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**SPIRITUAL LEADERSHIP:
THE REAL POWER OF LEADER**

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Dvasinis vadovavimas, apibrėžiamas kaip kolektyvinė individų galia tapti pasikeitimo iniciatoriais, sutelkia dėmesį į meilę ir rūpinimąsi, rūpestį ir užuojautą, gydymą ir atleidimą, orumą ir išsijautimą, paslaugumą ir savęs bei kitų tobulinimą. Kad galėtume pažvelgti į savo dvasinę pusę ir susikurtume stiprų pagrindą savęs valdymo praktikai, būtina sielos kelionė. Tik pradėję nuo tiesos ieškojimo, kuris skiriasi nuo religinių dogmų, išgyvenę naujųjų vertybių įtakotą pasikeitimą ir patys perėję per skirtingas metamorfozes, galėsime vesti kitus. Kaip teigė Nyčė, kai dvasia pereina kupranugario ir liūto etapą ir tampa vaiku, galinčiu kurti naujas vertybes ir pagal jas elgtis, vadovui reikia išmokti išreikšti savo išmintį ir perduoti ją kitiems. Gyvendami ir sekdami tokių ankstesnių didžiųjų dvasinių vadovų, kaip Nelsono Mandelos ir Motinos Terezos pavyzdžiais, nusibrėžiame savo mąstysenos ir priimamų sprendimų reikšmes, viziją ir veiksmingumą. Todėl dvasinis vadovavimas yra ne tik tikroji vadovo galia – jis turi tapti mūsų vadovavimo pagrindu.

Abstract

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Defined as the collective power of individuals as agents of change, spiritual leadership focuses on love and care, concern and compassion, healing and forgiveness, dignity and empathy, service and development of self and others. To have an insight into the spiritual side of our selves, and create a strong basis for our personal management practice, a journey of the soul is needed. Beginning with the search for truth, as distinct from religious dogmas, and followed by the change according to the new values, we can only guide others once we have passed through the different metamorphoses ourselves. According to Nietzsche, once the spirit has gone through the stages of the camel, the lion, and finally become a child able to create new values and behave by them, the leader also needs to learn to speak his wisdom and pass it on. Living by example, following the examples of previous great spiritual leaders such as Nelson Mandela and Mother Teresa, we define the meaning, vision and virtue in the way we think and the decisions we make. This way, spiritual leadership is not only the real power of the leader, but must be the foundation of our leadership.



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1. Introduction

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 over past two centuries, 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.

The question then is, from where can one find the food for its spirit in the new millennium we are facing? Who is to take on the role of spiritual leader and what direction should this take the mankind? Without creating another religion and compromising on scientific truths, what should we believe from tomorrow?

1.1. *Methodology*

To answer this question the author has undertaken a spiritual search in the current research, with the aim to define a contemporary scientifically acceptable approach in the search of meaning, based on the accumulated knowledge of previous wanderers in the field, including an insight into the process of spiritual leadership by the twentieth century psychologists Abraham Maslow and Viktor Frankl. Without trying to find an easy way out by following the teachings of prevailing world religions, the current research takes a non-religious world view as the starting point, discussing, however, deeply the teachings of Dalai Lama and the framework of Buddhist

thinking in connection to finding the right path. An analysis of Friedrich Nietzsche's works is used to help in the search for the truth and spiritual discovery, and once the basic framework is set, the brightest examples of twentieth century spiritual leaders and their teachings are discussed.

2. The Search

It is important to start with the explanation of why we have left aside the predetermined religious dogmas with their step by step moral and spiritual guidance programs. Not to present here all the scientific facts to overturn each and every religious scheme, we will rather choose to leave behind us all this what we would define as an outdated fiction and, instead, in our search for truth and meaning in life, follow the example provided in modern science fiction.

“The Galaxy is littered with ex-Pralite monks, all on the make, because the mental-control techniques the Order has evolved as a form of devotional discipline are, frankly, sensational – and extraordinary numbers of monks leave the Order just after they have finished their devotional training and just before they take their final vows to stay locked in small metal boxes for the rest of their lives.” (Douglas Adams, *Life, the Universe and Everything*)

With their aim to provide a moral frame for society, all religions need a body of governance, to act as a watch dog over the believers, with the power to forgive and punish. Much in the same way as is the problem with governance in state level, the church automatically falls victim to the human traits of its members, the levels of its governing body multiplying, the system becoming a tool for expressing personal power and control. As Douglas Adams suggested, what would be necessary for the world (or, in his frame of work, for the entire galaxy) would be to have more of the “monks” out in the world free from authority supervision, behaving according to the moral values they have come to believe in, but still “on the make,” in continuous search for the real truth and transformation.

Before however we fall victim to our own research methodology and declare the truth as a death of God, we should make an allowance here, and as Nietzsche suggested, separate Buddhism from the other religions as rather a “system of hygiene” than a doctrinaire strict religion, for the continuous development of the spirit on a trip towards enlightenment suggested by Buddhism is what we should ourselves be looking for. Spiritual leadership is inseparable from a never-ending spiritual development of the leader himself. Based on Buddhist frame of explanation, we can describe it as continually striving to become a Buddha, that is, the Enlightened (Buddhism having no God). However, if one follows the teachings of Buddhism, or

alternatively, a Tibetan system of spiritual purification, and believes that he has indeed reached enlightenment (a Buddha-hood), this is when one has lost its way in his search of truth.

“As long as you think you understand, you don’t. As long as you think you can put a single foot safely on the ground, you can’t. The point of Buddhism is to let go of all the things you mistakenly think are supporting you. Just like someone learning to swim finds that water, almost unbelievably, supports a human body, so life supports a free mind.”

Rather than following the example of other religious systems by claiming the single truth not to be questioned, Buddhist contemplation makes allowance for all different thought systems and considers the multiple religions of the world as equal. Dalai Lama, the leader of Tibetan Buddhism, is in fact promoting the united movement of all world religions in the fight against misery and suffering in the world, as opposed to most religious leaders in history fighting only against the dominance of competing religions. The basic teaching of Buddhism is that of human kindness and compassion. In the words of the current, fourteenth Dalai Lama, Tenzin Gyatso, whether one believes in a religion or not and whether one believes in rebirth or not, there isn’t anyone who doesn’t appreciate kindness and compassion.

“This is a simple religion. There is no need for temples; no need for complicated philosophy. Our own brain, our heart is our temple; the philosophy is kindness.” (Dalai Lama)

According to the teachings we should be kind whenever possible (and it is always possible). Thus, the underlying postulation in these teachings is a fundamental connection and affection between human beings, whatever their race, rank, or religious beliefs.

Although many of the great spiritual leaders in the world have been closely connected to Christianity, including Mother Teresa and Nelson Mandela, the two examples we discuss in this research, spiritual leadership should be viewed as separate from any dogmatic teaching, to leave aside the prevailing beliefs brought about by existing customs and traditions of society. No matter the surroundings of the moment and of history, if we start with the belief that people are the same and their basic needs and character similar to ours, only then can we realize the universality of the spiritual search in the world. The International School of Leadership and Spirituality describes spiritual leadership as based on the consciousness of unity, a realization of an inextricable connection between myself and another, myself and the world (The Edge, homepage). In the words of John Donne, an English metaphysical poet from seventeenth century:

“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 by the sea, 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.” (John Donne)

Spiritual leadership has been described as being the collective power of individuals (Desmarais, Eastbay), 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.

