

Purpose of Spirituality on Performance

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ABSTRACT: Spirituality is exploring day to day. Many authors have given their remarks in favour of spiritual practice. However it is realised that spiritual application purifies and brings effectiveness among employees and their behaviour. This leads to better performance and also creates a healthy workplace. Generally spirituality means the awakening of moral conscience of an individual. From the age old traditions it is seen that the righteousness is established in workplace by spiritual empowerment of human resources. Many sages throughout the world have blessed the inhabitants through their spiritual teachings. This has protected the world from degradation of righteousness. At present fraud, increasing rate of cheat fund business and many corporate failures are known from the reports of print and electronics Medias. So it is realised that special care should be taken for preventing these. Prevention can be possible if the employees will be more aware towards spirituality. Spiritual application can only well decorate their behaviour. The excellence of employee performance can be achieved through the way of spirituality.

KEY WORDS: Spirituality, attitudes, effectiveness, performance and success.

I. INTRODUCTION

“Shreyaanswadharmo biguna.h paradharmaatswanusthitaat.
Swabhaabaniyatam karma kurbannaaproti kilbissham.”
(Shreemadbhagavad-Geeta, Chapter Xviii-47)

In the holy Geeta the Lord, the supreme says, “Better is one’s duty though devoid of merit than the duty of another higher and well performed person; for performing the duty ordained by his own nature man does not incur sin.” This sloka defines spirituality as the highest righteousness. This also speaks about the work attitudes and these should be performed on the basis of own positive nature. The effectiveness of action or work comes through the learning, perceptions, practices those one acquire in day to day life due to the influence of environment. However the philosophy of *Baiseshika Darshana, sukta* two, defines the *Dharma* i.e. the righteousness as the influential power through which an individual achieves *Abhyudaya* i.e. the development with moral conscience for welfare and *Nihshreyasa* i.e. the final beauty or salvation through learning, reverence, belief and felicity. Saint Jaydayal Goyandaka states that only the righteousness i.e. the *Dharma* is only the beneficial factor for the life of a human being and his consciousness in this world called *Ihaloka* and in the world after death called *Paraloka*. Philosophers consider the righteousness as the fundamental basis of the existence of world and living creatures. All matters created in this earth are based on certain natural principles. Obeying the *dharma* by sacrificing life for service pours deep impact on others. So it helps them to leave the activities full of sin and gradually they become beloved of righteousness.

Tiruvalluvar(2nd Century BC) says that spirituality is only the important way in one’s life to practice *Aram* i.e. righteousness and to gain *porul* i.e. wealth and *inbam* i.e. joy. Manickaavasagar (862-885 CE AD) defines spirituality as the path of experiencing joy of God experience that brings liberation of pain and sorrows and awakens the self with positive work effectiveness. Baddena Bupala (1220-1280) defines spirituality as the awakening of moral conscience through which a man justifies his duties without hesitation and performs well in his workplace. He further says that one worker or employee should not be pressurised to perform the task out of his or her track by the employer. It’s better to adopt the self employment like farming or cultivation rather to work under an employer or boss who pressurises and does not understand the problems of employees. Srinath (1365-1441) defines spirituality as the interlinking of soul with the Divine through which a soul perceives the positive qualities and work attitudes. Upendra Bhanja (1670-1720), the prince of Ghumusara defines spirituality as the sincere devotion towards Almighty through which an individual gains power of self confidence, self awareness, self esteem and self control for better performance giving pure benefit to others. German philosopher cum poet John Christoph Fredrich Von Schiller (1759-1805) agrees about the effect of sorrows and anxiousness in life and says that the beautiful individuality can be brought up by happy art. The heart can dwell through a soul’s morality. Gangadhar Meher(1862-1924) says that pure duty performed for the benefit of others is an action of virtue. By obeying this law the sun pours the cultivating rays on earth. He further says that its better to bring out own effort rather than depending on others. The sun shines on own rays of light but moon depends on sun for light rays as he has no power of producing the same. The light of sun at day is original but the

light at night of moon is borrowed. In this way Gangadhar Meher argues that the performance of an individual should bear originality. Dr. Aubrey Daniels (1970) says about two critical elements like management of behaviour and management of results, together known as performance. J.P. Campbell (1990) defines performance as behaviour. He says that performance is comprised of mental productions like answers or decisions. Although it is mental or behavioural, still it should be under the control of the individual.

