

FROM INSTINCTUAL DRIVES TO SELF-DISCIPLINE

1

Anmol Sandhu
Nitya Gopinath Rao

Abstract

This chapter explores professionalism through the lens of spirituality, integrating Indian Vedantic principles and Western psychological frameworks to provide a holistic understanding. Rather than viewing maladaptive behaviours such as burnout, toxic leadership, or unethical conduct as moral flaws, the chapter interprets them as natural human drives—ambition, self-worth, connection, and fairness; that require regulation. The Indian perspective emphasizes dharma (righteousness), karma yoga (path of selfless action), *samatvam* (evenness of mind), and *vasudhaiva kutumbakam* (the world as one family) as pathways to align duty with universal values, while the Western perspective reframes the Seven Deadly Sins as metaphors for misdirected motivations that can be transformed into constructive strengths. Practical approaches such as meditation, structured feedback, and organizational work culture reforms are discussed as means of transforming motivational energies into adaptive professional behaviour. By synthesizing the traditions, the chapter advances a globally relevant framework for integrating spirituality into professional life, demonstrating that self-mastery and ethical alignment are essential to sustainable professional effectiveness.

Anmol Sandhu

Student, School of Health Science, Sushant University, Gurugram, Haryana
Email: anmol.240bscpsy011@sushantuniversity.edu.in

Nitya Gopinath Rao

Student, School of Health Science, Sushant University, Gurugram, Haryana
Email: Nityarao082@gmail.com

Publisher: Anu Books, DOI: <https://doi.org/10.31995/book.ab365.j326.ch.1>

Book: The Human Dimension of Success: Skills and Employability

Keywords:

Professional Effectiveness, Spirituality, Vedantic Principles, Seven Deadly Sins

Introduction

“An organisation is moral/immoral before it is successful or unsuccessful.” –Chester Barnard

The modern workplace is more than a space for productivity, it is where people spend a significant portion of their lives, navigate complex relationships, and seek a sense of purpose beyond a paycheck. Yet, beneath the surface of meetings, deadlines, and deliverables, a quieter tension often exists: a discrepancy between personal values and professional expectations. This chapter explores those undiscussed gaps, and how integrating spirituality, the core of human values, with professionalism can bridge them, enhancing an individual's effectiveness on both a personal and professional level. But first, it helps to understand what these terms truly mean.

Professionalism is the set of behaviors, attitudes, and values that characterize a person who is trained to perform a job effectively and ethically. It goes beyond technical skills to include how an individual conducts themselves, communicates with others, and handles their responsibilities.

Spirituality is, in simple words, the pursuit of meaning, involving inner growth, transcendence, and a sense of unity with the universe. It involves core values like compassion, empathy, understanding, etc. Unlike popular belief, spirituality is more personal and experiential, than general or hypothetical. It is crucial to understand that it is neither synonymous with religion, nor is it related to any one specific faith. It may involve certain religious practices, but it is not limited to it.

A natural question arises about the connection between spirituality and professionalism. Spiritual coach Gareth Micheal mentions that spirituality in the workplace can gradually help colleagues connect with one another on a deeper level, instead of superficial bonds (Michael). The chapter emphasizes two distinct perspectives of professionalism and spirituality: the Indian and the

Western. It is offering a comparative and simplest synthesis that enriches understanding across cultural context.

The Indian perspective of this concept focuses on the enhancement of professional effectiveness using Vedantic principles like *dharma*, *samatvam*, *vasudhaiva kutumbakam*, and *karma yoga*. A soul, according to the Vedas, is divine and eternal. However, due to the effect of the materialistic influences, motivational imbalances occur in humans, leading to problematic behaviour in personal and professional lives. This perspective aims to understand this corrupted behaviour and provides possible solutions to them, including some short-term and some relatively long-term ones that can be used by individuals or organisations depending on their nature and understanding.

