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COSMIC-SYNERGY MODEL OF GOVERNANCE

Prof.Sangeeta Sharma

The sanctity of governance lies in creating a blissful World, a World that is capable of managing the created differences by transforming social structures into the systems of constellations of innumerable cultures as a single unit of existence. The virtuous governance has been the legacy of past centuries though negative elements have been intertwined with the positive ones, influencing the psyche of individuals. It will not be an exaggeration to say that the core of governance had been to ameliorate morality depicted in the ancient folkways, epics and other literary works around the globe that have nurtured the human values and continue to do so even in the era of technological proliferations.

The manifestation of moral excellence amongst individuals in the public institutions had been the practicing ethos that guided them to maintain the minimum level needed to survive, enriching their strengths from the older ethical testaments. The richness of humane value is nurtured in these testaments through out the World. The concept of 'Wholeness' has been systematically emphasized in the Indian works like, Geeta, Mahabharata, Ramayana, Vedas, Puranas, Kural, Upanishads[1]. The philosophical insights have been included in the literature of Sikhism, Jainism, Buddhism, Christianity, and Judaism[2]. The dharmic interpretations regarding purpose of life and how to attain the state of self-actualization are made in Sanatan dharma[3]. The mechanics to understand human dynamics is also supported by other Indian schools of thought like Nayaya, Vasheishik, Sankhaya, Yoga, Mimansa, Vedanta[4]. Ancient I-Ching, Zionism, Taoism, Chintoism philosophies focusing on evolution of consciousness also propagates the spirituality[5]. The meta-physicians like Hegel in his encompassing dialectic system emphasized that existence embodies multiple dimensions, which can be integrated into Unitary whole.[6] The present scenario however presents certain deviant practices, because complex selves have replaced simpler situations; moral conducts have been diluted due to the erosion of human values, followed by rising incidences of conflicts. As potential saviors, there is a need to search for solutions and one of the solutions lies in reviving spiritual routing. The concept of *cosmic-synergy* deals with the basics of relocating tangible and intangible dimensions of governing the public institutions to promote the peaceful coexistences. This model is based on developing the conceptual framework of analyzing the concept of governance from the viewpoint of 'cosmic-synergy', thereby enabling us to understand the mechanics of spirituality as the source of power, power that constitutes the important ingredient of governmental decisions at various levels. Plato's cosmology may be considered as the source of the purposiveness of things, of the teleological and valuational aspects of nature of mind. His tripartite division of soul also indicates how to attain the spirited faculty.[7] The plethora of great literary works provides the perennial source of learning different aspects related

to the evolution of higher consciousness. Amongst the Western philosophers, few like (Aquinas 1225-1274; Descartes 1596-1650; Spinoza 1632-1677; Locke 1632-1704; Leibnitz 1646-1716; Hume 1711-76; Berkley 1714-54;)[8] can be searched to get a kaleidoscopic view. However spirituality is the area, which puts forward the thesis of self-journeying on the one hand and extending of self on the other, to subsequently create a unified whole. It lies in connecting finite self with infinite universe at the level of consciousness. In this context, this model focuses on the dimension of spirituality in governance.

The processes that are pertinent here to explore include, creating cosmic centers and developing synergic equations. The cosmic centers here are centers of ethical perpetuation within the system or outside the system that can energize the employees to work efficiently and help them to move higher on the path of the spirituality. Within the system, policy-making levels can be converted in to the cosmic centers, whereas outside the system, association with the genuine spiritual core can play an important role in spiritual elevation of the governmental employees. The operational requirements for creating such centers can be indicated as,

- Identifying the levels, which are entrusted with the task of policy-making.
- The contents of the framed policy documents must ensure that the virtuous elements are included in the governmental statements.
- Introducing the self-corrective mechanisms to control the erosion of values and to uphold morality of conduct amongst people.
- Designing the training schedule by focusing on inculcating the basic attributes of the spirituality amongst the employees.
- Developing a complete network to link synergic conversions with the impacts through systemic interventions.

