The Real Power of Leader: Spiritual Intelligence

Kadi Kriit
ISM University of Management and Economics
Pylimo 30/2, Vilnius, Lithuania
Phone: +370-61887983
E-mail: kkriit@lt.loreal.com

Kadi Kriit is a master student at ISM University of Management and Economics. After receiving her BSc from Stockholm School of Economics in Riga and internships with Procter&Gamble (Warsaw) and World Learning (Washington), she is working as Product Group Manager in L'Oréal Baltics.

Article Proposal for the Baltic Journal of Management

April 21st, 2006

The Real Power of Leader: Spiritual Intelligence

Kadi Kriit

Abstract

The great leaders in business and politics have several things in common, among these the power to inspire and motivate others, as well as a reliance on what they describe as a personal intuition. In recent years a concept called spiritual intelligence has been put forth to describe an additional countenance of human intelligence, in addition to cognitive and emotional intelligence. The current review paper aims to give an overview of the developments in the field of spiritual intelligence, and show its significance in the lives of leaders. What constitutes spiritual intelligence, whether it can be developed and how, and how important it is for one who aspires for a leadership position are the questions this research aims to answer. By looking at the studies conducted to date in the field of spiritual intelligence, we confirm the scientific basis and theoretical integrity of the new proposition. Spiritual intelligence is shown here to have its roots firmly founded in the thought schemes of philosophers from Epicurus to Nietzsche and Henri Bergson. Spiritual maturity is seen as a direct result of the individuation process developed and described by Carl Gustav Jung. Further, a close connection to spiritual leadership is provided by the thoughts of existential psychologist Viktor Frankl and the transcendental needs' system of Maslow. The current analysis of spiritual intelligence underlines the importance of striving for the development of one's spiritual maturity, as separate from religious beliefs, with a need to define the meaning, vision and virtue in the way we think and the decisions we make. We propose spiritual intelligence not only as the real power of the leader, but as a necessary foundation of our leadership practice.

Review Paper

The Real Power of Leader: Spiritual Intelligence

Kadi Kriit

Intelligence: from cognitive to spiritual

The development of the human mind has been a long and complicated process. It was not until about 4000 years ago, dated approximately around the time when first scripts were found, that it reached a level similar to the civilized man. With the development of science we have been refining also our knowledge of the workings of the human mind and intelligence, and the latest discoveries in the field of neuroscience have led to new surprising conclusions, giving us a more complete picture of human intelligence than was possible earlier.

The intelligence quotient (IQ) has been used to measure the cognitive abilities of people for over a century. The first tests, dating back to as far as 1863, were based on the idea that the intelligence level differs from person to person, and that it can be measured. More standardized tests were developed as the concept expanded, with the most commonly administered test from 1916 known as the Stanford-Binet test being replaced in 1974 by David Wechsler. This test, revised again in 2003, is now used regularly to assess a person's skills in different cognitive areas.

While the intelligence quotient is still being researched and developed further, during the end of last century it became clear that the IQ, though important, is not the only determinant of a person's capabilities, nor even the main factor shaping the path of his achievements. The concept of emotional intelligence, EI or EQ for short, was added in 1985 by David Payne and developed further by Daniel Goleman who popularized it in his book in 1995. The roots of emotional intelligence date back into 1920 when the importance of social skills in human relationships was being researched in Columbia University by E.L.Thorndike. According to the early researches, the so-called "social intelligence" was the key dynamic in the general level of human intelligence. By the end of the century, along with increasing belief that traditional measure of intelligence, the IQ, fails to fully measure the intellectual ability of people, the idea of an emotional intelligence which helps people to perceive, express, understand and regulate emotions, has become more widely acceptable.

While today both of these measures, intelligence and emotional quotient, are accepted side by side to help describe a person's mental aptitude, lack of a standardized measurement tool for emotional skills together with gaps in scientific research in the area does not yet allow to place the emotional intelligence on quite the same platform as is the case with cognitive intelligence measure. Nevertheless, research into the area continues and one must remember that it took the IQ a hundred years to gather significant scientific proof. The fact that it does not offer a comprehensive picture of human intelligence has resulted in the recent appearance of many other "-intelligences", which have been put forth to fill the gap. While concepts such as "sexual intelligence", "intuitive intelligence" and "relationship intelligence", could be put aside as pseudo-scientific and have not found necessary support, there has been some noteworthy premises developed in the area of spiritual competence.