The western perspective focuses on the Seven sins as a metaphor for certain unprofessional behaviours that prove as hindrances in organisational effectiveness and strive to explain them rather than justify them and provide practical solutions for the same. For a long time certain desires or misaligned human values have been characterized as sins or big nos for what not to do or what not to be. The perspective aims to shift the understanding of workplace behaviour from moral judgment to psychological insight. It moves away from labeling behaviours as moral failures and instead views them as natural human needs such as ambition, self-worth, connection, and justice that require regulation. By understanding these drives, organisations can channel them productively; turning pride into confidence, greed into ethical ambition, anger into assertiveness, and rest into sustainable performance.

“People want more from work than a paycheck; they want meaning.” –Peter Drucker

The Indian Perspective

A soul, in the Indian Vedantic perspective of spirituality, is described as *atman* (pure consciousness), which is fundamentally divine, eternal, and conscious. The *atman* temporarily houses in one material body, only to move onto the next after ‘death’, and this cycle continues until *moksha* or spiritual liberation is achieved, leading the *atman* to become one with the *brahman* (universal consciousness).

According to the *Panchakosha* Theory of the *Taittiriya Upanishada*, the human is described as a being with *panchakosha* (5 layers), and these layers, in the order from outermost to innermost are: *annamaya kosha* (physical sheath), *pranamaya kosha* (energy sheath), *manomaya kosha* (mental sheath), *vijnanamaya kosha* (wisdom sheath), and *anandamaya kosha* (bliss sheath). True health is achieved when all these layers are balanced, done through various practices like meditation (*Taittiriya Upanishada*).

According to various Vedantic texts (minor *Upanishadas*, like *Suryopanisada*), each human being's existence revolves around the four *purusharthas* (aims/goals), which are: *dharma* (righteousness), *artha* (material prosperity), *kaam* (pleasure), and *moksha* (liberation)—designed so that one leads a meaningful life. These four *purusharthas* are interconnected in nature and a balance in these is vital in order to avoid distortion in the quality of life. To attain *moksha*, one may use righteous ways (*dharma*) as core values to first achieve success (*artha*) and satisfaction (*kaam*) (*Mahabharata*).

Another perspective to the *purusharthas* can be explored through Abraham Maslow's Theory of Human Motivation. What Maslow called Physiological and Safety Needs may correspond to the *artha purushartha*; Belonging and Esteem Needs may be understood as *kaam*; Self-Actualization as *dharma*; and finally Self-Transcendence (which he later on added in the theory) as *moksha* (Maslow).

The differentiation between moral and immoral actions performed by an individual can be done by a mental component that is governed by *dharma* (*Bhagavad Gita*). Sigmund Freud, in his Theory of Personality, called this component 'the superego'. He stated that the superego is the moral conscience of humans, driving them to make moral choices and decisions (Freud).

The Indian perspective of spirituality and professionalism integrates inner self-realization with outer, duty-bound action, and views work as auspicious or a form of worship rather than just a livelihood. This approach of professionalism is deeply rooted in Vedantic principles like *dharma*, *karma yoga*, *samatvam*, and *vasudhaiva kutumbakam* and it emphasizes ethical behaviour, social

responsibility, character building, and maintaining a balance between material success and spirituality, rather than viewing professionalism as a technical skill that gives external results only.

Dharma, stemming from a Sanskrit root meaning “to uphold and sustain” refers to the moral responsibilities of an individual. These duties differ for different individuals; the *dharma* of a farmer (farming) varies from that of a soldier (protecting). The principle states that one’s work should be viewed as *dharma*, instead of a means to an end. *Karma Yoga* is the discipline that advises one to perform their duty without any attachment to the results of that duty (*Nishkaam Karma*). For instance, it would be morally wrong to expect a reward in return for caring for one’s family; an individual cares for their family simply because that is their duty as a family member. *Samatvam* is the principle that corresponds to keeping a calm mind, even during adverse situations. This virtue helps an individual solve problems and make decisions with a sound mind (*Bhagavad Gita*). *Vasudhaiva Kutumbakam*, literally translating to “the world is one family”, is a core value that states that every living being is interconnected to one another. It emphasizes the value of universal brotherhood and encourages serving those around oneself as a form of serving to the divine (*Maha Upanishad*). Consequently, these values being present in a professional lead to enhancement of professional and personal effectiveness. In a way, spirituality is the operating system, and professional effectiveness is the app. Without the operating system, the apps do not work; similarly, without spirituality, professional effectiveness is just a phrase with no meaning.

