

END NOTES

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Chapter-1

¹ Singh, P., Bhatnagar, J. and Bhandarker, A., (Eds.).(2006).Future of Work-Mastering Change. New Delhi: Excel Books. pp 72-73.

² In order that some more views on the subject are also captured, two additional spaces were also provided in the questionnaire at the end. Since it was optional, not all responded to this but some did respond. Some of them repeated from statements contained in the questionnaire. All responses received are captured and annexed and were used during informal discussions with executives (Exhibit 2).

³ Earlier the controlling equity in IFFCO held by Government of India has been divested to various cooperatives making it a cooperative sector organization. Since data was collected before the event we have treated it as a public sector organization. Additionally, it takes time to shed old values and develop a new ethos.

Chapter-2

⁴ (Seven questions and answers to the same exchanged between Garuda and Kaakbhushundi- Tulsidas (Uttar Kaand, Ramcharit Manas).

⁵ Kenopanishad IV:2-3.

⁶ Isavaasyopanishad:15

⁷ Kaivalyopanishad I:10.

⁸ Kaivalyopanishad I:16

⁹ Isavaasyopanishad:2

¹⁰ Om Ishaavaasyamidam sarvam yatkimcha jagatyaam jagat,

Ten tyaktena bhunjitha ma griddhah kasyasvit dhanam---Isa vaasyopanishad:1

(Om,All this—whatsoever in this changing universe- is pervaded by the Lord. By renouncing that you may enjoy.Do not covet anyone's wealth.

¹¹ Brahm satyam Jagat Mithyaa.

¹². **chitta** (*Sanskrit*: "memory";) — derived from the root *chit*, "to be conscious". *Chitta* is the Subconscious mind. It is the store-house of memory. Samskaras or impressions of actions are imbedded here. It is one of the four parts of antahkarana.

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- jagrat chitta (conscious mind; "wakeful consciousness"). The ordinary, waking, thinking state of mind in which the majority of people function most of the day.
 - samskara chitta (subconscious mind; "impression mind"). The part of mind "beneath" the conscious mind, the storehouse or recorder of all experience (whether remembered consciously or not) - the holder of past impressions, reactions and desires. Also, the seat of involuntary physiological processes.
 - vasana chitta (subsubconscious mind; "mind of subliminal traits"). The area of the subconscious mind formed when two thoughts or experiences of the same rate of intensity are sent into the subconscious at different times and, intermingling, give rise to a new and totally different rate of vibration. This subconscious formation later causes the external mind to react to situations according to these accumulated vibrations, be they positive, negative or mixed.
 - karana chitta (superconscious mind). The mind of light, the all-knowing intelligence of the soul. The psychological term is turiya, "the fourth," meaning the condition beyond the states of jagrat (wakefulness) , svapna (dream), and sushupti (deep sleep). At its deepest level, the superconscious is parashakti, or satchidananda, the Divine Mind of God Siva. In Sanskrit, there are numerous terms for the various levels and states of super consciousness. Specific super-conscious states such as: vishvachaitanya ("universal consciousness"), advaita chaitanya ("nondual consciousness"), adhyatma chetana ("spiritual consciousness").
 - anukarana chitta (sub-super-conscious mind). The super-conscious mind working through the conscious and subconscious states, which brings forth intuition, clarity and insight.

¹³ When mind desires to know an external object, it activates the sensory organ or organs necessary for the purpose, engulfs the object through that organ and collects the necessary information of the object. The part of mind performing the above task is called *Mana* and the above act is called *Manan*. The part of the mind thinking and

visualizing the objects, events and experiences from the past is called the *Chitta* and this act is called *Chintan*.

¹⁴ Indian scriptures call it the *Antahkaran Chatushtaya*: the four parts of inner-self being the *Mana*, *Chitta*, *Buddhi* and *Ahankar*.

¹⁵ WESTERN THINKERS on INDIAN SCRIPTURES : quoted by Muller in his lecture "Origin of the Vedanta Philosophy" three lectures pages 10-11).

¹⁶ (*Gita*-3/ 14-16)

¹⁷ 1/1 Yajurveda .

¹⁸ 2/40 Yajurveda;

kurvanneveha karmani jijivisechatam samah |

evam tvayi nanyatheto'sti na karma lipyate nare ||2|| Isopanisad-2

¹⁹ 'Nahi kashchit kshanamapi jaatu tishthati akarmkrit'

Karyate hi avashah karma sarvah prakritjai gunaih. .(*Gita* 3/5)

²⁰ AKSARAM BRAHMA PARAMAM, SVABHAVO'DHYATMAMUCHYATE
BHUTABHAVODBHAVKARO VISARGAH KARM SANGITAH—(*Gita* 8/3)

The word 'bhuta' stands for all beings—sentient and insentient. 'Visargah' means 'sacrifice' which brings forth the existence of beings through primeval resolve (bhaav). The creation of all beings is through the combination of both spirit and matter. Matter provides the physical being which is galvanized by the spirit (Atman).