The interest in the spiritual areas of human intelligence appeared after new discoveries in neurophysiology, which provide strong explanative support to this otherwise soft concept. Already in 1979 first experiments were carried out by a group of researchers led by De Valois, who found that the data processing in brain follows the holographic principle. Karl Pribram, professor of neuropsychology at Stanford

University, gathered enough evidence to develop a comprehensive explanation of the process. The holographic or holonomic brain theory is based on the insights of Dennis Gabor, the developer of holographic theory and Nobel Prize winner. Whereas the conventional brain theory connects specific features of the brain to dedicated area, with the brain working similarly to the principles of a computational device, the holonomic theory states that all information is passed on to the holographic (or spectral) domain. There is no localized image forming in the brain but the information is distributed from the spectral "holographic" domain, our conscious awareness being the result of this data transformation from the central area. Comparing the holonomic brain principle to the conventional model, the most radical difference is seen in Pribram's claim that "a 'receiver' is not necessarily to 'view' the result of the transformation (from spectral holographic to 'image'), but the process of transformation is what we 'experience'" (Pribram, 1993).

Once the workings of the brain were connected to the principles of quantum mechanics, the holographic working of the brain in effect meaning that every brain cell can contain the same information as the entire brain, the connection to spiritual experiences can be made, as the latter have also been described to follow the quantum physics. The descriptions of spiritual experiences are thus parallel to the central workings of the brain, or, as Pribram himself described spiritual experiences to be "that aspect of mental activity, which is very human – it may be true of other species as well, but we don't know – but in human endeavour many of us at least seem to need to get in contact with larger issues, whether they are cosmology, or some kind of biological larger issue, or a social one, or it's formalized in some sort of religious activity. But we want to belong" (Pribram, 1998). This is what is meant by the spiritual aspect of human nature.

Spiritual intelligence arises from the brain functioning from the central domain, creating a need for a holistic experience and a sense of belonging. Since the brain not only works as a calculator, the cognitive reasoning alone cannot account for full human intelligence. The spiritual aspect must be accounted for in a clear and comprehensive way, and research into the area has begun to take off.

The most comprehensive research on spiritual intelligence to date has been carried out by Danah Zohar and Dr. Ian Marshall. Their book "Spiritual Intelligence" (2000) put forth a detailed description of the term, together with neuroscientific evidence underlying the concept, and first suggestions on how to assess, improve and develop it. By 2004 they developed the concept further into the field of business and corporate culture in "Spiritual Capital: Wealth We Can Live By", with proposal how to apply the principles of transformation in one's practice.

Zohar builds on the claim that neither IQ nor EQ, separately or in combination, is enough to explain the full complexity of human intelligence nor the vast richness of the human soul and imagination. The IQ lays the basic rules and follows them without mistakes. EQ builds on these rules by adding an understanding of situation and an appropriate response to specific circumstances. Thus IQ can be described by answering the question *what?* and EQ describing *how?* Spiritual intelligence, or SQ for short, completes the equation by asking the immortal question *why?* Why the rules exist and what determines our behaviour in behaving as we do in different situations. Spiritual intelligence is the source of morality, as separate from religious beliefs or existing traditions, and allows us to change the rules based on our own understanding and compassion. According to Zohar, "we use SQ to wrestle with questions of good and evil and to envision unrealized possibilities – to dream, to aspire, to raise ourselves out of the mud" (Zohar, 2000, p.5). When according to

Goleman the emotional intelligence allows a person to evaluate how to respond to a situation, spiritual intelligence differs from it in its transformative power. Where before one was guided by the particular circumstances, he now questions their existence, and by changing the situation he is no longer behaving *within* the boundaries of the situation, but rather working *with* these boundaries, allowing him to guide the situation itself.

The level of IQ, EQ and SQ can differ within a person as well as between them. The brain is designed in a way that the three basic intelligences work together and support one another, but as each has its own strength they can also function separately. It is shown in the research how the spiritual intelligence operates out of the brain's centre, its neurological unifying functions, and can be thus described to integrate all the intelligences. In the words of the author, "SQ makes us the fully intellectual, emotional and spiritual creatures that we are" (Zohar, 2000, p.6).