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" (Eastbay). It is necessary for the leader to develop not only his leadership skills but also an underlying value system. The concept of spiritual intelligence alongside intellectual and emotional ones should be considered, the spiritual intelligence being uniquely human and the more fundamental of the three, as it is linked to humanity's need for meaning. "It underlies the reality in which we as individuals believe and the roles our beliefs and virtues play in the actions we take" (Desmarais, Eastbay). 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, Eastbay). It is humanity's transformative intelligence, and thus the foundation of our development, and indeed, a foundation of our own leadership. 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.

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.

2.1. *The Truth*

“How much truth can a spirit bear?
How much truth can a spirit dare?”
(Nietzsche)

Spiritual leadership is based on vision, on what one really wishes to achieve in the world. This vision arises from where one sees his position and purpose in the world as it is, and where one wishes to end up, both with regard to his own inner development and his connection to the world around him. The vision one can have therefore depends on the understanding of the world as it is. Ergo, spiritual leadership is not solely based upon the vision one has for his life, but underlying that vision, upon the courage to be honest, seeing the outer and inner reality as it is. One of the greatest challengers of the religious world view and the foundations of society's values and morality was Friedrich Nietzsche (1844-1900), the German existentialist philosopher. By attacking the irrationality of all the truths presented in form of religion and customs, his metaphoric criticism brought him the contempt of not only the church but contemporary thinkers. Though often misrepresented, his views have found strong support during the second half of the twentieth century, having cast strong influence on many existentialist and post-modern philosophers, and whether or not one agrees with all his major premises, he had the kind of mind that made no compromises to conventional wisdom. The clarity of thinking visible in his works, with a method of carrying arguments all the way to their logical conclusions, provides us with good critical base material in search of our own truth.

We start the analysis by discussing the main thoughts put forth in his masterpiece “Thus Spoke Zarathustra” (1880), looking first at the spiritual metamorphosis in connection to finding the Truth during the Search phase, and followed by discussing the essence of his Overman under the Change section. In Guiding, the rest of his works are alluded to: “Daybreak: Reflections on Moral Prejudices” was published by Nietzsche in 1881, followed a year later by “The Gay Science”. Because of his alienating un-conventional views and attack on customary thinking, his works were received very coldly by his contemporaries, and his books remained unsold. In 1886 Nietzsche printed “Beyond Good and Evil” at his own expense, and followed with second publication of earlier works (“The Birth of Tragedy”, “Human, All Too Human”, “Daybreak” and “Gay Science”), after which slow interest in his work started rising.

2.1.1. Metamorphoses of the Spirit

In his most comprehensive creation “Thus Spoke Zarathustra: A Book for All and None,” the leading character Prophet Zarathustra defines the spiritual change in three steps, described metaphorically by three creatures: the camel, the lion, and the child.

“Of the three metamorphoses of the spirit I tell you: how the spirit becomes a camel; and the camel, a lion; and the lion, finally, a child.

There is much that is difficult for the spirit, the strong, reverent spirit that would bear much: but the difficult and the most difficult are what its strength demands.

What is difficult? asks the spirit that would bear much, and kneels down like a camel wanting to be well loaded. What is most difficult, O heroes, asks the spirit that would bear much, that I may take it upon myself and exult in my strength? Is it not humbling oneself to wound one’s haughtiness? Letting one’s folly shine to mock one’s wisdom?... Or is it this: stepping into filthy waters when they are the waters of truth, and not repulsing cold frogs and hot toads? Or is it this: loving those that despise us and offering a hand to the ghost that would frighten us? All these most difficult things the spirit that would bear much takes upon itself: like the camel that, burdened, speeds into the desert, thus the spirit speeds into its desert.

In the loneliest desert, however, the second metamorphosis occurs: here the spirit becomes a lion who would conquer his freedom and be master in his own desert. Here he seeks out his last master: he wants to fight him and his last god; for ultimate victory he wants to fight with the great dragon. Who is the great dragon whom the spirit will no longer call lord and god? “Thou shalt” is the name of the great dragon. But the spirit of the lion says, “I will”. “Thou shalt” lies in his way, sparkling like gold, an animal covered with scales; and on every scale shines a golden “thou shalt”.

Values, thousands of years old, shine on these scales; and thus speaks the mightiest of all dragons: “All value has long been created, and I am all created value. Verily, there shall be no more ‘I will’”. Thus speaks the dragon.

My brothers, why is there a need in the spirit for the lion? Why is not the beast of burden, which renounces and is reverent, enough? To create new values – that even the lion cannot do; but the creation of freedom for oneself and a sacred “No” even to duty – for that, my brothers, the lion is needed. To assume the right to new values – that is the most terrifying assumption for a reverent spirit that would bear much. Verily, to him it is preying, and a matter for a beast of prey. He once loved “thou shalt” as most sacred: now he must find illusion and caprice even in the most sacred, that freedom from his love may become his prey: the lion is needed for such prey.

But say, my brothers, what can the child do that even the lion could not do? Why must the preying lion still become a child? The child is innocence and forgetting, a new beginning, a game, a self-propelled wheel, a first movement, a sacred “Yes”. For the game of creation, my brothers, a sacred “Yes” is needed: the spirit now wills his own will, and he who had been lost to the world now conquers the world.” (*Thus Spoke Zarathustra*)

The beginning is difficult, to start with the humbling process and questioning one’s own wisdom, not being afraid of what is to be found by “stepping into the filthy waters of truth.” It indeed demands a strong spirit to be able to even begin the process of metamorphosis, where already at the beginning of the journey one has to find in him the willingness to face condescension and contempt. However, by offering his hand to this frightening ghost, he can pass to the next stage of change, of renouncing all the accumulated values and finding his freedom to do as he would choose. By rejecting the previously unquestioned obligations and saying no to the duty the spiritual trip has truly begun. A matter for a beast of prey, indeed.

The secret in Nietzsche's approach lies in rejecting all the beliefs and value statements accumulated in the past, of all claims that are made not only by Christianity but also by the human development and history at large. Taken as a whole we can read into this all the "truth" carried on to this day, understanding of true and false, good and bad, wrong and right. One can go as far as to renounce the common stereotypes and start the process of creation of new values without any prejudices brought to our knowledge by our parents, teachers and surrounding culture. In fact, one is the most similar to a child in that stage, having no conceptions at all, not to mention misconceptions. Thus, unreasonably, we can begin the search for new truth.

Here one should not forget the warning put forth before of beginning to believe one has reached a true understanding. The process of the metamorphosis is incessant, like a "self-propelled wheel" it turns back again to question the new beliefs one has become to possess.

It has also been argued that Nietzsche's own works do not advocate a single or comprehensive philosophical viewpoint, and he has been charged with offering contradictory thoughts and ideas. This only shows his own ability to question the truth he has set forward.

