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Spirituality Led Ethical Decision Making with Yogic *Yamas* and *Niyamas*

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ABSTRACT

If reason isn't the primary anchor in extraordinary crises, then what drives decision making? Is there a spirituality led ethical foundation to reality that goes beyond decision makers' perceptions of dichotomies? We examine how ethics and spirituality are part of one holistic framework shaping the organizational decision making processes. This conceptual paper addresses: How can Yogic *Yamas* and *Niyamas* (disciplinary restraints and observances) as expressions of spirituality led ethics, enrich ethical decision making towards a trustful environment sustainably? Three philosophical texts for *Aṣṭāṅga Yoga* in Indian spiritual traditions were used through hermeneutics based qualitative-research methodology. Among the salient contributions, we explore the concepts of *Āstikya* (belief or trust in higher consciousness) and *Īśvarapraṇidhāna* (committing what one does to higher consciousness) for enriching the discourse on spirituality led ethical decision making. We propose an integrative approach to achieve coherent decisions by bringing a universal and contextual spiritual base for coping with crises.

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Ethics; Spirituality; Yoga; *Yamas*; *Niyamas*; Integrative Framework; Indian Yoga Philosophy; Decision making

Introduction

Any extraordinary crisis, such as Covid-19, requires people to make many hard decisions in most areas of the society. It awakens the hidden potential in people working in several institutions in multiple domains at once. Achievements that previously could not have been realized in years get realized in weeks or even days in areas such as infrastructure, emergency services, intensive care treatment, and novel ways of education. In the face of a crisis, people appear to have more capacity, creativity, and mental bandwidth, all of which seem to be dormant in normal times. It further demonstrates that human behavior can quickly be transformed when necessary. If human behavior can be transformed so quickly, should such

institutions continue to act as they did in the past or do they need to change by acknowledging the transformative strength of human potential? What should be the role of various institutions and the ethical norms they prescribe? How much of human behavior should be driven by universal guidelines, and how much should be empowered by local views and individual sources of decision making, such as subtle cues that go beyond reason (Nandram *et al.*, 2018)?

Aṣṭāṅga Yoga philosophy, an Indian spiritual tradition tells us that dichotomies or schismatic perspectives are a consequence of ignorance and prescribes an eight fold path to come out of this ignorance towards integrativeness. In addition to the literature in spirituality, this paper draws its inspiration from two key concepts, *Yamas* and *Niyamas*, from this tradition to build an integrative lens to deal with ethical decision making that incorporates both universal as well as contextual guidelines. Any integrative approach aims to transcend dualism and achieve coherent outcomes without discarding decision makers' or stakeholders' perspectives and holistic purposes (Bindlish, Nandram, & Joshi, 2017; Nandram, Bindlish, & Keizer, 2017; Nandram *et al.*, 2019). *Yamas* and *Niyamas* are primarily disciplinary restraints and observances which are considered as main steps in purifying the mind before any spiritual practice can start. Furthermore, they help prepare oneself to embody ethical behavior.

This paper has two aims. First, it explores how these concepts of *Yamas* and *Niyamas* as practical expressions of spirituality led ethics, may enrich decision making especially in the face of crisis. Second, it explores how an integrative approach can be developed. For this aim the following question is relevant: how can we apply these concepts to the organization's ethical decision making process with the intention of realizing a coherent outcome instead of creating a dichotomy. In crisis contexts, several dichotomies may occur for governments and organizations, like choices between centralized and decentralized, or between globalized and localized. Coherent intentions are much needed in times of crisis, as they may be linked to a sense of community and meaningfulness, which are aspects of spirituality.

Literature review

Spirituality and ethics

Spirituality has been studied from a variety of perspectives leading to inclusion of many concepts such as finding meaning in life, self-actualization, and connection with the inner-self and others (Parsian & Dunning, 2009); transcendence and community (Polley *et al.*, 2005); subjective feelings, thoughts, and behaviors arising from a search of sacred (Hill *et al.* 2000, 68, as cited in Sheep, 2006). After studying 140 definitions of spirituality, Nandram (2019) defines it as a thick meta-concept with the possibility to develop specific definitions related to specific contexts. More specifically, spirituality could also be termed as "one's ability to connect to existence beyond one's perceived existence" (Nandram, 2019: 14).

Scholarly calls for a marriage of ethics and spirituality are not new. In the past decade, several scholars have proposed embracing spirituality in the development of ethics as a discipline (Bouckaert, 2010; Bouckaert & Zsolnai, 2011; Bouckaert, 2015; Zsolnai, 2010). Some ethics scholars question the role of spirituality, as it is often seen as a fuzzy concept

(Ciulla, 2015). Others embrace it as a foundation for leadership (Pruzan *et al.*, 2017). In the discourse on ethics in organizations, scholars have introduced the notions of connectedness and wholeness as a way to embrace spirituality (Pandey & Gupta, 2008; Pandey *et al.*, 2009). Several authors (de Blot, 2015; Pruzan, 2015) highlight problems of dualism when dealing with ethics and spirituality, and propose starting from the level of unity, which refers to the internal spiritual aspect of our being. Ciulla (2015) sees ethical behavior as the outcome of a fundamental source, which is spirituality. Another view is that while ethics can be taught to business leaders, spirituality cannot. Instead, it needs to be accessed via the emancipation of embodied knowledge (Pruzan, 2015). Regardless of the conceptual debates, researchers have expressed the need of extending conceptualization with experiential knowledge, especially from eastern spiritual traditions to the discourse of spirituality and ethics in business context (Corner, 2009; Pavlovic & Corner, 2014).

Ethical decision making

It is important to consider whether decisions are ethical. One theory that has influenced the thinking on ethical leadership is Bandura's (1977; 1986) social learning theory. Ethical leadership is "the demonstration of normatively appropriate conduct through personal actions and interpersonal relationships, and the promotion of such conduct to followers through two-way communication, reinforcement, and decision making" (Brown, Treviño, & Harrison 2005, 120). However, what was normatively appropriate in the absence of a crisis may not be appropriate during a crisis. How can we tell?

Social learning theory focuses on the importance of imitating behavior and learning from role models. It states that role models who are seen as heroes influence the attitudes, values, and behaviors of others. Their authority, status, and nurturing attitude are the main factors that encourage others to follow them (Brown & Treviño, 2006). In times of crisis, decision makers may need to be followed in absence of any other alternatives. However, those who usually function as role models may not be the heroes in such situations, as they may not know the path. In that case, imitation is an approach that can be adopted without having any firm conviction that certain impacts will follow certain decisions. In a way, such crises help us create fresh decision making processes. As nourishment may not be found in the external world, one may need to look inward, which brings us to such concepts as spirituality.

