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**Co-Relating Eastern and Western Strands of Spiritual Intelligence: A Study with Reference to
The Bhagavad Gita, Eastern Radhasoami Spiritual Philosophy and Western Transpersonal Psychology**

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Abstract

In the last two decades Spiritual Intelligence (SI) Paradigm is seen to be emerging in the realm of transpersonal psychology, and due to its potential universality and transdisciplinarity, it is receiving a welcome attention from scientists, scholars, philosophers and spiritual leaders. The paper examines the key principles of spiritual intelligence theory as proposed by a group of western transpersonal psychologists (Amram, 2007; David Brian King & DeCicco, 2009; Draper, 2009; Emmons, 2000; Vaughan, 2002; Zohar & Marshal 2000 et.al) and correlates them to the Eastern perspective of spiritual intelligence with special reference to the Hindu philosophical and literary text *The Bhagavad Gita* and Radhasoami spiritual philosophy. It essays a healthy juxtaposition of some currently discussed concepts of spiritual intelligence theory with Eastern notions as elucidated in the literary and philosophical texts of sages and saints of India. The authors conclude on an optimistic note that such an interdisciplinary approach bringing together psychology, philosophy, literature, and theology, a healthy cross-fertilization of two distinct cultures-, would generate plausible responses for the construction of a holistic spiritual intelligence paradigm. [It is noteworthy that the Dayalbagh Educational Institute's Centre for Consciousness Studies has been invited regularly for the last five years since 2012 to organize 'East-West Forum' with a view to integrating Eastern and Western philosophies for consciousness studies as part of its twenty-two years of existence at the University of Arizona conference –TSC "Toward a Science of Consciousness" at Tucson,

Arizona, USA. 'DEI East-West Forum' may claim its due share in its re-designation as TSC i.e. The Science of Consciousness beginning TSC-2016.]

Oh, East is East and West is West, and never the twain shall meet,
Till Earth and Sky stand presently at God's great Judgment Seat;
But there is neither East nor West, Border, Nor Breed, nor Birth,
When two strong men stand face to face, though they come from the ends of the earth!"
-Rudyard Kipling

The paper puts forth spiritual intelligence as the most significant of all other types of intelligences a human being is blessed with. The discussion takes within its purview spiritual intelligence as perceived by transpersonal psychologists of the West (Amram,2007; D.B.King &DeCicco, 2009; Draper,2009; Emmons,2000; Vaughan, 2002; Wolman,2001;Zohar & Marshal 2000) and correlates its key concerns with spiritual intelligence as reflected in the Hindu philosophical and literary text *The Bhagavad Gita* and the texts of Radhasoami spiritual philosophy. The concluding part envisions the possibility of generating an integrated paradigm, fusing Eastern and Western points of view.

The Eastern way of life and its systems of knowledge are deeply rooted in spiritualism. Establishing a connection with the eternal spirit has always been of supreme importance in India. The quest for the Ultimate Truth and its realization pervades ancient Hindu Vedas and Upanishads, the writings of Bhakti Saints of medieval India and the devotional literature of Radhasoami Saints of the twentieth and the twenty-first century India. The paper is based on the premise that spiritual intelligence and spiritual consciousness are closely related to each other because spiritual intelligence enables one attain spirit- consciousness.

The *Chandogya Upanishad*¹ elucidates the beauty of all-pervading spirit dwelling inside every human being:

What is in the Macrocosm is in this Microcosm
Within the city of Brahmin, which is the body
There is the heart, within the heart there is a little house,
This house has a shape of a lotus, and within it dwells that which is to be sought after,
Inquired about and realized,
What then is that which, dwelling
Within this little house, this lotus of the heart is to be sought after,
Inquired about and realized?
As large as the universe outside, even so, large is the universe, within the lotus of the heart,
Within it are heaven and earth, the sun, the moon, the light, and all the stars,
What is in the Macrocosm is in this Microcosm. (491-492)

In one of the poetic collections of Eastern Radhasoami² Saints, it is written:

It is a pity, my friend,
Thou goest for a stroll in the garden,
Thou art thyself in no way less than an unblossomed lotus,
Turn attention inwards and enter the garden within you. (Sahabji Maharaj, 2010: 92)

Spiritual Intelligence through the Lens of Transpersonal Psychology

Transpersonal Psychology owes its genesis to Abraham Maslow who realized the limitations of western behaviourist psychology and advocated the importance of studying the “capacity of human beings to be internally directed and motivated to achieve self-realization and fulfill their human potential”(Grof,2008,p.46). In the 1970s, a small group, comprising Abraham Maslow, Anthony Sutich, Stanislav Grof, James Fadiman, Miles Vich, and Sonya Margulies, after exhaustive discussions,-decided to make a shift from transhumanistic psychology to transpersonal psychology to include spiritual dimension of the human psyche (Grof,2008). In 1975, Robert Frager founded the Institute of Transpersonal Psychology in Palo Alto, California, to explore mystic experiences, cosmic consciousness,religious, creative and intuitive experiences which were out of the domain of psychological researches until then. The institute is now called Sofia University.