In this regards, framework developed by Sri Aurobindo, identifies wisdom, power, harmony, and work as the principal, constituents of human affairs, and enables us to understand people in their unified cosmic setting.[9]

A proper synergy articulates the individuals' potentials into positive direction either by converting negative energies into positive energies or by managing the negative energies in such a way that their effects can be reduced to minimum. Yongming Tang observes that the purpose of synergic work is mainly to cultivate capacities from various levels, it is a spiritual action process that leads to evolution of consciousness, (Tang, 1995; 96). Similarly Ken Wilber presents his view by looking into the relationship between matter, life and mind, (Wilber, 1995). It also provides a worldview that focuses on the effects produced by the relationships between things. It highlights the fundamental property of the Universe and more relevant ones for humankind that forms the basis of human societies. Thus synergy can be defined as combined effects produced by two or more parts, elements or individuals, is a ubiquitous phenomenon in nature and human societies alike. (Corning, 1998; 2001; 2005).

The cosmic - synergy model thus also focuses on developing synergic equations in such a way that it could channelize the individual's working energies in to the productive resultant systemic energy to carry out welfare activities through governmental institutions. It relates to, devising the mechanisms, which can convert individual's working energies in to productive synergy through cosmic centers. These centers need to be constituted at higher levels in the Government. The working energy constitutes the synchronization of mental, physical, professional and spiritual capacities of individuals such that,

$$\text{Synergy} = I (M + P + Po + S) ;$$

I is the Individual's potential, the **Mental capacity(M)** relates to the cognition, intellect, and attitude formation; **Physical capacity(P)** refers to the body strength, general health, and pressure bearing; **Professional capacity(Po)** means technical knowledge, aptitude, and practical skill; **Spiritual capacity(S)** deals with the self-actualization, purity, and compassion. A perfect synergy would involve unification of the above-mentioned capacities in such a way that individuals can conserve most of their capacities by controlling the unwanted waste of their potentialities. This can be ascertained by evolving a compatible workable combination, for instance, technical skill with proper attitudes need a particular kind of cognitive capabilities to have optimal utilization of potentialities. An ulterior combination may not yield the desirable output. Hence the placement policy regarding employees becomes the core of governmental decisions for optimal utilization of their potentialities.

Thus resultant output will depend upon the combinations of working energies in so that the general environment for enhancing spirituality can be created. This is based on the following premises,

1. Designing the cosmic centers at higher level for working out synergic combinations in public institutions, that needs percolation of such combinations down to the lowest level as well.
2. The role of these centers is to accumulate and disseminate working energies in such a way that it capacitates employees in government to pursue for higher societal goals.
3. These centers need to be synchronized in such a way that the flow of energy can be directed towards creating a positive environment to entrap the World for peaceful coexistence.
4. The entire mechanism of creating cosmic centers and developing a proper synergy between them need efforts either by broadening the functional zone as indicated in the SG (spirituality grid) or moving higher on the grid.
5. The structures created at various levels must be connected at universal level so that effective management of the differences, deprivations, depressions, and dehumanization

can be ensured. This would help in achieving the ultimate objective of creating a world of peaceful coexistence.

The role of cosmic centers in identifying and working out the right combinations of the capacities is crucial one, because these centers can create a general environment by moving in the concentric circles from local to national then to international in the direction of attaining higher spirituality. Thus by generating a cosmic field at one point, its resonance effect will be carried forward automatically causing ripples in the entire World. The permutation of synergic combinations by extrapolating values on SG by working out the particular sequences of attributes included in the SSI (Spiritual Sensitivity Index) can generate the cosmic field. However the prerequisite for this conversion would be differential value of five variables on SG. The resultant value of each variable leading to higher values on SG indicates the feasibility of making this model workable. Thus,

$$CF = f(VV, AI, CON)$$

CF-cosmic field; VV-variable value; AI-attribute inclination; CON-conditioning factors.