²¹ 'Whatever action a noble man performs is practiced by other people. The world follows the standard set by him'. (*Gita* 3/21)

²² "The basic testimony to the truth of reincarnation is of a purely intellectual order. It rests on the ability of conception to give significance and meaning to what would otherwise be without either, and this is the only kind of evidence of any truth, whether in the world of phenomena or the world of thought which has ultimate value. It can be deduced from rigorous logic from the most elementary assumption of the moral order in the universe and without that assumption there is not even a universe: there is merely a monstrous futility or a colossal nightmare." (Jost, Stanley. Reincarnation and

Karma. In Head Joseph and Cranston, S.L.(Eds.). (1961). Reincarnation, an East-West Anthology. New York: The Julion Press Inc.pp. 161).

²³ A Short History of Religious and Philosophic Thought in India-by Swami Krishnananda

²⁴ “Garbhe samjaayase punah”-(*Again* takes birth in womb)—Yajur veda 12/36.

²⁵ The Buddhists do not accept *Atman* but their concept about *Karma* is the same. They believe that accumulated karma of an individual itself is the cause of rebirth. *Karma* is the cause of our particular destiny. Fortunes in our present life are the result of acts that we have committed in the past. In the same way, our actions in our present lives will determine our ‘fate’ or ‘destiny’ in the lives that follow. These systems therefore emphasise on aim to live in a way that will cause one’s life to be better than the life before.

²⁶ . According to Ramkrishna Paramahansa “those who are accepted as in-patients in a hospital cannot get out of it till they are cured. After the cure is affected they have no need to be in the hospital. Similarly, beings suffering from ignorance are hospitalized in Prakriti. They are being effectively treated with karma for enlightenment. With the dawn of Brahma-Gyaan they quit Prakriti and attain a state of actionlessness.”

karmendriyani samyamya ya aste manasa smaran
indriyarthan vimudhatma mithyacara sa ucyate. Gita 3.6

("One who restrains the senses of action but whose mind dwells on sense objects certainly deludes himself and is called a pretender/hypocrite.")

²⁷ Patanjali, Yog-sutra, III, 18

²⁸ Samannaphala sutta.

²⁹ Gita 4/5.

³⁰ There is also near unanimity among world philosophies and religions about existence of ‘soul’. However, Buddhists believe that there is no existence of soul and it is only that mental and physical actions of individuals produce samskaras--subtle form--which exist even after death and reproduce similar actions through another

body in future based on law of karma. Vedanta refutes this on the ground that if there be no identity of doer, it would become anomalous and confusing in the world of actions, reactions, compensation and retribution—as it could then be possible for sinful reaping the benefits of another person’s virtuous deeds).

³¹ (Shankara’s response to Critic of Loka Yatika :

Shankara while interpreting the Brahma Sutra (III 3.53,54) tries to refute the Loka Yatika doctrine of soul-less-ness. The main points in the Loka Yatika arguments are that since consciousness exists only when there is a body, and does not exist when there is no body, this consciousness must be a product of the body. Life movements, consciousness, memory, and other intellectual functions also belong to the body, since they are experienced only in the body and not outside of it.

To this, Shankara’s reply is that life movements, memory etc. do not sometimes exist even when the body exists (at death) therefore they cannot be the products of the body. The qualities of the body, such as colour, form etc., can be perceived by everyone but there are some who cannot perceive consciousness, memory etc. Again, though these are perceived, so long as the living body exists, yet there is no proof that it does not exist when this body is destroyed. Further, if consciousness is a product of the body, it could not grasp the body; no fire can burn itself and no dancer can mount his own shoulders. Consciousness is always one and unchangeable and is therefore to be regarded as the immortal self. Though ordinarily, the self is found to manifest itself, in association with the body, that only shows that the body is its instrument but it does not prove that the self is the product of the body as is contended by Chaarvaakas (Leaman, 2004.pp96).

³² Gita 14/5-6-7-8-9.

³³ Gita 18/14

³⁴ “Na hi deha bhritha shakya, tyaktum karmani ashesataha” (Gita 18/11).

³⁵ (Semitic religions believe that God will protect man only if the man obeys His commandments. Indian thought holds the view that every action of humans returns to the ‘doer’ as ‘karma-phala’ –the result of karma).

³⁶ Yaavadjeevet sukham jeevet, rinam kritvaa ghritam pibet;

Bhasmibhutasya dehasya punaraagamanh kutah. (Chaarvak).

³⁷ Brahmaa yen kulaalvanniyamito brahmaand bhaandodare,
Vishnuryen dashavatargahane kshiptomahasankate,
Rudro yen kapaalpaaniputake bhikshatanam kaaritah,
Suryo bhramyati nityamevagagane tasmai namah karmane.

(Bow to that Karma because of which Brahma was confined in the interior of the pot-like primordial egg (busy evolving his creation like a potter); because of which Vishnu was hurled into the very troublesome intricacy of the ten incarnations; because of which Siva was compelled to wander for alms with a skull in hand; and in obedience of whom the sun ever roams in the sky).- (neetishatakam-92)-Bhartrihari

³⁸ Karmano hi api bodhavyam, bodhavyam cha vikarmanah, “
Akarmanascha bodhavyam, gahana karmano gatihi”

(The intricacies of ‘karma’ (action) is difficult to understand. Therefore one should seek to understand what ‘karma’ (action), ‘vikarma’ (forbidden action) and ‘akarma’ (inaction) is). (Gita 4/17).