Latent Workplace Challenges

Professionals face many challenges in their personal as well as professional lives that are difficult to deal with in the most appropriate way that may help them tackle these challenges and develop their professional efficiency as well. These challenges are not uncommon, but they sure are less talked about, leading to an accumulation of them. It is said that acceptance is the key to cure, which simply means that looking for solutions before even defining the challenges is never helpful, and it will only make things more

complicated. That said, before looking at solutions, the chapter will focus on the challenges first. These challenges may seem normal and insignificant to an individual upon first glance, but these are the ones that affect people in the long run. Why do some employees quit for no apparent reason? Why does working feel like a chore for professionals, that they have to slog for, instead of an enjoyable and beneficial thing? Why do workplace conflicts begin in the first place if organisational goals are common to all employees? What does a job really contribute to an employee's life? These are only a few of the questions that many do not know the answer to, or they do not have the time or ability to think of them. This had led to a widespread obliviousness to the issues faced by professionals almost on a daily basis.

In professional settings, it is vital that any individual be ambitious to achieve success, however, occasionally, the authority and responsibility that comes with a comparatively superior designation, leads the individual to become megalomaniac (one with an obsessive desire for power). While it is advised to be assertive and not aggressive, aggressiveness (hostile nature) is second nature to humans today, especially when they feel like things are going out of their control or when they feel threatened. Such nature stems from the individual's need for power. He/she regards others as inferior to themselves, or as a means to an end rather than individuals with their own lives; many develop an ego that screams 'I will be respected and feared by all'. Such a state of mind has the potential to corrupt any human's morals, turning them into hostile individuals, even though a certain extent of it is required and present in those who hold a position of authority.

When overworked, individuals tend to feel a loss of energy and experience something called 'burnout', which is a state of exhaustion that is caused by overwhelming levels of stress. An extended period of such a mental state leads to harmful effects, in regards to physical and mental health both. Finding a solution for such situations when the stress and pressure on an individual are beyond their limits is difficult but important as well.

In many professional settings, individuals are encouraged to compete with their peers and colleagues. Up to a certain level, this

may be considered as a motivational tool, however, beyond that level, it leads to unhealthy rivalry and conflicts in the workplace. This can have damaging effects on an individual's mental health and interpersonal relationships.

Cognitive growth in individuals is considered to take place throughout their lives. This makes the human mind crave new experiences in order to learn and gain more knowledge. But the professional settings that an individual works in have become monotonous and repetitive, which slows down the development in this regard. As an illustration, suppose that in an organisation, an employee is tasked with the same work everyday (reviewing the same files or sending the same emails); this is bound to induce burnout and boredom in the employee. This gradually causes mental stagnation and cuts off the intrinsic motivation of the employee, leading to lower productivity.

On many occasions, some individuals are spoken to in a harsh or condescending way, and they tend to panic or get anxious, leading to unfavourable reactions and ineffective communication. This may lead to conflicts in professional as well as personal settings. Additionally, the individuals speaking do not realize the effect of their words and the individuals spoken to may develop low self-esteem and feel underconfident. As a case in point, a manager in the heat of the moment scolds his/her subordinate in a harsh manner. Following this, the subordinate may end up feeling resentful towards the manager, or he/she may develop a self-deprecating state of mind.

It is extremely crucial to understand that suppression of these feelings or tendencies is not the solution; doing so will make them bounce back stronger, akin to a spring.

Potential Approaches

The primary concern regarding these challenges is that they are experienced by all, but rarely does anyone realise that they can be solved. Many professionals tend to forget that every single challenge comes with at least one solution, if not multiple, i.e., challenges and solutions go hand-in-hand. But now the question at hand is: "How does one even solve these challenges that are caused due to individual differences? One single method will not work for everyone as this is

not a ‘one size fits all’ situation.” The answer lies not in a simple, rigid fix, but in a versatile dual-approach: to tackle the individual differences, one may use short-term solutions and comparatively long-term solutions can be used to practice habits that help with personal and professional growth. One may think “Why even give short-term solutions if long-term ones exist?” Unfortunately, long-term solutions require a lot of energy and focus from an individual, especially if they are a beginner in these practices.

