teaching and scholarship might be, then moving onto the new path was much easier.

I think God makes good use of each of us. The fact that I – a former Dean of the Fellows of the Academy of Management, former chair of three divisions of the Academy, a former member of the Board of Directors of the Academy, a former president of both the Mid-West and Western Divisions of the Academy of Management, a former Executive Director of the Organisation Behavior Teaching Society, a senior scholar with a reputation for rigorous conceptualisation – was entering this new field did provide courage to others. Later when we circulated a petition to the Academy to form an interest group to focus on spirituality, in one afternoon we had the requisite 200 signatures. (At this time the MSR Interest Group has become a very strong entity with quality emergent scholarship. All of these good outcomes have unfolded very quickly).

There is a wonderful French word that describes a blossom that suddenly opens: it symbolises for me the concept of “readiness”. Although I was not aware that it would be the case when I began this programme of teaching and scholarship, there was clearly great readiness on the part of both practicing professionals and academics to commence addressing matters of spirituality.

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### **Merchant, Nilofer – USA**

“President and founder of Rubicon Consultants, a marketing consulting firm in the USA”

#### **Spiritual Theme**

“Living authentically” speaks a lot to me.

Also, I am looking outside at that beautiful tree and thinking about how spirituality helps me to draw strength from the roots of life. The tree doesn't get nourishment from the leaves. And yet what do we see when we look at the tree? We see the branches and leaves and not the root system. So I think spirituality is about defining where our true strength comes from as the root system. We have a chance to consciously change the wellspring from which we draw our nourishment. So another theme would be “a wellspring of nourishment”.

#### **The value of prayer**

I think that the greatest gift I give myself is to pray. I often ask people who are sharing their problems with me if they have prayed about it, and so many times they say no. So I tell them to pray and listen to God. So I am one of those converted people who has really learned the gift of prayer.

For me, prayer is very simple. I always name all of the things that I am struggling with and I ask God to help me with these things. If I have done something that I do not appreciate within myself – if I have said something or had a feeling that I didn't like or if I was competitive – I will name that and ask for a transformation in my heart. Then I will ask, “God please shed your light on the work I am to do today and show me what it is you want done. Please help me to serve and act as You with all of the people that I touch.” This really does set my priorities in order.

I also pray when I am working out at the gym. I will think of everyone that I want to pray for, and I will call him or her by name. So at least 3 times a week I take the quality time to pray for people in my life. I pray for anyone whom I have touched recently; I pray for their health and for their spiritual well-being. This is very intentional for me. To me, when I pray for others, I see them differently, and as a

result I cannot do them harm. When I pray for others, I can see our connectedness; I cannot see any separation. I can only see us as one doing God's Will that we were all meant to do, and using our gifts. It really shapes my heart, even when we disagree. I can see and feel consciously how it is changing me, so to me it is a miracle. When I am not praying for people, I feel separate and have a tendency to make them wrong and myself right.

For the last 30 days, I have been dealing with a new client who has been extremely demanding in a way that is quite outside of my comfort zone. As a result, I stopped doing my practice of daily prayer and became very stressed out. It makes such a difference when I follow this practice. When I do not follow it, I can feel the tension I have, and I am not as present to what is unfolding. I am really making it harder on myself.

It was one of those things that was very fear based. I was very fearful that I would not do this project well enough and thought that I had to do more. Intellectually, I knew all of the way through that the answer was not to hold on tighter; it was to let go. But it has been the hardest thing for me. I kept thinking, "Well, tomorrow I'll let it go." I was negotiating with God. As I have returned to this daily practice of prayer, I feel somewhat embarrassed, as I know that stopping this practice was not good for me. I was so living in bliss and stepped out of it for this client. So this was hard for me.

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## **Narendran, Parantha – Czech Republic**

"Former Strategy Director for Eurotel in the Czech Republic"

"Private Equity Consultant and Investor"

### **Spiritual Theme**

If I think here of how spirituality affects me at work, it would be that spirituality challenges me and makes me grow.

