APPENDIX – I
QUESTIONNAIRE
VALUES AND PERSONALITY OF I.T. MANAGERS IN BANGALORE CITY

‘Values’ are one’s preferred goals as well as one’s preferred modes of conduct. The values find expression in one’s behavior – in Professional life as well. Understandably, the degree of importance of a specific value does not automatically mean that you use, apply or realize the value in your Professional life. Three choices are given against each value to indicate the importance you give and the extent of your realization Professional situation. Please mark √ in the appreciate boxes.

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<tr>
<th>Name</th>
<th>Degree of importance in your personal life</th>
<th>Extent of practice in Profession</th>
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1. **Gratitude**
   Being thankful, appreciation of and inclination to return kindness

2. **Self restraint**
   Controlling oneself

3. **Benevolence**
   Renouncing one’s right to one wealth in favour of another person without any mental reservation.

4. **Wisdom**
   Experience and knowledge with power of applying them critically or practically.

5. **Forgiveness**
   Act of forgiveness or pardon.

6. **Sacrifice**
   Giving up of valued things for the sake of another that is more than worthy or more important or more urgent.
7. Transparency
   Unsuspiciousness and without hiding
   Material facts.

8. Absence of Envy
   Admiring contemplation of more fortunate
   Person, of, at, his advantages.

9. Contentment
   Satisfaction to one’s heart to the full
   extent of one’s desire.

10. Purity
    Pureness, cleanliness, freedom from
    physical or moral pollution.

11. Sweetness of Speech
    Using sweet words instead of hurting
    others while talking.

12. Truthfulness
    Habitually speaking the truth.

13. Valour
    Having personal courage to face
    any situation.

14. Worship
    Engaging oneself in spiritual learning.

15. Industry
    Hard working.

16. Detachment
    Unaffected by externalities and
    having independence of judgement.

17. Equanimity
    Evenness of mind, and is not moved by
    (is indifference to) success or failure

18. Simplicity
    Dispassionating, living a very simple life.
19. Faith
   Reliance or trust not suspecting others while dealing.

20. Integrity
   More than honesty in one’s action.

21. Compassion
   Pity inclining one to be helpful or merciful.

22. Heroism
   Heroic conduct or quality of a person.

23. Reverence
   High respect for old age, scholarship, learning authority or custom and tradition.

24. Righteousness
   Morally right, just, upright, virtuous, law-abiding.

25. Self-identity
   Atma-jnanam leads to perfect identification of the Innate God.

26. Wholesomeness
   As inscribed and embellished by the Poorna mantra having the maximum extent or degree of wisdom.

27. Firmness
   Maintaining one’s level or value-fix firmly.

28. Love
   Bhakti as when we speak of love of God.

29. Bliss
   Perfect joy or happiness.

30. Friendliness
   Expressing kindness to all mankind.

31. Joy
   Joy towards the good and virtuous
32. Indifference to wicked
   Being good even to the wicked.

33. Self-realisation
   Realisation of Atma within.

34. Absence of hatred
   Absence of hatred even towards a person one causes suffering to you.

35. Self-actualisation
   Realisation of one’s productive, creative and reasoning potentials.

36. Modesty / Humility
   Total absence of self-aggrandisement; Self-effacement; self-abnegation)

37. Cosmic causation
   Present sufferings and fortunes are the Result of individual’s action in this or earlier births.

38. Code of life
   Primordial Code – sanatana-dharma i.e. Code of basic virtues.

39. Personal relationship
   Preference for affiliative relationship rather Than formal or talk-oriented relationship.
   And relationship transcending bodily or mere Physical relationship.

40. Loyalty
   Firm in allegiance.

41. Purity of Mind
   Unagited condition, and freedom from anxiety.

42. Purity of motive
   Freedom from the mind from hypocrisy.
   Falsehood and fraudulence in one’s conduct.
43. **Non-violence**  
   Non-violence in thought, word and action.

44. **Smiling**  
   Showing one’s pleasure or satisfaction  
   With a pleasant face.

45. **Greed**  
   Insatiable longing especially by wealth  
   or food. Thirst for possession;  
   covering other’s wealth etc.