Karma (material activity incurring reactions):

Prescribed actions – e.g. actions endorsed by scriptures.

Akarma (non-action or inaction—without reaction e.g. devotional activity)

Following actions are classified as ‘akarma’:

- Actions undertaken without the feeling of a ‘doer’.
- Actions performed without Raga-Dwesha (possessiveness and hatred).
- Daily chores performed with pure intellect, as part of duty.
- Actions performed for common good.
- Actions performed with complete devotion to the divine.
- Nishkam (unattached) karma.

Vikarma (forbidden actions: attracts adverse reaction e.g. actions against scriptural directions)

³⁹ “Ma te sangostu akarmani” (‘let you not engage yourself in a state of inaction’).(Gita-2/47)

⁴⁰ Naivaakritih phalati naiva kulam na sheelam,

Vidyaa api naiva na ca yatnakritaapi seva.

Bhaagyaani poorvatapasa khalu sanchitaani,

Kaale phalanti purushasya yathaiva vrikshaah. (neetishatakam—97)

(A handsome form avails not; neither does descent nor character; not even learning, nor even services assiduously rendered. Good luck, the result of (lit. stored by) past penances (efforts or deeds or karma) bear fruits at appropriate time, as do trees). Here is indication of *sancita karman*.

Vane rane shatrujalaagnimadhye,

Mahaarnave parvatmastake vaa,

Suptam pramattam vishamsthitam vaa,

Rakshanti punyaani purakritaani. (neetishatakam—99)

(Virtuous deeds done in the former lives protect the person whether in a forest, on a battlefield, in the midst of foes, water or fire, in the vast ocean, on a mountain-top, or when one is asleep or careless or in a perilous condition).

⁴¹ ('karam gati tare naahin taree')—The fruits of karma are inevitable -Kabir.

⁴²“If a person can realize Brahman- the cause- and Brahman- the effect-, as his own self, all the peculiarities of his character disappear and all his doubts are dispelled. All the outcomes of his work are over”. (Moondaka Upanishad 2.2.8).

⁴³ *Namasyaamo devaan nanu hatvidheh te api vashagaah,*

Vidhirvandyah so api pratiniyatkarmaivaphaladah.

Phalam karmaayattam kim amarganaih kim ca vidhina,

Namastatkarmebheyo vidhirapi na yebhyah prabhavati. (neetishatakam—91)

(We shall bow to the Gods, but then, even they are subject to the accursed fate ; (in that case) fate ought to receive our homage; but even fate dispenses but the fruits consistent with each action. The fruit being dependent on action, what is with the Gods and the fate! Bow to those Karma then, which even fate cannot control).

Majjvatvambhasi yaatu merushikharamshatroonjaytvaahave,

Vaanijyam krishisevanam ca sakala vidyaah kalaah shikshatu,

Aakaasham vipulam prayaatu khagvatkritva prayatnam param,

Naabhaavyam bhavateeh karmvashato bhavyasya naashah kutah. (neetishatakam—98)

(“That which was not to take place shall not happen and that which is destined to take place cannot be averted, owing to the force of destiny which is committed by

Karma even though a person may dive into water (for pearls), ascend to the top of the mountain Meru (for getting gold), conquer enemies in battle, learn trade, agriculture and all other arts and skills, (or) wade through with great effort like a bird through the infinite sky.’’)

⁴⁴ “Punarapi Janmam, punarapi maranam,
Punarapi jananee jathare shayanam”.(Adi Shankaracharya).

(We are repeatedly born, we repeatedly die; we repeatedly sleep in mother’s womb).

⁴⁵ Karmaayattam phalam punsaam buddhih karmaanusaarini,
Tathaapi sudhiyaa bhaavyam suvichaaryaiv kurvataa.(neetishatakam-92)

⁴⁶ Bheemam vanam bhavati tasya puram pradhaanam,
Sarvo janah swajanataamupayaati tasya,
Kritsna ca bhoorbhavati sannidhiratnapoornaa,
Yasyasti poorvasukritam vipulam narasya. (neetishatakam—100)

(To a man possessing immense(fruits of)accumulated virtuous work from former lives, a dreary forest becomes a capital city, all men become friendly to him and the whole earth becomes full of precious deposit of gems).

⁴⁷ **Moksha** (salvation):

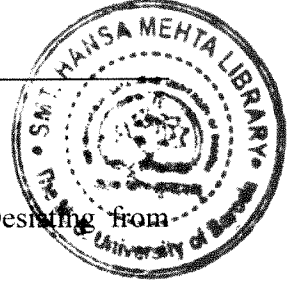
The entire human kind is worthy of getting Moksha. Should it not be possible in the human form, it becomes impossible in any other form of life.

By acting for the pleasure of the Supreme, without selfish motives, one can be liberated from the law of *karma* (action and reaction) and attain transcendental knowledge of the self and the Supreme.

Until all Sanchit Karmas are extinguished, the birth and rebirth continues, provided in addition, kriyamana karmas are done in a manner that they do not create any ‘sanchit’ for future.

⁴⁸ ‘Urdhva Bahuh pravakshyami Na cha kashchit shrunoti me’.

“Raising my hand I am warning, but no one is paying any attention”.