### **Ego and fear**

There are two fundamental things that I think spirituality makes me aware of – both of which have had a major impact in the way that I work. First of all, spirituality makes me less egotistical – I am very aware of my ego. And secondly, it makes me less fearful.

I think to some extent the ego is the primary factor, and the fear is secondary. Even though I suppose that I was always considered reasonably bright, I nevertheless wanted to be recognised as the person who could come out with the right answer. But now, as I have become more spiritual and am aware of my ego, I can sit in meetings and simply listen to ideas popping up in my head without necessarily feeling the need to tell the others of my ideas. I am finding that the more I become aware, the more these ideas and needs are dying out.

As I listen to the conversation going on in a meeting, I can see where people are perceiving things wrongly because of their egos, and how they want to lead things in a particular way. I can see how they are mis-communicating with each other. I understand what the real issue of the meeting was meant to be and where we should be going, and I can help pull things together in a way that I couldn't do if my ego was in control. Because I can present things clearly and talk to everyone in their own language, and because I can pick up the subtle ways they say things, people are willing to buy into what I am saying. I think this is an enormously spiritual exercise. It is almost like meditation when I am sitting there listening to everyone.

When I do not have an active ego, I am able to help get things done far more effectively. Essentially, it is like a game, and I am actually benefiting the most from the whole exercise. If my ego is active, then I tend to think, “I can’t do this and I can’t do that “ – a bit like when I was trying to raise money and didn’t have faith in myself. In those cases, I was forced into a position where I had to do what I thought I couldn’t do. I had to make something happen for the benefit of everybody. I had no time to step back and say, “I can’t do this” because my ego was afraid of failure. I just had to get it done. And I’ve done this and realised that I was a lot more capable than I gave myself credit for.

I also want others to learn the same thing. So I try to pass these lessons about ego and fear on to others when I speak to them. And I do this in a straightforward, down to earth manner. I look to see why they are motivated to achieve the goals they are speaking about and what inhibits them in achieving their goals - it makes them think more about their life.

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### **Pillai, Anand – India**

“Head of the Learning and Development Department for HCL Technologies in India”

#### **Spiritual Theme**

Connecting with God, the source of “being.”

#### **Aligning career with spiritual values**

In my former position as Vice President of Sales and Marketing, I kept realising there was so much to spirituality and to life. The more I read and studied the Bible, the more I found answers on how to manage stress, how to manage time, how to manage money, and how to manage people. I continued to find so many things. As a result, I decided that I did not want to get so caught up in the corporate world that I didn’t have the energy to share my spiritual values and how I follow them as a manager.

I did not want to leave my job, so I began thinking about how I could create the opportunity for doing this. I realised there were a lot of management schools that were already calling me to come and give 1-to-2 hour lectures on topics such as leadership and values-based communications and management. When I looked at what I was doing closely, I saw that I was spending about 20 hours per trip, given my round-trip travel, to go to these schools and give these short talks. I decided that was not good for me and was not the best I could do for the students. So I told them, “Let me create some one-day, one and a half day, or two-day workshops for you where we can do some more intensive work.”

I did this for the Indian Institute of Management and Research in Bombay, with a workshop on communication. Most courses speak of communication from the outer view, which to me is the external manifestation of something much deeper. For me, true communication comes from expressing what is in your heart with full integrity. More importantly, even when you are not speaking in words, your non-verbal communication is there and it’s more powerful than words.

I spoke to them for two days on this subject of communication and the Director was very excited. He wrote to our executive vice president and told him what a great experience it was for me to come and deliver this workshop. In his exuberance he stated in his letter that they wanted to offer me a consulting faculty position.

The executive vice president forwarded this letter to the president of HCL and unfortunately it caused a lot of difficulty. The president was basically ready to take a strong action and tell me that I should stop this type of teaching and training outside of the company completely. Then the vice president intervened and told him, "Listen and just think carefully before you take any strong action. Training is Anand's passion, preaching is his passion, and coaching is his way of life. You cannot stop him from doing that; he has so much to share and offer. The moment you stop him from doing this he will leave." The president responded that he didn't want me to leave and he didn't want to put a restriction on me that would have me leave.

