

## Conceptual input of spiritual intelligence with respect to Indian philosophers

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### Abstract

The paper gives the concept of Spiritual and Intelligence with respect to Indian context. It develops spiritual intelligence on the basis of educational philosophy of Vivekananda, Tagore, Mahatma Gandhi and Sri-Aurobindo. It concludes that Indian philosophers' views fall in the context of a new psychological concept of spiritual intelligence.

**Keywords:** spiritual intelligence, Indian philosophers

### Introduction

Spiritual intelligence is consisted of two words-spiritual and intelligence. The word spiritual derived from Latin word *spiritus*, which means "that gives life or vitality to a system." (Zohar, 1997) [6]. Collins Cobuild English Dictionary (1995) defines spirit as "1. Your spirit is the part of you that is not physical and that motivates you. It is concerned with your character, behavior and feelings. 2. A person's spirit is the nonphysical part of them that is believed to remain alive after their death. His spirit has left him and all that remains is the shell of his body. 3. A spirit is a ghost or supernatural being. 4. Spirit is the courage and determination that helps people to survive in difficult times and to keep their way of life and their beliefs. 5. Spirit is the liveliness and energy that supreme shows in what they do they played with spirit." Pocket Oxford English Dictionary defines spirit as "1. The part of a person that consists of their character and feelings rather than their body, often believed to survive after their body is dead, 2. a supernatural being, 3. Typical character, quality or mood: the spirit of the times, 4 a person's mood, 5. Courage, energy and determination, and 6. The real meaning of something as opposed to its strict interpretation: the rule had been broken in spirit if not a letter and spiritual is defined as "1. Relating to the human spirit as opposed to physical things, and 2. Relating to religion or religious belief and spiritualism is defined as the belief that it is possible to communicate with the spirits of the dead." Collins Dictionary (2009) [1]. Defines "Intelligence is the ability to think, reason, and understand instead of doing things automatically or by instinct". Weschler (1940) defines "Intelligence is the aggregate or global capacity of the individual to act purposefully, to think rationally and to deal effectively with his environment". Intelligence defined as "an ability of cognitive, affective and conative behaviors of the child who put in social environment inductively and deductively (Srivastava, 2013) [3].

Many social scientists, psychologists, philosophers, thinkers, educators, educationists and educational concerns believe that intelligence is based on mind that is ability to develop mind and values mind, while they devalues spirit. So what is the relationship between 'spiritual' and 'intelligence'? Zohar (1997) [6]. Asserted that the constructs of 'spiritual' and 'Intelligence' are related with one another. The relation between the spiritual and intelligence is what constitute

"spiritual intelligence" which is the factor to a well-being of a person and for fulfilling life?

Zohar (1997) [6]. coined the term 'Spiritual Intelligence' and introduced the idea of it "It is the intelligence that makes us whole, that gives us our integrity. It is the soul's intelligence, the intelligence of the deep self. It is the intelligence with which we ask fundamental questions and with which we reframe our answers (Zahar and Marshall 1999) [8]." Further, Zahar and Marshall (2000) [10]. defined spiritual intelligence as "the intelligence with which we address and solve problems of meaning and value ,the intelligence with which we can place our actions and our lives in a wider, richer, meaning –giving context , the intelligence with which we can assess that one course of action or life-path is more meaningful than another." Keeping in view the above fact, it seems essential to study how the individuals are coping with spiritual intelligence in particular and in what way they are different with other. Accordingly, it has been decided by the investigator to undertake a conceptual research study of conceptual input of spiritual intelligence of individuals regarding Indian Philosophers. Now the questions naturally arise as, whether the individuals have spiritual intelligence? Whether Vivekananda Philosophy affects the spiritual intelligence of individuals? Whether Tagore Philosophy has impact on spiritual intelligence of individuals? Whether Gandhian Philosophy has impact on spiritual intelligence? Whether Sri-Aurobindo Philosophy affects the spiritual intelligence?