46. **Attachment**  
   Desire for materials things and very  
   Affectionate towards people.

47. **Malevolence**  
   Decision of doing evil to others.

48. **Anger**  
   Extreme displeasure - due to this  
   one will lose temper.

49. **Hypocrisy**  
   Pretending or not being original.

50. **Stinginess**  
   Meanly, parsimonious, niggardliness,  
   Miserliness.

51. **Deceite**  
   Misrepresentation in order to  
   Deceive others.

52. **Treachery**  
   Violating faith or betraying trust.

53. **Obstinsacy**  
   Inflexible; firmly adhering to one’s chosen  
   Course of action.

54. **Impetuosity**  
   Over enthusiasm as distinct from  
   Normal enthusiasm.
55. **Arrogance**
   Being cruel and merciless while
   Dealing with people.

56. **Pride**
   High opinion of one’s own qualities.

57. **Lust**
   Passionate enjoyment for sensuous
   Appetite regarded as sinful.

58. **Ignorance**
   Lack of knowledge.

59. **Fear**
   Painful emotion caused by impeding
   Danger or evil.

60. **Jealous**
   Feeling resentment or envy of person,
   His advantages etc.

61. **Laziness**
   Unwilling to work.

62. **Procrastination**
   Defer action - postponing the work.

63. **Suspicion**
   State of mind of one who suspects
   that all is not well.

64. **Delusion**
   Unreality or emptiness. Empty pride.

65. **Vanity**
   Unreality or emptiness. Empty pride

66. **Purity of motive**
   Freedom from the mind from hypocrisy.
   Falsehood and fraudulence in one’s conduct.
67. **Heedlessness**
   Not taking care for or development
   (indifference to programme).

68. **Expecting Reward**
   Intention of doing things for the purpose
   Of getting reward. (opposite to Nishkamkarma).

69. **Interness**
   Sending of goods not ordered, in hope
   that recipients will not take action to
   refuse them and must later make payment.

70. **Aggressiveness**
   Self-assertive as a sign of emotional reaction.

71. **Lavishness**
   Wasting of wealth for unproductive
   Purpose.

72. **Caste**
   Structurisation of society on the
   Basis of status ascribed by birth.

73. **Income /wealth**
   Feels monetary gain should be the
   Deciding factor in any decision or
   action.

74. **Power**
   Capacity to dominate other persons.

75. **Status**
   Rank or position in one’s social group.
APPENDIX – II
QUESTIONNAIRE

Section – A

There are twenty one Vignettes given below. Please read each one and state the importance you attach to these concepts in your Professional life.

The expression in each vignettes whether given using the first person “I” or otherwise should be taken in the same way.

Please tick the appropriate boxes

The importance you attach to the concept in your Professional life

The most Important Not important
important

1. Celebrating success and feeling sad about failure is just being human. At a matured level both success and failure must be accepted with equanimity.

2. Competition in Profession is too high.
   But it does not mean that the competent alone should survive,
   others are forced to quite or perish.

3. Higher capabilities are necessary in the highly competitive Professionals but people with lesser capabilities and resources and like should also have a suitable place to grow, even to commit mistake and learn from them.

4. True joy comes only when a decision makes all the Sub-ordinates feel happy.

5. Forgiveness (in response to the harm done to you) is an act of bravery and it also requires a lot of courage.

6. You should not keep others guessing by saying something which means a partial ‘yes’ and a partial ‘no’ and take advantage of the situation as it emerges.

7. Gratitude is quite essential even in Profession dealings.
8. Employer creates a hectic competitive. Therefore, reached an understanding with other competitors which would be rewarded. Nothing wrong in this practice.

9. One must use strategic alliances and all the powers at one’s command to sustain oneself in the Profession.

10. There is nothing called ‘impossible’ for me. I want to do work hard and served. So I usually get tense. I also do not like to fail.

11. When a Employer has offered one hundred types of responsibilities that can be done by peon, you have to offer one hundred and one if you want to survive in Profession. You need not verify whether the one hundred is itself is really possible.