At first, I told the president that I would not do any more training. But the evening after that meeting I really prayed to the Lord. I knew that the training I was doing was for the good and many people had been blessed. So many managers had told me that they had not seen this view, this dimension of spirituality. I had created modules on time management and stress management and used verses in the Bible to illuminate how to live them in a spiritual way. I could not imagine a life of not doing this type of teaching and training.

During this dialogue process with the president, I realised something very important. My core competence was living a life of spirituality and then translating my life's experiences into something I could teach to others and train them to implement in their own work. I realised that when I worked based upon my core competence, I was able to find a way to bring it to my work in a productive way.

The president called me back in the next day and the first thing I said to him was, "I want to take back my words that I will not do any more training because it is a conflict for the company. I cannot do that. I assure you that if you give me your favourite key responsibilities I will fulfil them." As I spoke to the president I was fully prepared to quit if I needed to. After listening to me they asked me what it was that I wanted to do. I told them that I wanted to be involved in this type of training in a greater capacity. So we went back and forth for one week discussing what it was that I could best do in the company. As a result of all of this, I am now the head of the Center for Leadership and Management for HCL.

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### **Sinclair, James E. – USA**

"Chairman and CEO of Tan Range Exploration, Ltd. in the USA and Tanzania"

#### **Spiritual Theme**

My theme for spirituality would be "Live it."

#### **Following intuition**

I have come to the conclusion that the use of the intuition is "asking yourself the question, fully knowing that you have a right to the answer." It's the same way a name comes into your mind when you are trying to remember the name of a person you've forgotten. What are you doing? You ask yourself the question and then you put it out of your mind and go on to something else. Every one of us has had that experience.

But I'm going to tell you that the answers to your most serious business problems – whether your markets need to change, or your environment needs to change, or whether you should sell your business – will come to you exactly the same way. The truth of the matter is, you'll have your answer given to you. And it won't be you speaking and you won't be schizophrenic. And the answer will be

sent to you and it is constantly sent to you. In other words, it will come up as your own mind speaking to you, but it will be so different and so unique that you can actually ignore it and be wrong.

Now you don't want to listen to voices or things that come to you from your intellectual mind because this will lead you to doing many incorrect things. But, on the decision tree of possibility, what comes to you without intellectual input is in all probability intuition, that universal mind telling you exactly what to do.

The first level of discernment is to see if the answer is without intellectual argumentation. Secondly, to see if it comes to you out of nowhere. Thirdly, to see if it tends to come to you when your emotions or environmental emotions are not running high. If you're sitting in a large trading room with a thousand traders, the environment is extremely emotional. So, you don't make the jump because you have to have discipline. But what you do is take the "possibility" that your intuition has given you as the one you'll now most put your attention on to determine what you should do.

To have the glimpse of insight is preparation. And preparation means a willingness to remain outside of the fervour of what's taking place. This is where your "extra sensory" intuitional input is, which is the difference between success and failure. But don't act on that alone; be scientific, be disciplined, but be in the direction of your intuition.

My decision to liquidate our gold market when it was at a high of US\$887.50 per ounce was made in an environment with a huge room of traders running some of the largest positions in the history of the marketplace. They were enjoying, in the egotistical sense, the adulation of all of the people who were making money and they were getting more public relations than the Secretary of the US Treasury. They were on the front page of the New York Times business section and had their pictures in the Wall Street Journal and were on talk shows like Ted Koppel, Nightline, and Wall Street Week.

In the midst of all of this, I heard inside "it's over; this market is over." I sat in shock. Then I went to all of our technical expertise and saw that everything was yelling and screaming that the market was over. "How could I have not seen this?" is what came to me. Then I said, "We have to get out, this is over." In one night, we kept every trader busy, and spent the whole night selling all of our positions all over the world. We sold a huge amount, 900,000 ounces at over US\$800 per ounce, close to US\$1 billion. When the market opened the next morning in the USA, the price of gold had dropped US\$150 an ounce and never stopped falling until it hit a low of US\$400.

