Motivation in Organisation – Insights from Purushartha

Introduction

Organisations today is living in an age of unprecedented technological developments, which are changing contours of time and space. Developments have, no doubt created comforts and helped amplify individual capabilities at workplace. An employee's performance typically is influenced by motivation, ability, and the work environment. Motivation is one of the most important component in value formation of the individual employee, which suggests the activating properties of the processes involved in psychological motivation.

Motivation is the word derived from the word "***motivus***" which means a moving cause, which suggests the activating properties of the processes involved in psychological motivation (Petri, H. L. and Cofer, . Charles N., 2023). Knowing how and why to motivate employees is an important managerial capability. According to western perspective motivation is considered as a driving force; a psychological process that compels or reinforces an action toward a desired goal. Motivation involves constellation of closely related beliefs, perceptions, values, interests, and personality.(Emily, 2011).Motivation primarily refers to "the reasons underlying behavior" (Guay, 2010). Motivation is also defined as " the attribute that moves us to do or not to do something" (Deci,1999). Motivation is also synonymous with cognitive engagement, which also means "voluntary use of high-level self-regulated learning strategies-paying attention, connection, planning and monitoring. At a very general level, motivation patterns include goals, beliefs, attitudes, that are involved in how individuals approach learning situations, engage in different processes and respond to different situations (Ames, 2010).

For an individual there are intrinsic and extrinsic motivating factors. According to (Carol, 2013) ***Intrinsic Motivation*** refers to the pleasure one gets from the task itself or from the sense of satisfaction in completing or even working on a task. ***Extrinsic motivation*** is related to tangible rewards such as salary and fringe benefits, security, promotion, contract of service, the work environment, and conditions of work.

There are two different categories of motivational theories; Content and Process based theories of motivation. The Content theories of motivation focus on the "***whats***" of motivation. The theories based on people motivation on acquiring things which are in needs. Hence by understanding the wants and needs of employees, manager can understand why and how people are motivated. The process theories of motivation focus on the "***hows***" of motivation. Instead of focusing on what people need, these models focus on the psychological and behavioural processes possible to understand the actions, interactions and contexts that motivate individuals.

Need-Hierarchy Theory – Western Perspective

Western approach towards understanding motivation is mainly channelized by needs. Needs matter most because they define a person's well-being. (Shane Hudson, 2009). Abraham Maslow, Humanist Psychologist developed and proposed a simple, intuitively appealing theory of motivation, whose model also stressed on the cognitive-systematic framework of self-actualisation (Francis, 2009). Maslow came up with a five-stage theory that places the needs of the individual in different categories and prioritizes their attainment.

Maslow viewed human motives as based in innate and universal pre-dispositions. (Kenrick 2000). It is important to note that Maslow's (1943, 1954) five-stage model has been expanded to include cognitive and aesthetic needs (Maslow, 1970a) and later transcendence needs (Maslow, 1970b). Changes to the original five-stage model are highlighted and include a seven-stage model and an eight-stage model; both developed during the 1960s and 1970s.

Abraham Maslow has identified seven categories of basic needs, common to all people (See figure 1 below). A hierarchy is an arrangement which ranks people or concepts from lowest to highest. According to Maslow, individuals must meet the needs at lower levels of pyramids, before one can successfully be motivated to tackle next levels. Lowest four level represents deficiency needs; upper three levels represent growth needs.