(Cosmic field refers to the field of an individual generated by computing the three factors

Variable value is computed through the scale, attribute inclination can be found by checking on the orientation of individuals on the parameters identified and conditioning factors are situational pressures that directly or indirectly shape the one's perceptions and visibility. Thus when seen in totality a cosmic field can be reinforced by finding out the susceptibility of a person to get reoriented towards higher consciousness with the help of attributes. This in turn will affect the quality of a decision that is the prerequisite of good governance, because any decision, which inherits spirituality, forms the core of sensitive governance, and such government makes its employees genuinely accountable to the needs of common person for their actions. A related rationale to establish the relationship of cosmic centers with the SG and SSI can be explained by looking at the SG and SSI.

The value computation for the variables identified can be done on the basis of Spirituality Dimension Scale as presented in the text box.

Spiritual Dimensional Scale

Instructions: Tick the nearest option for the most appropriate choice. The abbreviations stand as, NO- not so often; O- often VO- very often. Take five minutes

1. How often you do not refer to I in your conversations.	NO O VO
2. How often you do not derive pride out of appreciation	NO O VO
3. How often you do not give credit to yourself for accomplishment	NO O VO
4. How often you value the observations of others	NO O VO

5. How often you are delighted by the appreciation of others.	NO O VO
6. How often you are capable of utilizing opportunities at your best	NO O VO
7. How often you think of leaving your job for better career options.	NO O VO
8. How often you blame others for non-accomplishment of task	NO O VO
9. How often you foresee yourself as the boss at the work place	NO O VO
10. How often successful accomplishment arouses the desire for higher	NO O VO
11. How often you do not adhere to the socially conform sets of values	NO O VO
12. How often you compromise for your sets of values	NO O VO
13. How often you perceive virtuous values as hurdles in your way	NO O VO
14. How often you would reason out for your values	NO O VO
15. How often you do not give away your values for practical utility	NO O VO
16. How often you feel concerned for person whom you dislike	NO O VO
17. How often you extend help to the unknown employee at work place	NO O VO
18. How often you are able to diffuse the conflict at work place without hurting	NO O VO
19. How often you do not feel offensive towards your subordinate	NO O VO
20. How often you pass on unconditional affection without discrimination	NO O VO
21. How often you can induce ethically regulated conduct amongst people	NO O VO
22. How often you take action against unethical practices fearlessly.	NO O VO
23. How often you have framed/helped the ethical based policy documents	NO O VO
24. How often you have introduced strategic intervention for upholding ethics	NO O VO
25. How often you converse with people regarding the importance of ethics.	NO O VO

Scale Dimension: Giving 1-3 numerical value in ascending order does the computation of individual variable. There is a set of 5 questions per variable to find out the relevant attribute. Thus the mini-max variation for each variable on this dimension is 5-15. Value for each variable has to be calculated separately, to find out the spiritual content of

employees. The individual value would also help in the mapping out position of individual employee on the grid, and can be a guide for knowing areas of improvement.

SPIRITUALITY GRID (SG): The five variables identified in the *cosmic-synergy* model of governance for SG, are egolessness, ambition's level, value rotation, ethics penetration capacity and compassionate congeniality. The individual scores for each variable can be computed by getting values on the scale. Further the sensitivity for each variable can be measured through index. Thus this grid not only helps in mapping the spiritual orientation of individuals but also helps in locating the gaps, which need to be bridged. Each variable has been discussed as under.

Egolessness: A state of no ego if we go by the wordy meaning of the term. This refers to the state that people attain by reducing the 'destructive ego' that shields one's perspective to analyze, understand and work strategically. In the government people with patience are required for carrying out the policy decisions. It would be pertinent to identify the individual parameters to testify the level of egolessness. The followings can be identified,

1. No elevation of self-ego.
2. Taking no personal pride for official accomplishments.
3. Respecting the subordinates/ministerial staff.
4. Acknowledging the contributions of others at your work place.
5. Allowing people to express their point of view.