### Need and Significance of the Study

Just like other disciplines, Psychology also originated in India. Indian Veda is the most ancient 'Granth' in the world. The related literature on the facts of human's spiritual intelligence is available adequately, but unsystematically. First of all, it was systematized by Upanishad's thinkers. They explained human's behaviors on the basis of five Koshhas namely annamaya, pranamaya, manomaya, vighyanmaya, and anandmaya. Annamaya is the aspect of his gyanindriyas and karmindriyas. Secondly, Pranamaya includes the physical capability and life power of human beings. Thirdly, Manomaya describes mind/intellectual aspect of human beings. The fourth Vighyanmaya is the emotional aspect of the human beings. The last Anandmaya is the aspect of his harmonious functioning. Among the three psychological aspects of human being such as

emotions, intellect and delight, the intellect moderate the emotions and the emotions bright the intellect. Then only and only human activity leads to delight that is spiritual. Now days, they are measured in terms of physical quotient (PQ), intelligent quotient (IQ), emotional quotient (EQ) and spiritual quotient (SQ).

It was in India that the spiritual intelligence was developed from Vedic age to Modern one. Educational thinkers, saints, sages, philosophers, social reformers and spiritual leaders like Guru Bashisth, Guru Valmiki, Guru Dornacharya, Krishna, Mahavira, Buddha, Kapila, Kanada, Gautam, Patanjali, Jamimini, Yajnavalkya, Panini, Sankaracharya, Ramaanuja, Badarayana, Guru Nanak, Dhyaneswara, Kalidas, Tulsi Das, Kabir Das, Rabi Das, Kautilya, Raja Ram Mohan Roy, Swami Dayananda Sarswati, Ravindranath Tagore, Ram Krishna Paramhansh, Vivekananda, Dr. Annie Besant, Pandit Madan Mohan Malvia, Giju Bhai, Mahatma Gandhi, Acharya Vinoba Bhave, Sir Syed Ahmed Khan, Lokmanya Bal Gangadhar Tilak, J. Krishnamurti, Dhodo Keshav Karve, Gopal Krishna Gokhale, Acharya Narendra Dev, Sri-Aurovindo Ghosh, Dr Radhakrishnan, Dr. Zakir Hussain and Dr. A.P.J. Kalam have encouraged the spiritual intelligence of the individuals in our country. And they are considered as the greatest exponents of spiritual science. Eastern Branch of Philosophy developed the spiritual science. The chief sources of spiritual intelligence in India are the four Vedas, six Vedangas, four Upvedas, and four Brahmanas, one hundred and eight Upanishad Six system of Philosophy, The Bhagwad Gita, and three Smiritis.

Very few researches have been developed to study spiritual intelligence with respect to Indian Philosophers in India and its contribution to the field of education, spiritual intelligence is less explored. The study is philosophical in its nature because it indicates normative aspect of education as for examples- what should be the process, aims of education, curriculum, and method of teaching of spiritual intelligence? This study has sociological bases of education because of being related to society. This study covers psychological aspect of education for instance growth and development of the students, learning, motivation, personality development and adjustment, etc. Spiritual intelligence plays a vital role in Indian society. It is well known to all that Indian society is a spiritual based society. Some of the scholars felt that after independence the spirituality gradually disappear and it will have no impact on Indian educational system. India is a developing country. Spiritual intelligence and its implications are increasing day by day. For the appearance of the spirituality in the development of the educational system, in this connection, Kothari Commission (1966) points out, "In the development that we envisage in the future, we hope that the pursuit of men, material affluence and power would be subordinated to that of higher values and the fulfillment of the individual. This concept of the mingling of 'Science and Spirituality' is of special significance for Indian Education."

The article may be accepted by the researchers and practitioners for carrying out research on what is required is that the people internalize the understanding of the Spiritual intelligence and bring about a dynamic change in their living patterns. In a nutshell there is need and significance that we subscribe to the emerging spiritual culture.