2.1.2. Genealogy of Morals

One of Nietzsche's last works, "Genealogy of Morals" (1887), an exploration on the origins of morality, begins with a statement that this book should not be easy to understand. It opens with a famous line, "We are unknown to ourselves, we men of knowledge." In it we find a description of the correct path for spiritual development and of guidance by morals and truth. As expected, it starts with rejecting the ordinary reason.

"To renounce belief in one's ego, to deny one's own "reality" – what a triumph! not merely over the senses, over appearance, but a much higher kind of triumph, a violation and cruelty against reason – a voluptuous pleasure that reaches its height when the ascetic self-contempt and self-mockery of reason declares: "*there is* a realm of truth and being, but reason is excluded from it!"."

The humble rejecting of our own reason is the starting point in the search of real truth. However, as seen already in the metamorphosis, it is wrong to assume that there exists one truth even in the value scheme, manifested in single universal moral framework, or a "right way." To fall victim to such belief we would ourselves be creators of a new fantasy, a different kind of religious apparition, and will have lost our way towards the truth like many before. One needs to abandon his beliefs not only once, but also question new beliefs, in Nietzsche's words, to see

differently all the time, to control one's beliefs, one's Pro and Con and to dispose of them, to learn to use a variety of perspectives and interpretations in the service of knowledge:

“Henceforth, my dear philosophers, let us be on guard against the dangerous old conceptual fiction that posited a “pure, will-less, painless, timeless knowing subject”; let us guard against the snares of such contradictory concepts as “pure reason”, “absolute spirituality”, “knowledge in itself”: these always demand that we should think of an eye that is completely unthinkable, an eye turned in no particular direction, in which the active and interpreting forces, through which alone seeing becomes seeing *something*, are supposed to be lacking; these always demand of the eye an absurdity and a nonsense. There is *only* a perspective seeing, *only* a perspective “knowing”; and the *more* affects we allow to speak about one thing, the *more* eyes, different eyes, we can use to observe one thing, the more complete will our concept of this thing, our “objectivity”, be. But to eliminate the will altogether, to suspend each and every affect, supposing we were capable of this – what would that mean but to castrate the intellect?” (*Genealogy of Morals*)

At the same time this also means that one has to let go of all subjectivity, of everything he believes to be true himself. To avoid any judgements over new unknown things as well as judging about the well known matters. To have an opinion, a pre-knowledge about something is the biggest obstacle to being objective and open-minded: “It is not things, but opinions about things that have absolutely no existence, which have so deranged mankind!”

2.2. The Path

The continuous questioning of pre-held beliefs and a courageous search for truth is therefore the first step in spiritual development, to provide a starting point for the individual journey towards the explanation of his existence, towards enlightenment. Nietzsche himself stringently attacked all doctrines of modern religions (save that of Buddhism), and took a stance closer to the ancient philosophers.

“Even today many educated people think that the victory of Christianity over Greek philosophy is a proof of the superior truth of the former – although in this case it was only the coarser and more violent that conquered the more spiritual and delicate. So far as superior truth is concerned, it is enough to observe that the awakening sciences have allied themselves point by point with the philosophy of Epicurus, but point by point rejected Christianity.” (*Human, all too Human*, s. 68)

Claiming straightforwardly the superiority of the pre-Christian philosophers, he not only renounced the church as being a violent form of bureaucracy and lacking the spirituality the previous theories possessed, but also was able to base his beliefs on the growing scientific discoveries. Furthermore, he found that the approach to right and wrong has been developed in opposite directions by the ancient philosophers (who start with the good, and define the opposite of the right as wrong) and the Christian, Judaist and other religions (who begin with sin, and name the opposite of the sin virtue).

The truth of the Church and the actual moral founding of the religion thus being questioned from several different facets, we should also be wary of the ethical claims Christianity has fought for for so long. According to Nietzsche:

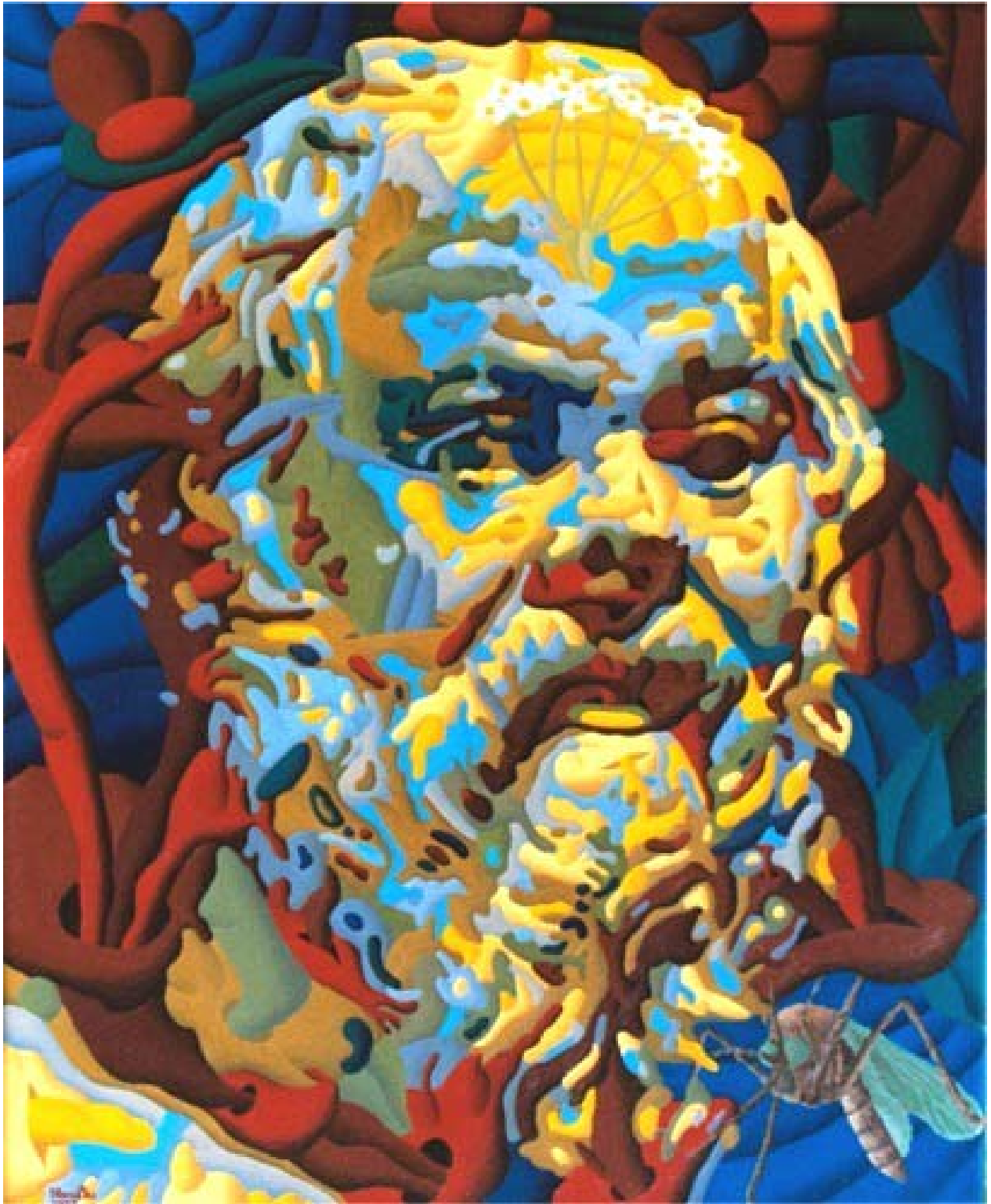
“If all goes well, the time will come when one will take up the memorabilia of Socrates rather than the Bible as a guide to morals and reason... The pathways of the most various philosophical modes of life lead back to him... Socrates excels the founder of Christianity in being able to be serious cheerfully and in possessing that *wisdom full of roguishness* that constitutes the finest state of the human soul. And he also possessed the finer intellect.”