1. **Biological and physiological needs** – air, food, drink, shelter, warmth, sex, sleep, etc.
2. **Safety needs** – protection from elements, security, order, law, stability, freedom from fear.
3. **Love and belongingness needs** – friendship, intimacy, trust, and acceptance, receiving and giving affection and love. Affiliating, being part of a group (family, friends, work).
4. **Esteem needs** – which Maslow classified into two categories: (i) esteem for oneself (dignity, achievement, mastery, independence) and (ii) the need to be accepted and valued by others (e.g., status, prestige).
5. **Cognitive Needs** - Which include the need for knowledge and meaning.
6. **Aesthetic Needs** - Which encompasses the appreciation of beauty, form, and balance while also activity seeking it.
7. **Self-Actualisation Needs** – Which is fulfilment of individual's full potential as a person (e.g., the refining of talents in areas such as music, athletics, design, cooking, and gardening).
8. **Transcendence Needs-** Becomes the final stage and includes the need to help others become self-actualized (McLeod, 2014).
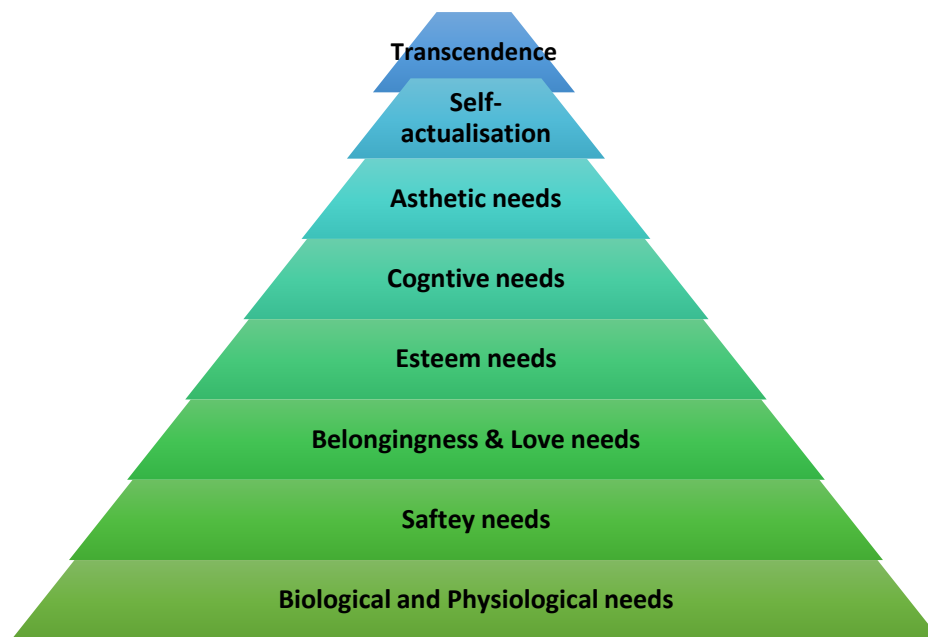
Figure 1: Showing the Maslow's Hierarchy Model of Motivation

Maslow's hierarchy of needs can be separated into two types of needs: deficiency needs and growth needs. The Deficiency needs are Physiological, security, social, and esteem needs which is arise due to the deprivation. Maslow observes that Satisfying these lower-level needs is important to avoid unpleasant feelings. The Growth Needs are top of pyramids which also referred as meta motivation. An individual aspires higher level of motivation in absence of deficiency needs. Maslow coined the term "*metamotivation*" to describe motivation of people who go beyond the scope of basic needs and strive for constant betterment. Meta-motivated people are driven by Growth needs instead of deficiency needs.

Limitations of Maslow's theory

Desmet, P., & Fokkinga, S. (2020) observes that in Maslow model people can be motivated by higher-order needs independent of the degree to which their lower-order needs are satisfied. , it is incorrect to assume that higher-order needs remain dormant until lower-order needs have been satisfied there are ample of studies have shown that people who live in poverty are capable of pursuing higher-order needs even when facing challenges to fulfil physiological needs such as food and shelter (Desmet, P., & Fokkinga, S., 2020).

Kenrick, Griskevicious, Neuberg, & Schaller (2010) opines that Maslow's pyramid of needs to reflect a controversial, yet possibly, a more up to date approach that is based on findings in the fields of neuroscience, developmental psychology, and evolutionary psychology. While Maslow's pyramid has not always been supported by empirical evidence. Self-actualization, while an interesting and important concept, is no longer viewed as an evolutionary, fundamental need and has been removed from the pyramid (Kenrick et al., 2010) .

Puruṣārtha – Eastern Perspective

Purushartha thought is treated both as a foundation of Indian motivational thought and Value Structure. Purusharthas refer to objectives or motives which can also be understood as values which any rational or reflective individual applies to understand one's nature, personality and

uses the doctrine as an aid to improve one's well-being. Purushartha thought is treated both as a foundation of Indian motivational thought and Value Structure.

The Indian Classical Economic Thought (ICET) begins with the concept of a holistic individual. The models of human behaviour is based upon the personality of the decision-making entity. The motives of the materialistic aspect of the personality are described in terms of Self-interest (Mamakha). Panchamukhi, V. R. (2000) observes bringing harmony between private and social benefit of an enterprise by appropriately defining the goals of Individual in an integrated manner. These goals of behaviour of a human being are referred as ***Dharma, Artha, Kama, and Moksha.***

The concept of purushartha is viewed as value-based management. Dharma representing moral dimension, Artha for accumulating wealth, kama based on pleasure principle and moksha is the highest state referred as transcendental dimension. According to the purushartha theory of management striving for transcendental values such as the creation of just, humanistic, harmonic, and ecologically balanced organizations (Sharma, S., 2006).

Indian tradition prescribed the balancing of four purushartha – dharma, artha, kama & moksha – as an ideal way of directing oneself which automatically led to an ethical life, both individually and collective good through spirituality. It is positively associated to individual and organizational well-being that certainly brings more righteousness and altruism through life interconnectedness (Bonin, Y. S., & Prasad, R., 2012).