Ethical decision making in times of crisis

It is worth raising a concern here that during any extraordinary crisis, one of the foremost concerns seen is leaders' decision making (Harari, 2021). Besides effectiveness, the crisis forces time and other resources' efficiency constraints on decision making with long term implications. For business organizations, this could mean redefinition of business models and for governments, it could mean drastic measures - increased scrutiny, changing scope of civil liberties, and increasing degree of mass surveillance. Both institutions could take tougher measures due to required urgency and a great level of public trust in them. This brings our attention to ethical decision making in crisis by governments and business organizations alike. This also highlights the fact that trust and ethical decision making are inseparable concepts. In government institutions, some of the instances highlighting the

need for ethical decision making in crisis are alterations to civil liberties, ventilation of opinions in media, invasion of privacy through healthcare measures including contact tracing. In these cases in crisis, a centralised institutional approach to decision making may appear simpler and useful, but only if it is ethical and maintains trust. For any decision to be effective, a sufficient number of stakeholders should trust on the ethical decision making. But as the numbers grow, the degree of this trust and ethics behind decision making may change. Similar need for trust is there in the case of decentralized decision making albeit in a different direction. Here the empowered stakeholders also have to be trusted upon for their ethical decision making as there may be lesser checks on their accountability. In either case, the intrinsically motivated ethical decision making is the desired element to strike a balance between centralized and decentralized decision making for sustainable outcomes.

This brings us to the questions: What do ethical decision makers rely on in times of crisis? To what extent are their decisions based on data or on common sense? How much do ethical frameworks or spiritual assumptions shape the discourse? Is this because controlled compliance frameworks, which often delay the decision making process or lead to schismatic discussions, are absent? Is it ignorance which is leading to schism? Is it because ethical virtues function as a guide in decision making in such contexts? Do decision makers simply follow universal values for humankind? Alternatively, do decision makers naturally use whatever information they have, including their common sense, for timely decision making? Is it because decision makers seek guidance in times of crisis by connecting to sacred powers or divinity or higher states of consciousness, which seem to be available for most people most of the time? Whatever the anchor is for decision makers, only time can tell whether the decisions made by today's leaders will be acknowledged as equally sensible and ethical by citizens, employees and leaders in the future.

Research approach

In the past research in the domain of ethics, researchers have argued for extending the conceptualization with spirituality led constructs (Corner, 2009; Bouckaert, 2010; Bouckaert & Zsolnai, 2011; Bouckaert, 2015). Therefore, the research aim here is to coherently conceptualize ethics and spirituality in one framework leveraging the experiential yogic philosophical tradition to be applied in the context of management.

The literature review resulted in understanding the need to explore the ancient traditions particularly from Indian traditions. One of the most promising among them, Yoga philosophy dealing with ethics, has been relatively less explored (Corner, 2009) and therefore offers a research gap worth exploring. Furthermore, there is almost no literature on the yogic philosophy in management research from Indian traditions except from the Patañjali's Yoga Sūtras (PYS). There has been less research on mapping the Yogic frameworks from Yoga Sūtras. In addition to this research gap, there is also absence of similar research efforts on other scriptures where *Aṣṭāṅga Yoga philosophy* has been articulated. To address this crucial research gap in this research paper, the authors with complementary dimensions got together. These research scholarship dimensions in this paper are traditional sanskrit, spirituality and organizational behavior at individual as well organizational level.

The methodology used for interpretation of the Indian philosophical texts is hermeneutic based qualitative-research methodology, from within the field of phenomenology (Van Manen, 2016). This methodology gets its inspiration from an interpretive paradigm from the science of interpretation (Crotty, 1998). This was originally conceived for the interpretation of scripture and other difficult texts by ancient Greek philosophers. In contemporary research, Martin Heidegger, Edmund Husserl, William Dilthey, and Paul Ricoeur have contributed to research in hermeneutics. Schleiermacher is mainly credited with development of hermeneutics for studying ancient manuscripts in order to understand human sciences (Crotty, 1998). For our work, which aims to develop integrative conceptualization of spirituality led ethics, this seems to be the most appropriate methodology given its interpretive qualitative approach that is well suited to making interpretations through exploring ancient writings from multiple sources and perspectives.

As part of the research, we have studied several scriptures for *Aṣṭāṅga Yoga* which we mention below. Along with the original Sanskrit texts, we have also looked at several English and Hindi translations by renowned scholars. For our paper we have used the *Yamas* and the *Niyamas* from Ganganath Jha's *Yoga Sūtras* (1907) with the *Yogabhāṣya* attributed to Vyāsa into English drawn from Vacaspati Mishra's *Tattvavaisharadi* amongst other important texts in the Yoga commentarial tradition. We also studied Swami Vivekananda's *Raja Yoga* (1896) which provides translation and an in-depth explanation of *Yoga Sūtra*. We studied the *Sūtras* in Sanskrit, its translation and commentary in English of Taimni on *The Science of Yoga* (1961); Swami Hariharananda Aranya's (1963) *Bhāṣya*; Swami Kriyananda's (2013) *Demystifying Patañjali: The Yoga Sūtras - The Wisdom of Paramhansa Yogananda*; Prasad's (1998) *Patañjali's Yoga Sūtras with the Commentary of Vyāsa and the Gloss of Vachaspati Mishra*; Shastri's (2015) *Yogadarshanam*. We observed that Maharṣi Patañjali's *Yoga Sūtras* along with the commentary of Maharṣi Vyāsa's *Bhāṣya* (MVB), is the most authoritative and authentic as per scholars of Yoga philosophy. In addition, we studied *Śrīmad Bhāgavata Mahā-purāṇa* (SBM) (Pandey, 2011) and *Bṛhan Nāradiya Purāṇa* (BNP) (Khandelwal, 2016; N.A. 1950).

Considering the practice dimension, the authors enriched their conceptualizations obtained from the scriptures with analyses from their research (past as well as ongoing) of these frameworks in an organizational context.

Review of Yamas and Niyamas

Aṣṭāṅga Yoga in Yogic philosophy in Indian tradition

There are several definitions and approaches of Yoga itself in Indian philosophical traditions which are beyond the scope of this paper. The one relevant in our context says that Yoga is the spiritual absorption and a characteristic of the mind that pervades all states of mind (Baba, 1949). Vyāsa *Bhāṣya* (an ancient commentary on Patañjali's *Yoga Sūtras* by Maharṣi Vyāsa) mentions five states of mind: *Kṣipta* (distracted), *Mūḍha* (dull), *Vikṣipta* (partially concentrated), *Ekāgra* (single pointed concentration), and the highest state, *Niruddha* (characterized as a controlled state of mind). Yoga is also referred to as a practice that aims

to reach this last state of mind. Further, there are several approaches to Yoga, one of the most prominent being Aṣṭāṅga Yoga.

