

Demystifying Intelligence & Awareness- Understanding the Importance of Contemplative Science in Management

Dr. Madhumita Chatterji

Director, ABBS School of Management, Bengaluru

Introduction

Carl Jung succinctly explained contemplation when he said “who looks outside, dreams; who looks within, awakens.” In Latin ‘contemplari’ means to observe, consider, or gaze attentively. Contemplative science can be described as refining personal and social awareness to enter the realm of exploration of deep meaning through engaged action. This method of engagement is also defined as mindfulness. Mindfulness- “in its most basic form, it means moment by moment present awareness, which is available to everyone, regardless of religious or spiritual orientation. Broadly understood as methods to develop concentration, deepen understanding and insight, and to cultivate awareness and compassion.” (William James, 1890).

Western Science has reached the epitome of logic and has defined all form through materialism, therefore, anything that wasn't matter didn't matter. Darwin also introduced Newton's materialism into biology. Therefore, the modern “economic man” tries to define everything in materialistic terms and often gets caught in the narrow world of “I, Me, and Myself.” All relationships are structured around catering to this “self.” Today having-or-not-having material stuff has become the essence of and measurement of success in life. This has made greed and aggression natural virtues of our society, leading to a ‘segregative’ world where human beings and institutions created by them are segregated from one another in their avarice for aggrandizing more material wealth. The finer intangible aspects of ethics, arts, spirituality were removed from the world order to explain it scientifically. As Jacques Monod described it: “Man must at last wake out of his millenary dream and discover his total solitude, his fundamental isolation. He must realize that, like a gypsy, he lives on the boundary of an alien world; a world that is deaf to his music, and as indifferent to his hopes as it is to his suffering or his crimes” (Monod J. 1972). The question here is do we want to agree to this Monodian explanation about the world order. Awareness helps to fight against our primitive ego which is about solitary existence. Therefore, the journey from intelligence to awareness is filled with self-discord of holding on to the primitive Ego (emphasis added) to accepting the virtue of others and coexisting.

Literature/Thought Survey

Today with a globalized world understanding interdependence and interconnectedness has become indispensable. This can be achieved only by creating an awareness of the “being” while not dismissing the “doing” aspect. The world manifests through certain events that happen in the brain which is beyond intelligence and is in the realm of awareness. This awareness which beholds exquisite beauty, happiness or pain is linked to certain events and certain nervous functions. But the question how it has evolved is not really answered by rationalists. Biological value of any action is related to intelligence which teaches a suitable

reaction to a situation that offers itself repeatedly. Intelligence does not go beyond the material existence.

Consciousness is the tutor who supervises the education of the living substance but recedes when the living substance learns to cope with the instances. The events that we believe are repetitive and needs the same reaction tend to fall away from our consciousness. It is a journey from unconscious to conscious to unconscious. When we begin, we are unconscious of the reality around us then we interact and become aware through our consciousness then once we get used to the events again that reality falls away from our consciousness to our unconsciousness. Therefore, "consciousness is associated with the learning of the living substance; its knowing how (konnen) is unconscious" (Schrodinge Erwin, 1967)

This concept of deep awareness has been well expressed by Carl Gustav Jung who proposed that our mind is guided by a system of forms, the archetypes, which are powerful, even though they don't carry any mass or energy, and which are real, even though they are invisible. The archetypes exist, in a "psychic system of a collective, universal, and impersonal nature." Out of this system, the invisible forms can appear in our mind and guide "our imagination, perception, and thinking". (Jung C.G. 1969 pp. 43v44).