Purushartha defined in terms of ethical leadership from the management perspective. Striking a proper balance among the Purushathas is required for successful leadership. Dharma through ethical values, Artha by material wellbeing, Kama by setting ambition and Moksha through inclusiveness and freedom from limited identities. Hence ethical leadership includes not only adhering to moral values but also develop a sense of inclusivity towards society and the environment (Kaushal, N., & Mishra, S., 2017).

Etymology of Purushartha

The term Purusha is not a gender component, it is entity of living being which has Instrumental and Intrinsic value. In Sanskrit "Value" means 'the objects of desire' (Ista), and the term may generally define as "that which is desired". The term value is primarily used for that are sought and attainted as well. For example: water is an instrumental value and the satisfying thirst by means of it is an intrinsic value (Krishna, Daya 2001).

Purushartha can be defined as a set of prescriptions and ideals which direct the individual to act in a particular way. In terms of motivational language, Purushartha comprise of all human aims and are found in Canon of human motives-economic prosperity, satisfaction of basic sexual impulses, desire to live in a society governed by ethics, desire to know oneself, and liberation from desires to be free from wants of wealth and power (Suman, N., & Ashok, H. S., 2016).

According Hiriyanna M., (1952) purushartha is defined as "an end which is consciously sought to be accomplished either for its own sake or for the sake of utilizing it as a means to the accomplishment of a further end" (Hiriyanna, M., 1952). The purushartha are classified into two board values which is "***based on manner of seeking and it ends***". The Secular Values are naturally inclined to seek or pursue, these values bring satisfaction immediately but terminates

sooner or later. Artha Type and Kama Type of Motivation are Secular Values (Hiriyanna M., 1952). The Spiritual Values constitutes Dharma and Moksha Type of Motivation, these values what humans ought to pursue but generally don't, the satisfaction of pursuing is enduring in nature and suppose to "***finally satisfying***" (See table 1).

Table 1: *Showing the types of motivation based on "manner of seeking".*

Secular values	Spiritual values
Artha and Kāma Type of Motivation	Dharma and Mokṣa Type of Motivation
What humans are naturally inclined to seek	What humans ought to pursue but do not
Brings immediate/transitory satisfaction	'Higher' = 'Enduring' satisfaction
Not finally satisfying	Supposedly 'finally satisfying'
No need Training explicitly	Need for Training, Mentoring & Guide
'Example: Gig based workforce enables to make quick money, but profit don't last longer	Example: Conventional workforce enables earn money steady income basis

Type of Purushartha

There are four types of pursuits or purushartha. The *Artha type, Kama type, Artha type and Moksha Type* of pursuits which largely falls in four categories. Purushartha are viewed as trivarga (Artha, Kama, and Moksha), it is recognised everywhere in general, commonly quoted in Indian ancient classical thought.

Dharma type

The word Dharma is derived from root " *dhr*"(to uphold, supporter, sustainer). It is very difficult to say exact meaning of Dharma. In Chandayoga Upanishad there are three branches of Dharma, One is constituted by Sacrifice, Study and Charity as stage of Householder. The Second austerities in the stage of Hermit. The third is the Bhramcharin dwelling in the house of his teacher and making himself stay with the family of his teacher till the last. Dharma stand for peculiar duties of different stages of life. Jaimini Defines Dharma as "a desirable goal or result that is indicated by injunctive (Veda) passages"(Kane, P. V., 1941). Dharma thus has distinct meanings; there are varieties of expression to this idea; Dharma could also mean normative action, abstract quality of correctness, rightness, justice and universally acclaimed good attributes, habits, and dispositions. Dharma also indicates transcendently; good or right , to be or not to be.(Buhler , Brereton, Halbfass, 1879, 2004, 1995).

dhṛtiḥ kṣamā damo'steyaṃ śaucamindriyanigrahaḥ |

dhīrvidyā satyamakrodho daśakaṃ dharmalakṣaṇam ||(manusmṛti 6.92)

धृतिः क्षमा दमोऽस्तेयं शौचमिन्द्रियनिग्रहः ।

धीर्विद्या सत्यमक्रोधो दशकं धर्मलक्षणम् ॥

According to Manusmriti the ten principles of Dharma Fortitude, forgiveness, restraint, stealth, purity, restraint of the senses, patience, knowledge, truthfulness, and freedom from anger are the ten characteristics of righteousness are the characteristics of Dharma (Manusmṛti 6.92).