In Sanskrit, "Aṣṭa" means eight and "Aṅga" means limbs. Aṣṭāṅga Yoga is the "Eightfold Path of Yoga." This philosophical framework has been mentioned in several of the ancient Indian scriptures. But Patañjali's Yoga Sūtras is still the most popular source inspiring various interpretations by both Western authors and Indian gurus. This eightfold path consists of four *Bahiraṅga* (external) limbs, three *Antaraṅga* (internal) limbs and *Pratyāhāra* (a limb that acts as a bridge from external to internal). *Bahiraṅga* limbs consist of *Yamas* and *Niyamas* (primarily disciplinary restraints and observances for spiritual self-discipline), *Āsanas* (body postures, the most popular in the Western context due to its visible and measurable impact on physical body), and *Prāṇāyāmas* (breathing exercises). This is followed by *Pratyāhāra* (going inward with the senses). Lastly, the three *Antaraṅga* limbs that orient a person towards the highest state: *Dhāraṇā* (focusing on a thing), *Dhyāna* (a deeper state of internal focus), and *Samādhi* (the state of revelation experienced as bliss). Together these eight limbs deal with getting rid of mental deformations. Further, one can develop oneself especially towards an ethical social behavior to begin with and subsequently develop inner-life practices for self-realization and experience of several levels of mind and function.

Yamas and Niyamas

Historically, multiple important ancient scriptures which guided the governance and public conduct like Mahābhārata, Arthasāstra, Manusmṛiti, have mentions of several Yogic concepts such as Yamas and Niyamas, in either explicit or implicit ways. Besides these, the Indian civilization provided for rich texts and traditions on yoga philosophy catering to a wide section of societies (Mallinson, 2017). These concepts had been in use as guiding principles at an individual level as a pursuit towards preparation for higher pursuits towards self-realization or taking up one's dutiful role in the society (Manusmṛiti 4.201 in Bühler, 1886).

Basically, Yoga assumes that individuals are essentially honest, compassionate, and ambitious, and that they behave unethically when the circumstances are not conducive for honesty, compassion, or ambition, such as in the context of poverty, neglect, or abuse (Satyananda, 2002). From a Yogic perspective, unethical behavior is bad for human beings, as it becomes a source of new mental deformations. Yoga gives us several practices to remove such mental deformations. It is like polishing a pair of glasses so that we can see reality in more detail—if a pair of glasses is dirty, the individual using them cannot see reality as it is, and struggles to communicate and work with others, which may lead to more unethical actions. Yogic practice, if done well for a long period of time and regularly, has the power to transcend unethical behavior, create sharp perceptions of reality, and loosen attachments to material things. The person practicing Yoga is then believed to be reestablished in his or her true self. Before explaining the Yamas and Niyamas, the Patañjali Yoga Sūtras (PYS) describe how to prepare the mind for the Yamas and Niyamas in PYS 2.26 to 2.29 (see Table 1).

Table 1. Relevant yoga sūtras related to Yamas and Niyamas: Preparing the mind.

How to prepare the mind for Yamas and Niyamas? The context of Yamas and Niyamas	
Sanskrit origin	English translation/interpretation
विवेकख्यातिरविप्लवा हानोपायः ॥ Vivekakhyaতিরবিপ্লবা হানোপায়ঃ (PYS 2.26)	The unwavering <i>discriminative knowledge</i> (discernment) is the means to avoidance of sufferings (PYS 2.26).
तस्य सप्तधा प्रान्तभूमिः प्रज्ञा ॥ Tasya saptadhā prāntabhūmiḥ prajñā (PYS 2.27)	After one has attained this degree of discriminative knowledge he will have access to a seven-fold intellectual vision (PYS 2.27).
योगाङ्गानुष्ठानादशुद्धिक्षये ज्ञानदीप्तिराविवेकख्यातेः ॥ Yogaṅgānuṣṭhānādaśuddhikṣaye jñānādiptirāvivekakhyaṭeḥ (PYS 2.28)	On the destruction of impurity by the practice of the eight limbs of yoga, the illumination goes up to the discriminative knowledge (PYS 2.28).
मायैवाज्ञानशब्देन बुध्यते मुनिसत्तम । तस्मादज्ञानविच्छेदो भवेद्वै जितमायिनाम् ॥ māyāvājñānaśabdena buddhyate munisattama tasmādajñānavicchedo bhavedvai jitmāyinaṁ (BNP 33.70) अज्ञानं नाशयेद्योगी योगेन मुनिसत्तम । अष्टाङ्गैः सिद्ध्यते योगस्तानि वक्ष्यामि तत्त्वतः ॥ ajñānaṁ nāśayeddyogī yogena munisattama aṣṭāṅgaiḥ siddhyate yogastāni vakṣyāmi tattvataḥ (BNP 33.72)	It is the Māyā alone that is understood by the word ajñāna (ignorance). Hence, only those who have conquered it, can get rid of ajñāna. (BNP 33.70) One must destroy ignorance through Yoga. Yoga is achieved through eight limbs.(BNP 33.72)
यमनियमासनप्राणायामप्रत्याहारधारणाध्यानसमाधयोऽष्टावङ्गानि ॥ Yamaniyamāsanaprāṇāyāmapratyāhārādhāraṇādhyāna asamādhayo'sṭāvāṅgāni (PYS 2.29) यमाश्च नियमाश्चैव आसनानि च सत्तम । प्राणायामः प्रत्याहारो धारणा ध्यानमेव च ॥ समाधिश्च मुनिश्रेष्ठ योगाङ्गानि यथाक्रमम् । yamāśca niyamāścaiva āsanāni ca sattama । prāṇāyāmaḥ pratyāhāro dhāraṇā dhyānameva ca ॥ samādhiśca muniśreṣṭha yogāṅgāni yathākramam । (BNP 33.73-33.74)	The limbs of Yoga: <i>Yama</i> (restraint), <i>Niyama</i> (observances), <i>Āsana</i> (physical postures), <i>Prāṇāyāma</i> (breath-control), <i>Pratyāhāra</i> (abstraction or physical), <i>Dhāraṇā</i> (concentration or fixed attention/ retention), <i>Dhyāna</i> (meditation) and <i>Samādhi</i> (spiritual absorption) are the eight limbs of yoga (PYS 2.29) (BNP 33.73-33.74)
Patañjali Yoga Sūtras (PYS), Śrīmad Bhāgavata Mahā-purāṇa (SBM), Brhan Nārādiya Purāṇa (BNP)	

As shown in Table 1, the Yamas and Niyamas constitute the first and second limbs of Yoga, respectively. Different scriptures mention different types of Yamas and Niyamas (see Table 2) varying in count. However all conform to a basic ontological structure (see Figure 1). According to this structure, we consider Yamas as “universal great vows” — a proposal confirmed in PYS 2.31, which indicates that the practice of Yamas is obligatory irrespective of variability in:

1. Four contextual conditions: *Jāti* (type of birth, community, or state of life), *Deśa* (location, space, or place), *Kāla* (time) and *Samaya* (circumstances, conditions,

considerations, or any other contextual changes). This makes us conclude that Yamas are to be seen as universal concepts.