It follows that in fact the un-scientific claims of Christianity are a source of delusion for mankind, and although the wisdom of the great thinkers might indeed be full of roguishness (turn to p.10 for a little Socratic pun), the earnestness so solemnly campaigned by Christian religion is based on much less earnest founding. The religion has begun a fight against science itself, a fight against legitimate scientific truth. In return for closely following its moral standards in this life, most religions offer as a reward a wonderful afterlife, a paradise and immortality, and threaten the non-believers and sinners with eternal suffering. The “above” and “beyond” claims of the metaphysical are in fact based in their own fallacies and an inability to live with the scientific truth, morality and sin.

“Those who boast so mightily of the scientificity of their metaphysics should receive no answer; it is enough to pluck at the bundle which, with a certain degree of embarrassment, they keep concealed behind their back; if one succeeds in opening it, the products of that scientificity come to light, attended by their blushes: a dear little Lord God, a nice little immortality, perhaps a certain quantity of spiritualism, and in any event a whole tangled heap of ‘wretched poor sinner’ and Pharisee arrogance.” (*Assorted Opinions and Maxims*, s. 12)

Even if one is able to see through the misconceptions provided by the religious spiritual leaders of the past and wish to follow the scientific truth, it is hard to renounce our own human characteristics. To follow the truth is much more spiritually demanding than to accept a pre-ordered religious system, which offers a full pardon for our sins, soothes with promises of after-life and of a world more perfect than that we live in, of eternal pleasures. It is hard to resist one’s own passions and temptations in the earthly world to follow a moral way without a fear of punishment from above, so not only has our human character been a cause for the creation of the misleading myths of religion, but still continues to be the easy way out.

“Because we have for millennia made moral, aesthetic, religious demands on the world, looked upon it with blind desire, passion or fear, and abandoned ourselves to the bad habits of illogical thinking, this world has gradually become so marvellously variegated, frightful, meaningful, soulful, it has acquired colour – but we have been the colourists: it is the human intellect that has made appearances appear and transported its erroneous basic conceptions into things.” (*Human, All Too Human*)



2.2.1. The Four Noble Truths

It is a surprising discovery to see a close link in the “Anti-Christ” unreligious thinking of Nietzsche and that of Buddhist spiritual leader Dalai Lama, who, much in the same way as the German philosopher, states that a lot that is going on around us in our daily reality is in fact a misconception of reality, and the pre-set truth in our society should be critically questioned.

“From the viewpoint of absolute truth, what we feel and experience in our ordinary daily life is all delusion. Of all the various delusions, the sense of discrimination between oneself and others is the worst form, as it creates nothing but unpleasantness for both sides. If we can realize and meditate on ultimate truth, it will cleanse our impurities of mind and thus eradicate the sense of discrimination. This will help to create true love for one another. The search for ultimate truth is, therefore, vitally important.” (Dalai Lama)

The spiritual awakening starts with the awakening of the understanding. To understand the basic features of our own existence is critical before reaching the correct understanding of the purpose of the existence. According to Buddhism everything in life contains three characteristics, the three marks of existence being impermanence (*anicca*), suffering (*dukkha*), and no self (*anatta*). The search for truth in the impermanent world full of suffering is a personal journey towards enlightenment, the core of the enlightenment having been summed up in the Four Noble Truths, set out as follows:

1. *Dukkha*: All worldly life is unsatisfactory, disjointed, containing suffering.
2. *Samudaya*: There is a cause of suffering, which is attachment or desire (*tanha*) rooted in ignorance.
3. *Nirodha*: There is an end of suffering, which is Nirvana.
4. *Maggo*: There is a path that leads out of suffering, known as the Noble Eightfold Path.

The fact of *dukkha* (suffering) tells us that all things are transient (*anicca*): as soon as they come into being, they are on the way to ceasing to be: there is nothing to be found anywhere that is permanent, not even a soul to survive death. The second truth, the cause of *dukkha* (seeking or desiring something permanent) means that seeking something permanent in the midst of this inevitably leads to suffering, the anguish and dissatisfaction that arises when we never find it. When we truly understand this, we see things as they really are, and we are no longer disturbed or affected by them. To be, but to remain unaffected by the “slings and arrows of outrageous fortune” (or by anything else) is to enter into the condition of Nirvana (Bowker, God, a Brief History, p.70).

2.2.2. The Noble Eightfold Path

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. Next, 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.

We have at this stage reached an understanding of the way to find the truth for oneself. Although we started out on the journey with a non-religious footing, we have come across a concrete and comprehensive thought and practice system of Buddhism. Undeniably, it is the right understanding, the first step of its proposed path, that is the beginning and the end of the path, meaning we are able to see and to understand things as they are and to realize its four truths. By starting on the following steps of the path we already enter the stage of change. Before turning back to the analysis of the journey with the help of Nietzsche, we enter the course of change on the premises we have reached at this stage, and continue the journey on the eightfold path.



3. The Change

“The religion of the future will be a cosmic religion. It should transcend a personal God and avoid dogmas and theology. Covering both the natural and the spiritual, it should be based on a religious sense arising from the experience of all things, natural and spiritual as a meaningful unity. If there is any religion that would cope with modern scientific needs, it would be Buddhism.”
(Albert Einstein)

We enter the Change chapter with questioning once more the premises we have reached till now, those of four noble truths and the noble eightfold path of Buddhism. Still rejecting the idea of a God and of religious dogmas, we can affirm the soundness of the research and continue on this path without a threat of compromising our own grounding, because according to both, Buddha and Nietzsche, the spiritual development and change is a never-ending process, a continuous rejecting of one single truth, and an incessant development towards the higher self.

All of the Buddhist practice is based on Buddha’s discovery that suffering is unnecessary: like a disease, once we really face the fact that suffering exists, we can look more deeply and discover its cause; and when we discover that the cause is dependent on certain conditions, we can explore the possibility of removing those conditions. The basis of Buddhism is the Dharma (or law), a universal tradition that has room for all faiths and all religious and spiritual practices regardless of the time or country of their origin (Wikipedia). It considers the spiritual teachings only in connection to the ultimate goal of self-realization, to which all secondary practices are subordinated. As expected, it considers individual spiritual experience to be superior to any formal religious doctrine, and in its universality the Dharma can be found wherever the universal truth is manifest.