There has to be a conscious effort to awaken the inner spirit that is all encompassing and can see beyond the rational and empiricist explanations, which tend to divide in the name of easy understanding of problems and concerns. Psychologist Tobin Hart has written that an epistemology of contemplation "includes the natural human capacity for knowing through silence, looking inward, pondering deeply, beholding, witnessing the contents of our consciousness, and so forth." (Tobin Hart, 2004). Indian ethos expresses this deep understanding by explaining that the individual emerges and evolves from the whole (universal) but the culmination of that individuality lies in its return to the whole. It is the same as how a potter gives different shapes to the earth but if we disintegrate the shapes all return to being earth again. The unique shapes are only a manifestation of the whole or the reality. Only this viewpoint can create the harmony of seeing oneself in others and others in oneself leading to sustainable coexistence and co-creation. The same conclusions is visible in the book, "*The Conscious Universe*", in which Menas Kafatos and Robert Nadeau have argued that, if the universe is an indivisible wholeness, everything comes out of this wholeness and everything belongs to it, including our own consciousness. Thus, consciousness is a cosmic property. (Kafatos M., Nadeau R. 1990) Henderson has pointed out that "a sense of completeness is achieved through a union of the consciousness with the unconscious contents of the mind. Out of this union arises what Jung called 'the transcendent function of the psyche', by which a man can achieve his highest goal: the full realization of the potential of his individual Self (Henderson J.L. 1964).

Management theories are also accepting that understanding the 'spiritualization' or sensitive aspect of human beings is extremely important for future success. Kotler the doyen of Marketing theories also emphasizes understanding the customer "as whole human beings with minds, hearts, and spirits, who not only want functional and emotional fulfilment but human spirit fulfilment in the products and services they choose" (Kotler, et al., 2010). Similar thoughts are also expressed in research on "Wisdom Leadership" in management where Sternberg's definition of wisdom as the application of tacit knowledge as mediated

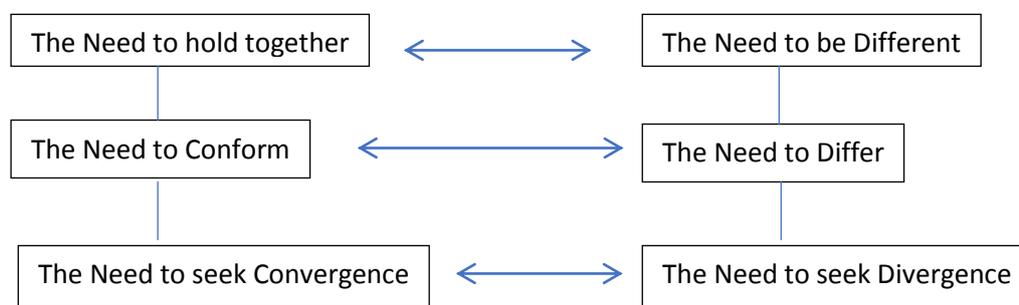
by values toward the achievement of a common good through a balance among multiple (a) intrapersonal, (b) interpersonal, and (c) extrapersonal interests in order to achieve a balance among (a) adaptation to existing environments, (b) shaping of existing environments, and (c) selection of new environments” is promulgated (Sternberg 1998)

Thus it is evident that there is a growing interest in trying to understand contemplative science as an important quotient for creating a humanitarian world. There is growing awareness that one has to go beyond intelligence to create a sustainable ecosystem which is all encompassing. This demands deeper understanding of life where reality is perceived through contemplative discerning of activities. Viewing every phenomenon that creates the total phenomena from all possible perspectives increases self- awareness and insight. This opens up a world where ego resulting from self centredness and subjectivity melts away and one can visualize the true nature of the happenings around without creating projections about them. (adapted from Chandler and Holliday 1990; Rathunde 1995)

Models of demystification

The attempt here is to offer a symbiotic framework consisting of a few models that can help to reduce hostility and increase happiness at every level of management from personal to professional. The framework draws from four ideas in Hindu philosophy to fashion a sustainable process.

The mind is constantly battling between the below mentioned dualities. (M Chatterji,2011 P.91)



and this paper tries to resolve this by using contemplative science. Scientific management offers solutions through quality processes that use the method of reduction by creating norms, codes and rules. One must however, understand that any rule or process only aims at creating the minimum sustainable existence; it does not drive towards excellence. Excellence requires management of emotion, which is the secret choice maker with an intangible and subliminal impact. We must appreciate that the rule is the midpoint which creates sustainability therefore any movement positively beyond the rule will achieve excellence while movement negatively beyond the rule will lead to destruction. Hence one has to work like a detective shifting through clues and minutely observing behavior to arrive at the right decision. Further it must be remembered that rules come into existence only after an event has occurred.