In an organisation context, Dharma connotes certain set of principles and ethical norms, a profile of do's and don'ts which together provide a framework for human behaviour. (Panchamukhi, V. R., 2000). Source of Dharma stems from Dharma sastras, (Science of Law and Righteousness) which also provides framework within which society can be regulated and individuals of any society can have better quality of life (K.V.Mussatu 1966). Adherence to these rules of discipline would bring about a situation of peace, bliss, and harmony both at the individual level and the level of society (Panchamukhi, V. R., 2000).

Dharma is a regulating principle which help the individual to discriminate between good action and bad action (karma). Dharma at Individual level, it operates as set of virtues, nonviolence, freedom from anger, penance, charity and which includes *swadharma*. Dharma at organisation level, it operates as set of rules, roles, and duties. Dharma binds or unifies all Purusharthas together, serving as a bedrock for rightful economy, acting as the justifying cause for the State to exist, function and progress.(Kautilya ,Arthashastra).

Dharma includes two components *samanya Dharma* and *Vishesha Dharma*. Samanya Dharma is universal in nature and applicable to everyone. In organisational context it includes both employee and employers, for example: Hygiene is not only personal hygiene and clean work conditions, it also includes ensuring fairness in management and economic activity across the supply chain in the present-day organisation context. Whereas *Vishesha Dharma* is specific to organisation, community, geography, time, and place. It is contextual, flexible, and depending on situation, roles, priorities, and strengths of the employee as well as employer too. For example: During emergency landing situation of aircraft, fire fighters are expected stay alert for quick response. The preoccupation with failure through skills, aptitude, duties, and specified roles is the Visesha Dharma of a fire fighter. Staying alert, Readiness, Control of senses, Compassionate and High morale is Samanya Dharma for fire fighters operating in Airside of Airport.
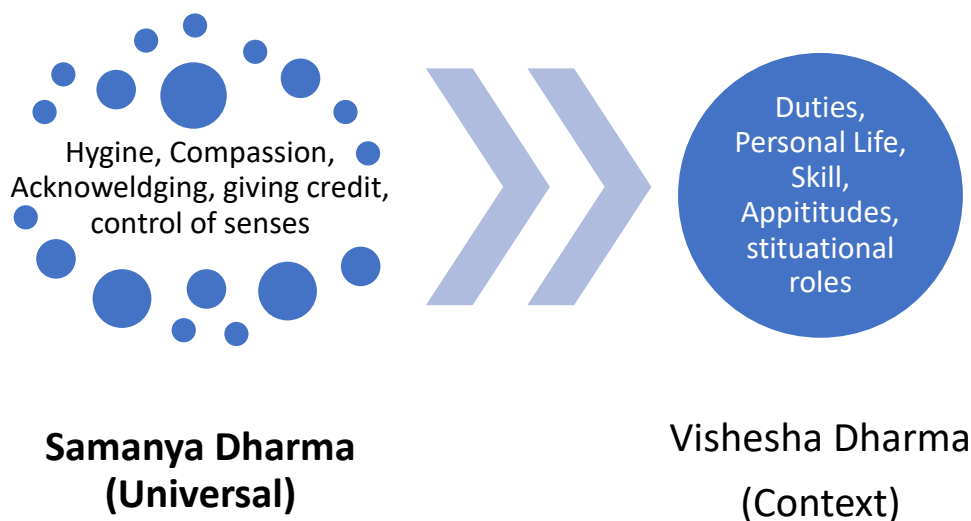

Hygine, Compassion, Acknoweldging, giving credit, control of senses

Duties, Personal Life, Skill, Appititudes, stituational roles

Samanya Dharma (Universal)

Vishesha Dharma (Context)

Figure 1: Showing the components of Dharma.

Artha Type

The second goal of human behaviour is defined in terms of Artha, that is the capital formation. Every individual is interested in profit maximisation and undertake activities to realise maximum capital accumulation. Anything and everything that regulates human life for economic pursuit is Artha (Panchamukhi, V. R., 2000). In organisation context Artha includes wealth, human resources, material resources, wellbeing, laws, and systems that regulates the daily transactions of organisation or groups of organisations. All the raw materials, human resources, equipment, tools, and wealth that enables workforce to work is Artha.

According to Kautilya Arthashastra, Artha has a much wider significance than merely 'wealth', it used in the sense of material wellbeing in (15.1.1), livelihood (1.4.3), economically productive activity, which includes Agriculture, cattle rearing and trade (Kangle, R. P., 1972). Artha is object, purpose, end and aim. It is the instrumental value for economical/material pursuit.

manuṣyāṇāṃ vṛttirarthaḥ manuṣyavatī bhūmirityarthaḥ || 15.1.01 ||

मनुष्याणम् वृत्तिरार्थः मनुष्यवती भूमिरित्यार्थः

For example: An employee in IT company with 3+ years of work experience aspires for an promotion towards performance appraisal, and newly inducted employee looks for Job security in the same organisation .The goals are different, but both fall under same category of Artha Type of motivation.

