



RESEARCH ARTICLE

SPIRITUALITY –ITS ROLE AND DEVELOPMENT

***Dr. Alka Mittal and Dr. Preeti Malik**

Faculty, Maharaja Surajmal Institute, (Affiliated to Guru Gobind Singh Indraprastha University)
C-4, Janak Puri, New Delhi

ARTICLE INFO

Article History:

Received 21st May, 2016
Received in revised form
29th June, 2016
Accepted 07th July, 2016
Published online 20th August, 2016

Key words:

IQ,
EQ,
SQ,
QoL
or QQ.

ABSTRACT

It was believed in the earlier part of the twentieth century that a person high on rational intelligence (IQ) will succeed in his life. Later, in mid 1990s, a theory was propounded that a person high on emotional intelligence (EQ), IQ being the same, has greater chances of faring well in life, for he is endowed with the capacity to manage his own and others' emotions better. Towards the end of the century, it was highlighted that spiritual intelligence (SI), also SQ for short, is the ultimate intelligence, necessary for effective functioning of IQ and EQ. SQ allows human beings to be creative, to change the rules and to alter situations, giving us the ability to discriminate. Employing SQ one is enabled to differentiate between 'right' and 'not right' in the given framework of a society or a situation, listening to inner voice. Our brains are hard-wired for activation and utilization of SI, but most of the people let it remain dormant, missing out a richer quality of being. Quality of life (QoL or QQ) is perceived differently by different people, depending on their belief system. Life is infinitely a large canvas, all encompassing, major aspects being health (mental, physical, emotional and spiritual), finances, social well-being, job / occupation, family, reputation and the like. Life and its quality are influenced by application of human intelligences like IQ, EQ and SQ in different degree. Supported by the works of several renowned authors on emotional intelligence and spiritual intelligence, this paper is aimed at examining the impact of spiritual intelligence on quality of life.

Copyright©2016, Dr. Alka Mittal and Dr. Preeti Malik. This is an open access article distributed under the Creative Commons Attribution License, which permits unrestricted use, distribution, and reproduction in any medium, provided the original work is properly cited.

Citation: Dr. Alka Mittal and Dr. Preeti Malik, 2016. "Spirituality –Its role and development", *International Journal of Current Research*, 8, (08), 36402-36411.

INTRODUCTION

Since the dawn of humanity, a man's endeavour has been to lead a prosperous, happy and peaceful life. In pursuit of improving his quality of life, illusions prompted him to chiefly amass wealth. The belief that materialistic possessions alone will bring happiness and respectability leads to disillusionment albeit, materialistic pursuit is a reality. The world is now moving rapidly towards a newer learning and awakening and beginning to build reliance on spirituality in varying degrees. A satisfying life can only be led through achieving a balance between materialism and spirituality. Howard Gardner defines intelligence as "The ability to create an effective product or offer a service. A set of skills that make it possible to solve problems. The potential for finding or creating solutions for problems, which involve gathering new knowledge". Howard Gardner proposed that a human being is endowed with multiple intelligences. Each person has a unique combination.

***Corresponding author: Dr. Alka Mittal,**

Faculty, Maharaja Surajmal Institute, (Affiliated to Guru Gobind Singh Indraprastha University) C-4, Janak Puri, New Delhi

The following are the nine intelligences, (a) Bodily / kinesthetic (b) Logical / mathematical (c) Linguistic (d) Musical rhythmic (e) Spatial (f) Intrapersonal (g) Interpersonal (h) Naturalist (i) Existential. There are multiple intelligences but all of our possibly infinite intelligences can be linked to one of the three basic neural systems in the brain and all the intelligences are actually variations of the basic rational intelligence (IQ), emotional intelligence (EQ) and spiritual intelligence (SQ) and associated neural arrangements. While cognitive intelligence is about thinking, emotional intelligence is about feeling and spiritual intelligence is about being. Rational Intelligence (IQ)- It was discovered in the early 20th century. It is rational, logical, rule-bound, problem-solving intelligence which can be tested with Stanford-Binet Intelligence Scales. IQ was taken as a signpost of people's abilities. It was believed that higher a person's IQ, higher the abilities but it is true no longer with other intelligences impacting the abilities of a man. Emotional Intelligence (EQ) Goleman, Daniel (1998) referred to emotional intelligence as "the capacity for recognizing our own feelings and those of others, for motivating ourselves, and for managing emotions

well ourselves and in our relationships”. It describes abilities distinct from, but complementary to, academic intelligence, the purely cognitive capacities measured by IQ. Many people who are book smart but lack emotional intelligence end up working for people who have lower IQs than they but who excel in emotional intelligence skills. Wigglesworth, Cindy (2012) defines spirituality as “the innate human need to be connected to something larger than ourselves, something we consider to be divine or of exceptional nobility. This innate desire for that connection transcends any particular faith or tradition. It does not require a belief in a divinity by any description, nor does it preclude belief in God or Spirit or the divine”. Wigglesworth, Cindy (2012) defines spiritual intelligence as “the ability to behave with wisdom and compassion, while maintaining inner and outer peace, regardless of the situation”. SQ is the central and most fundamental of all the intelligences, because it becomes the source of guidance for others, being an integrating intelligence, linking our rational and emotional intelligences. A man with high SQ not only responds appropriately in a particular situation or circumstance, but he also analyses as to why he is in that situation and how can better that situation. High SQ enables a person to operate beyond the boundaries. SQ and the Brain Neurologically SQ is distinct from IQ and EQ. Whereas IQ and EQ are localized in opposite hemispheres, SQ is associated with hemispheric synchronization and whole-brain activation. The capability for SQ is hard-wired in the brain, but conscious intention is required to activate it. Working of IQ, EQ and SQ Ideally, all the three Qs should work together and support one another and the brains are designed so. Each Q has its own area of strength, and they can function separately. A person need not be high or low in all Qs simultaneously. While one person may be high in IQ but low in EQ and SQ, another may be high in EQ but low IQ and SQ. There are many combinations with varying degrees.