2. Medium: They are to be observed through thought, speech and action. This requires the intent to be coherent when we apply Yamas.
3. Doership: They are not to be violated by self, or through others, or through others by way of instigation. This implies that studying ethical decision making should include several intensities of responsibility. We should not only focus on the entity in action but also how this entity influences others.

In the next paragraphs we describe and explain the findings of our study of the Yamas and Niyamas in the three ancient sources (see Table 2): PYS; the Śrīmad Bhāgavata Mahā-purāṇa (SBM) and the Bṛhan Nāradiya Purāṇa (BNP). According to our knowledge so far only the PYS have been studied for applications in the context of management (e.g. Corner, 2009; Pavlovich & Corner, 2014). As per PYS 2.30, the Yamas (restraints) are *Ahiṃsā* (non-violence), *Satya* (truthfulness), *Asteya* (not coveting or stealing), *Brahmacharya* (continence or celibacy) and *Aparigraha* (non-possessiveness or non-collecting mindlessly). *Asañcaya* (not mindlessly collecting) from SBM 11.19.33 is the same as *Aparigraha* in this context. Further, as per SBM 11.19.33, in addition to PYS 2.30, seven more Yamas are: *Asaṅga* (detachment), *Hri* (humility), *Āstikya* (belief/trust in the existence of a self/ ātman/ God/ higher consciousness), *Mauna* (silence), *Sthairya* (steadiness), *Kṣamā* (forgiveness) and *Abhaya* (fearlessness). As per BNP 33.75, in addition to PYS 2.30, two more Yamas are: *Akrodha* (absence of fury/anger) and *Anasūyā* (absence of jealousy/ fault finding).

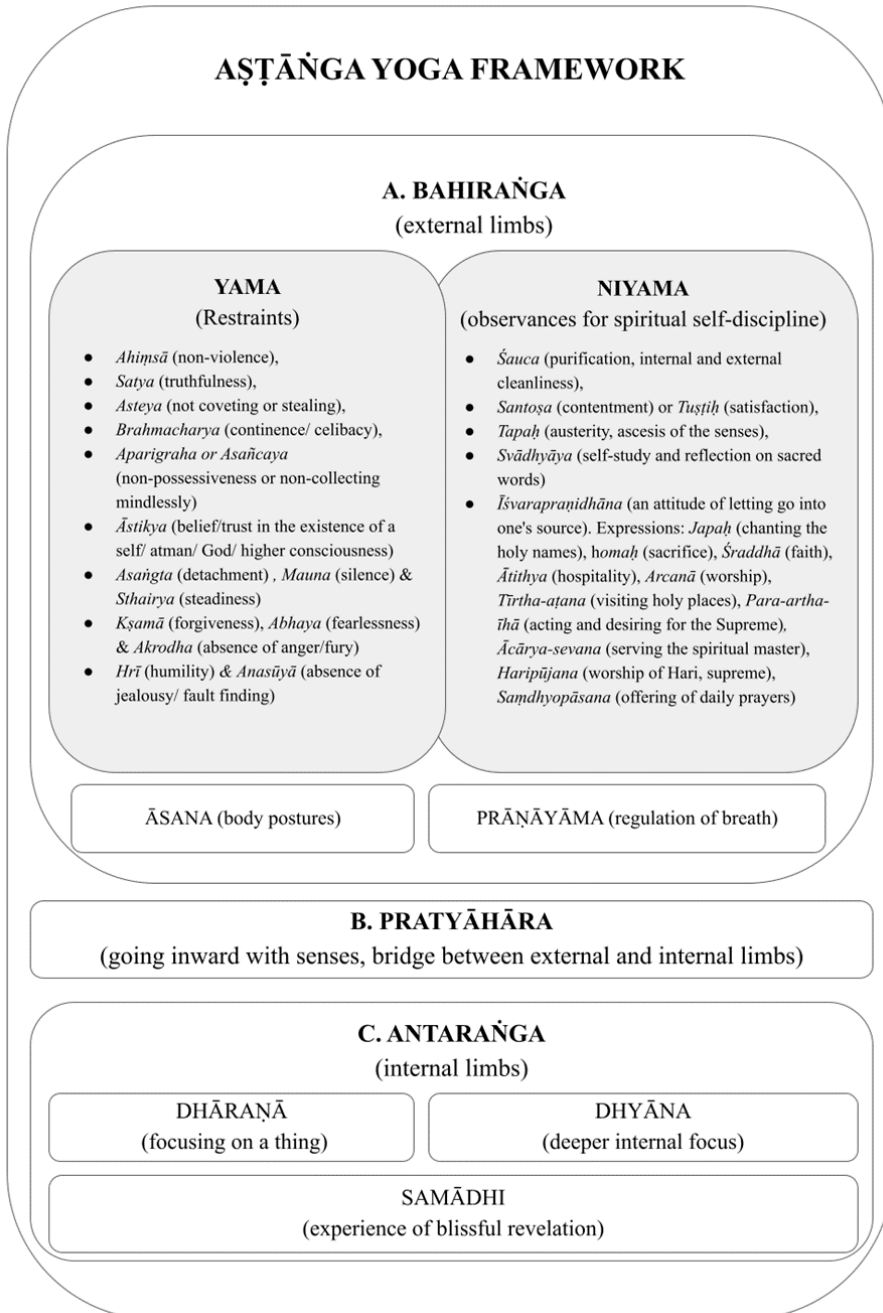
In contrast to Yamas, which were seen as universal restraints, Niyamas are considered as contextual self-discipline vows. However, both have spiritual orientation. The Niyamas (observances) also have multiple dimensions. However, for our context, we can merge the similar dimensions to arrive at a concise list. The Niyamas (observances) are *Śauca* (purification, internal and external cleanliness), *Santoṣa* (contentment), *Tapah* (austerity, asceticism of the senses), *Svādhyāya* (self-study and reflection on sacred words) and *Īśvarapraṇidhāna* (an attitude of letting go into one's source) (PYS 2.32). Further, as per SBM 11.19.34, in addition to four (*Śauca*, *Santoṣa*, *Tapa*, *Īśvarapraṇidhāna*), the other Niyamas are: *Japa* (chanting the holy names of the Lord), *Homa* (sacrifice), *Śraddhā* (faith), *Ātithya* (hospitality), *Arcanā* (worship), *Tīrtha-aṭana* (visiting holy places), and *Ācārya-sevana* (serving the spiritual master). Further, as per BNP 33.87, in addition to three (*Śauca*, *Tapah*, *Svādhyāya*), two more Niyamas are: *Haripūjana* (worship of Hari) and *Samdhyopāsana* (offering of daily prayers). From the additional list of Niyamas in SBM 11.19.34 and BNP 33.87, *Tuṣṭiḥ* (satisfaction) is similar to *Santoṣa*, *Śraddhā* (faith) and *Para-Artha-Īhā* (acting and desiring for the Supreme) are concepts similar to *Īśvarapraṇidhāna*. Besides that, *Arcanā* (worship), *Haripūjana*, *Homa* (sacrifice), *Samdhyopāsana* (offering of daily prayers) and *Japa* (chanting the holy names of the Lord) can be considered similar for our context.