In this paper an attempt has been made to recognize, comprehend, analyze, synthesize, evaluate and critically examine the dominant factors responsible for strengthening

spiritual intelligence with respect to Indian philosophers. This study may help the students to understand and to solve the problem of education more efficiently. They may flower into excellent of our nation. Hence the investigator has decided to conduct the present study. On this background, the problem may be stated as: "*Conceptual Input of Spiritual Intelligence with Respect to Indian Philosophers*"

### **Limitation of the Study**

Keeping in view the limitation of time, resources and energy, the study is limited to one aspect of the subject which is spiritual intelligence in Vivekananda Philosophy, Tagore Philosophy, Gandhian Philosophy and Sri-Aurobindo Philosophy. It is entirely based on the secondary data as for examples-books, journals, periodicals, newspapers etc. this constitutes a major constraint of the study.

### **Objectives of the Study**

The following are the objectives of the study:

1. To recognize factors responsible for strengthening spiritual intelligence with respect to Indian philosophers
2. To critically examine factors responsible for strengthening spiritual intelligence with respect to Indian philosophers
3. To analyze factors responsible for strengthening spiritual intelligence with respect to Indian philosophers
4. To comprehend factors responsible for strengthening spiritual intelligence with respect to Indian philosophers
5. To synthesize factors responsible for strengthening spiritual intelligence with respect to Indian philosophers
6. To evaluate factors responsible for strengthening spiritual intelligence with respect to Indian philosophers

### **Methodology**

Methodology takes a significant role in any type of research as the reliability and validity of the findings depend upon the methods adopted and applied in the study. This paper is descriptive in nature. It is mainly based on secondary data and is largely collected from different sources like books, journals, articles, and periodicals. This study is conducted mainly by drawing upon the works of Vivekananda Philosophy, Tagore Philosophy, Gandhian Philosophy and Sri-Aurobindo's philosophy by applying analytical cum descriptive method for the research. The investigator has made effort to express spiritual intelligence in the light of their philosophical outlooks.

### **Analysis and Interpretation**

#### **Vivekananda Viewpoint about Spiritual Intelligence**

Vivekananda, a unique Teacher in the educational world, was one of the greatest of the modern exponents of Vedanta Philosophy and Yoga. He was a spiritual leader, a religious teacher, a thinker, a great educator, a great educationist, a great philosopher, a teacher of practical Vedanta, a saint, a karma yogi, and a great psychologist, and in addition to all this, also a great Spiritualist. Vivekananda was influenced by the spiritual magnetism of Sri Ramakrishna and became his disciple. He taught him Advaita Vedanta Philosophy and the spiritual paths of all religions and recognized the spiritual potential of Vivekananda.

He was basically an idealist but at the same time realist also. He spelt out his educational philosophy in only ten words, "Education is the manifestation of the perfection already in