Although Buddhism belief does not put forth commands such as “thou shall not”, it does give recommendations for its followers to refrain from harming living creatures, from taking what is not freely given, from sexual misconduct, incorrect speech and intoxication, leading to loss of mindfulness. By following the eightfold path one practices right speech and livelihood, the basis of this being right concentration. In Buddhism the practice is through meditation, and meditation is performed with the help of *mantra*, a sacred syllable, word or verse. All of Buddha’s teachings are contained in the *mantra* Om Mani Padme Hung, the repetition of which helps the practitioner keep his path, as each of the six syllables represents a certain practice to help achieve the change towards perfection, by purifying the mind, speech and body of the person. The *mantra* can be represented in different scripts, but is not translatable to English.

Figure 1. Buddhist Mantra (Tibetan script).

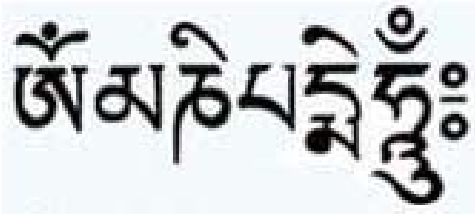


Figure 2. Buddhist Mantra (Ancient Ranjana).



The *mantra* represents whatever one might need to understand in the process of self purification, in order to save any beings, including ourselves, from suffering. Because of that, the entire Dharma, the entire truth about the nature of suffering and the many ways of removing its causes can be seen as contained in these six syllables.

The first syllable of the mantra (*Om*) purifies bliss and pride, and helps achieve perfection in the practice of generosity. *Ma*, the second syllable, purifies jealousy, lust for entertainment, through practice of pure ethics. *Ni* purifies passion and desire, and stands for tolerance and patience. By reminding the importance of perseverance and concentration, respectively, *Pe* purifies stupidity and prejudice, and *Me* poverty and possessiveness. The last syllable, *Hung*, purifies aggression and hatred, and helps achieve the ultimate perfection in wisdom.

The six syllables purify the six realms of existence in suffering, and lead to true compassion and a universal feeling of unity. According to Dalai Lama, the six syllables, Om Mani Padme Hum, mean that in dependence on the practice which is in indivisible union of method and wisdom, you can transform your impure body, speech and mind into the pure body, speech and mind of Buddha.

“When you recognize that all beings are equal and like yourself in both their desire and happiness and their right to obtain it, you automatically feel empathy and closeness for them. You develop a feeling of responsibility for others: the wish to help them actively overcome their problems. True compassion is not just an emotional response but a firm commitment founded on reason. Therefore, a truly compassionate attitude towards others does not change even if they behave negatively.” (Dalai Lama)

As described earlier in the research, the very definition of spiritual leadership is the collective power of individuals as agents of change (Desmarais, Eastbay). The change that must take place is from competition to cooperation, from isolation to teamwork, from personal aggrandizement to mutual achievement. A universal realization of unity leads to a spiritual connection, and, according to Desmarais, brings peace, love and concern to problems. “The solution lies in our combined ability to bring light into that darkness” (Desmarais, Eastbay). We move from darkness and suffering to true compassion, a firm commitment founded on reason.

3.1. Self Transference

Leadership 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 (Desmarais). Therefore, leadership should focus on love and care, concern and compassion, healing and forgiveness, dignity and empathy, service and development of self and others.

The founder of existential analysis, Viktor Frankl (1905-1997), an Austrian neurologist and psychiatrist who survived the holocaust, 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. After war he returned to Vienna where in 1945 he published his famous book “Man’s Search for Meaning”, describing the life in a concentration camp from the perspective of a psychiatrist.

His work also discusses the search for truth. It is important, according to Frankl, to be aware that absolute truth is not accessible to us and will never be accessible (much as Nietzsche proposed, see the Search, “Genealogy of Morals”); therefore we have to be able to manage with relative truths, which function as mutual correctiveness (corresponding to Nietzsche’s perspective seeing and perspective “knowing”). His proposal was that if one approaches the truth from various sides, sometimes even opposite directions, we will not be able to reach it but we can at least encircle it (Nietzsche: looking with many different eyes).

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. Much the same way as Buddhists do through cultivating compassion towards others, Frankl detected the meaning of the existence (in his own words, the meaning cannot be invented but can be detected), the way to help oneself and other overcome suffering.

“A thought transfixed me: for the first time in my life I saw the truth as it is set into song by so many poets, proclaimed as the final wisdom by so many thinkers. The truth – that love is the ultimate and the highest goal to which man can aspire. Then I grasped the meaning of the greatest secret that human poetry and human thought and belief have to impart: The salvation of man is through love and is love.” (Frankl)

3.1.1. Self Actualization

American psychologist Abraham Maslow (1908-1970) developed in 1943 a theory of human motivation, in which he set forth a hierarchy of needs, depicted below.

Figure 3. Maslow's Hierarchy of Needs.



The pyramid consists of five levels, 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, *Motivation and Personality*, 1954). The meaning of one's life is to fulfil the personal goal.

The criticism of his 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.

"If you deliberately plan on being anything less than you are capable of being, you will probably be unhappy all the days of your life." (Maslow)

In Maslow's own words, we should aim for personal growth through peak experiences of self-actualization, which are unifying, ego-transcending, and bringing a sense of purpose.

"We are not in a position in which we have nothing to work with. We already have capacities, talents, direction, missions, and callings." (Maslow)

3.1.2. Overman

A similar idea is presented by Nietzsche in “Thus Spoke Zarathustra” in form of the Overman (*Übermensch*), to represent the need for “self-mastery,” “self-cultivation,” “self-direction,” and “self-overcoming.” He puts forth the notion that man is something to be surpassed, and everyone should aim to surpass himself, to deny one’s self, to aim for a higher objective. Nietzsche himself considered this particular book as his own higher achievement and contribution to the world, a gift of truth.

“With it I have given mankind the greatest present that has ever been made so far. This book, with a voice bridging centuries is not only the highest book there is, the book that is truly characterized by the air of the heights – the whole fact of man lies *beneath* it at a tremendous distance – it is also the *deepest*, born out of the innermost wealth of truth, an inexhaustible well to which no bucket descends without coming up again filled with gold and goodness.” (Nietzsche)

3.1.3. Self Transcendence

For Frankl, self-actualization and self-mastery 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, *Man’s Search for Meaning*). According to Frankl, human experience is not self-actualization but a self-transcendence. He claimed that 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, *Man’s Search for Meaning*)

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. The ultimate understanding leads to a conclusion that we should not in fact ask what the meaning of life is, but must recognize that it is we who are being asked. In his own words, “Each man is questioned by life; and he can only answer to life by answering for his own life; to life he can only respond by being responsible.”

3.2. Higher Objectives

Among the higher objectives of self-transcendence that a leader 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.

No matter which path is closest to the individual's character, or which of the seven objectives he sees as the most important, ultimately it is to lead for fulfilling his purpose in life, a self-transcending fulfilling of meaning, leading to happiness.

“I believe that the very purpose of life is to be happy. In my own limited experience I have found that the more we care for the happiness of others, the greater is our own sense of well-being. Cultivating a close, warm-hearted feeling for others automatically puts the mind at ease. It helps remove whatever obstacles we may have and gives us the strength to cope with any obstacles we encounter. It is the principal source of success in life.” (Dalai Lama)

As mentioned earlier in the chapter, according to the Buddhist spiritual leaders, the secret lies in practicing compassion. In the words of Dalai Lama again: 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, and by developing the universal understanding of higher objectives and love and kindness towards other beings, one realizes the value of his own being.