The sources of Artha includes agriculture, animal husbandry, trade and business, handicrafts, and skilled workmen. According to Kamasuta (1.2.9) *Artha involves acquisition of knowledge, land, gold, cattle, crops, utensils, apparels and dresses, ornaments, household good and friends and increasing these wealth when acquired.*

vidya bhūmi hiraṇya paśu dhānya bhāṇḍa upaskara mitra ādīnām arjanam
arjitasya vivardhanam arthaḥ" || KS 1.2.9 ||

विद्या भूमि हिरण्यपशु धान्या भाण्डा उपस्कर मित्रादीनाम् अर्जनं अर्जितस्य विवर्धनं अर्थः

Acquiring knowledge for purpose of acquiring a specialised or niche skill set, acquiring friends as social capital, labour capital and networking is key driving forces of organisation today.

Kama Type

Kama can also be broadly interpreted as sensual enjoyments of life.(Nagaraja Rao 1980). Kama sensuous pleasure in disguise (.Hiriyanna, M., 1938). Kama stands for many forms of sensual pleasures; for non-humans Kama is monitored by instinct. For human beings Kama is controlled by instincts, personal values, and societal obligations (Suman, N., & Ashok, H. S., 2016)

dharmāccharīrasaṃguptir dharmārthaṃ cārtha ucyate |

kāmo ratiphalaś cātra sarve caite rajasvalāḥ || (12.123.6)

धर्माच्चरीरसंगुप्तिर धर्मार्थः चार्थ उच्यते |कामो रतिफलाश चत्र सर्वे कैते राजस्वलाः

It is a desire for sensual enjoyment through five sense organs. The results of sense experience is Kama. Kama pursuits are intrinsic value, whereas Artha pursuits are instrumental value. Kama, as an aim of life is not sinful by itself, because all beings are naturally inclined to these. Abstention of Kama if it exceeds Dharmic principles can reap great rewards.(Kane 1977). Kama means only good and just desire for consumption of materials (Panchamukhi, V. R., 2000).

Moksha Type

The goal of Moksha provides a dimension of maximum efficiency and perfection of an Individual. When an individual performs his functions in the most efficient manner he or she experiences the bliss and peace (Panchamukhi, V. R., 2000). Moksha is a higher pursuit for higher freedom; higher thought, happiness, when " things have properly fallen into place", it is also a mental condition where one need not struggle to alter any circumstance to one's choice (Suman, N., & Ashok, H. S., 2016). Moksha or spiritual liberation, the fourth and the highest purushartha, provided this higher meta-goal to human life thereby sanctifying it and making it more meaningful (Bonin, Y. S., & Prasad, R., 2012). Moksha defined in management context, brings in the missing subjective components like happiness, contentment, agreeableness, and inclusivity, which are vital to ethical leadership (Kaushal, N., & Mishra, S., 2017).

Nature of Moksha differs widely; as conceived by different individuals; Moksha could be represented as achieving self-perfection, liberation, development of altruistic motives, and metaphysical attitude in life. Moksha refers to inner identification ; understanding of one's limitations; annihilation of ego-centric behavior and attachment to material possessions are slowly cut off. Moksha, in other words can also be referred to metaphysical analysis of life.(Radhakrishnan, 1960).

Purushartha Model

The journey of human life is subjected to conflicting situation between Artha, Kama & Dharma at workplace, family life, and community/society. The interpersonal transactions in pursuit of trivarga, anything of excess results in conflicts, competition, aggression, exploitation of purushartha resulting doshas (disturbance).No purushartha are divide of dharma. Therefore, any pursuit of goal is either in combination of Artha, Kama, or Dharma. Artha is vital pursuit to any individual existence but at the same time. Pursuit of Artha, Kama or Dharma type is based on what is significant to a human individual. Kama is important driver to set the goal, but when there is conflict between the Artha and Kama goals of pursuit, ancient wisdom suggest integrating values based on Dharma type of pursuit will help individual to resolve the conflict between these two motivations (Hiriyanna, M., 1952).
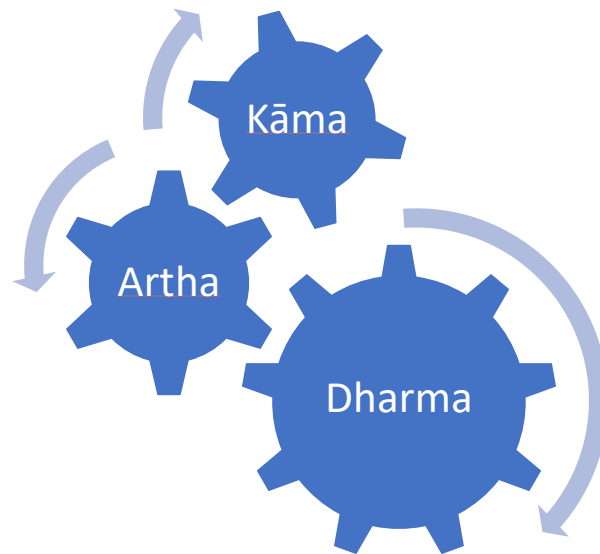
Figure 2: Purushartha Model of Motivation