Spirit and *élan vital*

Not surprisingly, the interest in the field of a scientific spirituality corresponds with an amplifying spiritual and moral crisis the humankind has been noted to experience. With a history of many different religious beliefs, providing people with spiritual direction and a certain way to live their lives by, the question of moral crisis and lack of meaning in life has become the more severe now as science is attacking all religions on many grounds. In the Christian world, with the Church losing its power over the daily lives of the people, it has become harder to find a new value system and the morality of men is said to be increasingly deteriorating. The Christian morality having been the ruling one in the Western world for already two millennia, and the spiritual direction being provided by the leaders of the Church, we must now increasingly find a new truth in our existence, and a meaning in a world without an afterlife, a promised paradise or immortality.

Each in its own way, the religions of the world have given people a centre point for their lives and filled it with a certain meaning. In fact, the source of the different religions has been a societal need for a set of moral guidelines. The system of our society is based on the system of core values, created to guide the daily life of the people with a common good of the society in mind. Without that kind of spiritual direction, in a religious vacuum, the society finds it hard to function, it is guided by individual ego and selfish purposes, much as what we are experiencing in modern capitalist form of society.

Rising above religious partialism, we are able to appreciate the human compassion and spiritual connectedness without imposing any dogmatic beliefs or religious requirements, and look at the world with open eyes, mind, and heart. Spiritual intelligence brings to attention a viable explanation of morality and human motivations based on conscious personal choices and behaviour. It is the human consciousness rather than predetermined supernatural force that determines life. This view of human motivation dates back to as far as ancient Greek philosophers, most notably the school (or as it is known, *the garden*) of Epicurus (341-270 BC). One of the major philosophers in the Hellenistic period, he developed a materialistic world view based on atoms, and rejected the Platonic ideal forms and immaterial souls. Not officially an atheist, in his view the gods existed on another plane with no influence over the daily lives of people. Not from the fear of gods or of pain, but from calculating the gains of long term versus short term pleasure should men's actions be motivated.

The ideas of later philosophers such as Friedrich Nietzsche (1844-1900) in Germany and Henri-Louis Bergson (1859-1941) in France can be seen as a direct continuation of this line of thought. For Nietzsche, the spiritual development should take place through rejecting the traditional beliefs and norms, and by creating a freedom for oneself to develop his own value system. This way man is seen to be his own master, his spiritual development taking him towards the higher ideal of the Overman (*Übermensch*). The driving force for the Overman is not religious fear or purely selfish gain, but a Will to Power, motivated by the higher aim to achieve and to create something above himself. Only when man is overcome, and reaches a spiritual freedom, is he able to create. A similar proposition is made by Bergson. His idea of creative evolution in some ways opposes the pure mechanistic natural selection theory of evolution by Darwin, which in Bergson's opinion is unable to fully explain the beauty and affluence of life. Life is created and developed not by adaptive preferences and rational calculations only, but because of a life force, *élan vital*. This spiritual source of life, *élan vital*, is described as main driver of human existence. Both Nietzsche and Bergson aim to demonstrate the limited ability of purely analytical intelligence, and claim that the deeper sense of intuition is accountable for understanding life and its meaning.

For Nietzsche, it is exactly the poets and artists (and philosophers) who are the developers of life, the intuitional life force driving them more than others to create beyond themselves. A step closer to the Overman, they are responsible for human development. This inherent drive that is inside them pushes them to take risks, live dangerously and overcome their boundaries continuously. True warriors, they represent for Nietzsche the spiritual being that man was created to be. For him, that is also the source of wisdom, or in his own words, "Brave, unconcerned… thus wisdom wants us: she is a woman and loves only a warrior" (Nietzsche, 1885).

Rising from the feeling of unity of life, *élan vital* is said to be present in all living things and responsible for their creation and connectedness. In the words of John Donne, English metaphysical poet, "No man is an island, entire of itself. Every man is a piece of the continent, a part of the main. If a clod be washed away, Europe is the less, as well as if a promontory were, as well as if a manor of thy friends or of thine own were. Any man's death diminishes me, because I am involved in mankind. And therefore never send to know for whom the bell tolls, it tolls for thee" (Donne, 1624). This intuitional consciousness of unity has for long been the inspirational source for poets and artists, representing the most spiritual ones among us.