smān". He introduced Vedānta Philosophy and Yoga which identifies spiritual intelligence. Vedānta means the conclusion of the Vedas. So the Vedānta philosophy is a philosophical outlook of the Great Soul. Vivekānanda has suggested four paths of yogas-. Karma-Yoga deals with work without its result for workers, Bhakti-Yoga deals with love of God, Rāja-Yoga deals with practical and scientific method to analyze study, and Jñāna-Yoga deals for the philosophy. Vivekānanda points out, "Knowledge is inherent in man. No knowledge comes from outside; it is all inside. What we say a man 'knows', should, in strict psychological language, be what he discovers or unveils; what a man learns is really what he discovers, by taking the cover off his own soul, which is a mine of infinite knowledge. We say Newton discovered gravitation. .... All knowledge that the world has ever received comes from the mind; the infinite library of the universe is in your own mind. The external world is simply the suggestion, the occasion, which sets you to study your own mind, but the object of your study is always your own mind. The falling of an apple gave the suggestion to Newton, and he studied his own mind. He rearranged all the previous links of thought in his mind and discovered a new link among them, which we call the law of gravitation. It was neither in the apple nor in anything in the centre of the earth. All knowledge, therefore, secular or spiritual, is in the human mind. In many cases it is not discovered, but remains covered, and when the covering is being slowly taken off, we say, we are learning." (CW of Swami Vivekānanda) According to Vivekānanda, education is the essence of the highest spiritual and ethical values of mankind, man-making, and character-building and fulfilling the divine potential of the individuals such as Doctrine of Divinity, Universal Brotherhood, Freedom, Fourfold Yoga of work, worship, contemplation and knowledge, Optimism, Strength, Self-Realization, Service, Love, Wisdom, Peace and Harmony, Truth, Tolerance, Self-control, Self-Confidence, co-operation, tolerance, neighborliness, austerity, self-reliance, humanity, self-sufficiency, physical development, intellectuality, morality and concentration. The means and method of spiritual intelligence is through the concentration. Thus, his Vedānta philosophy and yoga traced back to the basic concept of spiritual intelligence. We enjoy the so-called spiritual intelligence in his Vedānta philosophy and yoga which is indeed the recognizing, understanding, using, analyzing, synthesizing, and evaluating of spiritual intelligence.

### **Spiritual Intelligence as observed by Rabindranath Tagore**

Tagore's experiment on education, he highlights the spiritual world as, "The object of education is to give man the unity of truth. Formerly, when life was simple, all the different elements of man were in complete harmony. But when there came the separation of the intellect from the spiritual and the physical, the school education put entire emphasis on the intellect and the physical side of man. We devote our sole attention to giving children information, not knowing that by this emphasis we are accentuating a break between the intellectual physical, and the spiritual life.....I believe in a spiritual world, not as anything separate from this world, but as its innermost truth. With the breath we draw, we must always feel this truth that we are living in God..... (My School, 1988, pp-27-28) [4]."

"Education," Tagore (1929) said "is a permanent part of the adventure of life...it is not like a painful hospital treatment for them (students) of the congenial malady of their ignorance, but is a function of the health, the natural expression of their mind's vitality." He believes in sympathy and work for obtaining knowledge. His educational philosophy is based on three cardinal principles like freedom, creative self-expression and communion with nature and man. The children should have free, direct and joyful contact with nature to their heart's context. In the context of 'Negative Education', Tagore wanted to provide richer atmosphere of experiences, values and ideas through Mother Nature for fulfilling better education of the society as a whole.

It is observed that much has also been done to spiritualize education at Santiniketan and then in Sriniketan in West Bengal (India) to draw in broad an outline of spiritual training to the students and much has so far been also done to investigate the spiritual intelligence of individuals' work for recreating and constructing a spiritual society in our country. Tagore survived the Tapovana System of Education that nurturing spiritual education through simplicity, high thinking, truth, love, sympathy, peace, harmony and freedom and attempted to introduce naturalistic philosophy of education as the centre of education, the co-ordination of curriculum based on nature-study related to spiritual needs with everyday life, the methods of teaching such as activity method, non-cognitive outlooks viz- a sense of responsibility, initiative, love and sympathy, co-operation, social -justice and a great importance was given on scientific demonstration and experiment in the lap of natural surroundings under influence of natural phenomena for discovering truth.

Thus, the Tagore's Naturalistic philosophy traced back to the fundamental psychological concept of spiritual intelligence in terms of naturalism which serves as a foundation of nurturing and developing spiritual intelligence in a person.

