

Spirituality-led ethical decision making with Yogic Yamas and Niyamas

Sharda S. Nandram¹ · Puneet K. Bindlish¹ · Sukhada² · Arjun Kumar Shrestha³

¹ Vrije Universiteit Amsterdam, Netherlands ² IIT (BHU), Varanasi, India ³ Kathmandu University School of Management, Nepal

CENTRAL PROPOSITION

Universal values.
Contextual practice.

An integrative basis for ethical decisions and organisational trust.



Paper & full text

01 Background and question

Crisis decisions expose tensions between shared ethical commitments and local needs. Building on workplace spirituality research [2,3], this paper explores yogic resources for a coherent ethical response [1].

RESEARCH QUESTION

How can Yamas and Niyamas enrich ethical decision making and sustain trust in organisations?

02 Conceptual framework

Yamas

Universal restraints

Niyamas

Contextual observances

In the authors’ reading, these interwoven practices orient ethical conduct toward self-realisation [1].

03 Materials and method

Hermeneutic, phenomenological interpretation of Sanskrit texts, English/Hindi translations and commentaries [1,4-6]:

Patañjali’s Yoga Sūtras
Śrīmad Bhāgavata Mahā-purāṇa
Bṛhan Nāradiya Purāṇa

Interpretations are related to organisational ethics and prior research [1].

04 Original yogic framework

Yamas and Niyamas form the first two limbs of the wider Aṣṭāṅga Yoga framework [1].

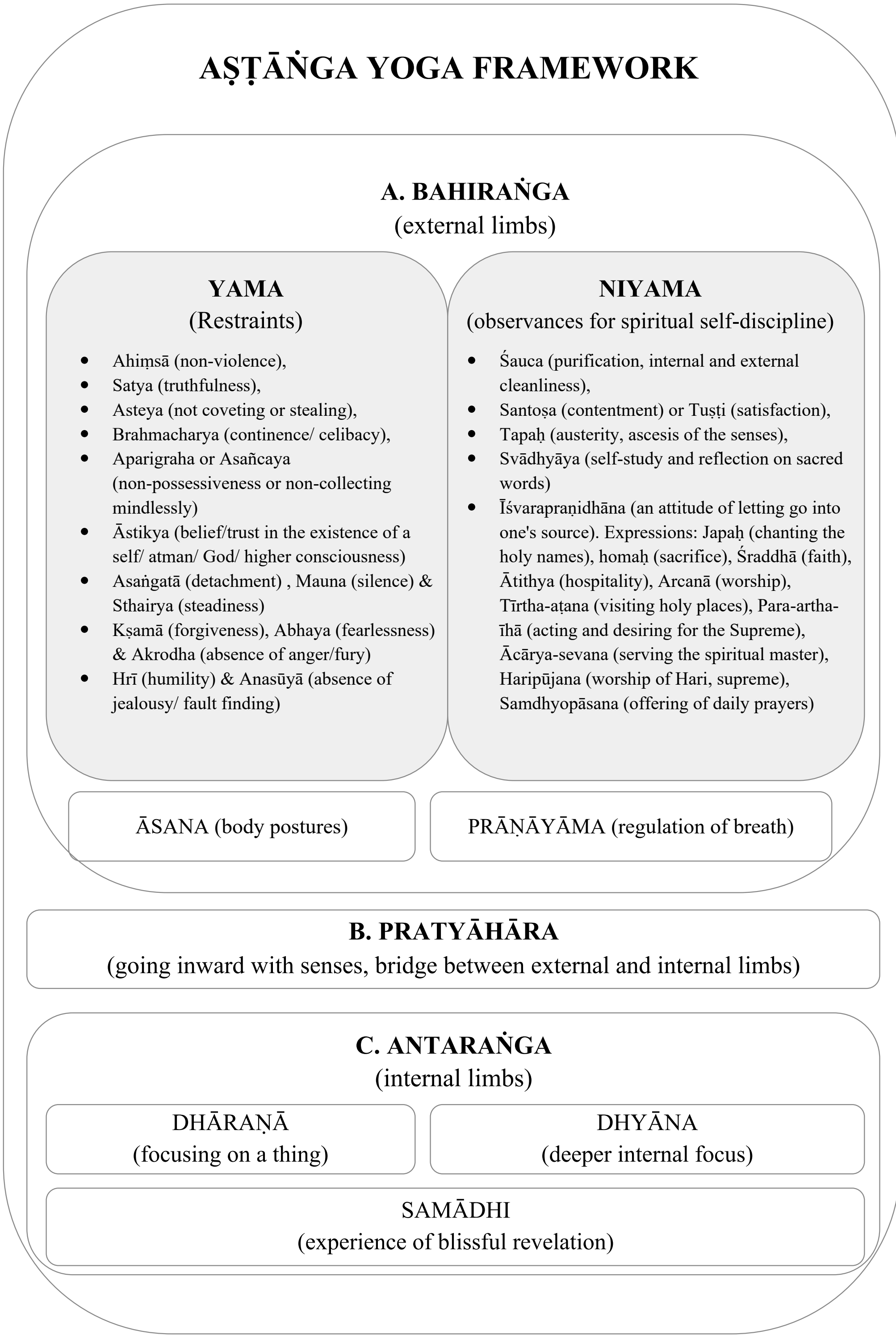


Figure 1. Aṣṭāṅga Yoga Framework with focus on Yamas and Niyamas. Original figure reproduced from [1], p. 246.

05 Conceptual findings

A Integrate universal and contextual ethics

The authors propose bringing shared commitments and situated judgement into one coherent framework [1].

B Extend responsibility beyond direct action

Ethical scrutiny includes what one does, causes through others or approves, in thought, speech and action [1].

C Connect trust with dedication

Āstikya (trust in higher consciousness) and Īśvarapraṇidhāna (dedicating action to a higher source) enrich the account of spiritually grounded ethics [1].

06 Discussion

The framework invites organisations to align central commitments and local discretion. Ethical practice concerns embodied habits as well as policies. Dharma is raised in relation to reciprocity; detailed treatment remains outside the paper’s scope [1].

07 Limitations and next steps

Interpretive findings do not establish causal effects on trust. Further work should examine how these practices are understood and enacted across organisational contexts [1].

CONCLUSION

Yamas and Niyamas offer an integrative basis for ethical practice through thought, speech and action [1].

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Correspondence: s.s.nandram@vu.nl