12. It is better to be on the offence than on the defensive Even if a vilifying campaign is necessary, it should be done, May be in an indirect way, if circumstance so warrant. This is necessary for the survival in Profession.

13. One must be goal oriented and aggressive and be prepared to go to any extent to achieve the goal. If you do not have the impulse to run the race in such a way, you will have no place in Profession.

14. Men and women toil for themselves for own pleasure, power and pride. All other things come only next after those are fulfilled to their own fullest satisfaction.

15. When you have a thing, you should enjoy it and not forgo it, for it is your luck that you have it. If others do not have it, it is their bad luck.

16. As a Professional it is not necessary too make efforts and know everything about your Profession. There are specialists and other subordinates whose job is to keep themselves abreast. You should know how to manage and use their availability.

17. We live by cordial relationships. There is no question of making faith as the basis for interpersonal Relationship in organizations.
18. There is place for commitment in Professional situations. At best you can commit to yourself. If you are committed to your sub-ordinates you will be losing your reward.

19. Anger is just being natural or human. Maybe it is also moment of truthful expression. Sometimes, you must express it you want to get certain thing done or to have your own way. To make anger effective, it has to hurt the person against whom it is expressed.

20. You have to be aggressive. Anything done to safeguard yourself, your family and at times your clan is morally justified.

21. Sensual pleasure – one should be fortunate enough to enjoy them to the fullest. They are the real thing we strive for in this world.

Section B: About Yourself

Please tick appropriately:

1. Your position in this Profession: Technical/ Administrative/ Executive

2. Your age .......... 40 or less .......... 41 or above

3. Nature of Profession:
   - Technical
   - Executive
   - Skilled oriented

5. Did you enter the Profession on merit?
   - YES
   - NO

6. Your religious beliefs (please tick one of the following with which you closely identify yourself)
   - Not at all religious in the conventional sense – no prayers and rituals.
Not very religious, but becomes so in desperate moments

Worship on occasion

Regularly pray and follow certain rituals on auspicious occasions

Deeply religious and do not conceal it

7. Your familiarity with sacred religious texts in their original/translated/edited forms: (please tick one of the following with which you closely identify yourself)

   Aware of them but not familiar

   Confine myself to chanting a few verses/lines during prayers

   Read and listen to discourses on these texts quite often.

   Mastered a good number of such texts.

9. Your view about the relationship between religious values and Profession: (Please tick any one of the following with which you fully agree)

   Profession and religious values are basically two different systems and one should not mix them up.

   It is perfectly correct to be very religious in personal life and keep it aside while in Profession, as these are two different ways of life.

   Successful Profession requires all most an obsession with work, profit, aggression and insatiable desire for achievement and if you bring in religious values they will damper the whole process.

   While in Profession one may pray on occasions to seek God’s blessings and beyond that there seems to be no need to bring in religious values.

   One can not ignore religious values while practicing Profession unless one does not understand their implications.
Section – C

1. Have you felt any moral conflict among your Profession?
   (a) Yes    (b) No
   If yes, can you briefly describe in few words, the nature/details there off: It could be relating to / dealing with other companies, own subordinates.

2. When you have conflict doing you discuss with anyone outside Profession?
   (a) Yes    (b) No
   If yes, with whom do you discuss?
   (a) Mentors    (b) God father    (c) Friends    (d) Religious leaders

Special comments, if any, in the subject of personality.
APPENDIX – III

MIND STILLING EXERCISE

As cited in the Managerial Transformation by Values (S.K. Chakraborty, 1993) the Mind-stilling exercise is illustrated below:

1. Nerve system Coherence and Awareness Interiorization:

   Sit at ease in a steady squalling posture (or on an erect chair), with an empty stomach and nothing tight binding the waist, and eye closed. Then, press one nostril with the thumb and inhale deeply, slowly, in a continuous flow through the open nostril so that the poorly used lungs are nearly full. Do not exert to bursting point. The press the inhaling nostril with the fourth finger, release the other nostril and exhale though it. The exhalation should be done consciously, at a slower pace than inhalation. Inhale again through the second nostril, in the same way as just suggested, and exhale through the first one. At the end of each exhalation one cycle is complete. About ten to fifteen cycles at each sitting are adequate. A few things should be noted during this process:

   (i) Choose clearly, before you start the breathing exercise, a few sattva gunas, e.g. straight forwardness and compassion, and imagine them entering and spreading into your system while breathing in. Similarly, while exhaling though out some of the wrong elements of rajas guna e.g. anger and vanity or of tamas gunas, e.g. procrastination.