II. LITERATURE REVIEW

From the very beginning of modern civilization all human beings are more interested to know about the universe and its nature. Gradual development of science has revealed many things in front of us. Still the curiosity is growing time to time. Till date we have not got many answers to many unsolved questions those arise in mind. The purpose of human birth is difficult to understand for many. Similarly the act of life is also not understood as per the view of performance. However purpose and performance both are dependent. So we can say they are reversible and vice versa. Spirituality is the medium or we can say the path in between to attain the actual goal of life. This aggregates the unlimited reach of expectations. A person's behaviour and qualities are directed by goal. So a person attempts to achieve this. Improvement or refinement in behaviour is essential as behaviour turns in to performance. In order to bring improved quality of performance it is required to choose a higher quality of goal or right goal or ambition. B.K. Jajadish Chander says that one should keep in mind the dignity of human individual. To become successful in life one should treat others with his nice behaviour. Hatred and bloated ego hurts sensitivity and self-respect of others. He emphasizes that without having positive view of original human nature one cannot be a good human being or a good manager. In this aspect one should determine about his positive or negative attitudes. Attitudes directly make behaviour. Keeping and practising positive attitudes in mind bring out a smooth and healthy behaviour. Positive beliefs and attitudes give such a status that we feel others properly as worthy as possible and behave them very nicely. While employers understand this and bring smoothness in their behaviour they become able to get full support and use full potential of employees for organizational excellence. They allow their employees to work freely with creativity and self respect in a manner of self control. Refinements of attitudes are possible through spiritual knowledge more effectively rather than material knowledge. All methods of application of skills in workplace get refined time to time by the help of spirituality. Campbell says that something done by employees as we say performance is nothing but the expression of their behaviour. From this aspect it is clear that performance is different than outcomes. According to him many factors influence the outcomes. Outcomes are although results of behaviour of employees still different than productivity. Again Campbell argues that performance cannot be considered as actions of individuals. These are somehow mental productions of them. So it is necessary that performance should always be in control of them. As per the suggestion of Campbell (1990) we know about three determinants of components that performance has. The first one is declarative knowledge that consists of many facts, principles, ideas, objects, and vision. The second determinant is procedural knowledge and skill. This refers to interpersonal skills, skills of perception, skill of learning, cognitive skills and the way of doing task of declarative knowledge. Then third determinant is motivation. Motivation exists in the form of combined effect of behaviour of employees. However the spirituality gives impact on them to shape their behaviour in such a manner that the multiple effects become more and more smooth. Lord Chesterfield says that persons with good conduct only achieve the top of success. Conduct is long built attitudes that talks about pleasant personality of an individual. Although employees bear skills and qualification still some of them may not bear good conduct. Those are careful in maintenance of their conduct gradually acquire many positive values in life which form attitudes and then conduct. Reputation without good conduct or character is mean for nothing as people do not accept this concept. In any organization we can view the same concept. Employees do not like bad conduct of employers but at the same time they do not tell anything to them. Either this brings gap of communication or lack of cooperation among them. It hampers the organizational performance because behaviour is the product of mentality. Giving his opinion in this aspect Swami Vivekananda says that good conduct is the best property. Again he emphasizes that good conduct is built by the chain of moral pillars. Morality is acquired through practising positive values. Positive values come from natural laws which are true in nature. All these things are mentioned almost in all religious texts of the world and spirituality is the foundation of both fundamental and successful aspects of life. Without the foundation of spiritual vision the performance of life becomes improper, impure, aimless, and sometimes entirely moves in the dark.

Upendra Bhanja says about the attitudes of consumers and sellers in a market should not be impure that poises the environment. However bad intentions of consumers may be broken by the sellers or bad intentions of sellers may be dragged out by the consumers. While sellers motivate and attract the attention of a consumer by many ways, a wise consumer benefits himself in many ways while others fall in a jerk. The spiritual roles of both sides maintain balance of entire environment. He says that spirituality should be the medium of relationship among effective ruler and people and among boss and employees. Gangadhar Meher says that no work is

inferior. One person should not feel shy to work with his own dignity rather to sit in laziness. Even it is better to work under the land as worker or labour in freedom of righteousness than to work under an arrogant boss of unrighteousness. No person is inferior in respect to post or position or no person is superior. This is the narrow attitude that drives the mind of a person and brings gap of inferiority or superiority among them is nothing but the negativity of mankind. While people walk through the spiritual path of humanity, this narrow concept does not arise. Life fills the essence of work effectiveness. Employees and employers tie themselves in a thread of one work culture of unity in diversity.