i) Short-term solutions

Rage rooms and Screaming chambers: For many individuals, meditation sessions do not suffice initially, leading to more frustration and stress about work and now their mental health as well. This may be solved with a concept called “rage rooms”. These rooms are soundproof, and have things that can be hit to release anger in a way that hurts no one. These things can include glasswares, claywares, etc. Though not very beneficial in the long term, rage rooms help release pent-up stress and frustration in the short-term, making them a suitable temporary solution. Like rage rooms, screaming chambers are soundproof, private, and non-judgemental booths, where an individual can scream to their heart’s content to release pent-up emotions.

Gaming room: A big lot of humans today utilize gaming as a stress-buster. Contrary to popular belief that video games foster aggressiveness, it has been observed that gaming acts as a medium to divert stress and frustrations into a play. As an additional advantage, video gaming also develops an individual’s attention span and focus, as the games require a certain level of concentration. However, it is vital that the games are ones that offer lower stimulations, so that the players can also relax while playing. Games with higher stimulations may overstimulate the players, leading to their energy being drained.

ii) Longer-term solutions

Meditation: Installing meditation rooms in organisations can provide a safe space for the professionals where they can sit in the quiet and relax themselves. However, meditation rooms alone may not suffice, as nowadays people tend to get distracted during meditation as well, making it a futile attempt. As an addition, meditation

workshops can be conducted once in a while (e.g., once a week or twice a month) where all individuals are given meditation tips and taught methods so they can learn to properly meditate whenever they need to calm their minds.

Flow State: Referred to as being in a state of optimal concentration, flow (first coined by the Hungarian-American psychologist, Mihály Csikszentmihályi in his book *Beyond Boredom and Anxiety*) is an optimal state of consciousness where a person is fully immersed in a feeling of energized focus, leading to high levels of productivity (Csikszentmihalyi). It should not be confused with hyperfocus, which is a state of extreme focus on a stimulating task, often linked with neurodevelopmental disorders. Flow is most likely to be experienced at a point where the person is neither understimulated nor overstimulated with external stimuli.

Library: As children, many individuals enjoy reading books, but as they grow up to become adults, this habit wanes and they aren't able to find the time to take a break and read solely for their own enjoyment. This contributes to the loss of creativity in adults. Reading books stimulates the peoples' minds, strengthening creativity, cognition, and lateral thinking. Tamir et al., in their article, have demonstrated that the individuals reading fiction show a strong level of social cognition performance as compared to individuals who do not read.

Incorporating Nature: Being in nature is a great way to gradually reduce cortisol (stress hormone) levels in our body, improve attention and mood, and it provides an overall positive environment. Research has shown that exposure to nature reduces symptoms of anxiety, depression, ADHD, and helps us control our impulses, enhancing the *samatvam*. (Canadian Psychological Association)

Counselling: Seeing as many professionals struggle with their mental health due to personal or professional issues, it would be a wise choice to appoint an I/O psychologist in the organisations. These professionals can identify the gaps in the well-being of the employees, and the organisation as a whole. They take part in hiring, performance appraisal, coaching, and overall organisational development.

The Western Perspective

The Western intellectual tradition has long sought to understand human behavior not only in moral terms, but in psychological and philosophical ones. While early frameworks described certain impulses as “sins,” modern Western thought increasingly interprets them as expressions of human motivation, agency, and internal conflict. Rather than condemning desire outright, this perspective asks what purpose it serves and how it can be guided. Within this shift, the Seven Deadly Sins can be read not as rigid moral verdicts, but as enduring metaphors , symbolic language for the powerful drives that shape leadership, ambition, conflict, and meaning in organisational life.

Pride: The Ego’s Shadow

The sin of pride takes many forms , manifesting itself as dismissal of feedback during meetings, exuding an “I know best” attitude, hoarding credit for team successes, and insisting on decision monopolies , behaviors that signal a lack of respect for others’ contributions. The fallout is severe: innovation plummets as creative ideas wither unspoken, employees stop speaking up out of fear or frustration, and high attrition rates drain skilled staff, leaving teams demoralized , underproductive and unequipped to deal with increasing competition from other competitors . Pride in the workplace acts as a “bottleneck” for organisational potential. When a leader falls into Overconfidence Bias, they stop being a facilitator and start being an obstacle. This hoarding of decision making is often a mask for Ego-Defensive Behavior, a psychological shield used to protect a fragile self-image from the perceived threat of a better idea and low self-awareness that blinds them to their impact.