Individuation and spiritual maturity

Spiritual intelligence is inseparable from the conception of spiritual maturity. The most comprehensive definition and path to spiritual maturity was developed by Carl Gustav Jung (1875-1961), the German psychologist best known for the perception of personal and collective unconscious. In his definition, a person attains psychological maturity through the process of individuation, a continuous analysis of one's own motivations and personal unconscious. As explained by Jung himself, it is a process by which a person becomes an "individual", that is, a separate indivisible unity or "whole". Through this open-ended process one becomes conscious of the different aspects of his own psyche, including the shadow, or the darker motivations of the persons, and the anima or animus, respectively the female aspect present in the unconscious of men or the male aspect present in women. Namely, according to Jung as well as Freud and Adler, we are all bisexual in nature and one needs to explore the part that has been repressed by his upbringing into the subconscious. The same holds

true regarding the shadow, which stands for all immoral and hardly acceptable aspects of the human nature. Only by carefully examining all corners of his own subconscious and thus bringing them to the consciousness of his ego, will the person gain a complete understanding of his nature, its pleasant as well as unpleasant characteristics. In addition to the shadow and the male/female aspect, the process involves discovering the archetypal spirit, or the different forms carried on through our "psychic inheritance" of the collective unconscious. The final aspect of analysis is the self, the deepest centre and totality of one's entire psyche. Gaining consciousness of the different aspects of one's nature allows him to recover his instinctive cleverness, the true evidence of spiritual maturity.

From here we step back to Bergson for his definition of intuition. In his work "The Creative Mind" Bergson defines intuition as an experience which results from putting oneself in the place of others, in other terms, intuition is sympathy, a sympathy which only a person who has first discovered his own psychological depths can experience. Intuition means entering into ourselves, with this self sympathy developing into others (Bergson, 1934). This intuitive experience of entering into ourselves to connect to others directly taps into the fountain of Jung's collective unconscious. Through sympathy with oneself, or by understanding and analyzing the deep layers of one's unconscious motivations, one feels a certain well-defined tension – through his own central self he becomes connected to the world. Not only does the definition of intuition as sympathy make a clear connection to the basic claim of the importance of empathy in case of emotional intelligence, but it is also the central premise of spiritual intelligence and compassion. Bergson introduced here the feeling of unity and absolute knowledge, we return to this concept under the discussion of spiritual leadership as the unifying force, described as a collective power of individuals.

Jung's individuation is in a sense very similar to the reaching for the higher goal, as the analyst of his ideas, Jolande Jacobi observes in her book "The Way of Individuation". In it she describes the steps that are involved in the process, viewing life unfolding stage by stage: triumphant ascent, collapse, crises, failures and new beginnings. As a bridging of the gap from one stage to another, it is a clear parallel back to the Nietzschean process towards the Overman, described by the metaphor of crossing a bridge from Man to the Overman. Similarly to Nietzsche's conscious decision to overcome man, for Jung the process towards maturity entails facing life's dangers and challenges without fear, and, driven by the force of life (or, will to power) creating above himself. In "The Way of Individuation", "It is the path trodden by the great majority of mankind, as a rule unreflectingly, unconsciously, unsuspectingly, following its labyrinthine windings from birth to death in hope and longing. It is hedged about with struggle and suffering, joy and sorrow, guilt and terror, and nowhere is there security from catastrophe. For as soon as a man tries to escape every risk and prefers to experience life only in his head, in the form of ideas and fantasies, as soon as he surrenders to the opinions of "how it ought to be" and, in order not to make a false step, imitates others whenever possible, he forfeits the chance of his own independent development. Only if he treads the path bravely and flings himself into life, fearing no struggle and no exertion and fighting shy of no experience, will he mature his personality more fully than the man who is ever trying to keep to the safe side of the road" (Jacobi, 1983).

Thus it is shown that the life force, the Bergsonian intuitive *élan vital* is central to spiritual maturity. There is something in the human psyche which struggles to produce what according to Jung is his "true personality", to be able to find and use

his unique capacities to the maximum. When one comes into contact with his true calling from the unconscious, he understands his position and purpose in the world.