⁴⁹ niyatam kuru karma tvam karma jyayo hy-akarmanah
sarira-yatrapa ca te na prasiddhyed akarmanah. Gita 3.8

"Perform your prescribed duty, for action is superior to inaction. Desisting from action, one cannot even maintain one's body."

⁵⁰ (Gita 6/1).

⁵¹ Buddhi Karmaanusaarini. (Neeti shatakam-92)

⁵² Vaasana (lust) are of two kinds:

--'vishaya-bhog vaasana' (desire to enjoy object of senses); and

--'phala-bhog vaasana' (desire to enjoy fruits of one's actions).

The first is commonly shared with animals but second is unique to humans.

⁵³ Patanjali Yoga-Sutra 4:8-9.

⁵⁴ 'Na hi achaahtah shuddhirasti' - (there is no purification for those who do not (move) work)-Adi Shankaracharya

⁵⁵ "Yes, God is directly perceived by the mind, but not by this ordinary mind. It is the pure mind that perceives God and at that time this ordinary mind does not function. A mind that has the slightest trace of attachment to the world cannot be called pure. When all the impurities of the mind are removed, you can call that mind pure mind or pure atman". (Gospel of Shri Ramakrishna, Page 687).

⁵⁶ An incident from Mahabharat (Pandav Gita) is of great illustrative significance reflecting such despair and helplessness:

Duryodhan – a villain – is quoted as follows- (reflecting, as well, a 'not- uncommon' modern day refrain produced out of 'ignorance'):

(I know what is righteous but that's not my mental pre-disposition and I also know what is not righteous but I am unable to escape. It is a powerful feeling or ordains of a divine [or devilish] thought seated deep down in my conscience which forces me to act in such a manner).

⁵⁷ yas tv indriyani manasa niyamyarabhate 'rjuna
karmendriyaih karma-yogam asaktah sa visisyate. (Gita 3/7)

"On the other hand, if a sincere person tries to control his active senses by the mind and begins karma-yoga, such a person without attachment, excels." The mind must be chastened to make it work upon righteous things instead of roving on mean and base sense objects. Meditation upon Brahman, with the senses turned to it and dedicating the action to Brahman, makes the man excel others. **This is pursuit of excellence.**

⁵⁸ andham tamah pravishanti ye avidyAm upAsate |

tato bhUya iva te tamo ya u vidyAyAm rataH || -Isa Upanishad:9.

⁵⁹ An example of nishkaam karma: while eating the meals, when a person develops an understanding that it's the body which is eating the meals and he is only an observer to the whole process.

⁶⁰ (Chhaandogya Upanishad 7.26.2).

⁶¹ Chakraborty, S.K. (2006). pp 191.

⁶² "Ishwar Ansh Jeeva Avinashi Chetan, amal, sahaaj, sukh raashi"---(The immortal self-is part of Brahman and- is pure consciousness and store-house of eternal bliss ----(Ramcharitmaanas/Tulsidas)

⁶³ "Yogaha karmasu kaushalam". (Gita

⁶⁴ "Yogaha Chitta Vritti Nirodhah". Patanjali

⁶⁵ (Gita 4/16).

⁶⁶ (There is a difference in 'excellence' and 'perfection'. Excellence can be falsified by raising the bar of performance but beyond perfection there is no bar to be raised as soul consciousness leads to submergence in the Brahman in the same fashion as a drop falling from the clouds gets merged in the ocean where after there is no drop. This is the state of 'perfection'. 'Eko aham, dvitiyo naasti"—I am the only one, second is none).

⁶⁷ "Brahma satyam, Jagat mithyaa"—(Brahman is truth ,world is illusory).- Shankaracharya

⁶⁸ "Yathaidhansi samiddhognihi, bhasmasat kurute arjun, jnaanagnih sarva karmani, bhasmasat kurute tatha" – (Gita 4 / 37).

(As the blazing fire turns the fuel to ashes, Arjuna, even so the fire of knowledge turns all karmas to ashes).

(Like all kinds of wood – thin, thick, dry, wet, long, short – burns in fire, in the same manner in the fire of knowledge all karmas – kriyamana, sanchita, prarabdh, pious, sinful – burn and the human being is relieved of the cycle of birth and re-birth).

⁶⁹Buddha said, “The kind of seed sown will produce that kind of fruit. Those who do good will reap good results. Those who do evils will reap evil results. If you carefully plant a good seed, you will joyfully gather a good fruit” – Dhamma pada. Buddhism, thus, also goes along the lines of establishing causative linkages of ‘work’ or ‘action’ and its outcomes.

⁷⁰Buddhism and Vedanta:

The Vedanta had to refute three opponents in establishing its doctrine that the ‘Self’ is of the nature of pure consciousness and that it is permanent and not momentary.

The first opponent was the Buddhist who believed neither in the existence of the ‘Self’ nor in the nature of any pure permanent ‘consciousness’. The Buddhist objection that there was no permanent self could be well warded off by the Vedanta by appealing to the verdict of our notion of self-identity – which could not be explained on the Buddhist methods by the supposition of two separate notions of a past “that self” and the present “I am”. Nor can consciousness be regarded as being nothing more than a series of passing ideas or particular awareness; for on such a theory it would be impossible to explain how we can react upon our mental states and note their differences. Consciousness has thus to be admitted as permanent.