The resultant value of this variable on the spirituality grid has to be more. The preferable value must lie in between 11-14 in the 5-15 mini-max variation scale for this variable. The relationship can be expressed as,

Spirituality $\propto$ Egolessness

The welfare activities make the ambience of governmental functioning, which makes it essential for the employees to inculcate the attitude of diminishing self-ego. It would be in the interest of any government to develop self-less relationships within and outside the formal premises so that a genuine bond with the common man can be evolved. This genuineness can determine the efficacy of delivering the services to the society at large.

Ambition's Level: This variable refers to the urge of individual employee to shift his level of aspiration to the higher level. This pushing tendency though helps him to remain under constant pressure of delivering high quality services but this can also pull him down on the spirituality grid. In the governmental functioning, which is formalistic in nature, too many ambitious people might disturb the pace of implementation of policies. What are the parameters of this variable?

1. Persistent Job dissatisfaction.
2. Leaving one job for another for materialistic gains.
3. Maximum utilization of the existing opportunities.
4. Shifting the responsibility of non-performance.
5. Eying for the top position.

The resultant value of this variable has to be low due to inverse relationship with the spirituality. A person having value between 6-9 on the scale of 5-15 will be desirable for governmental employee. The rationale for this range is that value lower than 6 will make a person too low to ignite a desire even to perform a given task with minimal efficiency. And value higher than 9 will arouse a desire of becoming over- ambitious.

The relationship can be expressed as,

Spirituality $\propto$ 1 / Ambition's Level

The role of ambitions in personal growth will depend upon the priority one sets for himself to fix up his desires.

Value Rotation: The value rotation refers to the realignment of value axis formed by the individual as per the felt need of work place. The values are essential components of one's personality, however the inculcation of right values is affected by all those factors that build up a mind-set of person. It can also relate to the relationship between personal and professional values. The probable parameters would be

1. Adherence to the personal sets of values.
2. Changing values for personal gains.
3. Guided by the socially conformed values.
4. Changing values for professional gains.
5. Not aligning to the set of virtuous values.

The resultant value for this variable has to be low on the grid. The preferable value will be between 5-8. The logic behind this range is that, erosion of values will be affecting the spirituality in the most aggressive manner. The virtuous values form the core of both cosmic centers and spirituality.

Spirituality $\propto$ 1/ Value Rotation

Ethic's Penetration Capacity: This variable refers to the influences that can be exercised on others regarding inoculating ethical values. Any activity, which is devoid of ethics and doctrines, would stagnate the system; therefore it is necessary to re-strengthen the ethical core. This will depend upon the capacity of its employees to change the mind-sets of those who are reluctant in adapting the revised approach. People with negative attitudes and notions are most difficult to change and often do not allow anybody to infiltrate in their domains. Thus those who can transform themselves into role models can in turn reinforce the ethics amongst the employees. The parameters include,

1. Inculcating strong ethical core.
2. Effective role model to induce needed ethics.
3. A capability to increase the receptivity of employees for ethical sensitization.
4. A capacity of converting negative notions into positive ones.
5. The capacity to change the mind-sets of people

The resultant value of this variable has to be more on this grid. The expected value must lie between 10-13; the logic being that people high on this grid value are not only spiritually oriented but can also mould the inclination of other people towards spiritualism. The governmental duties can be best discharged when ethical bonds are strong enough to sustain the negative pressures. This can be represented as,

Spirituality α EPC

Compassionate Congeniality: This variable focuses on motivating people to inculcate compassion, which is the primary condition to establish productive connectivity with the public. The core of governmental activities is guided by creating the environment, which is conducive to design the inflow patterns in such a way that a desired level of impact can be extrapolated on performance along with the spirituality. The parameters would be,

1. The urge to share unconditional affection with everyone.
2. A capacity to extend self for developing self-less relationship.
3. Sensitivity towards public demands.
4. Skill to derive agreeable solutions.
5. Getting empathetic towards other employees.