Therefore, to appreciate and understand the events that are constantly occurring but have no rules to manage them requires training in contemplative learning. If we do not consider this deep insight we may have to wade through enormous cost resulting from miscommunication, misunderstanding and blunders in management. We must remember that the world is integrated and works in a matrix. If you disturb one component the reaction will show up in another component therefore one needs to understand the context of various traits to be able to design a successful strategy of excellence. This is especially required when we are dealing with distribution of capital, assessing human talent and ecological balance.

This experiential learning can generate the passion for common good and compassion for the planet. Here I would like to introduce the first model developed from Hindu philosophy, about the "Debt Theory" which would help us to understand the limitation of fragmentation and create processes to manage these fragmented entities. The theory proposes that there five (5) debts that we owe to the world that sustains us. It highlights that if as living beings we repay these debts then the world would be a better place to live in. The first debt is to the supra human elements like the sun, water, air which were not created by human endeavour but are absolutely necessary for any living creature, the second is to the seekers of knowledge who have guided generations towards fulfilment and achievement of glory, the third is to our ancestors who ensured that we can enjoy this planet, the fourth is to humanity in general as we are connected to each other as consumers or producers of each other's needs and finally the fifth debt is to living entities who are supposed to be in the lower order in the evolution chart like the animal and vegetation world.

The pay back mechanism for the first debt is about preserving the elements of nature so that we continue to draw benefits from them. This highlights the need to create technology and processes that are ecologically sustainable. It brings to forefront ways of reducing pollution, preservation of natural resources like our water bodies, avoiding indiscriminate mining and mutilation of "mother earth". It is about nurturing life by reducing greed and exploitation to earn more material wealth for the few privileged groups who have the power to do so.

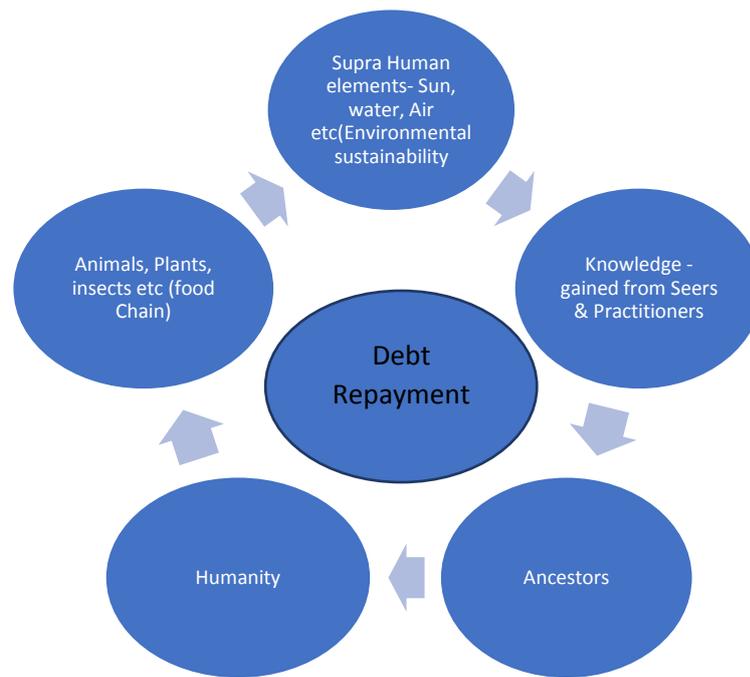
The second debt can be redeemed by assimilating, adding and disseminating the knowledge that we have inherited. This expresses our respect for both positive and less positive knowledge as they are our guides in our journey of life. The positive knowledge helps us to build more successful means to provide comfort to all and the less positive shows the path that need not be treaded to achieve common good. If we analyse this debt in terms of technological growth then the positive helps us to create better and more useful technology. Whereas the less positive reduces the time one would spend in developing new advanced systems by showing the path that need not be taken as that would not lead to success. Like Edison's wrong experiments inform us what need not be done to arrive at the bulb! The dissemination of knowledge is central to this as it creates an informed society that can be accountable. This leads to wisdom which goes beyond intelligence because it accentuates the method of use of a product or service created by intelligence. Intelligence often creates and revels in the idea of scientific amorality of products and services but it is wisdom that brings in the idea of morality which involves usage.

