



## AN INQUIRY ON THE DIMENSIONS OF SPIRITUAL INTELLIGENCE

\*<sup>1</sup>Ajit Singh Negi and <sup>2</sup>Dr. Ashu Khanna

<sup>1</sup>Research scholar, Indian Institute of Technology, Roorkee

<sup>2</sup>Assistant professor, Indian Institute of Technology, Roorkee

### ARTICLE INFO

#### Article History:

Received 29<sup>th</sup> June, 2017  
Received in revised form  
06<sup>th</sup> July, 2017  
Accepted 14<sup>th</sup> August, 2017  
Published online 29<sup>th</sup> September, 2017

#### Keywords:

Spiritual Intelligence,  
Awareness,  
Realization, Wisdom,  
Compassion, Integrity,  
Joy, Love,  
Creativity, and Peace.

#### \*Corresponding author

Copyright ©2017, Ajit Singh Negi and Dr. Ashu Khanna. This is an open access article distributed under the Creative Commons Attribution License, which permits unrestricted use, distribution, and reproduction in any medium, provided the original work is properly cited.

Citation: Ajit Singh Negi and Dr. Ashu Khanna, 2017. "An Inquiry on the Dimensions of Spiritual Intelligence.", *International Journal of Development Research*, 7, (09), 15169-15176.

### ABSTRACT

Spiritual intelligence is a higher dimension of intelligence that activates the qualities and capabilities of the authentic self (or the soul), in the form of wisdom, compassion, integrity, joy, love, creativity, and peace. Spiritual intelligence results in a sense of deeper meaning and purpose, combined with improvements in a wide range of important life skills and work skills. Spirituality is to 'know' who you are and Spiritual Intelligence is to 'realize' who you are and to live life in that awareness. You have always been who you are and, in truth, you can never be other than who you are, but it requires 'realization' i.e. that moment when you 'see it', when you 'get it' and then you 'be it'. This Research paper is an Inquiry on the Dimensions of Spiritual Intelligence. Cindy Wigglesworth defines spiritual intelligence as "the ability to act with wisdom and compassion, while maintaining inner and outer peace, regardless of the circumstances."

### INTRODUCTION

Spirituality has been defined in numerous ways. These include the belief in a power operating in the universe that is greater than oneself, a sense of interconnectedness with this power and with all living things, an awareness of the purpose and meaning of life beyond conventional terms, and the development of aspirations and personal values. Spirituality is commonly thought of as one's personal pursuit of the divine and is not bound to any particular religious tradition. Many seekers value the existence of different "spiritual paths," emphasizing the importance of finding one's own individual path to spirituality and a greater understanding of God and the absolute. Spirituality has its roots in spirit. All things or all life is governed and derived from a universal life force. This universal life force is invisible and intangible, yet it serves as the basic or raw substance from which all living things exist.

Another way of looking at this universal life force is that it is the vital energy behind and through which life expresses itself. If you decide to undertake the path of spiritual development, there is one word with which you ought to become thoroughly familiar, even saturated. That word is energy. All life, in its basic pure essence, is energy. The energy or life force is referred to in various ways with Chi, Prana, Kundalini and Vital Energy, to name a few. The University of Spirituality refers to this energy as God, the Holy Spirit, Spirit, Love, or Light.

#### Review of Literature

SQ means the ability to behave with wisdom and compassion while maintaining inner and outer peace (equanimity) regardless of the circumstances (Wigglesworth, 2011). According to Wink and Dillon (2002), spiritual intelligence (SQ) is built through the accumulation of separate experiences, that is, individuals increasingly experience an expanded commitment to engage in actual spiritual practices. In addition,

Ronel and Gan (2008) define SQ as an ability to understand the world and oneself through God-centeredness and to adapt one's life accordingly. In fact, it is a basic ability that shapes and directs all other abilities and there are several attributes of SQ, such as faith, humility, gratitude, integrative ability, the ability to regulate emotions, morality and the ability for moral conduct, and the ability for forgiveness and love, are portrayed in a non-inclusive description. On top of that, Nachiappan et al. (2014), define SQ as the abilities to act accordingly, being empathy and intelligent to maintain internal and external freedom without considering any conditions. On the other hand, Zohar and Marshall (2004) and Rousseau (2014) interpret SQ as the intelligence with which we access our deepest meanings, values, purposes, and highest motivations in positive ethical spectrum. Spirituality encompasses the way an individual lives out his or her sense of interconnectedness with the world through an ability to tap into deep resources comprising truth, service, and wholeness reflecting self-awareness and unity (Howard, 2002).