Objectives of the Study

1. To find out about the misconception about spirituality in the minds of people.
2. To Study the Impact spirituality has on various aspects of physical and mental health.
3. To understand the Relationship between Indian Culture and Spirituality
4. To find out the ways to improve Spiritual Quotient
5. To know how to develop spirituality

Research Methodology

The present research is a descriptive research based on the secondary data.

Misconception on Spirituality

Most of the people are overwhelmed with the notion that embracing spirituality would impel us to denounce the material world, near and dear ones, and proceed to mountains or jungles and engage in rigorous routine of praying and meditating the whole day long. It is far from truth. Nothing precludes a man from embracing spirituality while leading a normal life of a house holder.

Embarking on a Spiritual Journey Awareness to awakening kindles the desire to engender a shift in our thoughts. People may surely and gradually move from mundane way of life to a spiritual one. Draper, Brian (2009) states that “when it comes to embarking on a spiritual journey towards becoming more fully human, it is tempting to dream ‘big’ and it is good to want to change the world single- handedly; and change will only come about when we begin to demonstrate the positive benefits in our own lives. So we need to change our own world first. It is better to start small and change something - than to dream so big that you change nothing”.

Religion and Spirituality

Religion is an expression whose definition is generally agreed on, and involves beliefs, practices, and rituals related to the sacred. I define the sacred as that which relates to the numinous (mystical, supernatural) or God, and in Eastern religious traditions, to Ultimate Truth or Reality. Religion may also involve beliefs about spirits, angels, or demons. Religions usually have specific beliefs about the life after death and rules about conduct that guide life within a social group. Religion is often organized and practiced within a community, but it can also be practiced alone and in private. Central to its definition, however, is that religion is rooted in an established tradition that arises out of a group of people with common beliefs and practices concerning the sacred. In contrast to religion, spirituality is more difficult to define. It is a more popular expression today than religion, since many view the latter as divisive and associated with war, conflict, and fanaticism. Spirituality is considered more personal, something individuals define for themselves that is largely free of the rules, regulations, and responsibilities associated with religion. In fact, there is a growing group of individuals categorized as —spiritual-but-not-religious who deny any connection at all with religion and understand spirituality entirely in individualistic, secular terms. This contemporary use spirituality, however, is quite different from its original meaning. SQ is an internal, innate ability of the human brain and psyche, drawing its deepest resources from the heart of the universe itself. Spiritual intelligence is the soul’s intelligence. It is the intelligence with which we heal ourselves and with which we make ourselves whole. SQ is not culture-dependent or value – dependent. SQ is prior to all specific value and to any given culture. It is prior to any form of religious expression that it might take. SQ makes religion possible (perhaps even necessary), but SQ does not depend upon religion

Impact of Spirituality

Despite spectacular advances in technology and science, 90% of the world’s population is involved today in some form of religious or spiritual practice. Non-religious persons make up less than 0.1% of the populations in many Middle-Eastern and African countries. Only 8 of 238 countries have populations where more than 25% say they are not religious, and those are countries where the state has placed limitations on religious freedom. Atheism is actually quite rare around the world. More than 30 countries report no atheists (0%) and in only 12 of 238 countries do atheists make up 5% or more of the

population. In Canada, 12.5% are non-religious and 1.9% atheist. Evidence for religion playing a role in human life dates back 500,000 years ago when ritual treatment of skulls in China took place during the Paleolithic period. The use of the term spirituality in health care has now expanded far beyond its original meaning. Systematic research in many countries around the world finds that religious coping is widespread. With regard to the general population, research published in the *New England Journal of Medicine* found that 90% of Americans coped with the stress of September 11th by —turning to religion. During the week following the attacks, 60% attended a religious or memorial service and Bible sales rose 27%.¹³ Even prior to the year 2000, more than 60 studies had documented high rates of religious coping in patients with an assortment of medical disorders ranging from arthritis to diabetes to cancer. One systematic survey of 330 hospitalized medical patients found that 90% reported they used religion to cope at least a moderate extent, and over 40% indicated that religion was the most important factor that kept them going. Psychiatric patients also frequently use religion to cope. A survey of 406 patients with persistent mental illness at a Los Angeles County mental health facility found that more than 80% used religion to cope. In fact, the majority of patients spent as much as half of their total coping time in religious practices such as prayer. Researchers concluded that religion serves as a —pervasive and potentially effective method of coping for persons with mental illness, thus warranting its integration into psychiatric and psychological practice (p 660). In another study, conducted by the Center for Psychiatric Rehabilitation at Boston University, adults with severe mental illness were asked about the types of alternative health care practices they used. A total of 157 individuals with schizophrenia, bipolar disorder, or major depression responded to the survey.

Persons with schizophrenia and major depression reported that the most common beneficial alternative health practice was religious/spiritual activity (over half reported this); for those with bipolar disorder, only "meditation" surpassed religious/spiritual activity (54% vs. 41%). Religious coping is likewise prevalent outside the U.S. A study of 79 psychiatric patients at Broken Hill Base Hospital in New South Wales, found that 79% rated spirituality as very important, 82% thought their therapist should be aware of their spiritual beliefs and needs, and 67% indicated that spirituality helped to cope with psychological pain. A survey of 52 patients with lung cancer in Ontario, Canada, asked about sources of emotional support. The most commonly reported support systems were family (79%) and religion (44%). Why is religious coping so common among patients with medical and psychiatric illness? Religious beliefs provide a sense of meaning and purpose in difficult life circumstances that assist with psychological integration; they usually promote a positive world-view that is optimistic and hopeful; they provide role models in scared writings that facilitate acceptance of suffering; they give people a sense of indirect control over circumstances, reducing the need for personal control; and they offer a community of support, both human and divine, to help reduce isolation and loneliness. Unlike many other coping resources, religion is available to anyone at any time,

regardless of financial, social, physical or mental circumstances.