Against the second opponent, the Naiyayika, the Vedanta urges that the self is not the inferred object to which awareness, volitions or feelings belong but, is directly and immediately intuited. For, had it not been so, how could one distinguish his own experiences as his own and as different from those of others? The internal-ness of my own experiences shows that they are directly intuited as my own, and not merely supposed as belonging to some-self who the possessor of his experiences was, for inference cannot reveal the internal-ness of any cognition or feeling.

Against the third opponent, the Mimasaka, the Vedanta urges that the self revealing character belongs to the self, which is identical with the thought – as against the

Mimamsa view, that thought as a self revealing entity revealed the self and the objects as different from it. The identity of the self and thought and the self revealing character of it are also urged; and it is shown by a variety of dialectical reasoning that such a supposition is the only reasonable alternative that is left to us. (Leaman,2004. pp 94).

⁷¹ Practicing Buddha's Teachings - An ancient story sums it all:

A king went to an old hermit who was living on the top of a tree and asked: "What is the most important Buddhist teaching".

The hermit answered, "Do no evil, do only good and purify your heart". The king had expected to hear a very long explanation and therefore protested saying even a five year old child can understand this. The hermit replied: yes, but even an eighty year old man cannot do it. **Work**, thus, reflects the very purpose of human existence and life.

⁷² Jainism advocates following elements of life:

- Jiva – animate.
- Ajiva – inanimate.
- Asrava – negativities and impurities into the soul.
- Bandha – bondage.
- Samvara – stoppage of influx of fresh impurities.
- Nirjara – dissociation of accumulated impurities.
- Dravya – material or physical.
- Bhava – emotion
- Moksha – freedom from Karmic effect.

These elements are helpful in explaining and promoting peace and happiness in society, by generating awareness about the causes of influx of karmic effects in which passions also play an important role.

Jainism rejects the vedantic notion of one absolute-self – Brahman or atman. It divides self into Bahiratma – exterior self, antaratma – interior self and paramatma – supreme self.

⁷³ We may relate with Karma, Gyaan and Bhakti Yoga of Gita.

⁷⁴ Samyatva or Samyak Darshan becomes difficult to pursue in view of the presence of Mithya Darshan – deluded views. This is so because view – deluding karma blocks an enlightened view. Transformation of vision, thus, remains critically dependent on this aspect of perception. (Einstein has said, we can only know the relative truth. Similarly, every judgment remains conditioned by the character of mind that directs action).

⁷⁵ Jn 4:2

⁷⁶ Komonchak ,et al.(1993).pp:1099.

⁷⁷ Sir 17:3f;Ps 8:7)

⁷⁸ (Gen 2:2ff)

⁷⁹ (Jn 5:17)

⁸⁰ (9,27,33,62)

⁸¹ (L.E.27-John Paul II)

⁸² Komonchak et al.(1993).pp:1099.

⁸³ Matthew 25, 26 (1991).

⁸⁴ Mt. 11:28

⁸⁵ qur'an 51:42,164:4,65:18,163:4,113:4

⁸⁶ qur'an 189:3

⁸⁷ qur'an 68:6,83:43,7:52

⁸⁸ qur'an 36:10,117:6.

⁸⁹ qur'an 91:14, 9:57, 22:35, 24:8

⁹⁰ qur'an 9:5,97:16, 21:45,31:53, 19:46.

⁹¹ qur'an (10:82) (*We find great similarity with concept of Vedantic Karma-phala*)

⁹² qur'an 31:53).

⁹³ qur'an (At – Tawbah 9: 105).

⁹⁴ qur'an Al: mu'minun 23: (51-52).

⁹⁵ (Vedantic---Eko aham dwitiyo naasti)

⁹⁶ qur'an Un-Nur 24:55.

⁹⁷ qur'an (83-87:56)

⁹⁸ qur'an 28:4, 44:25, 179:7, 70:17

⁹⁹ qur'an 2:5,90:16,17:31,10-12:49

¹⁰⁰ Amal se zindagi banti hai zannat bhi jahannum bhi-Iqbal.

¹⁰¹ In the meaning of work project responses to the “lottery question” ranged from a low of 69% and 70% in Britain and Germany to a high of over 93% in Japan (Harpaz, 1989). A restudy of the “lottery question” later revealed a significant drop in the wish to continue working in Germany to 64.4% (Ruiz – Quintanilla & Wilpert, 1991). 69% of two samples of British Males expressed preference for work continuation (Harpaz, 2002; Warr, 1982).

In Israel the same question elicited 85% response that they would continue to work (Mannheim & Rein, 1981).

¹⁰² Concept and empirical data from the Meaning of Work study (MOW, 1987) – and eight country comparison of work related attitude and values along with follow up studies provide inputs to understand work and non-work, the meaning it has in a person’s life, the significance the meaning has and the processes through which work attains its meaning for society in general and individuals in particular.

¹⁰³ MOW research consisted of five major domains as under :

Work centrality: This refers to the degree of general importance that working has in one’s life at any given time. The assertion that work plays the central and fundamental role in the life of an individual has been supported empirically in most industrialized countries (Brief & Nord, 1990; England & Misumi, 1986; Harding & Hikspoors, 1995; Mannheim, 1993). Individuals with high work centrality seem to be more committed to their organization and derive a **purpose** and **contentment** from their jobs.