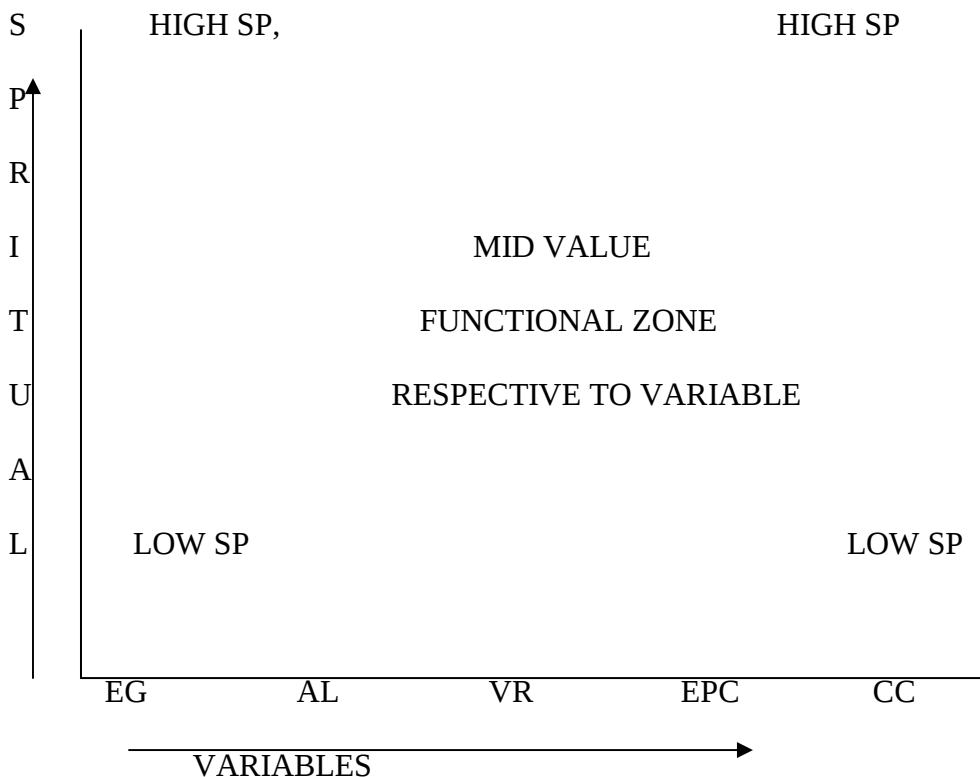
The resultant value of this has to be more because passing on unconditional love and affection to everyone is the prime condition for gaining spirituality. A decision can only be implemented when disagreements can be resolved without marginalizing anyone.

Thus the resultant value must be on the higher side, preferably between 11-13. This can be represented as,

Spirituality α Compassionate Congeniality.

The efficacy of government depends upon either by resolving or dissolving the differences in the constructive manner. A rational decision must focus on making it free from biases but with humane thrust. It can be represented as schema given under.

Figure 1: The Schema of SG



(Source: Author herself,2008)

The resultant value either for individual or for institution can be plotted on this Grid. The conversion of ulterior score into the needed one is possible on the basis of contextuality of each variable defined by the indicators identified in the SSI. Hence to analyze logically how an appropriate cosmic field of governance can be created it will be pertinent to construct the index.

Spiritual Sensitivity Index- The SSI includes those attributes that are prerequisites for inculcating the essence of spirituality in those individuals who are responsible for governance. The ancient Indian literary works have identified the principles of morality as the basic need for the human existence. Any reasoning that is destructive in nature can harm the humanity as such and moreover if such reasoning is rationalized it might affect