Webster’s dictionary defines intelligence as the ability to understand, to apply knowledge, to use reason skillfully and to manipulate one’s environment (Mish,1993). A new dimension was added to the multifaceted concept of intelligence when a group of transpersonal psychologists contended spiritual intelligence as the superior form of intelligence of all types(Amram,2007;D.B.King&DeCicco,2009;Emmons,2000;Vaughan,2002;Wolman,2001;Zohar& Marshal2000,2001). Though Howard Gardner (1984) enunciated the theory of multiple intelligences and took the concept of intelligence beyond IQ (Intelligent Quotient), he didn’t mention ‘spiritual intelligence’ in his theory.

Zohar & Marshall (2001) define spiritual intelligence in the following words:

SQ literally operates out of brain’s center- from the brain’s neurological verifying functions – it integrates all our intelligences, SQ makes us fully intellectual, emotional and spiritual creatures that we are (3-4).

Elaborating further, Zohar and Marshall (2001) state:

Spiritual intelligence is that with which we address and solve problems of meaning and value, the intelligence with which we can place our actions and lives in a wider, richer, meaning – giving context, the intelligence with which we can assess that one course of action or one way life path is more meaningful than the other (5-6).

Francis Vaughan (2002) relates spiritual intelligence to the inner life of the mind and spirit. She concedes that spiritual intelligence goes beyond conventional psychological development. The following definition of Draper (2009) comes close to Vaughan:

Believing and seeing; it's part of the same, spiritually intelligent package: it's about seeing life with a fresh set of eyes; about starting long and hard and deep into the state of your being, our being, and bringing to see how things really can be different (28).

For Wigglesworth (2011), spiritual intelligence is the ability to behave with compassion and wisdom while maintaining inner outer peace. D. B. King & DeCicco (2009), who developed a viable model of spiritual intelligence, state:

It is a set of mental capacities which contribute to the awareness, integration and adaptive application of the nonmaterial and transcendent aspects of one's existence, leading to such outcomes as deep existential reflection, enhancement of meaning, recognition of a transcendent self and mastery of spiritual states (69).

King & DeCicco (2012) also examine the relationship between spiritual and emotional intelligences. They present empathy as one of the potential components of spiritual intelligence and analyze how 'personal meaning production', one of the factors of their spiritual intelligence model, correlates well with emotional intelligence. In a similar vein, Wolman (2001) defined spiritual intelligence as the ability to raise questions regarding the purpose of life. Thus, as we place these diverse perspectives of transpersonal psychologists within a comparative framework, we deduce that spirituality, for all of them, is a quest for the sacred, higher truth, higher consciousness, and self-transcendence.

The Bhagavad Gita: A Poem of Transcendence towards Spiritual Intelligence and Spiritual Consciousness

The Bhagavad Gita which translates in English as 'The Song of Blessed Lord' forms a part of the longest Indian epic *The Mahabharata*. It is the most renowned esoteric poetic composition of Sanskrit literature which is placed in the middle of this long epic, consisting of eighteen brief chapters and about seven hundred verses. It is also referred to as *The Gita*, for short. It came later than the great movement represented by the early *Upanisads* and earlier than the period of the development of the philosophic systems and their formation in the *Sutras*. It is certainly a work of pre-Christian era written in the fifth century B.C.

The central plot of *The Mahabharata* revolves round the conflict over succession to the throne of Hastinapura, a kingdom situated just north of modern Delhi in India which was the ancestral realm of a tribe known as the *Bharatas*. At that time India was divided amongst many small, and often warring, kingdoms. The struggle was between two groups of cousins, the Pandavas or known as sons of Pandu, and the Kauravas called as descendants of *Kuru*. *The Bhagavad Gita* is placed in the sixth book of the epic, just before the great battle between the Pandavas and the Kauravas. This was a major battle which took place in Kurukshetra, the field of the Kurus, now located in the modern

state of Haryana in India. The greatest hero of the Pandavas, Arjuna, pulled up his chariot in the middle of the battlefield between the two opposing armies. He was accompanied by Lord Krishna, who acted as his charioteer. Standing in the middle of the battlefield, Arjuna looked out towards his opponents and recognized friends, relatives, former teachers, and rationalized that controlling the kingdom was not worth the blood of all his loved ones. An emotionally overwhelmed Arjuna dropped down, casting aside his bow and arrows and decided to quit. He preferred to withdraw from the battle; preferred inaction instead of being responsible for the death of the people he loves. It was an intense moment, time stood still, the armies were frozen in place, as Arjuna cried in exasperation:

