

















Not hoarding the things and sharing with the needy. Avoiding arrogance and giving excess to charity’.

*B. Niyamas consists of five commandments*

1. ‘Cleanliness

External body hygiene and purity of thought, speech and action.

2. Contentment

Not chasing worldly pleasures, and have limiting desires, live simple and natural lifestyle.

3. Austerity

Attaining sattvik (good) qualities. Being active and hardworking. Not being a slave to luxuries and comforts. Enduring high and low, hot and cold, profit and loss.

4. Self-study

Regularly listening to intellectual disclosures and examining it for truth.

5. Contemplation of God.

Complete devotion of mind and soul to god. Believe in God. This will give us power in odd circumstances’.

## VI. CONCLUSION

After carefully analyzing all the primeval literary writing from the Vedas and Chankaya’s teachings for the corporate persons, we found literature studies have rich source of moral values which are helpful in incorporating the modern management studies. These ethical standards described by intellectuals have wisdom for the society and persons. Human beings are the asset of society and any organization. Moral values not only prevent the persons from wrong doings but also show them a true path of life. The yamas and niyamas are beneficial enough for cultivating morality in the humans. At the end, we are concluding this paper by this quotation from the book written by (Himalayan, 2007), “If you are patient in one moment of anger, you will escape a hundred days of sorrow”.

## REFERENCES

- [1] Appala Raju, P. (2000). Gandhi and His Religion. Delhi, India: Concept Publishing Company.
- [2] Bhatia, S. (2008). Business Ethics and Global Values for Management Courses. New Delhi, India: Deep and Deep Publications.
- [3] Bhatia, V. P. (2016). Ethical and Spiritual Values in Indian Scriptures. Chennai, India: Notion Press.
- [4] Bilimoria, P. P. (2007). Indian Ethics: Classical Traditions and Contemporary Challenges, Volume 1. Farnham, United Kingdom: Ashgate Publishing, Ltd.
- [5] Bryant, E. F. (2015). The Yoga Sutras of Patañjali: A New Edition, Translation, and Commentary. New York, United States: Farrar, Straus and Giroux.
- [6] Chatterjee, S. R. (2009). Managerial Ethos of the Indian Tradition: Relevance of a Wisdom Model. Journal of Indian Business Research, Vol. 1 Iss 2/3, 137.
- [7] Fox, N. H. (2013). The Book of the Oculus. Indiana, United States: iUniverse.
- [8] Garg, V. S. (2015). A Simple Guide to the Vedas: The World's First Books. Carmel, IN: Luminis Books.
- [9] Hardy, J. a. (2014). Ancient Ethics. Göttingen, Germany: Vandenhoeck & Ruprecht.
- [10] Himalayan, A. P. (2007). What Is Hinduism?: Modern Adventures Into a Profound Global Faith. Kapaa: Himalayan Academy Publications.
- [11] Malik, A. a. (2016). Indian Culture and Work Organisations in Transition. Abingdon, United Kingdom: Routledge.
- [12] Muniapan, B. a. (2013). The ‘Dharma’ and ‘Karma’ of CSR. Journal of Human Values 19, 2 SAGE Publications, 178.
- [13] Ranganathan, S. (2007). Ethics and the History of Indian Philosophy. Delhi, India: Motilal Banarsidass Publisher.
- [14] Rosen, S. (2011). Food for the Soul: Vegetarianism and Yoga Traditions. Santa Barbara, California: ABC-CLIO.
- [15] Sher, G. (2012). Ethics: Essential Readings in Moral Theory. Abingdon, United Kingdom: Routledge.
- [16] Stiles, M. a. (2001). Yoga Sutras of Patanjali: With Great Respect and Love. Newburyport, Massachusetts, United States: Weiser Books.
- [17] Zsolnai, L. (2011). Spirituality and Ethics in Management. Berlin, Germany: Springer Science & Business Media.