Depression

Prior to the year 2000, over 100 quantitative studies had examined the relationship between religion and depression. Of 93 observational studies, two thirds found significantly lower rates of depressive disorder or fewer depressive symptoms among the more religious. Of thirty-four studies that did not, only four found being religious was associated with significantly more depression. Of 22 longitudinal studies, 15 found that greater religiousness at baseline predicted fewer depression symptoms or faster remission of symptoms at follow up. Of eight randomized clinical trials, five found that religious-based psychological interventions resulted in faster symptom improvement than did secular-based therapy or controls. Supporting these findings was a more recent independently published meta-analysis of 147 studies that involved nearly 100,000 subjects.²³ The average inverse correlation between religious involvement and depression was -0.10 , which increased to -0.15 for studies in stressed populations. While this correlation appears small and weak, it is of the same magnitude as seen for gender (a widely recognized factor influencing the prevalence of depression). Moreover, individual studies in stressed populations, particularly persons with serious medical illness, find a more substantial impact for religion on the prevalence and course of depression. For example, 1000 depressed medical inpatients over age 50 with either congestive heart failure or chronic pulmonary disease were identified with depressive disorder using the Structured Clinical Interview for Depression. The religious characteristics of these patients were compared to those of 428 non-depressed patients. Depressed patients were significantly more likely to indicate no religious affiliation, more likely to indicate —spiritual but not religious,¹⁴ less likely to pray or read scripture, and scored lower on intrinsic religiosity. These relationships remained robust after controlling for demographic, social and physical health factors. Among the depressed patients, severity of depressive symptoms was also inversely related to religious indicators. Investigators followed 865 of these depressed patients for 12 to 24 weeks, examining factors influencing speed of remission from depression.²⁵ The most religious patients (those who attended religious services at least weekly, prayed at least daily, read the religious scriptures at least three times weekly, and scored high on intrinsic religiosity) remitted from depression over 50% faster than other patients (Hazard Ratio=1.53, 95% confidence intervals 1.20-1.94), controlling for multiple demographic, psychosocial, psychiatric, and physical health predictors of remission.

Anxiety

One the one hand, religious teachings have the potential to induce guilt and fear that reduce quality of life or otherwise interfere with functioning. On the other hand, the anxiety aroused by religious beliefs can prevent behaviors harmful to others and motivate pro-social behaviors. Religious beliefs and practices can also comfort those who are fearful or anxious, increase one's sense of control, enhance feelings of

security, and boost self-confidence (or confidence in Divine beings). Prior to the year 2000, at least 76 studies had examined the relationship between religious involvement and anxiety.⁴⁷ Sixty-nine studies were observational and seven were randomized clinical trials. Of the observational studies, 35 found significantly less anxiety or fear among the more religious, 24 found no association, and 10 reported greater anxiety. All 10 of the latter studies, however, were cross-sectional, and anxiety/fear is a strong motivator of religious activity. People pray more when they are scared or nervous and feel out of control

Psychotic Disorders

Psychiatric patients with psychotic disorders may report bizarre religious delusions, some of which can be difficult to distinguish from normal religious or cultural beliefs. Approximately 25-39% of psychotic patients with schizophrenia and 15-22% of those with bipolar disorder have religious delusions.⁵⁶ One of the largest and most detailed studies from Great Britain examined the prevalence of religious delusions among 193 in patients with schizophrenia.⁵⁹ Subjects with religious delusions (24%) had more severe symptoms, especially hallucinations and bizarre delusions, poorer functioning, longer duration of illness, and were on higher doses of anti-psychotic medication compared to patients with other kinds of delusions. The content of religious delusions may be influenced by local religions or culture. A small study of four Chinese patients with schizophrenia in Hong Kong, China, reported that religious content reflected Chinese beliefs involving Buddhist gods, Taoist gods, historical heroic gods and ancestor worship.⁶⁰ In a larger and more systematic study in 126 Austrian and 108 Pakistani patients with schizophrenia, investigators found more grandiose, religious, and guilt delusions in Austrian patients (largely Christian) than in Pakistani patients (largely Muslim).⁶¹ In the largest study to date, investigators compared the delusions of 324 inpatients with schizophrenia in Japan with 101 patients in Austria and 150 in Germany.⁶² Again, religious themes of guilt/sin were more common among patients in Austria and Germany than in Japan, whereas delusions of reference such as "being slandered" were more prevalent because of the role shame plays in Japanese culture.

Substance Abuse

Religious beliefs and practices provide guidelines for human behavior that reduce self-destructive tendencies and pathological forms of coping. This is particularly evident from research that has examined associations between religious involvement and substance abuse. As a form of social control, most mainstream religious traditions discourage the use and abuse of substances that adversely affects the body or mind. In our review of studies published prior to the year 2000, we identified 138 that had examined the religion-substance abuse relationship, 90% of which found significantly less substance use and abuse among the more religious. The vast majority of these studies were conducted in high school or college students just starting to establish patterns of alcohol and drug use.

Indian Culture and Spirituality

Indian culture values spirituality (Verma, 1997). For example, comparing western and Indian knowledge, Rolland (1960, p. 91) described western knowledge as the "science of facts" and spirituality as "the science of the soul, a peculiarly Indian science." Therefore, it is proposed that creativity in India is likely to be channelled in the field of spirituality, more so than in any other field. To examine this thesis, a two-pronged approach is adopted. First, the historical evolution of spirituality in India is traced and a list of spiritual gurus over the last 2500 years is generated, which demonstrates that this culture indeed has emphasized spirituality. Following this historical analysis, three case studies are presented to illustrate that innovation in spirituality is valued even today in India, and this culture continues to produce eminent spiritual gurus. The innovations made by three spiritual gurus in the last 100 years are presented to make the argument that these people were truly geniuses, since they offered thoughts or techniques that were unheard of in human civilizations hitherto, either in India or elsewhere. Ramakrishna Paramhansa (1836– 1886) practiced Hinduism, Islam, and Christianity, and boldly declared that all religions lead to the same end. He might be the first person in human civilization to have attempted such an integration of religious beliefs by practicing it rather than only giving it lip service, which is often done by liberal intellectuals all over the world today. Maharishi Mahesh Yogi (1917) presented Transcendental Meditation as a universal technique, which allows people of all religions, all over the world, to practice meditation. Perhaps, the most significant innovation that the Maharishi made is the scientification of meditation, an idea not attempted hitherto. And Osho Rajneesh (1931–1990) presented his theory, "From sex to super consciousness," which shook the Indian culture, but also found many followers both locally and globally. Though the originality of this approach could be debated, its revival in modern time and in a modern form cannot be disputed. A major difference between philosophy and spirituality or for that matter religion and spirituality is that spirituality, as practiced in India, has an action bias over and above cognitive (thinking or thoughts) or value (considering something important) concerns. The three cases presented in this paper support this notion since Ramakrishna comes out as a practitioner himself, and both the Maharishi and Rajneesh recommend daily practice of meditation.