Table 2. What are the Yamas and the Niyamas?

What are the Yamas and the Niyamas?	
Sanskrit origin	Interpretation
जातिदेशकालसमयानवच्छिन्नाः सार्वभौमा महाव्रतम् ॥ Jātideśakālasamayānavacchinnāḥ sārvaḥbhāumā mahāvratam (PYS 2.31)	The Yamas are the “Universal Great Vows”, as they are not limited by class; type of birth, place, time and circumstance (PYS 2.31).
अहिंसासत्यास्तेयब्रह्मचर्यापरिग्रहा यमाः ॥ Ahiṃsāsatyāsteyaḥbrahmacaryāparigrahā yamaḥ (PYS 2.30) अहिंसा सत्यमस्तेयमसङ्गो ह्रीरसञ्चयः । आस्तिक्यं ब्रह्मचर्यं च मौनं स्थैर्यं क्षमाभयम् ॥ ahiṃsā satyam asteyam asaṅgo hrīr asaṅcayaḥ āstikyaṁ brahmacaryaṁ ca maunaṁ sthairyam kṣamābhayaṁ (SBM 11.19.33) अहिंसा सत्यमस्तेयं ब्रह्मचर्यापरिग्रहौ । अक्रोधश्चानसूया च प्रोक्ताः संक्षेपतो यमाः ॥ ahiṃsā satyamasteyam brahmacaryāparigrahau akrodhaścānasūyā ca proktāḥ saṁkṣepato yamaḥ (BNP 33.75)	The Yamas (restraints) are <i>Ahiṃsā</i> (non-violence), <i>Satya</i> (truthfulness), <i>Asteya</i> (not coveting or stealing), <i>Brahmacharya</i> (continence or celibacy), <i>Aparigraha</i> (non-possessiveness or non-collecting mindlessly) (PYS 2.30). <i>Asaṅcaya</i> (SBM 11.19.33) is the same as <i>Aparigraha</i> in this context. (Additional as per SBM 11.19.33) <i>Asaṅga</i> (detachment), <i>Hrī</i> (humility), <i>Āstikya</i> (belief/trust in the existence of a self/ atman/ God/ higher consciousness), <i>Mauna</i> (silence), <i>Sthairyā</i> (steadiness), <i>Kṣamā</i> (forgiveness); <i>Abhaya</i> (fearlessness) (Additional as per BNP 33.75) <i>Akrodha</i> (absence of fury/anger) and <i>Anasūyā</i> (absence of jealousy/ fault finding)
शौचसन्तोषतपःस्वाध्यायेश्वरप्रणिधानानि नियमाः ॥ Śaucasantoṣatapaḥsvādhyāyēśvarapraṇidhānāni niyamāḥ (PYS 2.32) शौचं जपस्तपो होमः श्रद्धातिथ्यं मदर्चनम् । तीर्थाटनं परार्थेहा तुष्टिराचार्यसेवनम् ॥ śaucaṁ japas tapo homaḥ śraddhātithyaṁ mad- arcanam. tīrthāṭanaṁ parārthehā tuṣṭir ācārya- sevanam (SBM 11.19.34) तपः स्वाध्यायसंतोषाः शौचं च हरिपूजनम् । संध्योपासनमुख्याश्च नियमाः परिकीर्तिताः ॥ tapaḥ svādhyāyasantoṣāḥ śaucaṁ ca haripūjanam saṁdhyopāsanaṁukhyāśca niyamāḥ parikirtitāḥ (BNP 33.87)	The Niyamas (observances) are <i>Śauca</i> (purification, internal and external cleanliness), <i>Santoṣa</i> (contentment), <i>Tapah</i> (austerity, asceticism of the senses), <i>Svādhyāya</i> (self-study and reflection on sacred words) and <i>Īśvarapraṇidhāna</i> (an attitude of letting go into one's source) (PYS 2.32) (Additional as per SBM 11.19.34) <i>japaḥ</i> (chanting the holy names of the Lord), <i>homaḥ</i> (sacrifice), <i>śraddhā</i> (faith), <i>ātithya</i> (hospitality), <i>arcanā</i> (worship), <i>tīrthāṭana</i> (visiting holy places), <i>para-artha-ihā</i> (acting and desiring for the Supreme), <i>tuṣṭiḥ</i> (satisfaction), <i>ācārya-sevana</i> (serving the spiritual master). (Additional as per BNP 33.87) <i>Haripūjana</i> (worship of Hari) and <i>Samdhyopāsana</i> (offering of daily prayers)
वितर्कबाधने प्रतिपक्षभावनम् ॥ vitarkabādhane pratipakṣabhāvanam (PYS 2.33)	When these codes of self-restraint are inhibited by evil ideas, the mind should be habituated to the opposite thoughts (to overcome the evil ideas) (PYS 2.33).
वितर्का हिंसादयः कृतकारितानुमोदिता लोभक्रोधमोहपूर्वका मृदुमध्याधिमात्रा दुःखाज्ञानानन्तफला इति प्रतिपक्षभावनम् ॥ Vitarkā hiṃsādayaḥ kṛtakāritānumoditā lobhakrodhamohapūrvakā mṛdumadhyādhimātrā duḥkhājñānānantaphalā iti pratipakṣabhāvanam (PYS 2.34)	Evil actions arising out of evil thoughts are done, caused to be done through others, or approved of when done by others - these are performed through greed, anger or delusion, and can be mild, moderate or intense in nature. One needs to cultivate tendencies in mind opposite to the evil actions and thoughts and speech for understanding that these result in unending misery and darkness (PYS 2.34).
Patañjali Yoga Sūtras (PYS), Śrīmad Bhāgavata Mahā-purāṇa (SBM), Brhan Nārādiya Purāṇa (BNP)	

When the Yamas and Niyamas are violated, they lead to unethical actions, thoughts, and speech (PYS 2.33, PYS 2.34). Unethical actions can be taken by a person, a person can ask someone else to take those actions, or a person can approve unethical actions taken by others, for example, not correcting them.

Figure 1. Aṣṭāṅga Yoga Framework with focus on Yamas and Niyamas.



Application of Yamas and Niyamas in management context

In times of extraordinary crisis, we have tough choices to make such as nationalistic isolation or global solidarity; totalitarian surveillance or citizen empowerment (Harari 2020). As mentioned before, trust is assumed as an important base for effective decision making. For our institutions to sustainably enjoy trust two things are required. Firstly, a coherence or balance between localization (or decentralization) with centralized institutional decision making. Second, intrinsically motivated ethical decision making among all the stakeholders. One in the absence of the other can lead to many undesirable scenarios such as unaccountable invasive decisions out of emergency getting stayed around after the crisis and unjustly furthering institutional power. The critical perspectives to nurture accountability in institutions require space to think and act, which calls for localized or decentralized.