From the literature, it is evident the number of dimensions or components has been recommended and validated by scholars in defining the concept of spiritual intelligence. In the context of present study the core components of spiritual intelligence (i.e., wisdom, sense of community, and sense of meaning) are adopted from literature as these variables are widely accepted while defining the concept in the body of knowledge. In brief, several authors advocate that spiritual intelligence is the wisdom intelligence and consider it as a holistic expression of spiritual intelligence (Rovers and Kocum, 2010; Zohar and Marshall, 2004). Moreover, Vaughan (2002) reported that spiritual maturity is expressed through person's wisdom and compassionate deeds that would contribute to the holistic development of the human. Recent scholarship provides compelling correlations between spirituality and good business (Brophy, 2014; Geh, 2014), and it has gained the interest of both scholars and practitioners (Hicks, 2003; Kinjerski and Skrypnik, 2008; Krishakumar and Neck, 2002). In addition, Karakas (2010) confirmed that the incorporation of spirituality at work increases employees 'Well-being by increasing their morale, commitment, and Productivity; and decreases employees stress, burnout, and work holism in the workplace.

- Spirituality exists in the hearts and minds of men and women everywhere, within religious traditions and independently of tradition. Definitions of spiritual intelligence rely on the concept of spirituality as being distinct from religiosity.
- Spiritual intelligence is defined as "the capacity of an individual to possess a socially relevant purpose in life by understanding 'self' and having a high degree of conscience, compassion and commitment to human values" (Definition by Vineeth V. Kumar and Manju Mehta who researched the concept, extensively. Operationalizing the construct)

Danah Zohar defined 12 principles underlying spiritual intelligence:

- Self-awareness: Knowing what I believe in and value, and what deeply motivates me.
- Spontaneity: Living in and being responsive to the moment.
- Being vision- and value-led: Acting from principles and deep beliefs, and living accordingly.

- Holism: Seeing larger patterns, relationships, and connections; having a sense of belonging.
- Compassion: Having the quality of "feeling-with" and deep empathy.
- Celebration of diversity: Valuing other people for their differences, not despite them.
- Field independence: Standing against the crowd and having one's own convictions.
- Humility: Having the sense of being a player in a larger drama, of one's true place in the world.
- Tendency to ask fundamental "Why?" questions: Needing to understand things and get to the bottom of them.
- Ability to reframe: Standing back from a situation or problem and seeing the bigger picture or wider context.
- Positive use of adversity: Learning and growing from mistakes, setbacks, and suffering.
- Sense of vocation: Feeling called upon to serve, to give something back.

Robert Emmons defines spiritual intelligence as "the adaptive use of spiritual information to facilitate everyday problem solving and goal attainment."

#### **He originally proposed 5 components of spiritual intelligence:**

- The capacity to transcend the physical and material.
- The ability to experience heightened states of consciousness.
- The ability to sanctify everyday experience.
- The ability to utilize spiritual resources to solve problems.
- The capacity to be virtuous.

The fifth capacity was later removed due to its focus on human behavior rather than ability, thereby not meeting previously established scientific criteria for intelligence. Frances Vaughan offers the following description: "Spiritual intelligence is concerned with the inner life of mind and spirit and its relationship to being in the world." Cindy Wigglesworth defines spiritual intelligence as "the ability to act with wisdom and compassion, while maintaining inner and outer peace, regardless of the circumstances." She breaks down the competencies that comprise SQ into 21 skills, arranged into a four quadrant model similar to Daniel Goleman's widely used model of emotional intelligence or EQ.

#### **The four quadrants of spiritual intelligence are defined as:**

- Higher Self / Ego self Awareness
- Universal Awareness
- Higher Self / Ego self Mastery
- Spiritual Presence / Social Mastery

David B. King has undertaken research on spiritual intelligence at University in Peterborough, Ontario, Canada. King defines spiritual intelligence as a set of adaptive mental capacities based on non-material and transcendent aspects of reality, specifically those that: "...contribute to the awareness, integration, and adaptive application of the nonmaterial and transcendent aspects of one's existence, leading to such outcomes as deep existential reflection, enhancement of meaning, recognition of a transcendent self, and mastery of spiritual states." King further proposes four core abilities or capacities of spiritual intelligence:

### Spiritual Intelligence / Spiritual Quotient Dimensions

S.no	Spiritual Quotient	year	Dimensions of Spiritual Intelligence
1	Danah Zohar and Ian Marshall	2000	12 Qualities of SI: <ul style="list-style-type: none"> <li>• Self-awareness, Spontaneity, Being vision and Value-led, Holism, Compassion ,Celebration of diversity, Field independence, Humility, Tendency to ask fundamental “Why?” question ,Ability to reframe, Positive use of adversity, Sense of vocation.</li> </ul>
2	Cindy Wigglesworth	2006	<ul style="list-style-type: none"> <li>• Ability to act with wisdom and compassion, while staying equanimity in any circumstances. Her model of SI consolidates 21 skills into four Quadrants.</li> </ul> <ol style="list-style-type: none"> <li>1. Higher Self/Ego self Awareness</li> <li>2. Universal Awareness</li> <li>3. Higher Self/Ego self Mastery</li> <li>4. Spiritual Presence / Social Mastery</li> </ol>
3	D.king	2008	4 components: <ol style="list-style-type: none"> <li>1.Critical Existential Thinking</li> <li>2.Personal Meaning Production</li> <li>3.Transcendental Awareness</li> <li>4.Conscious State Expansion</li> </ol>
4	Robert Emmons	2000	<ul style="list-style-type: none"> <li>• The capacity for transcendent awareness (of a divine being or oneself)</li> <li>• The ability to increase degree of spiritual states of consciousness.</li> <li>• The ability to capitalize daily activities, events and relationships with a sense of devotion</li> <li>• The ability to utilize spiritual resources in daily problem solving.</li> <li>• The capacity to engage in virtuous behaviors (e.g. forgiveness).</li> <li>• Believe that SI is an ultimate intelligence and its components are: honesty, compassion, and respect to all level of consciousness, mutual sympathy, and forgiveness.</li> </ul>
5	Amram and Dryer	2008	5 dimensions: Consciousness, Transcendence, Grace, Meaning and Truth. <ul style="list-style-type: none"> <li>• Consciousness: Institution, mindfulness and synthesis.</li> <li>• Transcendence: Higher self, Holism, Practice, Relatedness and Sacredness</li> <li>• Grace: Beauty, Discernment, Freedom, Gratitude, Immanence and joy</li> <li>• Meaning: Purpose and Service</li> <li>• Truth: Egolessness, Equanimity, Inner wholeness, Openness, Presence and trust</li> </ul>
6	Nobel Vegan		8 components: <ul style="list-style-type: none"> <li>• Accuracy and precision, integrity, humility, kindness, generosity, tolerance, resistance and desire</li> </ul>
7	Mc Mullen	2003	Components of SI: <ul style="list-style-type: none"> <li>• Courage, integrity, intuition, Compassion.</li> </ul>
8	George (Application of Spiritual intelligence in the work place)	2006	<ul style="list-style-type: none"> <li>• Creating Peace of mind and how it affects the effectiveness of the individual.</li> <li>• Creating mutual understanding and consensus</li> <li>• Management of change and eliminate barriers for most people, change is painful</li> </ul>
9	Hay’s Scale	1998	<ul style="list-style-type: none"> <li>• 3 dimensions to measure spiritual sensitivity: Value sensing, Mastery Sensing and Awareness Sensing (later on one more dimension Community Sensing was added by Tirri, Nokelainen and Ubani (2006).</li> </ul>
10	Daftaur and dasgupta	2003	15 dimensions of spiritual intelligence: <ul style="list-style-type: none"> <li>• God&amp; religiosity, soul ,self-awareness, spiritual practices, Life-style values, Gender and caste equality, Fate and Karma, social relation, Divinity in love, Spirituality in leadership, Helping behavior, Flexibility, Ability to use and overcome suffering, Ability to transcend pain, Being spiritually intelligent about death</li> </ul>
13	Vaughan’s (2002) model	2002	3 dimensions: <ul style="list-style-type: none"> <li>• Power to form a meaning that is rooted on a profound knowledge of existential questions.</li> <li>• Responsiveness in the utilization of multiple consciousness levels aimed to properly address the problems.</li> <li>• Attentiveness regarding the interconnection of each individual as well as to the transcendent.</li> </ul>

Relationship with self	Relationship with others	Awareness of universal supreme consciousness
(1) Self-Respect	(1) Forgiveness	(1) Intuition
(2) Truthfulness/Faith to oneself	(2) Compassion	(2) Mortality (Nothing is permanent)
(3) Awareness of Responsibility	(3) Humility	(3) Seeing a big picture through detachment
(4) Meaning & Purpose of life	(4) Love (Quality of love – Divine unconditional)	(4) External nature of universe and Interconnectedness of all life (There is some bigger power which is greater than whole, hence we all are interconnected with one another in one or the other way)
(5) Ego	(5) Comfortable with other points of view	(5) Believe in supreme power
(6) Gratitude	(6) Helping Behaviour	(6) Fate & Karma (Awareness of spiritual Laws)
(7) Equanimity (to maintain Inner-Outer peace in spite of circumstances)	(7) Acceptance	
(8) Life-Style Values (control over senses, daily Prayer, Meditation, Addiction)		
(9) Joy		
(10) Honesty & Integrity		