Historical analysis

India's emphasis on spirituality can be ascertained from the productive constellations reported in Kroeber's (1944) work; it received the singular distinction of being a culture that has the longest duration of evolution of philosophy, from AD 100 to 500, and 600 to 1000 (see p. 683). If we add the period of Buddha, Mahavira, and Samkhya around 500 BC, and the period of medieval Bhakti Movement from 1100 to 1800 (reported in the literature section in Kroeber's work, from Jayadeva to Lallu Ji Lal, see pp. 482–483), we can see that India has emphasized spirituality for almost 2000 years, which is more than any other culture. To further support India's emphasis on spirituality, a list of spiritual masters was generated using various sources (Lesser, 1992; Sholapurkar,

1992; Narasimha, 1987; Bhattacharya, 1982; Singh, 1948). Most of the sources used are by Indian scholars, and the list was further corroborated by Kroeber's (1944) work. The long list of spiritual masters over 2500 years does support the idea that India emphasizes spirituality (see Table 1). A closer examination of the list shows that these spiritual gurus came from all castes, and were not limited to the caste of Brahmin only, the caste that had the privilege of being a teacher or a guru. They also came from many religions, e.g., Hinduism, Buddhism, Jainism, Sikhism, Islam, and S. Also, they were not limited to any particular part of the country, they came from east, west, south, and north. Therefore, it could be argued that spirituality is a cultural phenomenon for India. An analysis of Kroeber's (1944) compilation shows that in the Indian sample 49% of the geniuses were spiritual geniuses compared to 33% for literature, 10% for science, and 8% for philology. If we combine the names in Table 1 to those in Kroeber's compilation, the percentage of spiritual geniuses jumps to 65% compared to 23% for literature, 7% for science, and 5% for philology. Analyzing the list of thousands of geniuses in China (Simonton, 1988) and Japan (Simonton, 1996).

List of Indian saints or spiritual gurus

Period Name

600 BC Charvaka
 1544–1603 Dadu
 590–510 BC Mahavira
 1547–1614 Meerabai
 560–480 BC Buddha
 400 BC Jaimini
 400 BC Kanada
 400 BC Gautama
 200 BC Sant Tiruvalluvar
 600 AD Nammalwar
 600–680 Tirunavukkaravasu
 660 Shri Manickavasagar
 700 Bhakta Kamban
 788–828 Shankaracharya
 824–924 Acharya Nathmuni
 900 Gorakhnath
 1017–1137 Ramanujacharya
 1135–1229 Khwaja Moinuddin Chisti
 1200 Jayadeva
 1238–1356 Hazrat Nizamuddin Aulia
 1272–1293 Sant Jnaneshwar
 1440–1518 Kabir
 1440 Ravidas (Raidas)
 1469–1538 Guru Nanak
 1479–1584 Soor Das
 1485–1534 Chaitanya
 1506–1552 St. Francis Xavier
 1532–1624 Tulsidas
 1588–1644 Shri Narayan Bhattatiri
 1607–1649 Tukaram
 1608–1681 Ram Das
 1608–1888 Mahatma Tailang Swami
 1620 Singa Ji
 1628–1700 Sant Bahina Bai

1666–1708 Guru Gobind Singh
 1703–1810 Saint Bulleshah
 1759–1809 Gauribai
 1767–1847 Shri Tyagraj 800 Bhaskara
 1772–1833 Raja Ram Mohan Roy
 1800–1880 Swami Samarth Akkalkot
 1801–1882 Jalaram Bapa
 1817–1905 Maharishi Devendranath Tagore
 1817 Manik Prabhu
 1818–1878 Soamiji of Agra
 1824–1883 Maharishi Dayanand Saraswati
 1828–1895 Shri Lahiri Mahashaya
 1836–1886 Ramakrishna
 1839–1903 Babaji of Beas
 1918 Sai Baba of Shirdi
 1853–1924 Shri Chattampi Swamikal
 1855–1928 Shri Narayan Guru
 1863–1902 Swami Vivekananda
 1872–1950 Shri Aurobindo Ghosh
 1873–1906 Ram Tirtha
 1878–1973 The Mother of Aurobindo Ashram
 1887–1963 Swami Shivanand Saraswati
 1895–1986 J. Krishnamurthy
 1904–1963 Thakur Shri Abhiram Paramhans
 1916–1993 Chinmayananda
 1931–1990 Osho Rajneesh
 1917 Maharishi Mahesh Yogi
 1926 Sai Baba

Modern innovations in spirituality: a case-analytic approach

In this section, as mentioned earlier, three cases are presented to support the idea that spirituality is valued in India even today, and spiritual masters are making innovations that reflect cultural con gurations.