One can keep this misalignment in check by employing the techniques of 360 degree feedback -gathering feedback from all the people a person in any position interacts with, mandate peer reviews in key decisions to distribute power, and invest in leadership coaching to build humility and empathy. The healthy alternative is self-assurance combined with receptiveness, changes the workplace environment. Imagine a leader who guides with calmness, welcoming diverse

viewpoints and understanding that authority is a support for others, not a shield for oneself. By openly recognizing the team and jointly making essential choices, they dismantle the scarcity mindset that leads to ethical deterioration. This shift from individual accumulation to collective investment boosts morale and creates a sustainable atmosphere of support and retention. When respect functions as the basic currency in a work environment, collaboration increases and innovation thrives.

Greed: The Architecture of Ethical Ambition

In the modern theater of high-stakes commerce, ambition is often lauded as the ultimate engine of progress. Yet, when decoupled from a foundation of core human values like growth, responsibility, and collective contribution, ambition transforms from a constructive force into a corrosive one. The individual who undermines these values to secure personal gain does more than just “get ahead”; they initiate a process of internal and systemic erosion that eventually hollows out the very success they seek to achieve. The manifestation of this ethical drift is most visible in the day-to-day mechanics of the workplace. It appears as the pursuit of “ghost targets”, unethical benchmarks that prioritize immediate optics over long-term viability. It can be seen in the worker who cuts corners to hit a personal quota or the leader who keeps resources and bonuses close, viewing the team’s success as a threat to their own position. These behaviors aren’t just flaws; they show a deeper issue called Extrinsic Motivation Dominance. When someone focuses too much on outside rewards like titles, money, or status, they often use Moral Disengagement to justify their actions. This lets them excuse harmful behaviors in the name of ambition. By calling a compliance failure a “strategic workaround” or labeling a selfish move as “competitiveness,” that person becomes a risk. They expose themselves to legal issues and can harm their reputation. They also undermine the trust of colleagues who see their actions, creating a toxic culture of burnout that promotes shortcuts instead of sustainable mastery. To change this course, individuals must shift toward Ethical Ambition, where personal goals connect closely to integrity. This shift requires practical changes in how we define success. It means setting personal goals tied to ethics and embracing self-incentives that align

with the team's broader goals. Instead of pursuing quick wins, which tend not to last, a healthy professional focuses on building long-term habits centered on gaining skills and sharing resources. The better path is ambition based on ethics, leading to real fulfillment. It's about viewing oneself as someone who pursues goals with integrity, collaborates on resources, and takes on responsibilities that benefit the team. This approach lowers personal risks, strengthens professional relationships, and transforms ambition into lasting growth and respect.

Lust: From Exploitation to Empowerment

When people violate the basic human virtues of connection and creative energy often displayed through the corrupting influence of workplace misconduct: making sexual jokes, showing favoritism in collaborations, and abusing authority for personal gain. This causes ripples in the very fabric of integrity and safety within an organisation deterring top performance due to imbalance in the hierarchy.

Practical corrections require a rigorous structural and personal overhaul. This includes committing to a zero-tolerance policy for boundary violations, utilizing anonymous reporting channels to protect whistleblowers, and engaging in consistent POSH (Prevention of Sexual Harassment) training to rebuild awareness and empathy. These tools serve as the necessary guardrails to prevent the erosion of professional standards.

The healthy alternative is professional mutual respect which forms genuine bonds and unlocks the true potential of a workforce. Picture a landscape where connections are fostered through inclusive idea-sharing and where every contributor is treated with equity. By channeling authority into empowerment rather than exploitation, a leader eliminates legal and reputational risks while boosting team morale. In this atmosphere of safety and mutual regard, creative energy is finally unleashed, transforming a stagnant environment into a hub for innovative breakthroughs and sustainable, collective success.