The pursuit of Artha (wealth) type of motivation is fundamental for organisation existence, which includes all material and human resources. These includes Basic Salary, Pension plan, cordial relation with colleagues, Job title etc., According Chanakya Arthashastra "The material wellbeing is supreme for spiritual good and sensual pleasures depend on material wellbeing" 1.7.6 & 1.7.7 (Kangle, R. P., 1972). Kautilya holds that wealth and wealth alone is important, in as much as charity and desire depend upon wealth for their realisation (Shamashastry R).

Kama pursuits are intrinsic value, and it is the seat of all needs, desires, and aspirations of the employee in organisation. These include Hygiene, Cafeteria, Cultural Activities, Gifts on festivals.

Dharma Pursuits acts as a "***Regulatory Principle"*** "***Harmonises***" the demand and supply chain of economic activity. Dharma is conceived as instrumental value as well as intrinsic value. Dharma as an instrumental value is twofold it is steadfast pursuit for one own individual good as well as collective good as a whole, which is referred as abhyudaya (Hiriyanna, M., 1953). The organisations having vision of doing Ethical business, Giving back to society, and identifying collective good for the nature are set of actions driven from the Dharma type of motivation.

The Purushartha theory can also be analysed as a primary tenet from Indian stand on Value formation and application of Values in daily life. Across the ancient scriptures of Indian thought the Purushartha as 'viewed function', 'duty', 'necessity' and 'transcendental process' in realising one's true self or attain freedom from bondages. In nitishastra as "Rajadharama", Natyashastra as "fulfilment of trivarga", Ayurveda as "to cure and protect disease due to indulgence of Artha or kama or dharma, Kamasutra, Ramayana, and Mahabharata referred trivarga in common as essential part of human life pursuits.

Table 2: References and sources for the Purusharthas in various Ancient India Texts

Ancient Texts	Reference of Purushartha
Nitishastra	• Talks about Rajadharama- protection and fulfilment of Dharma, Artha, and Kama of their Prajaa.
Natyashastra	• The purpose of theatre, poetry, etc was also the fulfilment of the 'trivarga' – Dharma, Artha, and Kama.
Ayurveda	• Purpose(s)- to cure one from disease against Dharma, Artha and Kama, not only medical diseases. And to protect the ones who are already Svastha.
Kamasutra	• A chapter in Kamasutra called 'Trivargapratipati' also speaks of the Trivarga (Dharma, Artha and Kama).
Mahabharata	• The Shanti parva in the Mahabharat also talks about Dharma, Artha and Kama finally leading to Moksha.
Arthashastra	• Talks about the dangers of being stuck to just any one Purushartha- '*that would first destroy the other purushartha and then finally destroy itself.*'

Trivarga

Pursuit of Dharma, Artha, Kama, (Trivarga) forms a basic pattern which is evolved in Hindu and Indian thought to be followed at every age and era. Science of Dharma is of greater authority than science of accumulation of wealth. Artha and Kama are subject to Dharma; Dharma, Artha and Kama are meant to all individuals at all times; Artha is middling, and Kama is lowest and in case of a conflicting situation or circumstance, Dharma has to be maintained and Artha and Kama motives have to be abandoned.(V.K.Raghavan 1950).

The interpersonal transactions in pursuit of trivarga, anything of excess results in conflicts, competition, aggression, exploitation of purushartha resulting doshas (disturbance).