Reverence for our ancestors reduces our greed and reminds us that we cannot be selfish. Practising this helps us to pay off the third debt. This creates respect for the aged and the need to take care of those who are retiring from active service. It is very important for creating a nurturing society at large and managing human capital in organizations. It reminds us that we are where we are because of the knowledge, experience and efforts of our earlier generation. It helps to overcome the selfish idea that why should we sacrifice today for an unknown tomorrow because the debt highlights that earlier generation also did not estimate our needs but preserved the earth for us to enjoy. It reduces self-oriented ego centric activities and creates praxis between generations. It emphasizes that history is not water tight compartment of eras but is synchronistic, each era flows into the other.

In a specialized world where our depth of knowledge is increasing but the breadth is decreasing how can we not acknowledge people's contribution whether we have met them or not! This acceptance that everyone has a place and contributes in a unique manner makes us more accepting in nature and helps us repay the fourth debt. This effectively questions the modern management jargon of "survival of the fittest" by raising two pertinent concerns- i. What is the definition of fitness? ii. Who decides who is the fittest? Is material success the only definition of fitness and is market the only decider of who is fit! This debt helps us to realize that to nurture an interdependent world one has to practice temperance in consumerism. All stakeholders are important for true success therefore profit maximization and self-seeking use of other individuals and environment have to be replaced by true implementation of fiduciary duties and stewardship in corporate governance. This helps to create the real corporate citizens who are socially responsible. In fact all business activities of production, operations, marketing, finance, human resource management and social responsibility get a sustainable direction when we repay this debt.

Our entire food chain is dependent on the plants and animals. The balance in nature requires that we respect every entity. If we believe that we have evolved from a lesser life form we must remember that involution happens before evolution and therefore should be grateful that the particular life form carried me to emerge as we are today. This simple understanding is extremely relevant for ecological balance because it emphasizes understanding and valuing the native flora and fauna of a place. It helps to understand that destruction and genetic modifications of native flora and fauna in the name of development may lead to irreversible damage to the natural bounty and sustainability of the area. The repayment of the debt opens up the path for decentralization and local level development by creating jobs in the local area. It reverses the negative impacts of urbanization and exodus of rural population in search of livelihood. It creates a healthier workforce as the native production of food is more nutritious than genetically modified or profit oriented industrial production of food that is today available.

This completes the journey of debt repayment and creates nurturing environment filled with peace and contentment. The diagram below explains the reciprocity between the individual and the universal. This vision can be perceived through contemplation of the "bigger picture" than through scientifically fragmenting for better management. The Debt Theory offers a very easy method to understand detachment and creation of compassion to achieve common good.



This gets further credence when we tread the path of spirituality which is nothing but pure awareness that accepts the numinous at the foundation of the cosmic order. Today even physics is delving into this realm through quantum physics, which suggests the interconnectedness of all things and beings and the connection of our minds with a cosmic mind. At the level of atoms and molecules which for a long time we believed were materials has today disintegrated into a realm of waves, mathematical forms and numbers, where all matter disappears. Therefore, is science also showing that reality is non-material! This makes it possible to accept the view that real forms can appear in our mind out of a cosmic realm. Thus we can conclude as Jung does "it is not only possible but fairly probable, even, that psyche and matter are two different aspects of one and the same thing" (Jung C.G. 1960 para. 418). Only contemplative science can create this consciousness in us.

Consciousness is a cosmic property. The non- material universe which is the root of all matter is conscious and our thinking is the thinking of this cosmic mind. This idea can be further elaborated in the words of Anniela Jaffé who writes: "in religious language an image of a God who seeks man just as much He is sought by man. God seeks the individual in order to realize himself in his soul and his life. Expressed psychologically: the Self requires the ego-personality in order to manifest itself; the ego-personality requires the Self as the origin of its life and its fate. In religious language this means 'God needs man, just as man needs God'." (Jaffé A. 1989.)