“I believe that we must consciously develop a greater sense of universal responsibility. We must learn to work not just for our own individual self, family or nation, but for the benefit of all mankind. Universal responsibility is the best foundation both for our personal happiness and for world peace, the equitable use of our natural resources, and, through a concern for future generations, the proper care for the environment.” (Dalai Lama)

4. The Guiding

Whoever is to lead others must embrace and express the spiritual values and behaviours. Leadership is about opening our hearts, about inspiration, of ourselves and of others. Great leadership is about human experiences, not processes (Desmarais, Eastbay). Leadership itself is not merely a formula or a program, it is a human activity that comes from the heart and considers the hearts of others. It's an attitude of being, not a routine.

Buddha and Dalai Lama, both taken as the guides throughout the current research, help others pass through the necessary process of understanding the universal truth, with the support of the Buddhist framework of the four noble truths and the noble eightfold path, to reach the understanding of the need for true compassion.

Nietzsche, who provided the framework for our spiritual journey, does not personally lead us to the same understanding of universal meaning and love through his work (though he did point to the Buddhism), stopping slightly short of it at the concept of Overman. But in addition to the Overman's suggestion of self-cultivation and self-direction, he does make an interesting connection to several very important principles in the process of Guiding, as described below. He points out some of the most significant hurdles in effective guiding of others, and indeed, in being able to follow the path of spiritual guidance without forgetting one's ultimate purpose.

4.1. "Daybreak"

"What else is love but understanding and rejoicing in the fact that another person lives, acts, and experiences otherwise than we do?"

Why else is there a need for an individual path in search of truth but for the fact that people value what life offers to them differently, and set different goals for personal fulfilment? Why else do there exist seven different higher objectives on the path of self-transcendence but for the understanding that personal characteristics play an important role in the way one achieves the ultimate goal? True, in our suffering and human existence we are all the same, and each of us values kindness and compassion highly, has the deficiency needs, being needs, and spiritual needs same as the next person, but that aside, we are all on our personal journey, and have different capabilities to understand the truths and go through the change.

The world would be a perfect place if everyone was an accomplished spiritual leader, able to understand the truth about suffering and the way to overcome it; if everyone followed the right path, starting with right understanding and thought, living by right action and effort and having the right mindfulness.

However, starting already with the two first steps of the path, those of wisdom, the differences exist. The same is true in case of the ethical development in the right path, and the mental development. Those who have started on the path of spiritual development can help others foremost by their own example. Once you have the wisdom, that is, the right thought and understanding, you can live up to the higher standards you believe in, and be an example for others by shining the new values, showing the way by own example, inspiring the others to follow. By proceeding yourself, you must learn to pass on the truth to help others.

"It is not enough to prove something, one also has to seduce or elevate people to it. That is why the man of knowledge should learn how to *speak* his wisdom: and often in such a way that it *sounds* like folly!"

4.1.1. “Human, All Too Human”

The leaders themselves are only human, and once they have reached a position where others are looking towards them for guidance, it becomes even more important than before to continue to search for truth, renouncing one’s ego, one’s superior belief. The individual, when he is misdirected, and finds its truth in delusion, has nowhere as serious consequences as when a leader, a moral guide, falls astray.

“Mighty waters draw much stone and rubble along with them; mighty spirits many stupid and bewildered heads.”

In many ways, this is what has happened with the most governing systems. Be it religious or state level, when a leader realizes the power he has over the followers, who accept his beliefs and guiding without questioning (the herd mentality, slave morality) it is tempting for him to use this power for the benefit of some other goal than the spiritual guidance and development of his followers. The latter, by giving up independent thinking, are easily susceptible to be led off the path together with their leader.

“Insanity in individuals is something rare – but in groups, parties, nations and epochs, it is the rule.

Error has transformed animals into men; is truth perhaps capable of changing man back into an animal?”

Thus with a word of warning from Nietzsche, it is important to avoid getting lost in the search for truth, and following the mistake the religions have made by creating one single “truth”, scientifically pronounced as erroneous, leading to religious wars, hate and contempt. Only such leaders who continue questioning their own beliefs and do not settle down to enjoy the power provided by their position, erroneous or the “single truth”, can try to direct the world to follow their example towards a more enlightened humanity.

4.2. “*Beyond Good and Evil*”

In “Beyond Good and Evil: Prelude to a Philosophy of the Future” Nietzsche attacked what he considered to be the moral vacuity of his contemporary thinkers. He condemned the nineteenth century philosophers for their lack of critical sense and their blind acceptance of Christian premises in their considerations of morality and values, in a sense blaming them of the herd mentality of the society.

“He who fights with monsters might take care lest he thereby become a monster. And if you gaze for long into an abyss, the abyss gazes also into you.”

Written with the aim to explain deeper the ideas set forth in his masterpiece “Thus Spoke Zarathustra”, “Beyond Good and Evil” contains a comprehensive overview of Nietzsche’s philosophy and draws a conclusion on his own moral understanding of the world and of man’s search for meaning.

What is done out of love always takes place beyond good and evil. Thus, the guiding force that is to keep the leader on the right path is to be a sincere love towards others, understanding the difference between us, but loving what we have in common.

We finish the analysis of Guiding by a final word of warning from Nietzsche, that one must have a good memory to be able to keep the promises one makes, and to forget one’s purpose is the commonest form of stupidity. The ones who dedicate their life 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.

5. The Saints of the 20th Century

Spiritual leaders first and foremost serve as ideals for others in search of right and wrong, guiding by own example, and inspiring others to follow in their footsteps. Following the examples the greatest spiritual leaders, among the already mentioned Dalai Lama, also Mahatma Gandhi, Martin Luther King, and others. Here we look more closely at the two bright examples of last century, Nelson Mandela and Mother Teresa. Being of very different origins and environment, of different religious and societal background, and not to omit, of different race and gender, both of them achieved what would appear impossible, fighting against injustice and cruelty in world, and bringing peace. For their struggles they were awarded Nobel Peace Prize, Mother Teresa in 1979, Nelson Mandela in 1993. They continue to serve as examples standing next to the great spiritual leaders such as Jesus Christ and Buddha, and perhaps on a higher pedestal for the non-religious part of the humanity.

Although both of the examples we will look at are closely connected to Catholic belief, with Mother Theresa inseparable from it, we will look at how their examples can be viewed as separate of the Christian connection, but also investigate whether the close religious association has perhaps affected the person adversely during the spiritual leadership. Even better, however, this connection lays clear the possibility to separate the Buddhist framework outlined previously from any specific religious dogma, and apply its teaching on top of the strict Christian doctrine.