Relationship with self	Explanation
(1) Self-Respect/ Truthfulness/Faith to oneself	With Addictive behaviour that may have included lying, cheating, aggression and laziness, it is quite difficult to respect oneself. It combines elements of assertiveness, self-acceptance, spirituality, realism, focus, forgiveness, respect for others and humility. It is rewarding because you can see results and better still, we can feel them, as your self-respect increases.
(2) Awareness of Responsibility	People who take complete responsibility for their lives experience joy and control of circumstances. They are able to make choices because they understand that they are responsible for their choices. The ability of a person to live his life while fully aware of his responsibilities. The better someone – consciously or unconsciously – considers the consequences of his decisions in advance and acts accordingly, the more aware he is of his responsibilities. Krishna in Bhagavad-Gita used the phrase, "Do your duty, without being concerned about the fruit of your actions, as fruit will be derived if you have ploughed the right seeds in the field."
(3) Meaning & Purpose of life	In order to feel happy and satisfied with your life, you must have a purpose in life. Common examples of life purpose could be succeeding in a fulfilling career, making a contribution to your community. To connect, cultivate and contribute to the community.
(4) Ego	Ego needs to be embraced as the positive aspect of our identity without which we cannot actualize the very purpose of our creation. Ego does indeed need to become more conscious; it needs to be purified, healed and transformed through surrender into our soul
(5) Gratitude	The quality of being thankful; readiness to show appreciation for and to return kindness. Gratitude is an emotion similar to appreciation that most people are familiar with. What many people do not know is that gratitude plays an important role in several historical movements, and that gratitude is now becoming an important part of psychology research, and especially positive psychology research.
(6) Equanimity (to maintain Inner-Outer peace in spite of circumstances)	A state of mind that exemplifies the polar opposite of what many of us experience in our daily lives — anxiety, stress, and distraction. We want to maintain Inner-Outer peace in spite of circumstances.
(7) Life-Style Values (control over senses, daily Prayer, Meditation, Addiction)	With increasing complexities in one's lives these days, people are perpetually looking for a medium through which they get some peace of mind. This is where another science, that of meditation and spirituality comes into the scene. Meditation and Yoga are synonymous with India and Indian spirituality. Meditation is one of the most important components of Yoga, which is a mind-body therapy involving a series of exercises. The word 'meditation' covers many disparate practices from visualizing situations, focusing on objects or images, thinking through a complex idea, or even getting lost in a provocative book, all qualifying as meditation in the broad sense. However in Yoga, meditation generally refers to the more formal practice of focusing the mind and observing oneself in the moment. Many people from India and abroad are resorting to yoga and meditation to De-stress and rejuvenate their mind.
(8) Honesty & Integrity	Having integrity and being honest are fundamental requirements if you want to grow spiritually and follow your true destination of personal development. It's not simply about being honest with people. Whilst that will make you a better person and a more accepted one it's more importantly about being honest with yourself.

Relationship with others	Explanation
(1) Forgiveness	Though it can feel very comforting or powerfully releasing to <i>be forgiven</i> , make no mistake: we do not forgive for the other person; we forgive for ourselves! Forgiveness is for our own growth and happiness. When we hold on to hurt, pain, resentment, and anger it harms us far more than it harms the offender. Forgiveness frees us to live in the present. Reliving the wrong that was done to us keeps us living in the past and missing today's beauty.
(2) Compassion	Compassion is recognized as a significant and powerful value in both ancient and modern cultures, it holds exciting potential for humankind to create compassionate communities and, perhaps, a compassionate global community in which people take responsibility and care for each other, and where peaceful co-existence is a genuine possibility.
(3) Humility	Recollect keeping a healthy dosage of humility in life. By doing so we are always keeping our self in check with others around us, and at the same time we are opening our self up to continue learning and growing as a person. Humility can be one of the best psychological tools we humans have – the ability to know that we aren't perfect, we aren't broken, we are who we are!
(4) Love (Quality of love – Divine unconditional)	When the happiness of another person becomes as essential to yourself as your own, then the state of love exists.  — Robert A. Heinlein Unconditional love believes in only Giving rather than asking for anything in return. It is the purest form of love which is the need of our life. The day a particular need or expectation of ours doesn't get fulfilled or remains incomplete our love turns into anger, hatred, depression, ego and every other negative form. This is the negative part or the side-effect of a conditional love. Unconditional love, on the other hand, believes in giving out everything we have for the happiness of the other person. It doesn't even give a second thought, but is ready to sacrifice everything in the world for the happiness of the opposite person. In such a love, even if that person receives a negative response from the opposite person, feelings of hatred, anger does not arise. The reason for this is that there is no expectation. This love is not asking for anything in return. Such a love is the purest and the most beautiful form of love
(5) Acceptance	'Acceptance' is one of those concepts that we feel that we understand, yet have found difficult to define. We realized that acceptance. Most people equate acceptance with agreement, acquiescence, approval, resignation; thinking that "if we accept things then we'll have to live with it" or "no change can take place once I accept something". But in reality, acceptance is generally the first step to any change.