Hindu philosophy opines that acceptance of collective consciousness helps individual to move beyond his self to a higher Self. The journey is from "selfishness to selflessness". This relates to the second model named "Nishkam Karma" where work is the motivation and not the reward. This is a little difficult to understand when we look at the material world with its frenetic search for egoistic success. This model helps us to achieve equanimity and happiness as explained below:

Nishkam Karma explains that the only reality is the work and not the fruit because no one can guarantee the fruit. The only thing one can guarantee is total commitment to the work and the hope that if one gives his best the result will also be good. It is the obsession with the result that often leads one to take recourse to unethical behaviour to achieve the required result. The process of work suffers in the hurry to achieve success. One must know the journey is as important as the destination. If in the journey we ruin everything then what good is the destination? Therefore, Nishkam Karma helps one not to become complacent during success as it creates the awareness of the tremendous hard work that went into achieving the desired success and it also works as a reminder that the next benchmark would be tougher. In case one does not achieve success then there is no despondency as it removes the guilt of non-performance because it safeguards one's best effort and therefore offers the opportunity to try again. Thus helps in accepting and learning from failures which become the stepping stone to success.

This model leads one to the earnest realization that in reality we have hold only over our actions and not on the fruit or goal. Therefore, sincere accomplishment of actions is most important which usually would lead to achievement of goal but certainly does not guarantee the goal. This understanding helps us to achieve equanimity in success and failure. Nishkam Karma creates the right value orientation of co-creation and fraternity. It helps a business to answer the ethical questions at every level of business- a. Identifying the need, b. Acquiring the resources to match the need, c. using resources productively, d. identifying obstacles to fulfilment of need, f. Implementing actions to eradicate obstacles g. Ensuring the actions are within ethical boundaries. (Chatterji M. 2011 p2). In such an organization stakeholder management would take centre stage than just profit mongering in the name of achieving the business goal. Profit is a proactive part of business and is required for economic prosperity but can it be earned at the cost of social devastation? This creates the balance required in management.

The model also gives a wonderful perspective of achieving happiness because it stresses on the present effort and journey which we must enjoy in its full glory without being extraordinarily worried about the past and future. It offers a new perspective by making the journey itself the goal or fruit because most of us get obsessed with our created personal goals forgetting that it has always been there and that is why we are making the effort (journey). In this perspective Nishkam Karma becomes the means and also the end in itself. This is contemplative science in management that offers a more in depth understanding of satisfaction, success and failure leading to selflessness. The model helps the individual to "experience the experience" in the present without being burdened by the feelings of earlier experiences. Our feelings are usually "coloured" by our earlier experiences and so we often get immersed in the analysis of the present experience and fail to rejoice in the present experience. Therefore we keep postponing "Happiness" believing that once I achieve the goal I will be happy but the achievement again creates the cycle of more achievements and happiness and satisfaction get sacrificed by positioning happiness again in the future. The saying "tomorrow never comes" summarises this well.

The above perspective helps to create a happy workplace where innovation and creativity are encouraged and the stress levels of employees are reduced. The burnout of skills and capabilities that we notice in today's employees because of lack of satisfaction at small

successes and the organization's constant race towards profit are reflected in the social ills like stress, depression, suicides and aggressive behaviour. Such a society offers the unadulterated opportunity for adulteration in all aspects by creating more hallucination drugs, games like the blue whale and other dangerous manipulative activities.



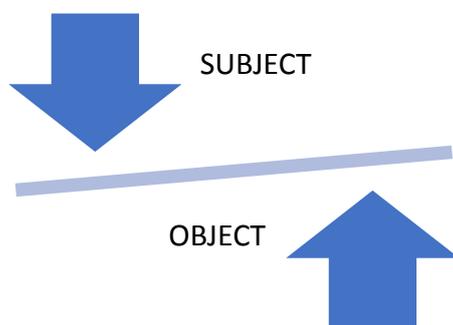
This non egoistic selfless understanding of work (Nishkam Karma) is similar to Jung's *collective unconscious* which "is a non-personal part of the human psyche. It is a realm of forms—the *archetypes*—which can appear spontaneously in our consciousness and act in it, influencing "our imagination, perception, and thinking" (Jung C.G. 1969 p. 44). The archetypes are "typical modes of apprehension" (Jung C.G.1960, p. 137), which shape, regulate and motivate the conscious forms in our mind in the same way, in which the virtual states of atoms and molecules shape and control empirical phenomena. We must constantly reach into the realm of the archetypes and actualize their virtual forms, in order to be able to live and to give meaning to life.