III. OBJECTIVES

Why and how does the degradation start in the mental prospective in varieties of behaviour that adversely affect the physical existence of human beings in workplaces? It is a question mark that why does performance depend on mental strength? How does environment influence human resources? Why is spirituality brought in to this concept and how does this nourish performance? Such questions arise in mind and we look forward to find solution. These form the objectives here for theoretical approach of answer searching. Always it is better to proceed ahead rather to sit and think. Although thinking adds many more for starting up a concept still proceeding becomes the objectives of multiple path of answer finding and spirituality pours essence of effectiveness.

IV. IMPORTANCE OF THE STUDY

By observing the continuous deterioration of the morality and mankind all over the world anybody may feel sorrow. Life has become more compact and crucial at present. Increasing rate of violence, robberies, breakage of communal harmony, ambiguities among family members, friends and relatives and conflicts among many have increased at the rate. Increasing rates of corporate failure are also observed in past few years. Fraud and increasing cheat fund business have broken the economical strength of many common citizens. We know about these daily on the basis of both electronic and print media reports. We can say these as social diseases contaminating the routes of humanity. It is truly said that prevention is better than cure. Now the time has come for the world intellectuals to thinking a bit deeply about ongoing matters to prevent the humanity across the globe. At this moment of critical degradation it is realized that spirituality and values will play an important role in society building. Spirituality not only helps to build the character but also maintains peace and prosperity in the society. This not only purifies the business but also helps in well maintenance of customer relationship and gives satisfaction to people.

Although science has developed much more still coming down of humanity is found today. The mental degradation starts through the unlimited impure desires of respective individuals in workplaces. The admixture of mentality of different varieties of human resources is too seen. Sometimes if the mass of impurities is more that influences others slowly. Such a mass motivates the weaker individual or mass towards its activities. Suppose a normally good one stays in a bad friend circle gradually acquires addiction by interest of his friends slowly. But a normally bad one leaves his bad habits including addiction in a company of spiritual friend circle. But if a person has strongly spiritual views and even he spends time in a bad company never acquires the forceful compulsion of activities rather motivates the mass towards spirituality. Thinking, planning, taking decisions etc. are the actions of mind. Performance is behaviour. Whatever thoughts come in mind, these turn in to behaviour. These perform an action or task. Strong mentality brings effective vision and weaker the weak one. But spiritually empowered mentality never feels harassment in his thinking process. The poor or ill mentality leaves the mark of adverse effect on physical body as anxiety, pain, dizziness, tired, hatred etc.

It is highly essential to understand that the growth of materialism has not completely fulfilled the human desire. Still man is hankering for many more. At this suitable era spirituality fits to come up to spread the fragrance of it's for personal felling through self realization. This knowledge enhances the understanding of purpose of this on performance brought up by human resources.

1.1 Qualities of self management drawn from the Sloka-47,chapter xviii of Geeta as mentioned in introduction:-

Shreyaanswadharma: Let us divide in to *Shreyaan* and *swadharma*

4.1.1 Shreyaan: Better or Best or top most:

A person should feel his presence of post is better, best or topmost according to his capacity, skill, education and knowledge.

4.1.2 Swadharmā:

Own dharma or self righteousness: Self or *Swa* represents the soul and Dharma represents the consciousness. Together *Swadharmā* seems to be in soul consciousness. It means the human individual first should think him as a conscious being different than matters or material body and should bear the qualities of a soul like concentration, trust, truth, compassion, humility, kindness, forgiveness etc., in his workplace.

4.1.3 Bigunā.h:

Even devoid of merit - From the organizational point of view the *Gunā.h* i.e. merit can be scrolled down from top to bottom as managing directors, managers, executives, stenographers or clerks, peons and sweepers. So as per merits, their works differ. According to their learning and experience they have got place in different posts. The verse says that it is better to obey own dharma. Managing director's own dharma at office is to practice righteousness in directing, controlling, staffing, etc. Managers are of different sections like finance manager, human resource manager, marketing manager etc. Finance manager has work of dharma as managing, finance, financial securities, cash flow, etc. however the dharma of recruitment, training and development, performance appraisal etc. are of human resource manager. Marketing manager's work or dharma restricts to sale, service, market review etc. The dharma of clerk is to provide assistance to them while sweeper's work of dharma is to sweep, maintain cleanness and hygienic condition at the organizational office. The works of managing director and managers are devoid of merit towards clerk and sweeper and the works of clerk and sweeper are devoid of merit towards managers and managing directors and vice versa.