Awareness of universal supreme consciousness	Explanation
(1) Intuition	Intuition is the doorway to creativity—both outer exploration and inner transformation. When intuition is undervalued, civilization itself stops progressing. Moreover, ordinary people lose their way to balancing the negative to achieve even temporary wholeness. In ancient times and cultures, intuition was recognized as “talking to God” or a summons from the Holy Spirit. Creative people of those old cultures knew that intuition was an invitation from the archetypes of value of the transcendent domain of reality and followed up the invitation with exploration of the archetype. This is how our civilization has progressed. The exploration of the archetypes has led to the great arts (the exploration of the archetype of beauty), the spiritual traditions (the exploration of the archetypes of wholeness, love, and goodness), and more recently, even science (an exploration of the archetype of truth).
(2) Mortality (Nothing is permanent)	“Impermanence is not something to be afraid of. It’s the evolution, a never-ending horizon.” ~Deepak Chopra Nothing helps you understand the fleeting beauty of life more than death. Nothing helps you understand what is important in life more than death. When someone dies, you realize that life is not permanent and that nothing will last forever no matter how much control you try to exert. This is actually what makes it so profound. Life is like a rainbow. The light and rain form its beauty, and then it fades. The gold is the shared journey and the profound expression of our lives.
(3) Seeing a big picture through detachment	Witnessing or being a “detached observer, “ or a “trustee” means in essence to observe life as if it was a movie show where “I” am a participant and part of the audience at the same time. Your mind is an observer in you that observes itself. With the practice as a detached observer, you look into your own mind. More and more you observe your mind, more and more your mind, detach itself from the physical body. The time, mind get absolutely detached from the physical body, it experiences the source of the mind, i.e. the higher self. The life of an enlightened being is a life as a detached observer. Life is the activities of the mind. Mind forms pictures and images and thinks thoughts out of them, and the pictures and images are part of the intent, that the person holds in his life. The Enlightened being, who has experienced the highest truth of life, look the activities of mind, as a detached observer, and even participate but as a detached observer.
(4) External nature of universe and Interconnectedness of all life (There is some bigger power which is greater than whole, hence we all are interconnected with one another in one or the other way)	Scientists and quantum physicians believe that we are all connected through our energy molecules. Everything on our planet is part of these molecules including our intelligence.
(5) Fate & Karma (Awareness of spiritual Laws)	The law of karma is “as you give so you receive”, bad thoughts and deeds return to us as does kindness, thoughtfulness, love, joy etc. However we live these qualities we will at some time receive a similar quality back into our life. Karma is recorded and balanced by the universe. Loving thoughts, emotions, words and deeds are credits. Negative ones are debits. These are called up by the universe when we least expect it. When we are unaware of karma we call it fate or luck.

- **Critical Existential Thinking:** The capacity to critically contemplate the nature of existence, reality, the universe, space, time, and other existential/metaphysical issues; also the capacity to contemplate non-existential issues in relation to one's existence (i.e., from an existential perspective).
- **Personal Meaning Production:** The ability to derive personal meaning and purpose from all physical and mental experiences, including the capacity to create and master a life purpose.
- **Transcendental Awareness:** The capacity to identify transcendent dimensions/patterns of the self (i.e., a transpersonal or transcendent self), of others, and of the physical world (e.g., non materialism) during normal states of consciousness, accompanied by the capacity to identify their relationship to one's self and to the physical.
- **Conscious State Expansion:** The ability to enter and exit higher states of consciousness (e.g. pure consciousness, cosmic consciousness, unity, oneness) and other states of trance at one's own discretion (as in deep contemplation, meditation, prayer, etc.).

## Religion & Spirituality

Religion and spirituality are different, yet connected, concepts (Hill and Pargament, 2003; Saucier and Skrzypiąska, 2006). There are so many religions in today's society, especially in the United States. One has a choice of being an Atheist, Baptist, Buddhist, Catholic, Hindu, Methodist, New Age, Pentecostal, or any other form of religious order of his/her preference. People lead spiritual lives and have their own reasons to do so. Religion and spirituality are inseparably close, and it is sometimes hard to distinguish between the two. However, they do not have to be one and the same. A person can be spiritual without being religious. However, can a person be religious without being spiritual. Moreover, religion is defined as a format in which people pursue or practice spirituality (Hill and Pargament, 2003). Hence, it could be said that a person cannot be religious without being spiritual, though a person can be spiritual without being religious. Research suggests that nowadays interest in spirituality rises and at the same time the number of people claiming to be spiritual yet not religious grows (King et al., 2013; Miller and Thoresen, 2003). Religion is an institution established by man for various reasons. Exert control; instill morality, stroke egos, or whatever it does.