To understand the nature of conflicting situation between Trivarga) , an example from Ayodhya Khanda (Ramayana, Sarga 100) is brought here. In Ayodhya Khanda Sri Rama gives advice to Bharata regarding governance, duties and ensuring harmony in kingdom. One of the questions that Sri Rama asks " I hope you are not sacrificing Artha for the sake of Dharma, Dharma at Sake of Artha and both for the sake of Kama" (Ayodhya Khanda, Valmiki Ramayana).

kaccid arthena vaa dharmam dharmam dharmeNa vaa punaH |

ubhau vaa priiti lobhena kaamena na vibaadhase || 2-100-62

कच्चिद् अर्थेन वा धर्मम् धर्मम् धर्मेण वा पुनः |

उभौ वा प्रीति लोभेन कामेन न विबाधसे |

Sri Rama alters Bharata on excessive pursuit of trivarga in terms of (Artha), emphasis on religion (Dharma) and for the sake of self-indulgence in pleasure (Kama). As king you need to balance out the trivarga and but not to sacrifice anyone (Ayodhaya Khanda, 2-100-62).

kaccid artham ca dharmam ca kaamam ca jayataam vara |

कच्चिद् अर्थम् च धर्मम् च कामम् च जयताम् वर |

विभज्य काले कालज्ञ सर्वान् भरत सेवसे ||

Sri Rama wishes Bharata to pursue purushartha and enjoy in an equal degree the three pursuits of life, charity, wealth, and desire, which are inter-dependent upon each other and by dividing them all according to the time, you will be victorious in your pursuit (Ayodhaya Khanda, 2-100-62).

Conclusion

Motivation represents the type of pursuits within a person that affect one's direction, intensity, attainment of goals in life. The pursuit of individual level of motivation have both intrinsic and instrumental value. Purushartha Orientation therefore reflects four ethical goals of human existence. Purusharthas are also efforts made by individuals towards fulfilment of human goals. Kama is intrinsic value and Artha is instrumental value, Dharma is opined to be a very important Purushartha, it is the field of control Artha and Kama pursuit of motivation through a "regulatory principle".

The conflict arises when there is excessive indulgence of trivarga which is common at individual, team/group and organisational level. Becoming unaffected by the influence of Artha, Kama and Dharma (trivarga vairagya) individual organically evolves himself with pure intelligence and realised self. Purushartha model of motivation is dynamically forming frameworks in Organisational settings to leads and managers. Purushartha as an application model has the potential to increase the general improvement in aspiring employees than trying to cope with conditions which push individuals to the bottom of the economy.

People are motivated based on their compositions of value structures and the way people function at different situations. The conflict resolutions between trivarga is common and insight to resolve is achieved through practice of Dharma which includes both (samanya and vishesha dharma) for collective good.

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Suman, N., & Ashok, H. S. (2016). Relevance of Purusharthas in Understanding Values and Motivations of Professionals. *Purushartha: A Journal of Management Ethics and Spirituality*, *8*(1).

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Comprehensive overview of the literature that is referred and cited in the study:

1. Bonin, Y. S., & Prasad, R. (2012). Spirituality: a key factor to achieve sustainability through the empowerment of compassionate/altruistic managers. PURUSHARTHA-A journal of Management, Ethics and Spirituality, 5(1), 29-42.

About the Article: Indian tradition prescribed the balancing of four Purusharthas – dharma, artha, kama & moksha – as an ideal way of directing oneself which automatically led to an ethical life, both individually and collectively. It is perhaps time to have a re-look at this model in order to draw lessons for modern management. Even though this new paradigm seems utopian, there is a potential to empower compassionate/altruistic managers. Spirituality may strengthen managers on certain life skills such as decision making, empathy, coping with emotions and stress. A recent study has shown that students who are highly spiritual and religious have a better perception of their psychological, social and cognitive skills. This potential needs to be studied more thoroughly to identify how spirituality is creating favourable circumstances to achieve sustainability.

2. Sharma, S. (2006). Panch Siddhanta (Five Principles) of Indian Ethos and Indian Management: Towards Vedanta-In-Practice. Available at SSRN 3210955.

About the Reference: This paper presents five founding ideas of Indian ethos leading to five principles of Indian Management. These include (1) Oneness (2) Two types of human beings: (Thought-Action) Positive and (Thought-Action) Negative (3) Three Gunas or Qualities of Nature represented by Violent, (Vibrant and Silent energies (4) Four Purusharthas (Goals) of life and (5) Panch-koshas: Five sheaths model of human personality. Paper explores implications of these five principles for 'Practical Spirituality' in individual, social and organization contexts

3. Sharma, S. (2006). Panch Siddhanta (Five Principles) of Indian Ethos and Indian Management: Towards Vedanta-In-Practice. *Available at SSRN 3210955*.

About the Reference: This paper presents an analysis of the Indian management concepts in view of the changing world order while establishing their inter relatedness with the theories and practices developed in the West. Being followed by the leaders and entrepreneurs of the country right since the Vedic ages, the ancient Indians had developed their own management

systems with the help of which they successfully carried out their business affairs. It is the hypothesis that the practices thus cultured, and the concepts thus evolved, are relevant across the boundaries of time and space, and shall be immensely helpful for the organizations of the west as well. In this paper they have examined the organizational and other managerial skills in the works of spiritual- social reformers and other political leaders from India. The Indian perspective on management is based on the Purushartha (a key concept and denotes the four proper aims of a human life). It was the base model of management in ancient time which has been followed by management thinkers and leaders of India.