Entitlement and Obligation: Societal norms regarding work: Entitlement norms represent the rights of individuals and work related responsibilities of society and organization to all individuals. In contrast, obligation norms represent duties individuals have to their organizations and to society.

Instrumental orientation: This concept assumes that people work mainly for and are motivated by instrumental aspects of their work. MOW research showed that once an alternative becomes available for such people for obtaining money from a source other than employment, work may be seen as superfluous.

Intrinsic orientation: Interesting job, variety, autonomy are important for work centrality among employees (Kanungo, 1982; Pinder, 1998). Intrinsic orientation

emerged as the strongest predictor of work centrality in Germany, Israel, Japan and USA. (Harpaz & Fu ,1997). It is difficult to achieve intrinsic work out comes away from a work setting. Accordingly, if these needs can be satisfied within organizations, an individual is likely to remain a member and contribute through continuous organizational participation. Moreover, individuals committed to their organizations are less likely to quit their jobs.

Interpersonal Relations: Humans are social beings and interaction between them is essential for their mental help (McAdams, 1988). Several researchers have extensively discussed the subject. The need for affiliation (McClelland, 1985) and desire for friendly and close interpersonal relationship are covered by these theories. Thus people will prefer to continue working in order to realize their need for social interaction rather than relinquish working even if there were no economic necessity.

Subsequently, the variable of occupational satisfaction, which was not the part of original MOW research gained a great deal of attention. Individual's job involvement (Cranny, Smith & Stone 1992; Mortimer & Lorence, 1979; Pinder, 1998) and dissatisfaction and voluntary turnover (Dalton & Todor, 1993) were also included in the studies.

¹⁰⁴ In an exploratory study (Kelly & Kelly,1994) the following six research questions were addressed,

- What is the relative centrality of each domain of life?
(Result) – Family/community was most central to the lives of the adult workers and work far and away the least.
- Are dimension such as productivity, social relationships, development exclusive to a single domain or found to a greater or lesser extent in more than one?
(Result)- The dimensions of satisfaction, commitments, social relations, productivity and learning and challenge of development are present in each domain but in varying degrees. Disengagement was characteristic of family and leisure but not of work.
- Are the three domains of work, family/community and leisure clearly distinguished in their meanings and function?

(Result) – The domains have integrity of their own despite the overlap of several dimensions of meaning.

- Are their particular conditions of life that are associated with commitment, satisfaction and other meaning dimension in each domain?

(Result) – Those who were married were most likely to have higher levels of family commitment, satisfaction, relations, productivity and disengagement. Older workers had the highest level of work and leisure commitment as well as a sense of productivity in leisure. Men found their leisure most developmental and challenging. Those with lower education levels had a higher level of family satisfaction and sense of productivity.

- Does work tend to have complimentary or compensatory relationships with family and leisure?

(Result) – There was no support to a complimentary or compensatory relationships between work and either family/community or leisure. In fact extremely low correlation **suggested that work was largely a separate life domain**. Relationship of complementarity was found between family and leisure.

- What life conditions and meaning dimension towards work, family and leisure are associated with high levels of satisfaction in each?

(Result) – Work satisfaction was significantly correlated with commitment, relationships, productivity, development, experience and disengagement in work. It was not significantly related to any family or leisure dimensions.

¹⁰⁵ (Interestingly, in Maslow's Book "Motivation and Personality" which first introduced the hierarchy of needs, no "pyramid" is seen). Original needs model developed between 1943-54 and first widely published in 'Motivation and Personality' in 1954 remains, for most people, a very definitive hierarchy of needs.

¹⁰⁶ Rohlen's (1981) description of the training of future Japanese bankers clearly illustrates the Japanese -oriented emphasis. Part of the three month long training programme required trainee participants to **beg** for work in a small rural town. Most participants, realizing that such behavior violated Japanese expectation of proper conduct, approach the task with reluctance. After several painful rejections, at the end of the day, they were directed to discuss the 'meaning' of work. (The instructor

suitably had pointed questions on relationship between ‘work- satisfaction’, money, ‘suitable’ work and enjoyment). For the recruits, their experiences had made the lesson obvious – work is intrinsically neither good nor bad, satisfying nor dissatisfying, appropriate nor inappropriate. These qualities to a large extent ,are qualities ,which individual bestows or withholds. They are not **intrinsic to the work** (Rohlen, 1981). They are rather **intrinsic to the person** who imparts meaning to work. The Indian story of three stone-cutters in Panchtantra reflects same view.