To understand intangible virtues like truth, honesty, love, faithfulness, trust and other similar humanitarian aspects we need to combine knowledge with wisdom. Intelligence is like the scaffolding that helps us to create the building but wisdom gives us the awareness of the actual building to experience it in its full splendour. For a long time, there has been an animosity between science and spirituality because we have tried to explain every phenomenon by reducing it to hypothesis and calculations. Unfortunately, this method which tends to separate the subject from the object has its own limitations as it can never explain the integral core of the phenomena which encompasses number of phenomenon, as this can only be experiential. This brings to the forefront the concept of integration in place of division. The mind map that we have created of dichotomy between the universal (all embracing) and the individual (particular), between the subject and the object, between the rational and the spiritual needs to be addressed to reduce atrocities, inequality, fundamentalism and selfishness. There is an immediate need to see the interconnectedness of these below the superficial differences. This insight and self-awareness is vital to social, economic or political growth at the international, national, corporate and institutional level development.

The so called VUCA (volatile, uncertain, complex and ambiguous) world requires an ability to be comfortable with uncertainty and acceptance of divergent and dissimilar viewpoints. The

common cliché that we hear is that with globalization the world has become smaller and boundaries have disappeared especially in business. However, it is not as simple as it is projected to be. Working on a global paradigm means we have to deal with people who have their own identities and preferences or what we can term as their ‘cultural baggage.’ This consists of variables that we cannot predict or control. The oft quoted unity in diversity can be achieved only when we accept, appreciate and learn from the diversity. This relates to the subjective behavior of the human being that leads to the objective result. Diversity operates at various levels- from the individual, to team, to organization, to national, to international level and therefore underpins all human activities including business. Participants must appreciate and learn from diversity to remove confusion and unpredictability and enhance management understanding. Only deep transcendental knowledge and wisdom can unveil the interdependence of every activity and remove egoistic acrimony.

Globalization is the new mantra and there is a tendency to present that the “world is flat” in terms of economic activity resulting in more material prosperity. Unfortunately the lack of appreciation of the importance of “global consciousness” is leading to skewed distribution of this material growth leading to more violence, terror, greed and hatred. Globalization has become an oxymoron because instead of allowing free movement across borders as is inherent in the meaning of the word more and more boundaries are created restricting individual freedom and access to better quality life. Global Consciousness can be created only through contemplative science that stops fragmenting and creates an awareness of the whole. Intelligence can justify- the good, the bad and the ugly it is only awareness that can create true self- awareness where there is unconditional love and acceptance leading to rejuvenation and hope not analysis leading to despondency and destruction either of the self or the surrounding. The third simple model the “Subject and Object” endeavours to create a tool for understanding the human virtues (truth, honesty etc) and coping with the forces of globalization and diversity. The model states if the Subject is positive (self-aware) then his/her objective creations are also positive and vice versa.



Acceptance of diversity becomes easy when one realizes that it only represents various manifestation of whole (explained earlier in the potter’s example) as Jung pointed out, the collective unconscious is “a boundless expanse full of unprecedented uncertainty, with apparently no inside and no outside, no above and no below, no here and no there, no mine

and no thine, no good and no bad...where I am indivisibly this and that; where I experience the other in myself and the other-than-myself experiences me...There I am utterly one with the world, so much a part of it that I forget all too easily who I really am.” (Jung C. G. 1969, p. 21) Only this mind-set can help us to create organizations and institutions which are “owned” by their people, where the driving force is the betterment of the organization/institution because only development of the whole will guarantee individual development. Ownership enhances excellence in performance and creates the team spirit so necessary for future growth. Straightjacketing is a mistake very often done by management at all levels believing that it would bring unity as it would create similarity. In fact, it creates the deepest discontent by curbing the free spirit of the consciousness and gives birth to doubts regarding acceptance.