Ramakrishna

One God, different paths. The most famous story about Ramakrishna, perhaps, is the dialogue with his favorite disciple, Narendra Dutta, who later became Swami Vivekananda. Vivekananda asked a question that was unthinkable from the traditional Hindu perspective: "Have you seen God?" Never in Indian history did a disciple ask his Guru this question—not in the Upanishads, not in the Ramayana or the Mahabharata, not in the Puranas! The question came from a Western rationalist perspective. It behooved the philosophy student that Vivekananda was to ask such a question. The answer was even more unique. Ramakrishna replied calmly, without qualification: I see him as I see you, only far more intensely. But even that did not convert the rationalist Vivekananda, then Narendra Dutta, who took a rather tortuous path to accepting Ramakrishna as his Guru. Ramakrishna's unique spiritual journey, and what he was able to do in a short life of 50 years (February 18, 1836–August 16, 1886), what has perhaps never even been attempted in human history, points to his contribution to the field of spirituality. Without vanity, he proclaimed: I have practiced all religions, Hinduism, Islam, Christianity, and I have also followed the paths of the different Hindu sects... I have found that it is the same God

toward whom all are directing their steps, though along different paths. You must try all beliefs and traverse all the different ways once (Rolland, 1960, p. 79). Ramakrishna shunned the traditional school system, he later showed great desire and ability to learn from people of all faiths, and scholars have called him “the illiterate genius” (Rolland, 1960, p. 11). Also, his favorite disciple, Swami Vivekananda, was known for his intellectual prowess, and according to one report he could memorize pages from a book on one reading (Max Muller, 1898). Thus, spiritual geniuses may possess quantitative and verbal skills, but they are not necessary skills. This suggests a need to reconceptualize creativity and intelligence, especially for the domain of spirituality. Creativity is usually defined as a process leading to a novel idea, product or behavior (Amabile, 1983). In the problem-solving domain it is defined as a process that leads to the unique solution of problems. In view of this definition of creativity, Ramakrishna, indeed, demonstrated creative genius in bridging all religions by practicing each of them. He may very well be the first, if not the only, person to practice the major religions of the world to come to the conclusion that they lead to the same God. His contribution to humanity is particularly significant for the world after the bombing of the twin towers of the World Trade Center on September 11, 2001. Clearly, Islam is not to be blamed for the incident of September 11, and no religion should be blamed for any act of terrorism, because we know from the life of Ramakrishna that all religions lead to the same God. Of course, if Ramakrishna were born a few hundred years before his time, he could not have been exposed to Islam. It could be argued that 19th century India was mellowed by centuries of Bhakti Movement, which made acceptance of other religious beliefs easier for Ramakrishna. The reason Buddha did not integrate the Vedic ideas in his teachings or Shankaracharya did not integrate Buddhist ideology in his teaching could be attributed to the ethos of the time or the cultural configurations. Shankaracharya (788–828) was a spiritual master, who was responsible for the revival of Vedic principles in India. He is credited for creating institutions like the four centers named after him, which promote Hindu way of life in India.

Maharishi Mahesh Yogi

bridging science and spirituality with TM. Mahesh Prasad Varma, who later became Maharishi Mahesh Yogi, was born in Jabalpur on January 12, 1917. He got a college degree from Allahabad University in mathematics and physics, and renounced the world at an early age of 23. He dedicated himself to the service of his spiritual master, and spent many years in the Himalayas, where the atmosphere is conducive to meditation. The Maharishi had his first public appearance in October 1955 at a conference, and he made his impact by connecting science and spirituality: Electrons and protons of the modern science, seen through the Indian system of analysis of the universe, are manifestations of Agni-tatva and Vayu-tatva combined. The energy of the electrons and protons is due to the Agni-tatva and motion in them is due to Vayu-tatva. Thus, we find the present day science has reached up to Vayu-tatva in the field of analysis of the universe (Maharishi Mahesh Yogi, 1963, p. 62). The Maharishi explained the other Tatvas (elements) as Agni (fire), Vayu (air), Akash (sky), Aham (self),

Mahat (soul), and Prakriti (nature); and Brahma (formless God)-tatva as the very cause of all these Tatvas. He argued that the meditation technique that his guru presented would help achieve Sat-Chit-Anandam, and implied that spirituality was superior to science, which dealt with the lower level of Tatvas (Mahesh Yogi, 1953). It should be noted that unless we define elements differently, or that the Maharishi was talking metaphorically, none of the Tatvas would qualify as elements in the regular scientific definition. The Maharishi’s desire to connect spirituality and science can be seen in his early presentation. The Maharishi propounded his philosophy as follows: Attachment results from thoughts. Therefore, we need to go beyond thoughts. To go beyond thoughts we need to regularly chant a mantra. Again, there was nothing new in the method, since part of getting initiated by a guru is receiving a personal mantra, and chanting of the mantra helps rest the mind, leading to detachment. His early genius lay in reaching a large number of people or disseminating his technique to the world. The Maharishi’s genius lay in starting a worldwide spiritual movement by keeping the individual at the center stage. Twenty minutes in the morning before breakfast, and 20min in the evening before dinner would help a normal person to achieve bliss. He has demonstrated a commitment to help humankind and over the past 40 years has attempted to reach out to as many people worldwide as possible by using a number of media and trained meditation teachers.

The major findings were that oxygen consumption, heart rate, skin resistance and electroencephalograph measurements showed significant difference within and between subjects. During meditation, oxygen consumption and heart rate decreased, skin resistance increased, and electroencephalograph showed changes in certain frequencies. Oxygen consumption decreased within 5min of starting meditation. Compared to the sleeping condition, TM provided 5% more reduction in consumption of oxygen than what 6–7h of sound sleep could provide. There was a mean decrease in cardiac output of about 25%, whereas during sleep there was only a mean decrease in cardiac output of about 20%. The mean decrease in heart rate for the TM practitioners was 5 beats/min. The skin resistance (measured by Galvanic Skin Resistance or GSR), which is a measure of relaxation (the higher the score the more relaxed subjects are), increased on the average by 250% during the practice of TM, and went as high as 500%. Compared to this, during sleep GSR goes up by only 100–200%. Further, meditators were found to be less irritable than non-meditators (Wallace, 1970). Finally, in TM practitioners the regularity and amplitude of alpha waves were found to increase much more than what is found during sleep. Also, the performance of TM meditators was superior to that of the Zen meditators in that they achieved the same result in a matter of weeks (Forem, 1973). In the 1980s, the Maharishi also presented experiments to demonstrate that meditators could levitate, and though this demonstration was very controversial, there were many doctors and scientists who thought that the demonstration did show the power of TM (Chopra, 1988). Following findings that supported that TM could lead to reduction in crime, the Maharishi suggested that if 1% of the world population practiced meditation, they would carry the day for the rest of humankind, and crime and violence would go down worldwide. This has been called the