Organized, structured religions all but remove god from the equation. You confess your sins to a clergy member, go to elaborate churches to worship, told what to pray and when to pray it. All those factors remove you from god. Spirituality is born in a person and develops in the person. It may be kick started by a religion, or it may be kick started by a revelation. Spirituality extends to all facets of a person life. Spirituality is chosen while religion is often times forced. Being spiritual to me is more important and better than being religious. Religion can be anything that the person practicing it desires. Spirituality, on the other hand, is defined by God. Since religion is man defined, Religion is a manifestation of the flesh. But Spirituality, as defined by God, is a manifestation of His nature. True spirituality is something that is found deep within oneself. It is your way of loving, accepting and relating to the world and people around you. It cannot be found in a church or by believing in a certain way.

### Limitations

This Various dimensions are explained in this research are examined conceptually, based on secondary data.

### Objectives

To find out the important dimensions used in the area of spiritual intelligence.

### Rationale of the study

Having a strong spiritual outlook may help you find meaning in life's tricky situation. The spiritual practice of recognize the interconnectedness of all life can also help defence the pain that comes with difficult experiences. Researcher Kristin Neff says that "if we can compassionately remind ourselves in moments of falling down that failure is part of the shared human experience, then that moment becomes one of togetherness rather than isolation. When our troubled, painful experiences are framed by the recognition that countless others have undergone similar hardships, the blow is softened." Although some researchers have suggested that the extent of spirituality's benefit on health is exaggerated, most researchers agree there is a positive relationship between religious and spiritual practices and better health outcomes.

## RESEARCH METHODOLOGY

### Type of Research

Secondary Research: - Based on Literature survey

### Conceptual study

### Analysis of the Research

With the investigation of articles following dimensions has been extracted. SYNTHESIS OF DIMENSIONS & SUB-DIMENSIONS:

The sub dimensions of the above broad Dimensions are given in the below mention table.

- Relationship with self
- Relationship with others
- Awareness of universal supreme consciousness

- Dimensions & sub-dimensions :-

### Conclusion

"We are not human beings having a spiritual experience. We are spiritual beings having a human experience." – Pierre Teilhard de Chardin. These Literature reviews are an endeavor to find out some important work in the area of spirituality. It is found that there is a wider opportunity to do further research in the area of spirituality. The body As Object of Mindful Observation (Speaking Tree; Times of India on Thu, August17, 2017). The Buddha revolutionizes the idea of spiritual practice by proposing "mindful seeing" as a mode of enlightenment. After six long years of arduous self-mortifying Practices, he realizes that: (1) depriving or arresting movement of the body does not in fact arrest the compulsive flux of the mind; and (2) Spiritual experience is a pleasant one, imbued with sukha and priti. He proposes vipassana, a method of observing involuntary movements on the screen of the mind, but in a manner that is "special"-detached, unengaged, and non-judgmental, as though witnessing from one removed. Patanjali offers the model of abhyasa with vairagya- literally meaning, "Practice with detachment"-in the yoga sutras.

### Managerial Implication

Spirituality is Important for all category of people with different age brackets. If professionals apply these dimensions of spiritual Intelligence in their day today life, their life will full of contentment. As we know that spirituality is highly subjective concept and it required a lot of rigorous task to develop a validated Questionnaire. With the application of these spiritual Intelligence dimensions in our day today life we can enhance positivity and Quality of our life.

### Future Research

It is found that there is a wider opportunity to do further research in the area of spirituality. Some research argued that spirituality is the subjective phenomenon and hence to find out precise dimensions in spirituality is not possible. But some concrete validated dimension has been established by researchers but there is a scope to find out many more dimensions in the future. Future researchers can do empirical studies on the above mention dimensions and contribute effectively in the development of society as a whole. Overall This research paper help future research in setting new dimensions for their research work and continue further empirical work on it.

## REFERENCES

- Abdollahzadeh Hassan Bagherpour Maasoumeh Bouzh Mehrani Samaneh Lotfi Mohadaseh 2009. spiritual intelligence. *Tehran: Ravansanji Publication*
- Abdollahzadeh H, and Bagherpur M, and Boujmehrani S, and Lotfi M, *Spiritual intelligence (concepts, measurement and its applications)*, Tehran (psychometrics), 2009.
- Ackers, P. & Preston, D. 1997. Born again? The ethics and efficacy of the conversion experience in contemporary management development. *Journal Management Studies*, 5(3), 677-697.
- Ali MirzaieeMaasoumeh 2008. The effectiveness of spiritual intelligence elements on students public health in girls