The fourth and final model that I would like to introduce relates to leadership and is called “Rajarshi”. This is a combination of two logically opposite words- Raja (the King) and Rishi (the Sage). The philosophy highlights that every leader should have both the traits as it consists of love and discipline. The king aspect emphasizes the horizontal growth of a human being which relates to conquering, acquiring and enjoying material wealth which is required for tangible growth of any organization. However, the Sage aspect implements discipline in this rush for growth by underscoring the need for fairness and justice. Such a balanced is the need of the hour in every sphere of management. Such a leader realizes that: A. Knowledge is important and useful only when it leads to creation. Creation denotes positivity, hope and development. B. Material wealth is necessary for sustaining life therefore any formation or usage of wealth that does not lead to sustenance of life and nature is not worth possessing. C. Dissipation of energy which also includes life form is required to give birth to new energy and life form. Only this can create the cycle of growth. The old must give way for the new to take its place. In short learning to give up power is as significant as acquiring it. These ideas are reflected in the Hindu Trinity of Godhead and their consorts.

Such leaders are humble humanitarians who do not dwell on the question- “What is there in it for ME?” before embarking on a venture, because they strongly believe that they are only custodians of the wealth that they possess. As a custodian they know they must honour the trust of the society that gave them the power and position by giving back to society. These leaders become transformational leaders as they practice contemplative management and always go beyond their self- interest to add value to their teams in the organization and to the society at large.

Conclusion:

The above models drawn from spiritual wisdom enforces the idea that contemplative science is the answer to the extreme fragmented behaviour witnessed today. It is only by looking beyond the individual or the particular can we create sustainable systems. It must be remembered that while each of us strive to achieve a unique individuality, the success and sustainability of this individual self lies in adding value to the whole which nurtured us to become the unique individual. This may be defined as the “*Infinite Potential*” coined by Schäfer “... This phenomenon has been described in the following way: At the foundation of

the visible world we find Entities, which always appear to us as Elementary Things, when we interact with them. However, when they are on their own, they become waves. As waves, they have lost all mass, and they have become pure forms, patterns of information, something mindlike or thoughtlike. Accordingly, we can call the units of existence at the foundation of the world “ETs”, meaning *Elementary Things, of Elementary Thoughts*; or, simply, *EntiTies*.” (Schäfer L. 2013).

The fact that different people, from different parts of the world, from different eras are propagating the same idea about the wholeness of the Universe and the omnipresent relationship of the individual with the universal proves that our minds are connected. That our minds are nothing but reflection of the superordinate mind and this can be experienced only when we delve into contemplative science and go beyond the material world. In fact if we look at the four models explained above we will see that there is a common thread of compassion and common good running through them. All of them helps the individual to visualize the totality of actions and therefore urges each one of us to delve into our own inner consciousness to understand it.

Finally, one must acknowledge that the world or cosmos is dynamic, it impacts people and people impact it. Despite a constant give and take that happens, diffusion of ideas and thoughts are usually very selective depending on various internal and external factors. Any sustainable strategy should keep this in mind because what information is true today may not remain so tomorrow. However, the goal of every spiritual tradition is to reach the transcendent reality. Contemplative learning can help to manage these dynamics to achieve this reality in a constantly changing environment. Influenced by Advaita (hindu) philosopher, Snakara Forman has expressed this transcendent reality as “One’s atman [wholeness] cannot be ‘produced’ or ‘attained’, for it is already present (...) is the natural condition of the human spirit (...) The activity that seems to bring about the experience of it does so only by destroying the bondage that had hidden it. We are only revealing what had been present all along but hidden: atman. The mystic’s techniques are not ‘producing’ something new but ‘revealing’ something preexistent: ‘Thought Atman is an ever present reality, yet because of ignorance It is unrealized. On the destruction of ignorance, Atman is realized. It is like the case of the ornament on one’s neck.’ Discovering Atman [wholeness] is like finding a necklace hanging on one’s neck: it has always been present and is indeed available, just overlooked. This image emphasizes that atman, and with it the possibility of its realization, is already present to one. It is, in a word, innate.” (Forman R.K.C. 1988,)

Though globalization has connected the world it has not created a homogenous world and probably this is best for us all as it keeps the mystery and beauty both alive!

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