Maharishi Effect, which is similar to the principle of critical mass needed to achieve certain social change (Mason, 1994). Osho Rajneesh was one of the most controversial spiritual master that India has seen in this century. Rajneesh prescribed a new method of meditation to his disciples called Dynamic Meditation. This was a four-step process. First, a practitioner would involve in vigorous breathing for 15min. Next, he or she would scream, cry, laugh, or jump up and down leading to a catharsis. After these two steps, the practitioner would contemplate on the question: Who Am I? Rajneesh's innovations in spirituality will weather the time, but to be fair about him we must concede that he did start a new way of life, gave a technique of meditation. He also revived the tradition of open criticism by indulging in the criticism of saints and ideas from all religions, which could be attributed to the modern Western influence on him. His model of dynamic yoga could have resulted from his desire to allow his Western disciples to express their emotion through dancing to western tunes, or jumping, crying, and so forth. Rajneesh's philosophy emerged from the ancient culture of India, but his expressions were shaped by the contemporary Indian and international cultures, i.e., by the global Zeitgeist. It is quite unlikely that a guru such as him could have emerged in the past, when India was not open to the world. This further supports that culture has a role in shaping innovation and creativity, and that there is a reciprocal relationship between geniuses and Zeitgeist in that the Zeitgeist shapes geniuses, and geniuses in turn shape the Zeitgeist.

GENERAL DISCUSSION

Two theoretical arguments were presented for studying the influence of culture on creativity. The historical analysis of growth of spirituality in India supported the model that ecology and history shape culture, which in turn influences creative behaviours. Considering that many of the masters have spent an extended period of time in the Himalayas, it is likely that this part of the Indian ecology influenced the growth of spirituality. It is plausible that the harsh climate in the Himalayas and the seclusion from civilization help mendicants in withdrawing their mind inward, which is posited as the necessary step for achieving personal harmony in Indian scriptures (Bhawuk, 1999). The case studies presented above support the argument that India continues to innovate in the field of spirituality even today. The Indian case presents preliminary evidence to support the idea that people in some cultures may value some aspect of human endeavour more than others, and thus culture moderates creative behaviours where geniuses will put their effort.

The growth of Buddhism in India reflects how spirituality emerged at the confluence of Hinduism and Islam in the medieval times. India will continue to produce spiritual geniuses (of which Maharishi Mahesh Yogi and Rajneesh discussed in this paper are recent examples), and may even attract spiritual geniuses from other parts of the world in its fold of which Mother Teresa may be a recent example. Mother Teresa's Nobel Prize could be argued to be a recognition of Indian spirituality, since she is the only Catholic "saint" to receive this prize, albeit in the form that the sponsors of the prize can relate to.

Recommendations to Improve SQ

Since SQ positively impacts QOL, it is imperative that we live a fulfilling and satisfying life by enhancing SQ because that is the underpinning factor. The brain is wired for SQ but it remains dormant and needs to be activated. It takes effort and time to develop SQ but it is worth the effort realizing its benefits. Some of the methods available are :

- (a) Meditation. Several methods are available for meditation. One may choose that suits him the best. If much time cannot be invested in meditation, duration of 20 minutes is considered to be optimal. Sri Sri Ravi Shankar asserts that meditation improves and balances physical, mental, emotional and spiritual spheres of a man.
- (b) Prayers. For those who believe in God, prayer includes respect, love, pleading and faith. Through a prayer a devotee endows the doer ship of the task to God. Giving the doer ship to God means that we acknowledge that God is helping us and getting the task done. Prayer is an important tool of spiritual practice in the generic spiritual path of devotion. Prayer reduces worry and enhances contemplation.
- (c) Tools to Empower. One may choose any tool to enhance his SQ and QoL, for it will lead him to satisfying and purposeful life. Among others, Reiki is a simple and easy - to - learn technique for better life and pleasant experiences.
- (d) Observance of Spiritual Values / Qualities. A dual approach may be of enormous benefit for spiritual seekers. One, SQ may be enhanced by the techniques stated above and then manifest the spiritual values in day to day behaviour. Second, consciously, practise the spiritual values / qualities in everyday life and increase the SQ, leading to a positive virtuous spiral.

Spiritual development is a constant, dynamic, and sometimes difficult interplay between at least three core developmental processes:

- a. Awareness or awakening—Being or becoming aware of or awakening to one's self, others, and the universe (which may be understood as including the sacred or divine) in ways that cultivate identity, meaning, and purpose.
- b. Interconnecting and belonging—Seeking, accepting, or experiencing significance in relationships to and interdependence with others, the world, or one's sense of the transcendent (often including an understanding of God or a higher power); and linking to narratives, beliefs, and traditions that give meaning to human experience across time.
- c. A way of living—Authentically expressing one's identity, passions, values, and creativity through relationships, activities, and/or practices that shape bonds with oneself, family, community, humanity, the world, and/or that which one believes to be transcendent or sacred.

Development of Spirituality

The Spirituality can be developed in the following way:

1. Begin with a self-selected group. Do not impose conversation about spirituality. Look for opportunities to cultivate organic interest.
2. Provide a safe, structured environment for youth workers to reflect on and articulate their own spiritual autobiographies, however they define them.
3. Share the autobiographies. Notice the vocabulary people use. Notice the diversity between lived experiences. Identify common domains/moments of spiritual experience (e.g. crisis or death of a loved one, experiences of nature).
4. Build a common lexicon. Establish working definitions of words that are imbedded in the group members' spiritual and religious landscapes.
5. Wrestle with the relationship between religion and spirituality as they understand it. Do not force consensus, invite expanded awareness. Review relevant legal protections such as the First Amendment in the United States.
6. Introduce available discipline or profession-specific literature on spirituality. Integrate personal experience with literature to establish context-appropriate definition(s) of spirituality.
7. Review human development theory and locate the youth workers' definition(s) of spirituality as a dimension of potential and related development.
8. Prepare to put theory into practice.