   (ii) The breathing exercise should be attempted inaudibly - - - - even to oneself.

   (iii) While switching from inhaling to exhaling, and vice versa, ensure that the breath is not held in or out, as the case may be.

   (iv) Pay very close attention to the breathing process during the exercise.

   (v) A flatulent stomach and nasal stuffiness will cause difficulties.

After the cycles are over, breath normally - - - - now with rhythm restored – and continue to sit with eyes closed for five to ten minutes. (Source: Yoga psychology or Raja Yoga).
2. **Unwinding and de-cerebration by Emptying the Mind/Brain**

(Ten to fifteen minutes): With a degree of orderliness and coherence restored in the tangled nerve-system and to scattered awareness, a gentle steadiness will rise within your head is slowly being drained of its accumulated information, thoughts, images, etc. A gradual vacuum should emerge. The tight nuts and bolts on all sides of your head are falling apart. A serene ease and lightness is developing. You can almost see an occasional thought or two simply floating into that serene emptiness – yet you are not identifying with them. It is as if the lid of a tightly sealed bottle has been removed, letting out a lot of accumulated effervescence through the head, i.e. the top of your body-bottle. These imageries are quite helpful in actually bringing about this feeling of emptying and opening up. Such emptying also revives the right side of the brain. (Source Indirectly from Sri Aurobindo’s integral Yoga).

3. **Yoga with the Supreme Consciousness, or Supreme Creative Intelligence, or Bing Mind (five to ten minutes):**

Like at dawn, imagine that a blooming lotus in your head-top has now opened. It is aspiring for, inviting, welcoming the effluent rays of the sun, of the all pervading Supreme Consciousness, into its bosom. Let it descend into your - - - responding to your prayerful aspiration for it. The individual mind (vyakti man) is an inalienable part of the Universal or Cosmic Mind (vishwa man). The rootless, drifting individual mind suffers from a poignant alienation (due to maya or avidya, but not sin). Thus it now is ready with humble firmness for union – yoga – with the Big Mind. This is the source of all understanding, creativity and bliss – nay these things in themselves. It is this Supreme Consciousness which is now gently dripping into your whole through the head-top lotus and seeping down into your whole being. Stay aware and experience it – but with no hurried impatience. (Source: Sri Aurobindo’s Integral Yoga).
4. **Identity Affirmation and Concentration (Ten to fifteen minutes):**

   a) Now you may transfer your awareness to the heart-centre (the conviction and feeling, the following five statements of dis-identification with the variables and the last statement of re-identification with the perfect constant, for five rounds:

   I posses a body, but I am not the body;
   I posses the sense, but I am not the senses;
   I posses a mind, but I am not the mind;
   I posses an intellect, but I am not the intellect;
   I am the self-luminous pure consciousness which is poorna, bliss, perfect.

   This is a process which can lead you to a transformation, by degrees, from your deficit-driven, empirical, superimposed self to the intrinsic, transcendent, poorna Self. (Source : Jnan Yoga)

   b) After mentally repeating the five statements for five rounds, you should now concentrate on a luminous core or sphere within your heart-centre. Try to imagine that the Supreme Consciousness you had ardently invited down into you through the opened up head-top is now concentrated entirely as a core of effluent, pure, serene light. The rays of this light are penetrating deep into your being and cleaning it up of all the unwholesome thoughts, emotions, etc. (Source : Raja Yoga)

   c) As an alternative to (b), you might prefer or find it easier to concentrate upon the luminous, pure calm and smiling form of your chosen deity (ishtam) in the heart-centre. Your ishtam is a personalized symbol of the perfection and purity, harmony and poornatwa that the Supreme Consciousness is: Try to create an emotional rapport with your radiant ishtam, and with feeling and deep earnest submit your body, mind, senses and intellect to it for chastening, purification and guidance. A humble, inner acknowledgement that these instructions of yours work, more often than not, in a confused, clouded and contaminated state is helpful. (Source: Bhakti Yoga)
5. **Extension, Inclusion, Sharing (Five minutes)**