the basic fabric of any society. Therefore for all those who are holding various positions in the government, the strengthening of moral- bonds is essential to negate the effects of negativity. Of many few can be referred as the essential components. The configuration of individuals on SG will depend upon the attributes from index that include, desires, contentment, anger, ego, compassion, tolerance, self-correction, impartiality, unbiased judgments, courage, divinity, (Indian parallels are moha, apārihar ,krodha, ahāmkar, sārvtumbhaya, dhārmic). Each one can be extrapolated on SG constructed for employees and likewise they can be trained on those dimensions that need to be altered. The attributes included in the index connote direct and indirect relationship with the spirituality, for instance desires, anger, ego, are negative elements which need to be controlled, where as the positive ones such as contentment, compassion, tolerance, self-correction, impartiality, value-free judgments, courage, divine faith need to be reinforced. Assurance of positive elements in the public institutions will have multifold effects on the decision making capacity of the system thereby helping society to grow. Further the governmental decisions because of its all-pervasive nature, affect the lives of millions of people. Any decision, which is parochial in perspective, defeats the purpose of good governance. To broaden the perspective, a vision with right focus must be evolved. This in turn would depend upon limiting the desires, anger and ego on the one hand and un-limiting the contentment, compassion, tolerance, ability to correct oneself, impartiality, conscientious action on the other. The movement on the grid can be regulated with the help of SSI by finding out the strengths and weaknesses of individuals as a composite of the government. In order to capacitate system with right perspectives, strengths need to be multiplied multifold and weaknesses to be reduced to minimum so that ability to take rational decisions without getting influenced by negative forces is enhanced. To get a better view each variable included in SG can be linked with the attributes on SSI to find out the existing quotient and altering quotient needed to help the movement on the SG to attain spirituality in governance. *Egolessness* can be linked with ego and anger; *Ambition's* level with desires and contentment; *Value Rotation* with unconscientiously action and value biased judgments; *Compassionate Congeniality* with compassion and tolerance and *Ethics Penetration Capacity* with sticking to value based framework and strong ethical configuration, oneself and impartiality. Through synergic equations the difference between two quotients can be minimized. The minimization of the difference is affected by,

1. Compatibility of combinations in synergic equation for particular individual or cosmic center.
2. Adequate spacing to allow each indicator to activate the specific energy to facilitate the movement on SG.
3. Receptivity to accept the changes and readiness to adapt to move at the respective values on the Grid that will lead to higher value of spirituality.
4. Taking decisions by finding out the resultant score shall help in creating a cosmic field to diffuse the worldly tensions.

The variables and attributes with the respective probable values have been shown in the Tables 1 and 2. The tables also help in mapping out the positions of employee with probable values and how they can trained to internalize the desired set of values.

Table 1.

Table 2.

Attributes-Variable Probable Value Variation

Attributes	Positive	Negative	Spirituality Grid	Minimax
Variables			value	(5-15)
			Variable	
Egolessness	Negating destructive Ego	Anger	Egolessness	11-14
Ambition level	Contentment	Desires	Ambition level	6-9
Value rotation	Conscientiously action	value-biased judgment	Value-rotation	5-8
Compassion	Compassion	Intolerance	Compassionate congeniality	11-13
Ethics penetration	Impartiality	unable to correct self	Ethics penetration capacity	10-13

EXTRAPOLATING EFFECTS: The effects can be extrapolated on two dimensions: (a) Conversion of inputs into outputs;(b) Mind orientation and attitude formation.

Input- Output Conversion: If we see the practicability of this formative concept then those inputs must be specified which are universally acceptable and conversion into outputs therefore shall not be regulated by the man made boundaries, if we are inclined to build spiritually elevated systems.

Inputs- The spirituality designates the higher level of human existence. This is the purest form where individual works for managing the inner conflicts and showing the right path to the people in distress whether in the government or outside the government. It will be pertinent to identify the inputs, which are beyond the cultural entities. These may be identified as, Right frame of mind; Working synergies; Values on Grid parameters; Vision of enlightenment; Self-less interest; Urge to inoculate morality; Compassion; Mutual tolerance.

Output: If the inputs identified above are fed into public institutions then the outputs released into the society will be of transcendental nature that is universally acceptable. This will facilitate, Right decision; World Welfare; Expanding self; Constructive sharing; Managing differences; Spiritual elevation; Peaceful coexistence.

The conversion of inputs into outputs needs few basic readjustments in the structural and behavioral aspects of governmental systems. This realignment is not for making the system complex, rather simplifying system to the extent that real purpose of universal existence becomes understandable. The technological support can help in ethical configuration by preparing database on available socio-ethnic patterns and perpetuating at every level through better connectivity networks.