During this time, how much should we extrinsically bargain and how much we can intrinsically explore as human beings in a localized context? How much is ethics involved in the decision making processes of leaders? Therefore, to what extent are those processes driven by values and spiritual needs? What do the Eastern concepts of Yoga, such as Yamas and Niyamas, add to the discourse and to decision making practices in times of crisis? How can insights from Yamas and Niyamas enrich these decisions, and help shift them toward more integration of stakeholders' interests and views?

The most important underlying component in ethical decision making is trust and Yamas directly create an environment of trust. Given the nature of these universal restraints, the Yamas can also be considered as frameworks that revolve around social codes of conduct (Pavlovich & Corner, 2014; Nandram & Bindlish, 2019; Bindlish & Nandram, 2017; Dutt *et al.*, 2013). Whereas Niyamas can be viewed as more context-sensitive, and therefore flexible, frameworks for social conduct considering the need for constant alignment in the context of decision making. However, for both, one may need to connect to existence beyond perceived existence. Therefore, we consider them as expressions of a spiritual quality related to self-realization. Such connections represent integrative spirituality (Nandram, 2019). The Yamas, for which we find similar concepts in the Western context in the form of universal values (Corner, 2009; Pavlovich & Corner, 2014; Tackney *et al.*, 2017), may not be sufficient, as human beings are social beings. In other words, humans put ideas into practice, experience those ideas in a specific context, and then make them part of their value systems or detach from them. Therefore, both the universal and contextual aspects need to be considered in ethical decision making, especially in a crisis context due to their dynamic characteristics.

This Yogic framework has been commonly applied at the individual level and notably, the ones derived from the Yoga sūtras have also been explored for application at organization level. An argument for doing so can be found in one of the basic Indian philosophical principles. For this argument, we draw insights from the commonly used verse in the oral Vedic tradition: यत् पिण्डे तत् ब्रह्माण्डे तदेव च देवयजन्याम्, यथा पिण्डे तथा ब्रह्माण्डे। यथा कायस्तथा सर्वम् ॥ *yat piṇḍe tat brahmāṇḍe tadeva ca devayajanyām, yathā piṇḍe tathā brahmāṇḍe, yathā kāyastathā sarvam. Yathā piṇḍe, tathā brahmāṇḍe* (“as in the microcosm, so in the macrocosm”), when we see something in a small entity (an individual in the case of Yoga Philosophy), we see similar things in a larger entity, such as a family, an organization, a

village, or a country (an organization in our case). Therefore, we need to compare and map an individual with an organization and then personify it. Then we can see that whatever holds for an individual also holds for an organization.

A few studies in management attempted conceptualization and empirical application of Yamas and Niyamas. Pavlovich & Corner (2014) tried to empirically understand how entrepreneurs's awareness can be extended to aim shared value creation by studying Yamas and Niyamas in a single business case study of We 'ar. Dutt *et al.* (2013) studied the entire eightfold path for a single individual case study of Tine Mena, first woman from Northeast India to climb Mount Everest explaining how this framework helps to understand individuals' professional leadership by embodiment of the eight limbs naturally in one's life to achieve high performance. Bindlish & Nandram (2017) studied the Yamas and Niyamas to explain the business case of Buurtzorg to position authentic leadership. Nandram & Bindlish (2019) used the eight limbs to conceptualize social entrepreneurs' motivation to work for the benefit of all in society. Vemuri & Kaipa (2014) studied the business case of Toyota by applying the framework of Yamas and Niyamas. The framework has also been adapted for assessment tools (Raina & Singh, 2018). A more concrete attempt to build an understanding of how ethics derived from the Yoga philosophy can be enriched can be found in the work of Corner (2009). She explores the relationship between workplace spirituality and business ethics by integrating the Yamas from the Indian Yoga philosophy. Specifically, she builds a theoretical framework, and offers ten propositions for businesses and individuals using these Yamas for social interaction, and for enhancing the relationship between workplace spirituality and business ethics. This represents an important attempt to provide a coherent focus on workplace spirituality and ethics and, therefore, offers an integrative view.

Both Yamas and Niyamas are rules that guide individuals' behavior, but the observance of Yamas, such as *ahiṃsā* (non-violence), has direct implications for society (Karambelkar, 2012). Rama (1998) suggests that Yamas cannot be taught. They all are founded in the concept of love, which manifests as selflessness. However, he links Niyamas to our relationships and, consequently, to our behavior in society. Karambelkar (2012) proposes that Yamas can be seen as an approach to improving the inner life, while Niyamas are for shaping external behavior. Formally, together they form part of one's spirituality led ethical framework with universal as well as contextual dimensions. Overall, both are used in the Yoga philosophy as approaches to orienting the mind towards self-realization, which is the aim of spirituality. Rama (1998) explains that knowing Yoga philosophy is not sufficient if one wishes to learn Yamas and Niyamas. They can be brought into practice only through the mind, actions, and speech. Therefore, one is required to see the mind, body, and breath as distinct concepts, each with its own role. At the same time, they need to be coherent and practiced in our daily actions, thoughts, and speech. We therefore argue that all three can be used in the context of decision making by using Yamas and Niyamas under the label of spirituality led ethics.

When we apply the Yamas and Niyamas to an organization, we see these virtues resulting in the expression of trust and safety. We trust someone and feel safe in the vicinity of others

when we are assured that the others will not harm us, will not lie to us, will not steal our belongings, will remain abstinent, will not indulge in mindless possessions, and so on.

Yoga practices are part of a lifelong journey. The idea is that the more we establish ourselves in Yamas and Niyamas, the better the outcomes not only for ourselves but also for the entities of which we are a part. For the particular case of an organization as an entity, we can state that even organizations that are exhibiting best practices in conducting Yamas and Niyamas initially need to be aware of their deep potential. One can never totally develop Yamas and Niyamas—there is always room for improvement.

Yamas applied to organizations

The Yamas (restraints) vary in number according to different sources. For our purpose, we can reduce them to a lower number. The Yamas are *Ahiṃsā* (non-violence), *Satya* (truthfulness), *Asteya* (not coveting or stealing), *Brahmacharya* (continence or celibacy), *Asaṅcaya* or *Aparigraha* (non-possessiveness or non-collecting mindlessly), *Asaṅgta* (detachment), *Hṛī* (humility), *Āstikya* (belief/trust in the existence of a self/ ātman/ God/ higher consciousness), *Mauna* (silence), *Sthairya* (steadiness), *Kṣamā* (forgiveness), *Abhaya* (fearlessness), *Akrodha* (absence of fury/anger) and *Anasūyā* (absence of jealousy/ fault finding). Following is the elaboration of each of these Yamas as they get applied to an organization context.