5.1. Nelson Mandela

5.1.1. Life

One of the greatest moral and political leaders of the twentieth century, the President of South Africa Nelson Rholihlahla Mandela (born 1918) dedicated his life to fighting for human rights and racial equality. His legacy lies in achieving a peaceful transition to a democratic South Africa in 1990, and continuing the struggle achieve liberation even further. Though initially committed to non-violence, he had become part of the underground armed resistance activities during the apartheid era, and was imprisoned for 27 years for the anti-apartheid activities. He received an honorary title of Madiba by the elders of his clan in South Africa, and continues voicing his opinions on the issues of the world, in a fight for freedom of all people.

Born in Thembu Xhosa family in a small village Mvezo of South Africa, Mandela was destined to inherit his father's position as a council to Thembu king. Being the first in his big family to attend school, he received the name Nelson, after the famous British admiral, from his Methodist teacher. He completed his studies on Western culture in Clarkebury Boarding Institute ahead of time and entered Fort Hare University, where he became involved in student activities against university policies and was expelled. To avoid arranged marriage he took a job as a clerk in Johannesburg, completed university studies at the University of South Africa and started law studies at the University of Witwatersrand.

Mandela became involved in political opposition to the white minority government already as a student. Fighting for the political, social, and economic rights to the black, he joined the African National Congress, and was the founder of the Youth League. His law firm Mandela and Tambo provided low-cost legal services for the black. He was found guilty for non-violent mass struggle and acquitted, after which he and his friends decided to take armed action against the oppressors. In 1961 he was elected to lead the National Congress's armed wing, but after a year of sabotage campaigns and escapes was sentenced to prison for five years. In 1964 the imprisonment was extended for life, based on charges of treason.

5.1.2. Lessons

While in prison, Mandela supported the anti-apartheid movement, and the African National Congress published his statement which encouraged his fellows to continue the fight.

“Unite! Mobilize! Fight on! Between the anvil of united mass action and the hammer of the armed struggle we shall crush apartheid!”

“Free Nelson Mandela” became the slogan for anti-apartheid campaigners, and when Nelson Mandela refused a conditional release in return for giving up armed struggle in 1985 (“only free men can enter into contracts”), he not only stood true to his own beliefs but brought increasing international attention to the issues, resulting in the pressure to release him in 1990.

On the day of his release he addressed the nation declaring his commitment to peace and reconciliation with the country’s white minority, however, promising to continue armed struggle until equality had been established and peace brought to the black people. He stated that they had no option but to continue, in the hope that a peaceful climate would be created.

The first democratic elections were held in 1994, the African National Congress won the majority and Nelson Mandela was inaugurated as the country’s first black President. During his presidency from 1994-1999, he worked towards the transition from minority rule and apartheid, and gained international reputation for the promoting of national as well as international reconciliation. After retirement he has become an active advocate in highlighting other tragedies of South Africa and the world, including poverty and HIV/AIDS epidemic, working with different social and human rights organizations.

It is clear that though Mandela was on the right path from the beginning of his student years and took an active stance in the fight against injustice, it was the long years in prison that strengthened his course on the right path and allowed a deep self-investigation necessary for the development of the understanding of the full path and the true basis for it. After release from prison he was able led his followers to a well-contemplated victory, foremost by providing a great example himself.

“The greatest glory in living lies not in never falling, but in rising every time we fall.”

By personal illustration Nelson Mandela showed it is possible to stay true to your beliefs even in most difficult circumstances. His strong spirit was not broken during the long years in solitude, which instead provided a basis for his spiritual deliberation. By showing clearly throughout the hardships where he stands he not only portrayed strength himself but brought attention to the important issues what he fought for, and provided a great role-model and support for his fellow country-men. A typical African from humble beginnings, his life example continues to inspire not only his fellow countrymen but people around the world.

“Our greatest fear is not that we are inadequate, but that we are powerful beyond measure. It is our light, not our darkness that frightens us. We ask ourselves, who am I to be brilliant, gorgeous, handsome, talented and fabulous? Actually, who are you not to be?”

You are a child of God. Your playing small does not serve the world. There is nothing enlightened about shrinking so that other people won't feel insecure around you. We were born to make manifest the glory of God within us. It is not just in some, it is in everyone.

And, as we let our own light shine, we unconsciously give other people permission to do the same. As we are liberated from our fear, our presence automatically liberates others.”

5.1.3. “Long Walk to Freedom”

In 1995 Nelson Mandela published his autobiography “Long Walk to Freedom.” He had started the book during the years of imprisonment, writing secretly to record his thoughts on human freedom and discrimination. Another source of inspiration, Mandela proves the thinking behind his never-ending fight for justice, and the need to stay on your path till your journey finishes. The book has been described as a manual for aspiring leaders, full of personal examples and hardships to conquer over and over again; it provides encouragement and motivation to everyone.

The discriminate situation of his nation under the apartheid power showed him the truth of human suffering, and in his actions we can trace the right steps needed to bring relief to it. The right understanding and thought evident in his work, of the right speech while in prison and when elected president, the right action in the fight for the freedom of men, supported by right livelihood and effort, and finally, the mindfulness and concentration exhibited not only during the years of imprisonment but at the end of his life, when contemplating on the long road that he has followed he sees that it is not yet finished.

“It was during those long and lonely years that my hunger for the freedom of my own people became a hunger for the freedom of all people, white and black. I knew as well as I knew anything that the oppressor must be liberated just as surely as the oppressed. A man who takes away another man's freedom is a prisoner of hatred; he is locked behind the bars of prejudice and narrow-mindedness. I am not truly free if I am taking away someone else's freedom, just as surely as I am not free when my freedom is taken from me. The oppressed and the oppressor alike are robbed of their humanity.

When I walked out of prison that was my mission, to liberate the oppressed and the oppressor both. Some say that has now been achieved. But I know that that is not the case. The truth is that we are not yet free; we have merely achieved the freedom to be free, the right not to be oppressed. We have not taken the final step of our journey, but the first step on a longer and even more difficult road. For to be free is not merely to cast off one's chains, but to live in a way that respects and enhances the freedom of others. The true test of our devotion to freedom is just beginning.

I have walked that long road to freedom. I have tried not to falter; I have made missteps along the way. But I have discovered the secret that after climbing a great hill, one only finds that there are many more hills to climb. I have taken a moment here to rest, to steal a view of the glorious vista that surrounds me, to look back on the distance I have come. But I can rest only for a moment, for with freedom comes responsibilities, and I dare not linger, for my long walk is not yet ended.”

5.2. Mother Teresa

5.2.1. Life

Mother Teresa is known all over the world for her lifelong efforts to help those in physical or spiritual need. A true saint of the twentieth century, her guiding principles of charity and example of modest lifestyle led to her beatification by the Pope in 2003, and she is waiting to be canonized shortly.

Born Agnes Gonxha Bojaxhiu in 1910 in Macedonia, her family was of Albanian origin, and his father a successful merchant. At the age of eighteen she joined an Irish Christian community of Sisters of Loreto and was sent on a mission to India, where she became a nun in 1931. Mother Teresa taught at St. Mary's High School in Calcutta till 1947, when he left the school and convent to work among the poor people in the slums of Calcutta. In her own words, her calling from God was to "serve the poorest of the poor." She started an open air school for the poor children, grouped voluntary helpers and financial support for the benefit of the poor and in 1950 was permitted to start her own order "The Missionaries of Charity", whose primary task was to provide love and care for those in lack of it. In 1965 the Pope granted her request to expand the order internationally, and the Missionaries of Charity spread all over the world. Her work inspired other Catholics to affiliate themselves with her cause, and together with the co-workers it has grown in size to over one million by 1990.