¹⁰⁷ Buchholz’s (1976) study on work beliefs is one of the earliest investigations in this area .Buchholz identified five belief systems, about the nature of work, each representing a set of distinctive postulations about work activity . In the late 1970s, Donald Super initiated the Work Importance Study (WIS) which yielded a rich cross-cultural examination of the values people cherish in their lives (Super, 1980; Sverko, 2001). Schwartz (1992) used samples of students and teachers from over 50 countries and identified ten different types of work values including power, achievement, benevolence, conformity, and security. This theoretical framework was subjected to study and links were drawn between human values and other variables such as moral reasoning (Lan et al., 2008), trust, ethical ideology and ethical beliefs (Steenhaut and van Kenhove, 2006), diversity attitudes (Sawyer et al., 2005), and organizational commitment (Glazer et al., 2004). The GLOBE study – which is essentially a leadership study –became an extensive multi-country study involving over 17,000 individuals. It has explored issues pertaining to, among other things, the impact of national cultures, values, and expectations on leader behaviors and organizational practices (House et al., 2004). Other notable investigations include studies by Inglehart with the World Values Survey(Inglehart et al., 1998) and Hofstede with his famous cultural dimensions studies (Hofstede, 1984, 1991,2001).

¹⁰⁸ “Bhoota Bhavodbhava Karo Visargah Karma Sangitah”-(Gita 8/3).

¹⁰⁹ Singh,P., Bhatnagar, J. and Bhandarker, A. (Eds.).(2006). Future of Work-Mastering Change. New Delhi: Excel Books, pp 72-73.

¹¹⁰ In order that some more views on the subject are also captured, two additional spaces were also provided in the questionnaire at the end. Since it was optional, not all responded to this but some did respond. Some of them repeated from statements

contained in the questionnaire. All responses received are captured and annexed (Exhibit 2).

¹¹¹ An **Eigen-value** represents the amount of variance that is accounted for by a given component.

¹¹² The 'why' of meaning of 'work' given by Indian executives may still need further probing and remains fertile ground for further research.

¹¹³ Jeevem sharadah shatam;Pashyem sharadah shatam;Shrinuyem sharadah shatam—
yajur veda

¹¹⁴ Om! Sahnaavavatu, sah nau bhunaktu, sah veeryam karvaavahai--

¹¹⁵ It is pertinent to quote the following here:

Sarve bhavantu sukhinah, sarve santu niramaya;

Sarve bhadraani pashyantu, ma kaschid dukh bhaagbhavet.

(Let all be happy, let all be healthy (not afflicted by psycho or somatic ailments), let all enjoy goodness and happiness, let no one be miserable ever). Thus fitness of body, mind and intellect are needed to enjoy blissful existence.

¹¹⁶ Currently fresh Engineering or Management graduate begins his career in a Public sector enterprise (PSEs) at annual Rs. 8 lakhs+(Cost-to Company or CTC basis),post-sixth pay commission recommendations. Similarly placed executive in Private sector enterprises are placed around Rs. 3 to 4 lakhs CTC. Therefore, PSEs do not face attrition issues on this score of compensation.

¹¹⁷ Dharmasya moolam arthah (Material well-being is at the root of righteous conduct)--Chanakya

¹¹⁸ Hai khushk roti halve se behtar,

Jo mile khauf jillat ke daman se hat kar----Iqbal

¹¹⁹ Bhagwad Gita describes Sukh- happiness- of three kinds, namely Satvik Sukh ,
Rajasik Sukh and Tamasik Sukh:

The happiness that initially tastes like poison but eventually is like a nectar which awakens one to self realization is in the mode of goodness (saatvik). (Gita 18/37)

Happiness that is derived from the senses, which first tastes like nectar but turns out to be poison at the end is in the nature of passion (Rajasik)-Gita18/38

That happiness which is oblivious to self realization, delusional and arises from sleep and laziness is in the mode of ignorance (Tamasik)-Gita 18/39

¹²⁰ The occidental philosophy of life heavily relies on technical approaches and mastery of nature. The western technology based living approaches mastery of nature and of life in one way. Here the initial promise of scientific discoveries often fails to yield anything permanent. The beneficial effects are felt only for a little while. Then something worse comes along to threaten man's happiness and well being. He proceeds in pursuit of happiness using his scientific and technological prowess only to find another milestone of misery and becomes unhappy again. Total victory, thus, will not come by applying the methods of science alone because these methods deal with external factors which affect man but ignore focus on the subtle causes of happiness. The world will go on in spite of disasters and science will again and again make new conquests. It is the spiritual science and technology which alone has the capacity to teach us and lead us the way to complete victory and peace in human life. Little wonder then, we wish for a departed soul: May the soul rest in **peace**!

¹²¹ Santosham paramam sukham (Contentment leads to eternal happiness).

¹²² Shreyashcha preyashcha manushyametastau sampareetya vivinakti dheerah.

Shreyo hi dhirobhi preyaso vrineete preyo mando yoga-kshemat vrineete .

(The preferable and pleasurable approach man. The man of intelligence having considered them separates the two. The intelligent one selects the electable in preference to the delectable; the non-intelligent one selects the delectable for the sake of growth and protection (of the body etc.).—Katha Upanisad I.ii.2.

¹²³ -----Seeya ram mai sab jag jaani – Tulsi Ramcharitramaanas

-----Ekum Sad Vipraa Bahudha Vadanti (Rig Veda 1/164/46)

-----Eshaa Vasyam Idam Sarvam (Isa Upanishad -1)

¹²⁴ Yadyad aacharati shreshthah tattat devetaro janaah;

Sah yatpramaanam kurute loko tadanuvartate. (Gita 3/21)

¹²⁵ Karna Parva, (8.49.50), Mahabharata.