Ahiṃsā is non-harming. It incorporates non-harming behavior, which means not hurting, injuring, or killing. It can be expressed in the following behaviors: kindness to others, cohesiveness among people, happiness, and harmony with the environment and different social aims (Dutt *et al.*, 2013). The application of *Yamas* in the context of workplace spirituality results in the following behaviors: respecting the cultural and religious values of employees; avoiding discrimination (e.g., gender, age, sexual preferences, disability, race, culture, religion, political beliefs) in the organization; and ensuring employee confidentiality (Corner, 2009). Nandram and Bindlish (2017) propose a model of Yamas with three perspectives: pragmatic behavior, mentally focused or strategic orientation, and spiritual engagement. In a social-entrepreneurship context and from a pragmatic perspective, *Ahiṃsā* is about maintaining friendly relationships with customers, suppliers, and employees. From a strategic orientation perspective, it is about avoiding unrealistic competition and enhancing fair competition. From a spiritual perspective, it is about being in harmony with the environment while taking social aims into account.

Satya is the truth. Truth cannot be practiced without *ahiṃsā*, and giving selflessly is the basic behavior behind truth. Those who act truthfully will attract truthful and responsible behavior in return. They are consistent and careful in their expressions, such as speech. These are the kinds of expressions in the context of workplace spirituality: truthfully communicating employee-related policies; using truthful and clear communication when suggesting policies for employees; and examining why we have negative feelings about others and what we can do about it (Corner, 2009).

Asteya refers to abstinence from stealing. It conveys the principle that we attract opportunities and wealth based on our efforts, and that we should not take what is not ours. In the context of workplace spirituality, the following behaviors have been mentioned

(Corner, 2009): avoiding stealing the ideas of employees by inappropriately taking credit for them; not stealing employees' intellectual property; not cheating or manipulating employees for organizational gains; avoiding creating fear in employees; and conducting financial affairs so that stakeholders, including employees, are not cheated.

Brahmacharya is continence or non-indulgence. Following *brahmacharya* involves living a focused life to reach the higher truth, wisdom, and infinity. In other words, it refers to living in *Brahman* consciousness. Everything that deviates from this focus should be avoided. Any thoughts, activities, or relationships that do not contribute to reaching the higher truth should be abandoned. It is about seeing oneself as more than just a body. As such, activities should be oriented towards procreation and not recreation. The recreational aspects are by-products but they should not be the aim. Applications of *brahmacharya* at the workplace include avoiding distractions; enhancing discretion; and avoiding exploitation or assaults (Corner, 2009). The Yamas of *Asaṅgta* (detachment), *Mauna* (silence), *Sthairya* (steadiness) and *Abhaya* (fearlessness) further help achieve these objectives.

Aparigraha refers to non-possessiveness. It is about avoiding wastefulness and not taking what one does not need (Nandram & Bindlish, 2017). This applies to food, material things, work, and money. Cultivating an attitude of gratitude for what one has, eliminates restlessness and increases satisfaction (Dutt *et al.*, 2013). In the workplace, this can be expressed as avoiding attachments to power, rankings, titles, or other roles; avoiding attachments to other procedures and structures; not being possessive of employees; and not hoarding excess monetary resources (Corner, 2009). Others may need those resources more.

The Yama of *Āstikya* signifies the belief or trust in the existence of a true nature of self or God or higher consciousness. One's underlying belief in the existence of a higher order increases one's possibilities for finding creative solutions and coping with the context, especially with VUCA. However, the object and expression of one's worship or expressing respect, belief or faith may be different depending upon the context. Therefore the expressions of this Yama are dealt with under faith related Niyamas particularly *Īśvarapraṇidhāna* (committing what one does to God or One's source), *Para-artha-īhā* (acting and desiring for the Supreme), *Śraddhā* (faith), *Arcanā* (worship), *Haripūjana* (worship ritual), *Homa* (sacrifice), *Samdhyopāsana* (offering of daily prayers), *Japa* (chanting the holy names of the Lord), *Tīrtha-aṭana* (pilgrimage), *Ācārya-sevana* (serving the spiritual master) and *Ātithya* (hospitality).

Akrodha or absence of anger or fury, as per BNP 33.84, is the opposite of indulgence in harsh speech as a result of one's own superior position. *Anasūyā* or absence of jealousy/ fault finding, as per BNP 33.85 is the abandonment of *Asūyā* (severe heartburn or mental agony that one suffers on seeing others superior to him in wealth and prosperity). Other Yamas are *Hri* (humility) and *Kṣamā* (forgiveness). Together these four other Yamas can be seen as essential components of organizational conduct resulting in fostering a trustful environment in organizations.

Niyamas applied to organizations

The Niyamas (observances) also have several dimensions. However for our context, we can merge the similar dimensions to arrive at a reduced list of observances. They are: *Śauca*

(purification, internal and external cleanliness), *Santoṣa* (*Tuṣṭiḥ*) (satisfaction or contentment), *Tapa* (austerity, asceticism of the senses), *Svādhyāya* (self-study and reflection on sacred words), *Īśvarapraṇidhāna* (*Para-artha-īhā, Śraddhā*) (an attitude of letting go into one's source, acting and desiring for the Supreme, faith), *Arcanā* (*Haripūjana, Homa, Saṁdhyopāsana, Japa*) (worship, sacrifice offering of daily prayers, chanting the holy names of the Lord), *Tirtha-āṭana* (visiting holy places), *Ācārya-sevana* (serving the spiritual master) and *Ātithya* (hospitality). Following is the description of each of these Niyamas as they get applied to an organization context.

Śauca can be expressed by observing discipline in daily life, such as starting the day at a regular time early in the morning. For example, one could wash up, go for a walk, and then get involved in social initiatives or work (Dutt *et al.*, 2013). From an organizational perspective, examples can be connecting to others through common rituals in the local context and building facilities for employee health in the workplace. One can reflect on practices that have been successful, learn from them, and place them in the local context to give them more exposure. In the context of entrepreneurship, new intentions can be based on reflections on meaningful patterns of work and the goals of the business, even when this means returning to the original reason for existence (Nandram & Bindlish, 2017).

Santoṣa (*Tuṣṭiḥ*) refers to contentment (satisfaction). It is viewed as the greatest of all wealth. In the context of business, it helps when one does not solely have materialistic aims. A business can exhibit contentment with the given state of earnings and lifestyle; and help other community members. In an organization, this can be expressed as simplicity in dress codes, frugality in expenditures, and highly contented stakeholders. It also means that although being ambitious is good, the setting of feasible goals as an institution also needs to be considered. Celebrations of success and learning from setbacks are key consequences (Nandram & Bindlish, 2017). In essence, contentment drives perfection.

Tapa refers to working on becoming independent and accepting hardships as a natural way of living. It is a means for uplifting oneself and others in the community. From an organization's point of view, it entails being open to new ideas, allowing for creativity, creating an environment conducive to enabling people to explore their full potential, and allowing for learning from mistakes and experiments. The idea is that in any process and activity, renewal is the path of growth, which may imply departing from existing approaches if doing so helps lift the broader community up.