### **Spiritual Intelligence and Gandhian Guidelines**

By education Gandhi ji meant "an all-round drawing out of the best in child and man-body, mind and spirit." As an idealist, naturalist and pragmatist Gandhi ji planned a scheme of 'Basic Education' which brings a revolution in the whole spectrum of relationship between child and spirit. He introduced self-supporting, harmonious development of one's personality, and child centric education. Truth and non-violence are the most important crux of his educational philosophy. Mahatma Gandhi traces back to the development of philosophical and non-material thought and action with special reference to spiritual intelligence and its subsequent doctrines and assumptions. He spiritualized education at Tolstoy Farm, and then at Sabarmati Ashram and Sewagram Ashram to draw in broad an outline of spiritual wealth and much has so far been also done to investigate the spiritual intelligence of children's work at Wardha Scheme of Education or best known as Basic Education for recreating and reconstructing a spiritual society in our country. Gandhi Ji introduced basic craft, as the centre of education, the correlation and co-ordination of curriculum of education related with everyday life, the methods of teaching such as learning by doing, correlation technique, and learning by experience, non-cognitive tasks viz- a sense of responsibility, initiative, love and sympathy, co-operation, social -justice and a great importance was given on experiment as the means of discovering truth. Greater emphasis is being

paid to spiritual world and a great deal has also been done. Thus, his guidelines, is itself, a knowledge-hub of spiritual intelligence. Thus, the Gandhian guidelines traced back to the fundamental concept of spiritual intelligence through cultivation of truth, non-violence, austerity and tolerance, which consist in the ultimate development of the child.

### **Spiritual Intelligence as perceived by Sri-Aurobindo**

Regarded as Rishi, was a poet, philosopher, yogi, an educational thinker, nationalist, and a spiritualist. His educational philosophy is based on yoga. His integral yoga is the most important factor in the field of education. The integral yoga is only the means to integral personality. In his view, integral yoga creates the condition for the super mind. There are four vehicles of learning like vital, physical, mental and psychic which signifies power, beauty, knowledge and love. This synthesizes mind, heart and will which is integrated to a total man. This he calls 'supra-mental education'. The most dominant factor of strengthening spiritual education is the introduction of a new idea the 'Super-mental Education' which is the highest level of education achieving after one develops physical, vital, mental, and psychic elements in the International Centre at Pondicherry which delivered message to the Man, the Nation, and Universal humanity to enrich Feeling Science to develop integrated and harmonious physis, sensitiveness of the soul, sensitiveness to metaphysical thought and action and allow freedom to the mind in the free and creative environment. In the respect of feeling science, the 'Mother' proclaims that 'One thing is absolutely indispensable, the will to discover.' Thus, Aurobindo's philosophy of education regarding his integral yoga in which mind, heart and will take important place with respect to his 'supra-mental education' traced back to the concept of emotional intelligence.

### **Discussion**

To be quite honest and fair, the field of spiritual intelligence with respect to Indian philosophers too much vast and it is not easy to achieve a well-balanced perspective of what is really happening and what is lacking in our research work. The study under consideration has been carried out with the recognizing, comprehending, examining critically, applying, analyzing, synthesizing, and evaluating that the conceptual input of spiritual intelligence has great relevance to the present-day inside schools, colleges, and universities or outside and it can bring about a dynamic change in the educational system not only of the country, but also the world. Here, the impact of modifying patterns of the Indian educational system in the light of their Philosophies in the terms of 'Spiritual Intelligence' has been analyzed in depth and thus it can contribute in solving the everyday problems of individuals' life creatively and constructively in the new situation of the socio-psycho-physical environment for their wellbeing.

### **Conclusion**

Zohar (1997) [6]. Coined the term 'Spiritual Intelligence' and introduced the idea of it. To have conclusion to the realization of thought and action with respect to Indian Philosophers which serves as a foundation of nurturing spiritual intelligence, reflecting for achieving ultimate aim of education and which may be beneficial for human engineering and soul doctoring. Thus their works give a clear and rational account of the highest conceptions of spiritual intelligence.

However, it can be concluded that the Indian philosophers' views fall in the context of a new psychological concept of Spiritual Intelligence.

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