“Meaning of Work” Questionnaire

Dear Respondent,

- 1. People attribute various meanings to “work” based on the value perceived by them. This questionnaire is designed to capture your own perception about what ‘work’ means to you.
- 2. Please write an appropriate number (between 1-7, as indicated in scale given below) against each of statements in the questionnaire that reflects your level of agreement or disagreement with each statement.
- 3. For example, if you ‘strongly agree’ with the statement, please write ‘7’. Similarly, if you “disagree” with the statement, then write 2 and so on. Thus, please mention any one appropriate number against each statement, depending upon your own perception.

(1)	(2)	(3)	(4)	(5)	(6)	(7)
Strongly	Disagree	Slightly	Somewhat	Slightly	Agree	Strongly
Disagree		Disagree	Not sure	Agree		Agree

- _____ 1. Work gives me mental satisfaction.
- _____ 2. Work provides an opportunity for living a peaceful life.
- _____ 3. Work helps in achieving the life goals and objectives.
- _____ 4. Work helps in higher achievements.
- _____ 5. Work provides the way to contribute to society.
- _____ 6. Work helps in achieving the social recognition.
- _____ 7. Work helps in gaining the materialistic benefits in life.
- _____ 8. Work provides an opportunity for continuous improvement.
- _____ 9. Work gives chance to apply my skills and knowledge.
- _____ 10. Work helps in social interaction and developing new friends.
- _____ 11. Work is a real joy in the life.
- _____ 12. Work helps in realizing the creative talent in me.
- _____ 13. Work helps in keeping myself physically and mentally agile.

cntd.

(1)	(2)	(3)	(4)	(5)	(6)	(7)
Strongly	Disagree	Slightly	Somewhat	Slightly	Agree	Strongly
Disagree		Disagree	Not sure	Agree		Agree

- _____ 14. Work helps me in acquiring more knowledge and competencies.
- _____ 15. Work helps in managing time for varieties of things.
- _____ 16. Work makes me a committed and devoted person.
- _____ 17. Work provides opportunity to work with others in a team.
- _____ 18. Work is an important phase in my life.
- _____ 19. Work is a motivation and energy for life.
- _____ 20. Work makes life more monotonous and boring.
- _____ 21. Work is worship for me.
- _____ 22. Work is a big challenge and responsibility.
- _____ 23. Work is an opportunity for self-expression.
- _____ 24. Work brings discipline in life.
- _____ 25. Work gives me power and authority to influence others.
- _____ 26. Work helps me in fulfilling my dreams in life.
- _____ 27. Work makes people more competitive and challenge seeking.
- _____ 28. Work creates jealousy and hatred among people.
- _____ 29. Work makes weak people susceptible to exploitation.
- _____ 30. Work brings people together.
- _____ 31. Work creates stress in life.
- _____ 32. Work disturbs mental peace in life.

(In case 'work' has any special meaning for you----- not covered above----please state below in one or two statements).

- _____ 33. Work for me means.....
- _____ 34. Work for me means....

cntd.

Background information of respondent:

1. Age: _____ years

2. Work Experience _____ years.

Tick **any one** (as applicable) in each element given below:

3. Gender: (1) Male (2) Female

4. Education: (1) Graduate (2) Post Graduate

5. Discipline (1) Engineering (2) Management (3) Others

6. Working at (level):

(1) Junior Management (2) Middle Management (3) Senior Management

(4) Top Management

7. Nature of Organization in which working:

(1) Manufacturing (2) Service

Organization is in:

(1) Private sector

(2) Public sector

Organization has employee strength:

(1) < 500

(2) >500 and <1000

(3) >1000

Exhibit-2

Responses to open-ended statements for questions # 31 and 32 (Work for me means.....) in MWQ - (**Exhibit-1**) are summarised below. (Total 116 responses were received). These are arranged alphabetically for convenience and avoiding repetition.

Alphabets	Statements made by respondents (separated by commas)
A	Adding value, Achieving goals,
B	Balancing life, Being reasonable to self,
C	Cannot survive without work, Commitment, Conceptual improvement, Competition , Centre of human life
D	Devotion towards job, Divine pleasure, Dedication, Discipline in life
E	Efforts for desired goal, Enhancing social status, Earning for living,
F	Food and life, Fulfilment of roles, Fulfilment of needs, Fitness
G	Gives energy,
H	Habit, Higher achievements, Healthy and wealthy life for family, self and society,
I	Increase human relation, Increase in positive attitude
J	Joy and happiness
K	Knowledge utilization, Knowledge enhancement, Karmanyevawadhikaaraste
L	Liveliness, Life
M	Mental satisfaction, Motivating and energising,
N	Networking
O	Opportunity: to improve, of self-expression, for leadership., Objective of life
P	Pleasure, Part of life, Power and Authority,
Q	Quality of life, Quest for happiness and survival
R	Religion, Responsibility towards society, Respect in family and society
S	Satisfaction in life, Strong reason to live life, Success, Stress, Source of income,
T	Team work, Tool for sincerity and dedication, Tonic to live
U	Utilization of resources
V	Value addition
W	Worship, Way of life, Way to spend time, Wonderful opportunity
X	Expressing oneself, Exploring Secrets, Expression of creativity
Y	Youthfulness
Z	Zeal of knowledge creation