Svādhyāya involves making a habit of not following the laid path but continuously exploring to learn and develop a better understanding of things. In addition, new insights closely connected to the laws of nature should be respected and explored. This also holds for the organizational perspective, where areas of improvement can always be considered when facing a new context, while the status quo in a given context can be respected. As an institution, analyses of actions are important, including observing, reflecting on, and monitoring activities and their progress.

Īśvarapraṇidhāna (*Para-artha-īhā, Śraddhā*) (an attitude of letting go into one's source, acting and desiring for the Supreme, faith) means that when you have done your work, you should surrender yourself to God. It implies learning to trust in a higher power, and

becoming aware of the reason for existence and working accordingly. Niyamas such as *arcanā*, *Haripūjana*, *Homa*, *Samḍhyopāsana*, *Japa* and *Tīrtha-aṭana* are some of the expressions of *Īśvarapraṇidhāna*. For organizational members, it is important to understand and remind each other of the reasons for existence and to surrender to all who make it possible. They should also be aware of their duties and responsibilities, and the outcomes that they may produce, including the impact of those outcomes for the broader context (i.e., the whole existence). This is one of the few aphorisms in Patañjali's Yoga Sūtras in which God is mentioned. This is not easy to relate to organizations in a secular society. Therefore, we can focus on the act of surrendering without specifically mentioning to whom. The Niyama *īśvara-praṇidhāna* can be viewed as a way to connect ethical and spiritual attitudes. It involves the ethical attitude of letting go and surrendering to one's own source of inspiration. For some people, this source is within and it can be reached through inner-life practices. For others, it is a higher cosmic source to which they can surrender. For still others, there is both an internal reverence as well as an external reverence. Spiritual absorption connects the universal to contextual dimensions (an example, global to local), which will trigger the intent to seek coherence as a manifestation of integration. Other Niyamas like *Ācārya-sevana* (serving the spiritual master) and *Ātithya* (hospitality) under the observance of *Śraddhā* (faith) and the Yama *Hrī* (humility), create an environment of trust and safety for other stakeholders in the context.

Conclusion, discussion and implications

We have elaborated on several types of Yamas and Niyamas by studying three ancient scriptures and hope we have provided ingredients for sustainable ethical decision making processes led by spiritual sources. One important contribution is the conceptualization of Yamas as universal and the Niyamas as context-specific applications of spiritual and ethical practices. Although studies have explored them in management context (Corner, 2009, Pavlovich & Corner, 2014; Dutt *et al.*, 2013; Vermuri & Kaipa, 2014; Bindlish & Nandram, 2017; Nandram & Bindlish, 2019), the idea that Yamas are universal and Niyamas are to be seen as contextual were not found in those studies.

Any extraordinary crisis raises the issue of ethical decision making along with trust in institutions. It necessitates the exploration of the possibility of whether institutions (governments, organizations), following Yamas and Niyamas, can strike a coherence between a decentralized or localized policy and centralized or globalized ones (one that asks for uniformity and universality). An implication of the present research could be that when one uses Yamas and Niyamas in organizational context, one needs to be aware of both possibilities: between decentralization and centralisation and between local and global. Further research may give more understanding about the interdynamics of Yamas and Niyamas and we hope that we are adding insights that are relevant for the discourse that is happening regarding both themes: spirituality and ethics.

Another contribution is that the Yamas and Niyamas framework encourages integrativeness. This paper examined how Yamas and Niyamas enrich ethical decision making and how decision making processes in organizations can be shaped holistically, mainly with the aim of one theoretical framework of spirituality led ethics. Such coherent

outcomes require a lens that integrates perceptions and purposes, nourished by universal spiritual values (Yamas) and contextual, ethics-based values (Niyamas) for coping with crises. By elaborating on the types of Yamas and Niyamas beyond Patanjali's, scholars may be inspired to conduct further research on the dynamic relationship between both as part of an integrative view. The integration of both Yamas and Niyamas into one approach helps in the realization of an integrative view of ethics that encompasses spiritual values and treats them as the intrinsic source of all ethical behavior. This integrative nature needs to be respected by putting the Yamas and the Niyamas into practice through mind, action, and speech. All three processes influence decision making.

Interesting to note another contribution. Integrativeness does not only occur when we see Yamas and Niyamas as two perspectives of ethical decision making. It also occurs when we consider the three levels of ethics related actions of a person or an organization: self; self but through others; others but instigated by self. Oftentimes, when one studies ethical behavior or ethical decision making then one focuses on the person in action who tries to benefit himself through unethical behavior with his own action. The findings imply that we can add two more dimensions to study spiritually led ethical decision making integratively and enlarge the antecedents of ethical behavior.

Yet another contribution of this paper is the study on the preparations (as discussed in Table 1) for applying Yamas and Niyamas which other studies do not address. These preparations can help to ensure that Yamas and Niyamas become a habit rather than a policy which would enhance its sustainable impact as it becomes internationalized as a natural behavior. Not only the preparations list but the list of Yamas and Niyamas have given us detailed guidelines while they are both tapping from spiritual and ethical sources which may enhance scholarly discussion about how both relate to each other. Often ethics is seen as a normative framework and spirituality as a fuzzy theme (Ciulla, 2015) which cannot be taught (Pruzan, 2015) but only experienced and embodied. The Yamas and Niyamas are practical in nature and can be experienced to enhance spiritually led ethical decision making.

These concepts may appear to ignore the ethic of reciprocity. However, if seen in the entire framework of Indigenous (Indian or Hindu) Worldview from which these concepts have originated, the reciprocity is seen and dealt with by the concept of Dharma (or the framework of righteousness) (Chatterjee, 1986). It guides the conflict or dilemmas arising out of expectation for reciprocity. From a practical standpoint, Yoga philosophy does provide guidance on managing interpersonal behavior (Mishra & Mishra, 2014), which can be explored for dealing with situations involving lack of reciprocity in ethics. The discussion on Dharma and ways to manage interpersonal behavior is beyond the scope of the present article, but is recommended to be explored in future research.

The overall conclusion is that an understanding and application of Yamas and Niyamas in the ethical decision making management context is scarce. We have contributed by using both Yamas and Niyamas as interwoven concepts to enrich the discourse in the field of spirituality and ethical decision making. We would like to call for hermeneutic phenomenology based research with more ancient scriptures from the tradition to realise the potential that Yogic Philosophy offers for the management context of ethics. Its use in qualitative research for practice has been researched upon (Paterson & Higgs, 2005). In

future research such an approach may help to understand the deeper dynamics of the Yamas and Niyamas such as the conditions that facilitate a person or organization to apply Yamas and Niyamas. The ancient scriptures that were used in this paper also explain the potential outcomes of Yamas and Niyamas. Studying them for future research may help to develop a framework for diagnostic analysis of organizational cases portraying current and future potentialities.

Disclosure statement

No potential conflict of interest was reported by the authors.

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