American psychologist Abraham Maslow (1908-1970) had in 1943 developed a theory of human motivation, in which he set forth a hierarchy of needs. A pyramid consisting of five levels, with the lowest four described as deficiency needs which have to be fulfilled in one's life in order to reach the highest level of growth need, that of self-actualization. According to Maslow, the deficiency needs of physiology, safety, love and belonging, and esteem, must be entirely or mostly satisfied before self-actualization can be considered. Self-actualization he described as the instinctual need of a human to make the most of their unique abilities, "A musician must make music, the artist must paint, a poet must write if he is to be ultimately at peace with himself. What a man can be, he must be" (Maslow, 1943).

To explore the concept of spiritual maturity we cannot help avoid the eternal question about the meaning of life. To achieve this maturity one must have detected for himself this meaning, for as the founder of existential analysis, Viktor Frankl (1905-1997) put it, the meaning of life cannot be invented, but can only be detected. An Austrian neurologist and psychiatrist who survived the holocaust, Frankl put forth the idea that man's main concern consists in fulfilling a meaning and in actualizing values, rather than in the mere gratification and satisfaction of drives and instincts. After three years spent suffering in concentration camps he came to a conclusion that even the most absurd, painful and dehumanized situation in life has meaning, including suffering. Life in concentration camp revealed to him that the responsibility for his own existence remains with man no matter the circumstances, as the last of human freedoms, to choose one's attitude, to choose one's own way to respond to given circumstances, always remains. Therefore also the need for meaning remains.

The meaning of one's life is to fulfil the personal goal. The criticism of Maslow's theory is that there is in fact no hierarchical relationship in the needs, all of them need to be fulfilled to some extent simultaneously, and as we saw from Frankl's explanation, even in the most unprivileged situation the highest need for purpose in one's life needs to be aimed at. Maslow himself agreed with the need to work towards the self-actualization continuously, condemning those whom he called non-peakers. By stopping at a certain level of non-tension, one has not fulfilled the meaning, the meaning for Maslow being self-actualization.

In Maslow's words, we should aim for personal growth through peak experiences of self-actualization, which are unifying, ego-transcending, and bringing a sense of purpose. A similar idea is presented by Nietzschean need for "self-mastery," "self-cultivation," "self-direction," and "self-overcoming". For Frankl, self-actualization is not enough to achieve the unifying and ego-transcending purpose. In addition to self-actualization, the concept of self-transcendence is put forth as an additional, spiritual need, underlining the importance of the higher spiritual aims (or meta-needs), such as unity, beauty, goodness, love, trust, and a fulfilling of a higher meaning. The difference between self-actualization and self-transcendence can be seen in the claim that the true meaning of life is to be found in the world that surrounds us, rather than within man or his own psyche, as though it were a closed system (Frankl, 1946). Human experience is not self-actualization but a self-transcendence. For Frankl, self-actualization is not a possible aim at all, because the more a man would strive for it, the more he would miss it. In other words, "Self-actualization cannot be attained if it is made an end in itself, but only as a side effect of self-transcendence" (Frankl, 1946).

Frankl claimed that what man needs is not a tensionless state but rather the striving and struggling of some goal worthy of him. What he needs is not the discharge of tension at any cost, but the call of a potential meaning waiting to be fulfilled by him. Among the higher objectives of self-transcendence that one should work for are willpower, love, practicality, harmony, rationality, commitment, and discipline. Each person aims to manifest himself as broadly as possible, and the list of higher objectives shows the transpersonal starting point of the different personality types.

These transcendental, or meta-needs form the basis of spiritual intelligence. Spiritual maturity consists of having detected the importance of the transcendental needs in guiding ones own actions, and in following a path to the fulfilment of these higher aims. Having thoroughly examined and rejected the selfish objectives present in each man, thus forming a link between one's conscious ego and the unconscious deeper self connected to the world, it is possible to concentrate on the universal objectives of love, compassion, beauty, unity and creation.