If healthy spiritual development, as now defined, is important in the lives of young people, what can youth workers do to enhance and facilitate such awareness and growth? Social work as a field with its long-standing commitment to social justice and cultural competence is well positioned to contribute to adolescent spiritual development in a world of religious pluralism. To get there, the field needs workers with youth who are competent, ethical practitioners in the domain of spiritual development, and that process must begin with practitioners own experiences of spirituality and religion. The capacity to recognize and nurture the spiritual development of others grows with critical attentiveness to one's own spiritual journey. Once introduced with confidence, spiritual development in youth worker preparation is an ongoing reflexive process. It simultaneously equips individuals to be more attentive to and confident about spiritual dimensions of everyday life and professional practice, while it transforms the environment in which their work is conducted. Spiritual development —training cannot be formulaic, except to the extent that it is or is not addressed. It will always require moral vigilance – acknowledgment of the cultural, political and linguistic contexts in which it is taking place, and deep respect for each person's story. It is ultimately about creating space in which mystery and human potential meet. Human life is the greatest gift that the God or that Infinite Energy bestows upon us. We ought to respect and love it, making the most of it. We being spiritual beings going through human experience, are obliged to develop our spiritual intelligence (SQ), living the highest quality of life (QoL).

Summary and Conclusion

Many persons suffering from the pain of mental illness, emotional problems, or situational difficulties seek refuge in religion for comfort, hope, and meaning. While some are helped, not all such individuals are completely relieved of their mental distress or destructive behavioural tendencies. Thus it should not be surprising that psychiatrists will often encounter patients who display unhealthy forms of religious/spiritual involvement. In other instances, especially in the emotionally vulnerable, religious beliefs and doctrines may reinforce neurotic tendencies, enhance fears or guilt, and restrict life rather than enhance it. In such cases, religious beliefs may be used in primitive and defensive ways to avoid making necessary life changes. However, systematic research published in the mental health literature to date does not support the argument that religious involvement usually has adverse effects on mental health, but rather quite the opposite. In general, studies of subjects in different settings (medical, psychiatric, the general population), from different ethnic backgrounds (Caucasian, African-American, Hispanic, American Indian), in different age groups (young, middle-age, and elderly), and in different locations (U.S. and Canada, Europe, 1countries in the East), find that religious involvement is related to better coping with stress and less depression, suicide, anxiety, and substance abuse. While religious delusions may be common among those with psychotic disorders, healthy normative religious beliefs and practices appear to be stabilizing and may reduce the tremendous isolation, fear, and loss of control that those with psychosis experience. Clinicians need to be aware of the religious and spiritual activities of their patients, appreciate their value as a resource for healthy mental and social functioning, and recognize when those beliefs are distorted, limiting, and contribute to pathology rather than alleviate it.

REFERENCES

- Baetz M, Griffin R, Bowen R, *et al.* 2004. The association between spiritual and religious involvement and depressive symptoms in a Canadian population. *J Nerv Ment Dis.*, 192: 818-822
- Bhattacharya, V. 1982. Famous Indian sages: Their immortal messages. New Delhi, India: Sagar Publications.
- Bhawuk, D. P. S. 1999. Who attains peace: An Indian model of personal harmony. *Indian Psychological Review*, 52(2,3), 40–48.
- Bosworth HB, Park KS, McQuoid DR, *et al.* 2003. The impact of religious practice and religious coping on geriatric depression. *Int'l J Geriatr Psychiatry*, 18:905-914.
- Bowell, Richard A. 2005. The seven steps of spiritual intelligence. Nichola Brealey Publishing, London.
- Bowen R, Baetz M, D'Arcy C. 2006. Self-rated importance of religion predicts one year outcome of patients with panic disorder. *Depression and Anxiety*, 23:266-273
- Braam AW, Beekman ATF, Deeg DGH, *et al.* 1997. Religiosity as a protective of prognostic factor of depression in later life; results from a community study in The Netherlands. *Acta Psychiatr Scand.*, 96: 199-205.
- Brewer, Mark, Dr. 2008. What is your spiritual quotient? Destiny Image Publishers, Inc, USA. Buzan, Tony. The power of spiritual intelligence. Collins Publishers, London.