You have now built up a fund of tangible light, purity and *ananda* within the cave of your heart-centre. Radiate from this stock, this core, thoughts of profound goodwill, peace, tranquility of all – without exception. Your competitors, detractors and even enemies are also the recipients of your positive thought-waves. After a while, you may direct your thought-waves of peace and purity towards specific persons(s), mental associations about whom are dissipating and contaminating your energy and mind. Visualize that person vividly within your heart, and bathe him or her with the soothing serenity of your lighted psychic torch. Entertain to expectations about reciprocity, no bargaining. (Source: Buddhist Psychology, and indirectly Karma Yoga)

6. **Differentiation to Unity (Five minutes):**

Imagine your work situation. You are participating in, or may be leading, a rather continuous group meeting with several colleagues. The meeting is yet to commence. You have completed the preceding five steps. You are now able to feel that the luminous core, the concretized Supreme Consciousness in your heart-centre is also present identifiably in that of the others.

With this awareness, try to feel that your body is slowly melting away. It is dissolving. Only the luminous core in the heart-centre is left behind. This is true of others as well. Then contemplate that gradually all the separate luminous cores of the group members are merging into one another. A single, large, whole luminous core is now formed in the centre of the room, as if there were ten or fifteen candles alight. Then, they are all held together and the separate flames mingle into one large flame. Feel the strength and depth of this unity.
7. **From Dissipative Stress to Constructive Poise (Five to ten minutes)**

Since the underlying foundation of the Universe, which is in constant flux and change on the surface, is profound silence, this should be true of human nature also. Visualize the boundless ocean – it is ceaselessly roaring and lasting on the shores with rising and falling waves; yet, as you go down deeper into it is steady and silent. Imagine vividly this picture in your heart – the turbulent surface supported by the still bottom. Identify your consciousness with the latter, and dis-identify with the former. Do this for at least five minutes. During the working day too, step back inside once in a while and feel the presence of the tranquil foundation within, no matter what happens on the surface.

**At the end, a few more hint:**

1. While intellectual efforts to internalize the significance of the complete sequence should continue right from the start, initially one way begin with steps 1 and 2 only. (It is quite common that each day, each time, the initial few minutes will find the mind rattled by more thoughts than less. But steadiness is not owning up to them is essential.)

2. If seriously and regularly practiced, one can feel a tangible, gainful change from these two steps within a week itself.

3. Once confidence and taste thus grow, one by one the subsequent steps can be added. Perhaps in two months the whole such exercise will be solved imperceptibly.

4. It should be remembered that after each practice session is over, one should not begin to move, talk, or work at once. Allow yourself a few more minutes in the sitting position to return to ‘normal’.

5. Many of the feeling-oriented steps are likely to appear mechanical for long periods. Initial learning in any field is like this. But intellectual conviction should spur unflagging efforts. Experiential ripening is sure to follow.

6. The system outlined above is comprehensive and multi-dimensional, yet integral. Several authoritative books (like those of Aurobindo and Vivekananda) have been used to develop the above exercise. Portions from such books as *Raja Yoga* by Vivekananda and Living Within by Aurobindo should be ready daily, almost like a prescribed medicine.
And, finally, dedicated practice of the above system should lead to the acquisition of at least seven specific gains for managerial roles:

- Gradual strengthening of will power;
- Development of penetrating insight;
- Growth of instinctive ethical rectitude in decision-making;
- Feeling of deep inner serenity and poise beneath surface turbulence;
- Ability to experience what existing in the ‘present’ signifies, instead of either living in the ‘post’ or in our daily lives;
- Development of a holistic perspective; and
- Detection of false/wrong mental movements and the will to tackle them.