> *"The mark of the immature man is that he wants to die nobly for a cause, while the mark of the mature man is that he wants to live humbly for one".*
> (Salinger, Catcher in the Rye)

Spiritual leadership

It is clear why a thorough understanding of one's self and deeper motivations is especially important for people in position of power. The age-old truism that power corrupts has proved to hold true in all walks of life, including religion. Defined generally as the ability to exert influence to obtain a desired outcome, power, be it through position or stature, holds many temptations to use this influence for personal benefit. Unless the motivations of a leader are clear and a result of a thorough self-examination, not only might he himself be led astray by deeper motivations unknown to himself, but because of the control he has over the behaviour of the followers, both directly and indirectly, his example also tempts into misbehaviour many others. According to Nietzsche, the herd mentality of followers is most clearly displayed here, as stated in his work "Human, All Too Human": "Mighty waters draw much stone and rubble along with them, might spirits many stupid and bewildered hearts" (Nietzsche, 1879). The vision and purpose the leader has is easy to get lost in the way up the power-ladder, and with a final word of warning from Nietzsche, one must have a good memory to be able to keep the promises one makes: to forget one's purpose is the commonest form of stupidity (Nietzsche, 1879). The ones who dedicate their lives to keeping the promise stand out among others as the great spiritual leaders and continue to inspire others long after they have finished their mission.

Also, if there are unexamined darker motivations suppressed in his unconscious, these are inevitably projected unto other people, and, unaware of it himself, influence his communication with the world. A close connection to the unconscious is the source of the intuitive intelligence we possess, and useless if not explored. Spiritual leadership has been described as being the collective power of individuals, with spirituality itself, as distinct from dogmas of religion, centred in the individual's value systems. The sense of soul and spirit are present in everyone, and the spiritual side of each person needs expressing even outside the boundaries of formal religions. The goal of spirituality is a greater personal awareness of universal values that help us all live and work together better.

Leadership is about human experiences, not processes, and therefore spiritual intelligence forms the basis for successful leadership. Because spiritual intelligence allows us to find answers to the deepest questions of meaning and value, it should be the foundation of leadership. According to Roger Desmarais, leadership only becomes spiritual when it searches for a "valuable" life, for a moral and ethical path to help guide ourselves and others through our lives, for opportunities to act out of a spiritual sense of meaning and virtue in our personal lives and in our interpersonal relationships. "Therefore, leadership should focus on love and care, concern and compassion, healing and forgiveness, dignity and empathy, service and development of self and others" (Desmarais, 2005).

Desmarais describes spiritual leadership as inseparable from a journey of the soul, an insight into the spiritual side of our selves, our management "theology", a creation of virtues of our leadership. In his own words, "Our leadership must be dedicated to expanding our measurement of greatness within the area of virtuous leadership, not just technical or metrical excellence" (Desmarais, 2005). It is necessary for the leader to develop not only his leadership skills but also an underlying value system. Spiritual intelligence can be thus defined as a deep access to, and use of, meaning, vision and virtue in the way that we think and the decisions that we make, an intelligence that makes us and our people whole and gives us all integrity (Desmarais, 2005). It is humanity's transformative intelligence, and thus the foundation of our development, and indeed, a foundation of our own leadership. The leader must first and foremost portray and exhibit the spiritual values himself. By providing an example, the spiritual leader is able to communicate with others on a deeper level, inspiring for action not only the followers but also himself. Such inspiration and commitment is not based on formal rules and regulations, or in case of religion dogmas, but by sharing a common inspiring and uniting goal. According to Desmarais, it allows us to address and solve problems of meaning and value, with which we can place actions and lives in a wider, richer context, and with which we can assess a course of action or life path that is meaningful (Desmarais, 2005).

The search of one's own spiritual standing is not a simple course of action, and requires concentration and commitment. Spiritual leadership requires leaders who have the courage to undertake the process of spiritual search and to know themselves; it cannot be developed without rigorous self-investigation. To find out who you are you have to look to the depth of your inner self, to discover your essential qualities and core beliefs, and what it is that you have to do in this life. Even in disempowering circumstances one has to learn how to empower oneself, must learn to be flexible and open-minded, so that it is always possible to grow and learn from what is happening around you and within you. And above all it is necessary to stay connected with and follow the intuition, by listening to one's inner guide.