Even in doing what we did, we faced the possibility that the market might have continued to rise to US\$2,000 per ounce as it was predicted to do. But my intuition perceived that the rise was not substantiated by underlying demand and could not continue.

Yes, people were hurt financially by this move we made; this is the nature of this environment. All markets rise and fall short term as they progress higher or lower in their trend longer term, be it positive or negative. People will always gain or lose in a marketplace, which is totally impersonal. I cause no one to gain, nor anyone to lose. They enter positions and are rewarded or punished for their decision in the normal course of order. Markets therefore are pure mechanisms that operate like the universe operates. The market that is the freest of manipulation is the market for commodities, as they have no people to fudge the figures or lie about them.

Hurting is intention. If I go out and intend to bust the market, then I will face the consequences of that, especially if I lie and cheat to do it. This is a game of open competition where the rules of the game say "do what you have the courage to do, don't lie about it, don't go out there and try to hurt the market by making bad statements, just do what you've got to do." This is what we did. I'm sure that

many traders heard the same intuition that I heard that night, but only a few listened. Maybe I listened and acted faster because in my office we take the time to meditate and to listen to our intuition.

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## **Welling, S. K. – India**

“Former Executive Director of HMT International, Ltd. (Hindustan Machine Tools) in India”

### **Spiritual Theme**

Purity of character through faith, bhakti (devotion), trust and love

### **Facing a false accusation**

I will tell you of one of the most difficult things that can happen: that is getting wrongly accused. That has happened to me. Despite the faith that I have, I have gotten accused of something that is not true. If anyone else were in my situation, they would likely have had a heart attack.

The last two years (2000-2002) have really helped me to see within myself more than I would have done otherwise. Had this thing not come to me, I would not have gone deeper into my spirituality and myself. I believe God has made me go about this in order to become a more perfect spiritual man. This is the way I look at it.

In the midst of this situation there was not an iota of thinking that I should appear this way or that way. I replied truthfully to the allegations made. It just came from inside. The person who was helping me said, “Mr. Welling, you are so clear. This is the first time I’m seeing something that is automatic truth.” I said, “What else do you want? This is the truth. This is exactly what happened. Somebody has altered his assessment of the whole thing. Let us educate him.” The last thing I want to do in my life is to blame someone. I never condemn anybody. I blame myself first. If he is doing something against me, it is unfortunate for him. He will face it. It doesn’t stick to me at all.

These things continued and inquiries were held. I have never worried about it; everything just happened – truthfully, I let everything take care of itself. I had no problems at all because I am very clear. My hands are clean; my heart is clean. I stand for truth. I have not done any harm to anyone. I never showed an iota of discomfort or displeasure or frustration to any of my employees. I conducted myself as if nothing had happened to me because I was very clear in my mind.

You know, I believe in God, faith, truth, and I said whatever has to happen will happen. If the system does not recognise truth, I will leave the company and go. When I came here in 2000 April as Executive Director of HMT International, I just did not bother about whether people looked at me as an officer with some black mark against my reputation. I don’t let it upset my life.

In the three years since this false accusation was made against me, despite the allegations, despite the case, my mind is very clear. I have done more work in the last four years than I have even done in the previous four before that. People all around me, in all areas, continually wonder, how is it that this officer’s case has not been cleared and yet he doesn’t bother about it? He is doing his work as if nothing has ever happened to him. Because I know that I did not do anything wrong, I am prepared for whatever happens, they may release the charge or they may send me home.

People come and tell me, “Sir, the employees are feeling hurt for what has happened to you.” But I’m not feeling hurt. Being very frank, it doesn’t hurt me. I’m a firm believer that the truth will prevail in the

end. But even if the organisational/management system that has to take care of the truth doesn't take care of the truth, I will smilingly go out of this building and go and sit at home. I will not be unhappy. This is not my failure, but the failure of the system. I am very clear about that.

I am still trying to understand where does this confidence and peace come from in me? This is so embodied in me that it is difficult to explain. It comes naturally. I do not have to make an effort; it automatically comes from within me. One thing I *do* know: I have a clear conscience. Probably, this is because of the spirituality I believe in.