- guidance school, Tehran 16th district, a thesis for M.A of Allamehatabaiee University
- Allport, G. W. (1950). *The individual and his religion*. New York: Macmillan
- Allport, G. W., & Ross, J. M. 1967. Personal Religious orientation and prejudice. *Journal of Personality and Social Psychology*, 5, 432-443.
- Amram Y, Dryer C "The development and preliminary validation of the Integrated Spiritual Intelligence Scale" (ISIS). Palo Alto, CA: Institute of Transpersonal Psychology Working Paper. 2007 Arches J "Social structure, burnout, and job satisfaction".
- Amram, Joesph 2005. Intelligence to effective business leadership, Institute of Transpersonal Psychology.
- Amram, Y., & Dryer, C. 2008, August. *The Integrated Spiritual Intelligence Scale (ISIS): Development and Preliminary Validation*. Paper Presented at the 116th Annual Conference of the American Psychological Association, Boston, MA
- Amram, Yosi 2009. The contribution of emotional and spiritual intelligences to effective business leadership.
- Amram, Yosi August 2007. The seven dimensions of spiritual intelligence: Paper presented at the 115th Annual
- Animasahun, R.A. 2010. Intelligence Quotient, Emotional Intelligence and Spiritual Intelligence ascorrelates of prison adjustment among inmates of Nigeria prisons, *J. Soc. Sci.*, 22, 121-128.
- Arberry, A. J. 1955. *The Koran Interpreted* (Vol. 1). New York, NY: Macmillan.
- Armour, S.1998. Employers hope spirituality lifts workers morale. USA Today, may14, p.4.
- Avenevoli, S., & Steinberg, L. 2001. The continuity of depression across the adolescent transition. In H. W.
- Bandura, A. 1995. Exercise of personal and collective efficacy in changing societies. In A. Bandura (Ed.), *self-efficacy in societies* (pp. 1-45). Cambridge, England: Cambridge University Press.
- Bar-On, R. 1997. *The Bar-On Emotional Quotient Inventory (EQ-i): A Test of Emotional Intelligence*. Toronto, Canada: Multi-Health Systems.
- Baumeister, R. F. 1998. The self. In D. T. Gilbert, S. T. Fiske, and G. Lindzey (Eds.), *Handbook of social psychology* (vol. 1, 4th ed., pp. 680-740). New York: McGraw-Hill.
- Binet. A. & Simon, T. 1916. The development of intelligence in children: (the Binet-Simon scale). Baltimore,
- Chapman, M. 2001. *The emotional intelligence pocketbook*. Arlesford, UK: Management Pocketbooks.
- Conference of the American Psychological Association, San Francisco, CA.
- Costello, EJ, Erkanli, A, Fairbank, JA, &Angold, A 2002. The prevalence of potentially traumatic events in childhood and adolescence. *Journal of Traumatic Stress*, 15, 99-112.
- Daftuar, C.N., Dasgupta, C. &Manghrani, N. 2002. A New Approach to Measure Spiritual Quotient(SQ), Paper presented in National Conference onYoga and Indian Approaches to PsychologyPondicherry, India.
- Deslauriers, D. 2000. *Dreamwork in the light of emotional and spiritual intelligence*. *Advanced Development*,9,105-122.
- Dhingra, R., Manhas, S. & Thakur, N. 2005. Establishing Connectivity of Emotional Quotient (E.Q), Spiritual Quotient (S.Q.) with Social Adjustment: A Study of Kashmiri Migrant Women, *J. Hum. Ecol.*, 18,313-317.
- Edward C.A. 2003. Response to the Spiritual Intelligence Debate: Are Some Conceptual Distinctions NeededHere?, *The international journal for the psychology of religion*, 13(1), 49-52.
- Edwards, A.L. 1957. *Techniques of Attitude Scale Construction*. New York : Appleton country crotts. Inc.
- Elmer, Lori, Mac Donald, Douglas, & Friedman, Harris. 2003. Transpersonal psychology, physical health, and mental health: *Theory, research and practice*. *Humanistic Psychologist*, 31, 159-181.
- Emmons A. R. 2000. Spirituality and Intelligence: Problems and Prospects. *The international journal for thepsychology of religion*, 10(1), 57-64.
- Emmons, R. 1999. *The Psychology of Ultimate Concerns: Motivation and Spirituality in Personality*. Guilford Press, New York.
- Emmons, R. 2000a. Is spirituality intelligence? Motivation, cognition, and the psychology of ultimateconcern. *International Journal for the Psychology of Religion*, 10, 3-26.
- Emmons, R. 2000b. Spirituality and intelligence: Problems and prospects. *International Journal for the Psychology of Religion*, 10, 57-64.
- Emmons, R. A. 1999. *The psychology of ultimate concerns: Motivation and spirituality in personality*. New York: Guilford Press. Emmons, R. A. (2000). *The International Journal for the Psychology of Religion*, 10 (1), 57-64.
- Emmons, R. A. 1999. The psychology of ultimate concerns: Motivation and spirituality in personality. New York: Guilford.
- Emmons, R. A. 2000. Is spirituality an intelligence? *The International Journal for the Psychology of Religion*, 10, 1-26.
- Emmons, R.A. 2000. Is spirituality an intelligence? *The International Journal for the Psychology of Religion*.10:27-34.
- Emmons, Robert. 2000. Is Spirituality and Intelligence? Motivation, Cognition and the psychology of the ultimate concern. *International Journal for the Psychology of Religion*, Vol.10). Eysenck, H. J. and all. 1972. *Encyclopedia of Psychology*. Bengay: Richard Clay, TheChaucer Press ltd.
- Erikson, Erik H. 1950. *Childhood and Society*. New York: Norton.
- Erikson. E. H. 1969. Gandhi's truth. New York: W.W. Norton.
- Fry, *The Leadership Quarterly*, 2003, 14, 693-727.
- Gardner, H. 1983. *Frames of mind. The theory of multiple intelligences*. New York NY: Basic Books.
- Gardner, H. 1993. *Multiple intelligences: The theory in practice*. New York: Basic Books.
- Garret, Henry E. 1981. *Statistics in Psychology and Education*. Vakil Fetter and Simons Pvt. Ltd., Bombay.
- Good. C. V., (Ed.), 1945. *Dictionary of Education*. New York and London: Mcgraw-Hill Book Company.
- Gupta, G. 2012. Spiritual intelligence and emotional intelligence in relation to self-efficacy and self-regulation among college students. *International journal of social sciences and interdisciplinary research*. Vol.1(2), Feb. MD: Williams and Wilkins Company.
- Moore, T.1992. *Care of the soul*. New york: Harper Collins.
- Nasl, D. D. 2004. *Spiritual Orientation in Relation to Spritual intelligence: A consideration of traditional Chrisitanity and new Age/individualistic spirituality; unpublished thesis. Australia*
- OkhovatLadan et al. 2002. the effect of ways of coping stress education on reducing the stress in the staffs of nuclear