Developing spiritual capital

The spiritual capital can consciously be developed throughout one's lifetime, and just as with individuation, it is an open-ended process. The journey towards spiritual leadership begins with a personal and open-minded search for truth. Only by being truly honest and brave to face what the world has to tell can one find the right path and accept the responsibility to continue seeking the truth throughout the way.

Having thus far put off turning to any religious system for a spiritual pathway, we can now earnestly explore the Buddhist thinking of truth and self-development, because not only do its underlying beliefs describe point by point the Epicurean hypothesis of reducing suffering by living in right way, but it offers a clear and

uncompromising spiritual development path. Also Nietzsche, fiercely opposed to any religious views and explanations, made an exception for Buddhism by describing it not as a religious system but rather a system of hygiene.

The Buddhist thinking describes the truth of the world in four stages: first, all worldly life contains suffering. Second, this suffering is based on desire for attachment, which in our impermanent world is impossible, and which is the cause of the suffering. The third truth is that one can end this suffering, and reach happiness. The fourth truth sets out a way out of suffering, a noble eightfold path, consisting of right understanding, right thought, speech, action and livelihood, right effort and mindfulness, and right concentration. The way out of suffering is the change we need to undertake, and by following the path of right behaviour and thinking we will be changing our own body, speech and mind. One should not forget that this change is constant, and the correct path should be followed throughout one's lifetime.

Seeing and understanding the four truths in Buddhism enables the traveller to trace the eight step path (*ashtangika-marga*) that leads to that final condition of enlightenment. The eight steps of the path are:

1. ***Right Understanding***
2. ***Right Thought***
3. ***Right Speech***
4. ***Right Action***
5. ***Right Livelihood***
6. ***Right Effort***
7. ***Right Mindfulness***
8. ***Right Concentration***

A way of developing mental and moral discipline, this path is taken as an example lifestyle and can either be viewed as a progressive series of stages through which one moves, or as the more wide-spread belief is, the correct path requires simultaneous development of each of the eight steps. Taking this path as a guide in his journey, one starts the change towards fulfilling the meaning of his life. The first two stops on the path, right understanding (view) and right thought (intention) come from the wisdom of the follower, and in their practice, are the source of further wisdom. The right speech, action and livelihood lay the basis for one's ethical development, and we can see that here the ethical issues are not bound to an all-embracing moral map but instead based on one's own inner truth, and what is considered the right way to speak, act and live based on personal beliefs. Finally, right effort, right mindfulness, and correct concentration represent the mental development capacities.

By developing the universal understanding of higher objectives and love and kindness towards other beings, one realizes the value of his own being. According to the Buddhist spiritual leaders, the secret lies in practicing compassion. In the words of Dalai Lama, if you want others to be happy, practice compassion; if you want to be happy, practice compassion. The self transcendence in fact means the feeling of unity between yourself and the other, not because we are similar, but appreciating the very fact of the multitude of differences. The current exploration into the field of spiritual intelligence will be concluded by the words of Nietzsche, who in his work "Daybreak" described the essence of human connection as follows: "What else is love but understanding and rejoicing in the fact that another person lives, acts, and experiences otherwise than we do?" (Nietzsche, 1881).

Conclusion

A phrase that has caught on recently in management understanding is that the first responsibility of the leader is to define reality, the last is to say "thank you" – and in between, the leader is a servant (De Pree, 1997). Combined with the importance of humility and spiritual maturity as a result of rigorous personal analysis, we can quite explain the growing popularity of the concept of "world serving". Once a leader acknowledges the importance of the role of spiritual intelligence in his daily practice, and includes compassion and intuitive intelligence to be among his main management tools, the spiritual intelligence that is thereby developed allow him to grasp the underlying principles of unity and his own place in the world. The purpose of leader seizes to be a purely selfish aim, rather, he sees his role in serving mankind by the unique abilities his "true personality" has revealed in him.

By continuing the path of spiritual development he can find condolence in the values he has defined to hold true for his own self, the Buddhist path described above being only one of the examples of such value systems. As a final note of warning we would like to remind the central place of the spiritual drive that one must get in touch with within himself, defined by philosophers as a Will to Power, to create above and beyond himself, the *élan vital*. Precisely because of this drive he must not be afraid of possible mistakes on the way, or as Jung warns in "Memories, Dreams, Reflections": "When one follows the path of individuation, when one lives one's own life, one must take mistakes into the bargain; life would not be complete without them. There is no guarantee – not for a single moment – that we will not fall into error or stumble into deadly peril. We may think there is a safe road. But that would be the road of death. Then nothing happens any longer – at any rate, not the right things. Anyone who takes the safe road is as good as dead" (Jung, 1961).