Envy : The Anatomy Of Toxic Competition

An individual's betrayal of the values of aspiration and self-improvement showcased at work as engaging in gossip sharing inaccurate and private information undermining peers to elevate

themselves, and withholding information to maintain an edge. This leads to a breakdown in team dynamics and collaboration as suspicion and jealousy soon replace trust and mutual respect. As proposed by Leon Festinger in 1954 social comparison theory centres on the belief that people have an inner drive to gain accurate self evaluations. (Leon Festinger). This drive when misguided festers as envy. Here upward glances breed jealousy and threatened self-esteem direct defensive sabotage. Some practical solutions stress on the role and importance of team-based rewards to align success, personalized skill development plans for genuine growth, and recognition equity to celebrate collective progress.

The transition to a growth mindset transforms rivalry into Mutual Uplift. In this healthy model, a peer's success is viewed as "proof of concept", evidence that the goal is attainable. By sharing knowledge freely and channeling ambition into collective innovation, the professional fulfills their own aspirations sustainably. This creates a "rising tide" effect where the individual's value is measured not by who they outperformed, but by how many people they helped elevate.

Gluttony: The Myth of Infinite Effort

Gluttony refers to the sin of overindulgence. Overindulgence can have many faces: excessive overtime without boundaries, micromanaging to control every little detail, and hoarding tasks or powers to avoid delegation. This takes root within a person when they begin to neglect the core human value of balance, care, and sustainability. Manifesting itself as Industrial-Age Logic applied to a Knowledge-Age world.

This triggers widespread burnout, declining performance from exhaustion, and spiking sick leave as health crumbles. Psychologically, this behavior is a failure of Self-Regulation. Chronic stress triggers a "survival mode" in the brain, narrowing focus to immediate tasks while blinding the individual to long-term consequences. This state warps priorities, making the overconsumption of time seem like the only solution to rising pressure. Without the ability to pace efforts, the individual doesn't just burn out—they create a culture where health is seen as secondary to throughput.

One must shift this state from “Survival” to that of “Sustainability” through regular workload audits to redistribute loads, mandatory breaks enforced by policy, and output-based evaluations over hours logged. The healthy alternative is Sustainable Productivity which is rooted in the “Renewal Model.” It recognizes that high-impact work is the result of focused, high-energy bursts, not low-energy marathons. By setting clear limits and delegating with confidence, a professional restores their energy reserves and models a culture of longevity. This shift doesn’t just prevent sick leave; it elevates the baseline of excellence, transforming the workplace from a site of exhaustion into a hub of long-term thriving.

Wrath: Emotional Volatility

All humans develop a sense of morals, justice, assertiveness, and fairness; internalizing their parental controls through socialization. When virtues such as these get distorted, communication becomes a weapon rather than a bridge to share ideas and opinions. A misguided individual unleashes it at work via yelling in frustration, public humiliation of others, and passive-aggressive communication that simmers resentment. It gives root to fear-based compliance, sparks mental health issues like anxiety, and accelerates turnover as toxic dynamics repel talent. Due to an individual’s inability to properly regulate their emotions as well as the phenomenon of Amygdala Hijack, where raw anger overrides rational response (Daniel Goleman).

Training and developing emotional intelligence of an individual to help them regulate their emotions plus structured conflict resolution systems for fair discourse are tried and tested methods of practical corrections to resolve this issue. Using assertive communication channels passion productively: express concerns directly and calmly, seek understanding first, and uphold equity without harm. This cultivates respect, resolves issues swiftly, and builds resilient, just teams.

Sloth: The Art of Procrastination

When someone lacks purpose, need for meaning, and self-actualization they are not particularly motivated to put in their best. This leads them to doing the only bare minimum, avoiding

responsibility, and offering only passive attendance without engagement. Such a state is breeding ground for low productivity, stagnation of innovation as ideas go unexplored, and leaves projects languishing. A company and the person lose their competitive edge becoming obsolete in an ever changing and constantly evolving world. It comes from Learned Helplessness (Martin Seligman) , where repeated setbacks foster apathy, compounded by burnout or depression that saps motivation. Redesigning jobs to be relevant , granting autonomy to infuse purpose, and robust mental health support to reignite drive all help develop a sense of engagement and meaning that reclaims vitality: align tasks with personal values, embrace challenges proactively, and pursue growth daily. This unlocks potential, boosts output, and transforms work into a path for true fulfillment.