4.1.4 Paradharmātswanusthithāat

Than the duty of well performed - its better is the duty allotted to self rather than the duty of well performed of higher authorities or persons of higher posts. Let us break this word in to *paradharmāat* and *swānuusthithāat*. Let us understand first what *paradharmā* is. *Paradharmā* means the qualities or duties or works of others which they perform according to their prospective. *Swa* means attitudes of the self in soul consciousness and *anusthithāat* means to adopt. *Paradharmātswanusthithāat* seems that it's not so favourable to perform the duty of well performed persons after leaving the duty of the self which is even below merit than them. It means it does not seem so favourable for a peon or clerk to perform the duty of managing director or managers. It's better to perform the self duty for them which they have acquired according to their capacity with self confidence. Here the works of clerk, sweeper and peon are not at all inferior to the higher post holder or works of managing director or managers are not superior. Because all works are performed according to their *swadharmā*.

4.1.5 Swabhaabaniyatam karma:

Duty oriented by own nature – A soul's own nature is to remain in soul consciousness. Duties oriented on this consciousness are pure and generally not influenced by external sources or by his sensual pleasure or by material desires. So the duty is well performed in respective levels. The person realizes that according to his qualification, learning and experience he has to perform duty on the basis of natural truth. So he does not violate the law. So absenteeism, fraud, cheating, postponing, lack of cooperation, lack of communication are not seen in workplace.

4.1.6 Kurbannāaproti kilbisham:

Performing in righteousness a man does not incur sin – Let us understand this. *Kurban* means performing in soul consciousness. *Na-aproti* means a person does not incur. *Kilbisham* means sin. While a person thinks in pure mind his actions become pure. Tempted by bad desires a man does not remain in control. So his performance goes out of law, out of post and out of righteousness. Going out of these a man gradually incurs sin. During performance if a man understands that his duties are to perform righteousness in workplace, his all actions should be in soul consciousness, he should perform according to time and his realizations are to feel others properly, then he performs well with self confidence, self respect and respect for others. Sin is the fruit of negative actions performed in unrighteousness. However a performer of righteousness in soul consciousness does not fall in Sin.

V. DISCUSSION

It is clear that we should understand each and every duty carefully which we perform. At the time of performance it is essential to look forward about the activities whether they are in soul consciousness or not or influenced by external stimuli, those are either born from material desire or from gratification of sensual pleasures. Spiritual awareness is always helpful to keep mind in proper panel of work attitudes. The dilemma which arises in mind during performance of duty is due to ambiguity, lack of confidence, lack of knowledge and lack of adjustment to circumstance. The flow of work from higher to lower channel or from lower to higher channel should be properly understood and managed. This should be based on righteousness. The duty of own

nature should not be violated. If an employee is fixed in particular job should not be forced by employer to perform his (employer's) own personal works. This is called *parodharma*, if employee comes under pressure and performs the task. Suppose a peon or sweeper is fixed for office work or maintenance of office building but his boss pressurises him to work, or to cook or to sweep at his personal residence in leisure time, in holidays, even during in office hours, if he uses him for his personal benefits rather than official assistance then it is coming under *parodharma or un-lawfulness*. In this case it will be called as the *parodharma* is practised from both the sides. Violating the law of righteousness now it opens the door for incurrance of sin. This hampers the organizational performance and badly affects the productivity. So it is necessary to understand the nature of duty and performance. These should be based on own nature with respect to job assigned. The nature of jobs should be properly understood as per specifications of time and availability of resources.

VI. CONCLUSION

A spiritually guided person does not show false pride, and ego of his higher post, position and status. Arrogant behaviour becomes smooth like petals of flower and he shows affection towards all in his workplace. After knowing the nature of duty and nature of own, he becomes more aware about which task to perform which to not. It is thought that the nature of managerial or administrative work is under various kinds of pressures and under certain deadlines. It is believed that these are psycho-physical troubles come up naturally. Many believe that managers should have tensions and some pressures as instant decision makers. B.K. Jagadish Chander says that it is absolutely a wrong concept. He says that spirituality and deep practice of higher meditation build such attitudes among managers and employees that the same work becomes pleasure instead of pressure. Spirituality awakens the moral conscience of every individual in respective workplace. So a person realizes about his existence, about soul consciousness, work of own nature to become successful in his field. This becomes beneficial for managers in performance appraisal, decision making under risk and uncertainty, planning and coordinating and many more. For proper performance, spirituality guides in each and every step of each action. So God says in Geeta, "better is the duty though devoid of merit, the work done by owns nature is the excellent."

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