Thus, we should each embark on our own personal path of spiritual exploration and development, not afraid to make mistakes along the way, but developing one's personal value system to reflect freely the values of the world. In the words of the leader among the lovers of knowledge:

"Remain faithful to the earth, my brothers, with the power of your virtue. Let your gift-giving love and your knowledge serve the meaning of the earth. Thus I beg and beseech you. Do not let them fly away from earthly things and beat with their wings at eternal walls. Alas, there has been so much virtue that has flown away. Lead back to the earth the virtue that flew away, as I do – back to the body, back to life, that it may give the earth a meaning, a human meaning…

Let your spirit and your virtue serve the sense of the earth, my brothers; and let the value of all things be posited new by you. For that shall you be fighters! For that shall you be creators! With knowledge, the body purifies itself; in the lover of knowledge all instincts become holy; in the elevated, the soul becomes gay. Physician, help yourself: thus you help your patient too…

Wake and listen, you that are lonely!
From the future come winds with secret wing-beats;
And good tidings are proclaimed to delicate ears.

… There are a thousand paths that have never yet been trodden – a thousand healths and hidden isles of life. Even now, man and man's earth are unexhausted and undiscovered. Verily, the earth shall yet become a site of recovery. And even now a new fragrance surrounds it, bringing salvation – and a new hope".

(Nietzsche, Thus Spoke Zarathustra)

References

Bergson, H.-L. 1907. *Creative Evolution*. US: Dover Publications.

Bergson, H.-L. 1934. *The Creative Mind: An Introduction to Metaphysics*. US: Citadel Press.

De Pree, M. 1997. The *Leader's Legacy, a Conversation with Max De Pree*. Leader to Leader, Nr. 6.

Desmarais, R. 2005. *Spiritual Leadership is the Collective Power of Individuals*. Eastbay. http://eastbay.bizjournals.com/eastbay/stories/2005/10/24/smallb4.html.

Donne, J. 1624. *Devotions Upon Emergent Occasions*. *Meditation XVII*.

Frankl, V.E. 1946. *Man's Search for Meaning*. US: Washington Square Press.

Jacobi, J. 1983. *The Way of Individuation*. US: New Amer Library Trade.

Jung, C.G. 1961. *Memories, Dreams, Reflections*. US: Random House.

Kriit, K. 2006. *Spiritual Leadership: The Real Power of Leader*. ISM.

Maslow, A. 1954. *Motivation and Personality*. US: Harper.

Nietzsche, F. 1886. *Beyond Good and Evil: Prelude to a Philosophy of the Future*. US: Vintage Books.

Nietzsche, F. 1881. *Daybreak: Thoughts on the Prejudices of Morality*. UK: Cambridge University Press.

Nietzsche, F. 1879. *Human, All Too Human: a Book for Free Spirits*. UK: Cambridge University Press.

Nietzsche, F. 1885. *Thus Spoke Zarathustra*. US: Random House.

Pribram, K.H. 1986. *The Cognitive Revolution and Mind/Brain Issues*. American Psychologist. Nr. 41(5): 507-520.

Pribram, K.H. 1993. *Rethinking Neural networks: Quantum Fields and Biological Data*. Proceedings of the first Appalachian Conference on Behavioral Neurodynamics. USA: Lawrence Erlbaum Associates.

Pribram, K.H. 1998. *The Holographic Brain*. Thinking Allowed: Conversations on the leading Edge of Knowledge and Discovery. http://homepages.ihug.co.nz/~sai/pribram.htm.

Salinger, J.D. 1951. *Catcher in the Rye*. US: Bantam Publishing.

Zohar, D., Marshall, I. 2004. *Spiritual Capital: Wealth Your Can Live By*. US: Berret-Koehler Publishers.

Zohar, D., Marshall, I. 2000. *Spiritual Intelligence, The Ultimate Intelligence*. US: Bloomsbury Publishing.