4. Suman, N., & Ashok, H. S. (2016). Relevance of Purusharthas in Understanding Values and Motivations of Professionals. *Purushartha: A Journal of Management Ethics and Spirituality*, *8*(1).

About the Reference: Empirical studies and research shows a strong connection between personality traits, value structures, motivational patterns and behavior exhibit. In the present article, we have considered Purusharthas as values representing Indian way of life. In addition to this, method of tool development based on Purushartha philosophy has been explained in order to understand how Purushartha orientations were analysed and interpreted among three vocations (Teachers, Doctors and Business professionals) who participated in the Research activity as respondents.

5. Hiriyanna, M. (1938). The Indian Conception of Values. Annals of the Bhandarkar Oriental Research Institute, 19(1), 10-24.

About the Reference: M. Hiriyanna wrote at a prolific pace. Many of his works did not see publication until years after his passing. His English translation of the Upanishads was the beginning of what would become three decades of tireless toil. Many of his papers which he presented at various Oriental Conferences would in themselves qualify as works of considerable value. His works on Indian aesthetics form the bedrock of modern Indian writings and perspectives on that subject.

6. Desmet, P., & Fokkinga, S. (2020). Beyond Maslow's pyramid: introducing a typology of thirteen fundamental needs for human-centered design. Multimodal technologies and interaction, 4(3), 38.

About the Reference: This paper introduces a design-focused typology of psychological human needs that includes 13 fundamental needs and 52 sub-needs (four for each fundamental need). The typology was developed to provide a practical understanding of psychological needs as a resource for user-centered design practice and research with a focus on user experience and well-being. The first part of the manuscript briefly reviews Abraham Maslow's pioneering work on human needs, and the underlying propositions, main contributions and limitations of his motivational theory. The review results in a set of requirements for a design-focused typology of psychological needs. The second part reports on the development of the new typology. The thirteen needs were selected from six existing typologies with the use of five criteria that distinguish fundamental from non-fundamental needs. The resulting typology builds on the strengths of Maslow's need hierarchy but rejects the hierarchical structure and adds granularity to the need categories.

7. Panchamukhi, V. R. (2000). *Indian Classical Thoughts on Economic Development and Management*. Vidyaranta Sri RS Panchamukhi Indological Research Centre.

About the Reference: V. R. Panchamukhi (also referred as Vadiraj Panchamukhi, and Vachaspati V. R. Panchamukhi), is an Indian Economist and Sanskrit scholar. He was born on September 17, 1936, in Dharwad, Karnataka. Panchamukhi makes a distinction between Western Economic Science (WES) and Indian Classical Economic Science (ICES) with the following:framework: Focus of WES is on a rational economic man, maximization of materialistic economic benefits (self-interests) only. ICES is a blend of materialism and spiritualism; the latter stands for values, ethical norms, contentment, and faith in the divinity, commitment to traditions and culture. Focus of ICES is on a Holistic man, Economic benefits and Non-economic rewards.

8. Patrick, O. (2005). Manu's Code of Law: A Critical Edition and Translation of the Mānava-Dharmaśāstra.

About the Reference: Manu's Code of Law is one of the most important texts in the Sanskrit canon, indeed one of the most important surviving texts from any classical civilization. It paints an astoundingly detailed picture of ancient Indian life-covering everything from the constitution of the king's cabinet to the price of a ferry trip for a pregnant woman-and its doctrines have been central to Indian thought and practice for 2000 years. Despite its importance, however, until now no one has produced a critical edition of this text. As a result, for centuries scholars have been forced to accept clearly inferior editions of Sanskrit texts and to use those unreliable editions as the basis for constructing the history of classical India. In this volume, Patrick Olivelle has assembled the critical text of Manu, including a critical apparatus containing all the significant manuscript variants, along with a reliable and readable translation, copious explanatory notes, and a comprehensive introduction on the structure, content, and socio-political context of the treatise. The result is an outstanding scholarly achievement that will be an essential tool for any serious student of India.

9. Kane, P. V. (1941). History of Dharmashastra (Vol. I). *Poona: Bhandarkar Oriental Research Institute*.

About the Reference: Authored by Pandurang Vaman Kane, this book is the first attempt at a single-handed survey of the whole field of Dharmasastra. From this point of view, this volume partakes of the nature of a pioneer undertaking. Therefore, this book manifests the defects of the earlier pioneer works. The latter part of the book discusses how many regulations of Dharmasastra are still alive and govern the every-day life of Hindus to a great extent.