In a long list of international peace prizes stands the Nobel Peace prize for work undertaken in the struggle to overcome poverty and distress, which also constitute a threat to peace". Mother Teresa resigned her post as the head of Missionaries of Charity in 1997 and died shortly after having returned to her home country Albania.

5.2.2. Lessons

The example of Mother Teresa as a spiritual leader is a bit more controversial than that of Nelson Mandela because of her inseparability from Catholic Church. Although in following analysis we see how her role model represents the right path (indeed, one of her books is named "Simple Path"), her activities have found criticism by the non-religious world with claims of misdirecting the donated funds from charitable uses to the general Catholic missionary causes in Africa, and an accuse of dedication to spreading the word of Christ rather than universal care.

No matter the strong Christian grounding and the possible missteps also in the way of the soon to be Saint Teresa, the general path she chose to follow in her life provides a great source of inspiration to many. In her book “Simple Path” (1995), an informative narrative on different segments of her life, we find the view of a simple way to live one’s life by, guided by love and concern for others, by beauty in simplicity. An example of living a life without self-focus, and recognizing one’s purpose in the good for mankind, it suggests an invitation for others to follow the path of serving the humanity, to follow the path of love.

“We have been created for greater things – to love and to be loved. Love is love – to love a person without any conditions, without any expectations. If you judge people, you have no time to love them.”

Because of this underlying principle it would be hard to condemn any of her activities, not matter to what length the dedication to Catholic Church extended itself. Here was a woman who found the meaning of her life in a self-sacrificing concern for others, and provided an example of true self-transcendence. For her, and many others, happiness is found by following the simple path of love. Her many books on (Christian) spirituality represent a call to think beyond the material world of self-concern and self-love, and the path of universal consideration is not only a path open for believers of Christianity, but a source of inspiration to everyone. If all of us could follow the right path, even if based in a religious system and not a result of the individual search for truth by questioning the pre-set beliefs, the world would be much more peaceful.

Mother Teresa was an ordinary person, like the rest of us. Her soul was humble and beautiful, and the path simple. Her example makes us think.

“Do not wait for leaders. Do it alone, person to person.”

The focus of her life and example is to promote serving others. The best way to lead is by serving. Her example, with the thought-provoking books she left behind, reminds us that it is possible for one life to make a positive impact on the entire world. Through the direct work during her lifetime she helped many people overcome suffering, the missionaries of charity she started continue providing help to countless number of those in need, and her books written on spirituality and care continue to inspire many followers. They also wisely suggest that we could preach less and serve more. Her call for us is not to save the world, but to help in one small way. In her belief, if you can not help a hundred people, then help just one.

“Yesterday is gone. Tomorrow has not yet begun. We have only today. Let us begin.”

5.2.3. “The Final Analysis”

The themes of peace, love, joy, and selfless devotion to the welfare of others are visible throughout her books and her life. Though she based her belief on the teachings of the Church and saw part of her mission to promote Christianity in the world, the underlying understanding of the importance of helping others overcome their suffering by universal love and compassion sets her among the great spiritual leaders of history. In the final analysis we are all different and find our own different way, and if that way leads to the lifetime commitment to enhance the welfare of mankind, that is all that matters.

“People are often unreasonable, illogical, and self-centred; Forgive them anyway. If you are kind, people may accuse you of selfish, ulterior motives; Be kind anyway. If you are successful, you will win some false friends and true enemies; Succeed anyway. If you are honest and frank, people may cheat you; Be honest and frank anyway. What you spend years building, someone could destroy overnight; Build anyway. If you find serenity and happiness, they may be jealous; Be happy anyway. The good you do today, people will often forget tomorrow; Do good anyway. Give the world the best you have, and it may never be enough; Give the world the best you’ve got anyway. You see, in the final analysis, it is between you and God, it was never between you and them anyway.”

6. Conclusion

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.

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.

Only by showing personal example by following and staying true to the path one has chosen for himself can one be a good guide to others. History shows that the human characteristics of pride, possessiveness and need for attachment has led many great leaders off their track. However, there are also many examples of leaders who have stayed true to their goal and continue to inspire others even when they have already finished their own path. Besides Jesus, Buddha, and the Dalai Lamas we have also great examples to offer from the twentieth century, among others, Mother Teresa and Nelson Mandela. Their life and legacy show that it is possible for a single person of humble background to succeed, often alone, often against the system, and fulfil the meaning they have set out for their life to achieve.

In the final analysis we see that spiritual leadership is the kind of leadership that is inspiring and uniting instead of pushing and dividing. The spirit is fed by inspiration, delight and excitement. A good food for the spirit is love, from which the previous three are born. Inspiration and enthusiasm is the home of the spirit, its true origin. Between the periods of elation and love there unfortunately is the everyday life, where love tends to be scarce.

During that time the spirit can feed on the bits and pieces of excitement, which exist around us all the time. This could be a hum on your lips, a favourite poem, dance step or drawing on paper corner. All this, which we were often discouraged during our schooling, when we

started to believe that we don't have the talent necessary for artists. All our dreams of changing the world, which we were ridiculed for, making us believe that one person alone is incapable of making a difference in the world. But that is not true, each of us holds in himself a spirit, which asks for the food of delight and elation, to survive to the end. By sharing his spirit with the world, by finding again the truth that we lost in our childhood, by going through the three metamorphoses described by Nietzsche, the enemy of serious public opinions of religious truth and customary traditions, when we reach the third state of the change, that of the child, we find in our spiritual depths a great source capable of love and excitement, a new beginning, a self-propelled wheel, a first movement, a sacred "Yes."



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Paintings

Page IV: Howarth, Werner. 2005. *Friedrich Nietzsche – the Three Metamorphoses*. Oil on canvas, 50*40 cm.

Page 10: Howarth, Werner. 2002. *Socrates*. Oil on canvas, 50*40 cm.

Page 13: Howarth, Werner. 1994. *Albert Einstein*. Oil on canvas, 50*40 cm.

Page 30: Howarth, Werner. 2005. Fragment from: *Friedrich Nietzsche – the Three Metamorphoses*. Oil on canvas, 50*40 cm.

Page 33: Howarth, Werner. 2000. *Blue Marilyn*. Oil on canvas, 100*70 cm.



The birth of Japanese kabuki theatre is said to be during the spiritual times of autumn. With the weather getting darker, everyone, including the gods, became so quiet and dismal, that they desperately needed new delight and joy. But the Sun was hiding deep in the bottom of the well and nothing could raise neither excitement nor glee in it. Then the Heavenly All-embracing Female, Amano-Uzume-No-Mikoto, bared her breasts and started such a passionate dance on top of the well of the Sun, that all gods were bustling with laughter.

The thunder of their laughter finally awakened the curiosity of the Sun, it first peeked with half an eye and then fully emerged. Thus came to an end the time of darkness and the excitement and exhilaration ruled the world again.¹

¹ Sarv, M. *Kuidas hing hingab*. Anne 11/2005. p. 34.