The input- output process does explain how to design the mechanism to facilitate conversion of the inputs into the outputs and controlling conditioning factors in such a way that environment can be generated for developing higher social consciousness. The cosmic centers are centers of nurturing virtues. The ethical domains are eternal and the most searched for; virtues are the building blocks of humanly flourishingly lives, (Oakley and Cocking, 2001).

(b) Mind orientation: The attitude formation is structured by the orientation of mind. The tendency to rationalize various activities is a very obvious function of mind. However the additional advantage is, that mind can be sensitized, trained and tamed to perceive surroundings in particular way. Therefore management of *the desires* is the prime condition for perceiving spirituality as way of functioning. It needs perseverance to learn and develop a fine focus before a decision is taken. The Self has to merge into a larger world-self, in a selfless manner, which is not possible without inculcating the right attitudes. And the source of this inculcation, are the philosophies, which are the ultimate source self-actualization, need to be practiced.

EPITOME: The spirituality has capacity to transform the souls of individuals, to purify the system and to uphold the morality in the society. There is a need to create a violence free society, confusion free minds, inhibition free visions, and dilemma free perspectives. How to make these possible? The answer to these lies in elevating the spirit of people to liberate them from the uncontrolled desires and open their minds to understand the purpose of their being here. The man is not a perfect being so is the society but through spirituality an effort can be made to overcome the imperfections. The government is the institution of converting demands of people into realities and focusing on brighter side of the man can facilitate this conversion.

The responsibility at governmental level to design spiritual symphony for the entire world is more than any other institution as these are the centers of power. Unplanned activities undertaken by individual government can disrupt the alchemy of sustaining the humane growth. The spirituality is the greatest force to revive the process of cultivation of eternal values that might help people to deal with dualism and have constructive collaborations. The contented souls can bring about peace and can change the world scenario. The intricacies of the entire model can be explained as an old saying from *Chandogya Upanishad* which emphasizes that one who understands the delights in self, rejoices in the self and revels in the self becomes self ruler. Then he wields the unlimited freedom in the entire world. But one who thinks differently live in perishable worlds. Hence desire is a chain, once broken there will be no grief and no more longings.

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[1] Ramayana and Mahabharata are two greatest epics of India written in era of epics from 600BC-200BC.Geeta is considered as the best discourse on Karma, unveiling doubts related to the existence ‘*stith prjn*’ and focusing on self-journey. There are 4 Vedas, 108 Upanishad, 16 Puranas covering all dimensions of eternal life

[2] Sikhism emphasize on the need for universal brotherhood. The core of Jainism is *Ahimsa* i.e. non-violence. The Buddhism focuses on enlightenment, self-realization, and middle path philosophy. Judism highlights the importance of selfless service.

[3] The entire ‘Hindu’ philosophy is nurtured by the versions of ‘*Sanatan dharma*’. It is the fundamental force to motivate people to self-disciplined and ethical life.

[4] All six philosophies mentioned are known as ‘*shatdarshan*’ suggesting practical spirituality. A great view point of making life productive.

[5] This relates to humanitarian approach. Teaching peoples how to destroy ones’ ego and attain the life of ultimate happiness.

[6] George Wilhelm Hegel's work focuses on absolute idea and mind. He talks about beings and thought, and logical evolution. His important work includes *Phenomenology of Spirit* and *Science of Logic*

[7] A systematic reconstruction of Plato's thought in terms of the four creative factors is presented in R. Demos, *The Philosophy of Plato*. Analysis of happiness can be understood through factors of reason and will (dianoetic and ethical will.)

[8] Descartes, Spinoza, and Leibnitz are rationalists whose discourses include resolving dualism (mind and body)

[9] Sri Aurobindo's work on evolving cosmic-social framework has been extended to the social level. He has presented power from new perspective, emphasizing that love and wisdom are not only the aspects of the Divine, there is also its aspect of power, as power is the driver of the world. See *Human Cycle* for details.