Conclusion

In bringing together Western psychological thought and Indian Vedantic philosophy, this chapter offers a more complete understanding of human behaviour, one that moves beyond judgment toward integration. The Western perspective reframes the so-called sins as natural human drives that shape motivation, leadership, and organizational life, emphasizing regulation, self-awareness, and ethical systems. In parallel, Vedantic principles provide a deeper inward lens, viewing these same impulses as manifestations of desire (*kama*), ego (*ahamkara*), and attachment, which can be transformed through discipline, detachment, and self-realization.

Together, these traditions do not contradict but complement each other. Where Western frameworks focus on managing behaviour within systems, Vedanta emphasizes mastery of the self beyond them. Both, however, converge on a central truth: human effectiveness whether personal or professional depends not on suppressing desire, but on understanding and directing it consciously. In this synthesis, pride becomes dignity without ego, ambition becomes purpose without excess, and rest becomes renewal rather than withdrawal.

Ultimately, the movement from “sin” to “value,” and from “value” to “self-mastery,” reflects a shift from external control to

internal alignment. It invites individuals and organizations alike to cultivate not perfection, but awareness where human drives are neither denied nor indulged blindly, but refined into sources of growth, ethics, and meaning.

References

1. Bandura, Albert. *Self-Efficacy: The Exercise of Control*. W. H. Freeman, 1997.
2. Bhagavad Gita. <https://www.gita-society.com/bhagavad-gita-in-english-source-file.pdf>
3. Canadian Psychological Association. "Psychology Works" Fact Sheet: Benefits of Nature Exposure." <https://cpa.ca/psychology-works-fact-sheet-benefits-of-nature-exposure/>
4. Csikszentmihalyi, Mihaly. *Beyond Boredom and Anxiety*. Jossey-Bass Publishers, 1975.
5. Doley, Rajiv. "Professionalism and Spirituality: Some Relative Aspects." *Thar Multidiscipline Journal*, <https://tharjournal.com/professionalism-and-spirituality-some-relative-aspects/>
6. Drucker, Peter F. *Management: Tasks, Responsibilities, Practices*. Harper & Row, 1973.
7. Festinger, Leon. *A Theory of Cognitive Dissonance*. Stanford UP, 1957.
8. Frankl, Viktor E. *Man's Search for Meaning*. Beacon Press, 2006.
9. Freud, Sigmund. *The Ego and the Id*. Leonard and Virginia Woolf at the Hogarth Press, 1926, <https://archive.org/details/dli.ministry.12243>
10. Goleman, Daniel. *Emotional Intelligence: Why It Can Matter More Than IQ*. Bantam Books, 1995.
11. Mahabharata. <https://ia803400.us.archive.org/7/items/the-complete-mahabharata/The%20Complete%20Mahabharata%20.pdf>

12. Maha Upanishada. https://sanskritdocuments.org/doc_upanishhat/maha.pdf
13. Maslach, Christina, and Michael P. Leiter. The Truth About Burnout: How Organizations Cause Personal Stress and What to Do About It. Jossey-Bass, 1997.
14. Maslow, Abraham H. Motivation and Personality. 3rd ed., Harper & Row, 1987.
15. Pink, Daniel H. Drive: The Surprising Truth About What Motivates Us. Riverhead Books, 2009.
16. Robbins, Stephen P., and Timothy A. Judge. Organizational Behavior. 18th ed., Pearson, 2019.
17. Seligman, Martin E. P. Learned Optimism. Knopf, 1991.
18. Aquinas, Thomas. Summa Theologica. Translated by Fathers of the English Dominican Province, Benziger Bros., 1947.
19. Gregory I. Moralia in Job. Translated by John Henry Parker, J.G.F. and J. Rivington, 1844.
20. Fairlie, Henry. The Seven Deadly Sins Today. University of Notre Dame Press, 1979.