- technological researches, *the magazine of new attitudes at cognitive science*, 4th year, no :4
- Orford, J. 1992. Control, Confront or Collude: How Family and Society Respond to Excessive Drinking. *Br. J. Addict* 87 (11). 78-85
- Sarafino Edward P 2002. health psychology, translated by ElahehMirzaiee et al. 2005. *Tehran Roshd Publication*
- Sarason Iron J, Sarason Barbara A 2004. sarason's disease psychology, translated by BahmanNajarian, Mohammadali Asghari Moghaddam and Mohsen Dehghani 2002. *Tehran Roshd Publication*
- Schultz Dwan P, Schultz Sydney Allen 2005. personality theories, translated by YahyaSeyyedMohammadi (2011) *Tehran Virayesh Publication*
- Shaffer, M. 1982. Life after Stress. *New York & London: Plenum Press.*
- Shakan. Melvin F, 2006 Springer: Spiritual Rationality: Integrating Faith-Based and Secular-Based Problem Solving and Negotiation as Systems Design for Right Action. *Leonard N. Stern School of Business, New York University, 44 West 4 Street, New York, NY 10012-1126, USA*
- Shamir, B. 1986. Self-esteem and the psychological impact of unemployment. *Social Psychology Quarterly*, 49, 61-72.
- Sheldon, K., Iliot, A., Kim, Y. & Kasser, T. 2001. What is satisfying events? Tesing ten candidate psychological needs. *Journal of Personality and Social Psycholgy*, 80, 325-339.
- Social Work*, 36, 193-272. 1991. Cohen A "Power Primer". *Psychology Bulletin*, 1992; 112(1), 155- 159.
- Unpublished doctoral dissertation, Institute of Transpersonal Psychology, Palo Alto, CA. *Bowell, R.A*, 2005. The steps of spiritual intelligence, NicholesBrealey, UK.
- Westgate, C. E. 1996. Spiritual Wellness and Depression. *Journal of Counseling and Development*, 75, 26-35.
- Wigglesworth, C. 2006. "Why Spiritual Intelligence is Essential to Mature Leadership", *Integral Leadership Review*, 6(3).
- Wilber, K. 2000. *Integral Psychology*. Boston: Shambhala.
- Wilhelm, G. M. 2008. "Character Education: Christian Education Perspectives." *Journal of Research on Christian Education*, 17(2), 182-198. Google.com, Google scholar.com
- Wolman, R.N. 2001. Thinking with Your Soul: Spiritual Intelligence and Why it Matters. *Harmony Books, New York.*
- ZakiMohammadali 2007. Life quality and its relationship with self-esteem among Isfahan students, *psychological magazine*, 13th year, no : 4, winter
- Zaree Najaf, Daneshpazhouh Farah, AminiMarzieh, Razzaghi Mohsen, Fallahzadeh Mohammadhossein 2008. the relationship of educational status and public health and self-esteem among Shiraz medical college, medical sciences magazine, spring and summer
- Zohar, D. & Marshall, I. 2000. SQ: Spiritual intelligence, the ultimate intelligence. *London: Bloom*
- Zohar, D. & Marshall, I. 2000. SQ:Connecting with our spiritual intelligence. *New York: Bloomsbury*

\*\*\*\*\*