- Capra, F. 1975. *The Tao of physics*. New York: Bantam Books.
- Chopra, D. 1988. *Return of the rishi*. Boston, MA: Houghton Mifflin Company.
- Churchman, C. W. 1971. *The design of inquiring systems*. New York, NY: Basic Books.
- Chu CC, Klein HE. 1985. Psychosocial and environmental variables in outcome of black schizophrenics. *J National Med Assn.*, 77:793-796
- Dervic K, Oquendo MA, Grunebaum MF, et al. 2004. Religious affiliation and suicide attempt. *Am J Psychiatry.*, 161:2303-2308
- Dharm P.S. Bhawuk* 2003. Culture's influence on creativity: the case of Indian spirituality; *International Journal of Intercultural Relations*, 27, 1-22
- Doering S, Muller E, Kopcke W, et al. 1998. Predictors of relapse and rehospitalisation in schizophrenia and schizoaffective disorder. *Schizophren Bull.*, 24:87-98
- Draper, Brian. 2009. *Spiritual intelligence – a new way of being*. Lion Hudson plc, England.
- F., & Wallace, R. K. 1999. Autonomic and EEG patterns during eyes-closed rest and transcendental meditation (TM) practice: The basis for a neural model of TM practice. *Conscious Cognition*, 8(3), 302-318.
- Freud S. *Future of an Illusion* 1927. In Strachey J (editor and translator), *Standard Edition of the Complete Psychological Works of Sigmund Freud*. London: Hogarth Press, 1962.
- Goleman, Daniel 1998. *Working with emotional intelligence*. Bantam Books.
- Greenwich, CT: JAI Press.
- Barron, F., & Harrington, D. M. 1981. Creativity, intelligence, and personality. *Annual Review of Psychology*, 32, 439-476.
- Benson, H. (1969).
- Huguelet P, Mohr S, Borrás L, et al. 2006. Spirituality and religious practices among outpatients with schizophrenia and their clinicians. *Psychiatric Services*, 57:366-372
- In K. Leung, U. Kim, S. Yamaguichi, & Y. Kashima (Eds.), *Progress in Asian social psychology* (pp. 23-36). Singapore: Wiley.
- Jarbin H, von Knorring AL. 2004. Suicide and suicide attempts in adolescent-onset psychotic disorders. *Nordic J Psychiatry*, 58:115-123
- Koenig HG, McCullough ME, Larson DB. 2001. A history of religion, science and medicine (chapter 2). *Handbook of Religion and Health*. New York, NY: Oxford University Press, pp 24-49
- Kroeber, A. L. 1944. *Configurations of culture growth*. Berkeley: University of California Press.
- Lesser, M. 1993. *A passage to America*. Bombay, India: Book Quest Publisher.
- MacLean, C. R., Walton, K. G., Wenneberg, S. R., Levitsky, D. K., Mandarino, J. P., Waziri, R., Hillis, S. L., & Schneider, R. H. 1997. Effects of the Transcendental Meditation program on adaptive mechanisms: changes in hormone levels and responses to stress after months of practice.
- Makkar JS. 2005. Positive coping in individuals with prostate cancer: The effects of prostate support groups, social comparison and religious resources. *Dissertation Abstracts International Section A: Humanities and Social Sciences*, 66(6-A):2114
- Marsiglia FF, Kulis S, Nieri T, et al. 2005. God forbid! Substance use among religious and non-religious youth. *Am J Orthopsychiatry*, 75: 585-598
- McCabe MS, Fowler RC, Cadoret RJ, et al. 1972. Symptom differences in schizophrenia with good and poor prognosis. *Am J Psychiatry*, 128:49-63
- Mohr S, Brandt PY, Borrás L, et al. 2006. Toward an integration of spirituality and religiousness into the psychosocial dimension of schizophrenia. *Am J Psychiatry*, 163:1952-1959.
- MP Singh*, Dr Jyotsna Sinha**2013. Impact of Spiritual Intelligence on Quality of Life; *International Journal of Scientific and Research Publications*, Volume 3, Issue 5, May, ISSN 2250-3153
- Nasim A, Utsey SO, Corona R, et al. 2006. Religiosity, refusal efficacy, and substance use among African-American adolescents and young adults. *J Ethnicity in Substance Abuse*, 29-49
- National Institute on Alcohol Abuse and Alcoholism. State of the science report on moderate drinking, 2003. See website: <http://pubs.niaaa.nih.gov/publications/ModerateDrinking-03.htm> (last accessed January 2008) 99
- Nikhilananda, S. 1977. Introduction. In *The gospel of Sri Ramakrishna*. New York, NY: Ramakrishna-Vivekananda Center (A translation of the Bengali book by Sri M).
- Psychoneuroendocrinology, 22(4), 277-295.
- Maharishi Mahesh Yogi 1963. *The science of being and art of living*. New Delhi, India: Allied Publishers.
- Mahesh Yogi, Maharishi Bala Brahmachari 1953. *Beacon light of the Himalayas—the dawn of the happy new era*. Kerala, India: Adhyatmic Vikas Mandal.
- Marcella, R. H. 1992. *Saints and sages of India*. New Delhi, India: Intercultural Publisher.
- Russinova Z, Wewiorski NJ, Cash D. 2002. Use of alternative health care practices by persons with serious mental illness: Perceived benefits. *Am J Pub Health*, 92: 1600-1603
- Schofield W, Hathaway SR, Hastings DW, et al. 1954. Prognostic factors in schizophrenia. *J Consultation Psychology*, 18:155-166
- Schuster MA, Stein BD, Jaycox LH, et al. 2001. A national survey of stress reactions after the September 11, 2001, terrorist attacks. *New England Journal of Medicine*, 345:1507-1512.
- Sheldrake P. 2007. *A Brief History of Spirituality*. Boston, MA: Blackwell Publishing.
- Siddle R, Haddock G, Tarrier N, et al. 2004. Religious beliefs and religious delusions: Response to treatment in schizophrenia. *Mental Health, Religion & Culture*, 7:211-223
- Singh, P. 1948. *Saints and sages of India*. New Delhi, India: New Book Society of India.
- Travis, F., & Pearson, C. (2000).
- Steinman KJ, Zimmerman MA. 2004. Religious activity and risk behavior among African American adolescents. *Am J Community Psychol.*, 33: 151-161
- Stompe T, Friedman A, Ortwein G, et al. 1999. Comparison of delusions among schizophrenics in Austria and in Pakistan. *Psychopathology*, 32: 225-234
- Van Tubergen F, Te Grotenhuis M, Ultee W. 2005. Denomination, religious context, and suicide: Neo-Durkheimian multilevel explanations tested with individual

- and contextual data. *Am J Sociology*, 111:797–823
- Sussman S, Skara S, Rodriguez Y, *et al.* 2006. Non drug use- and drug use-specific spirituality as one-year predictors of drug use among high-risk youth. *Substance Use & Misuse* 41:1801–1816
- Tateyama M, Asai M, Hashimoto M, *et al.* 1998. Transcultural study of schizophrenic delusions: Tokyo versus Vienna versus Tübingen (Germany). *Psychopathology*, 31: 59-68
- Thara R, Eaton WW. 1996. Outcome of schizophrenia: the Madras longitudinal study. *Australian & New Zealand J Psychiatry*, 30:516-522
- Verma, J. 1997. Hinduism, Islam, and Buddhism: the source of asian values.
- Wallace, R. K. 1970. The physiological effects of transcendental meditation. *Science*, 167, 1751–1764.
- Wallace, R. K., & Benson, H. 1972. The physiology of meditation. *Scientific American*, 223, 86–102.
- White HR, McMorris BJ, Catalano RF, *et al.* 2006. Increases in alcohol and marijuana use during the transition out of high school into emerging adulthood. *J Studies on Alcohol.*, 67: 810–822.
- Wigglesworth, Cindy 2012. The twenty one skills of spiritual intelligence. Selectbooks, Inc, New York.
- Wink P, Scott J. 2005. Does religiousness buffer against the fear of death and dying in late adulthood? Findings from a longitudinal study, *J Gerontology*, 60: P207–P214.
- Zohar, Danah & Marshall Ian. 2000. Spiritual intelligence - the ultimate intelligence Bloomsbury Publishing Plc: London.