When I see my own people arrayed and eager to fight O Krishna!
My limbs quail, my mouth goes dry, my body shakes and my hair stands on end.
(The bow) Gandiva slips from my hand and my skin too is burning all over.
I am not able to stand steady. My mind is reeling
I do not long for victory, O Krishna, nor kingdom
Nor pleasure, of what use is the kingdom to us,
Enjoyment or even life, O Krishna !”(The Bhagavad Gita,89)

Arjuna epitomizes every struggling individual of today who is oppressed by the burden and the mystery of the world. Lord Krishna assumes the role of a teacher and addresses Arjuna in thrilling notes who symbolizes mankind at a critical juncture in his life. The message of *The Gita* is simple. It teaches the method of *bhakti* or devotion to attain ‘God realization’, which is within the reach of all human beings. Its introductory chapter probes into the heart of man which is filled with conflicts, dilemmas and contradictions, fears, selfishness, ego, and evil tendencies. Despondent Arjuna cries in agony:

And I see evil omens, O Kesava (Krishna)
Nor do I foresee any good by slaying my own people in the fight.
I do not long for victory,
O Krishna, nor kingdom,
Nor pleasures, of what use is a kingdom to us, O Krishna, enjoyment or even life.
(The Bhagavad Gita, 90)

The distress of Arjuna is a poignant dramatization of the predicament of a deluded man, who forgets his divine ancestry, gets attached to his personality and struggles amidst the conflicting forces of the world.

The objective of *The Gita* is to re-establish man’s connection with his spiritual nature from which he has been cut off. At the very outset, *The Gita* raises the fundamental question –‘how can one experience the Highest Self, the Absolute while continuing work in the world?’ Lord Krishna exhorts Arjuna to combat the overpowering forces of selfishness, ignorance, and ego to realize the inner spirit. As the dialogue between Krishna and Arjuna proceeds, the echoes of the battlefield die away and all present witness an intense, moving and an immensely enlightening interview between God

and the devotee. The chariot in the battlefield gets transformed into a lonely cell of meditation; a corner of the battlefield gets metamorphosed into a solitary place for reflections on the Supreme.

Sarvapalli Radhakrishnan (1999), an eminent Indian philosopher and translator of *The Gita and Upanishads* states:

The teacher is the favourite God of India, who is at once human and divine. He is the God of beauty and love, whom his devotees enthrone on the wings of birds, on the petals of flowers, on whatever they most delight in all that lives on earth" (p. 9).

The Bhagavad Gita is a beautiful exemplification of Spiritual Intelligence. If transpersonal psychologists are theorizing spiritual intelligence, in a shift from theory to practice, in *The Gita* we come across practical methods and practices, which, if executed in real time mode, will enable one develop spiritual intelligence.

The Gita defines intelligence:

He who is without affection on any side, who does not rejoice or loathe as he obtains good or evil, his intelligence is firmly set (in wisdom). (124)

Krsna exhorts Arjuna in *The Gita*:

For the mind is turbulent, restless, obstinate and very strong, O mighty-armed son of Kunti! (124)

Krsna further says:

One who has conquered the mind, the mind is the best of friends but for one who has failed to control their mind, the mind will be the greatest enemy.
It is undoubtedly very difficult to curb! (124)

The qualities of peacefulness, self-control, austerity, purity, honesty, knowledge, wisdom and religiousness, the attributes of Brahmin, are attributes of spiritual intelligence. Lord Krsna's answers to Arjuna's queries not only help in boosting Arjuna's declining morale, motivation and confidence, but also help readers resolve their intrapersonal conflicts.

From Theory to Application: Locating *The Bhagavad Gita* within King and De Cicco's Spiritual Intelligence Model

'The critical existential thinking', the first core component of the 'four-factor model' "involves the capacity to critically contemplate meaning, purpose, and other existential or metaphysical issues" (King and DeCicco, 2009, p.70). *The Gita* addresses the problem of Ultimate Reality. The discussion

between Krsna and Arjuna throws light on the existence of an Infinite Being underlying and animating all finite existence. The individual self is divided into three parts: body, mind, and soul. *The Gita* brings to light the imperishable element i.e. the soul because the empirical mind is ever changing and body is perishable. The human body and mind are only instruments through which the soul works. The Gita explains how the whole universe owes its being to the transcendent Godhead and yet the forms of this universe do not contain or express Him adequately. His absolute reality is far above the appearance of things in space and time.

‘The personal meaning production’, the second factor of the spiritual intelligence model, refers to the “ability to construct personal meaning and purpose in all physical and mental experiences, including the capacity to create and master a life purpose” (King and DeCicco, 2009: 70). They define ‘Personal meaning production’ as having a purpose in life, a sense of direction, a sense of order and a reason for existence. *The Bhagavad Gita* not only throws light on the existential and metaphysical aspects, but also makes one realize the ultimate noble objective of one’s life which is to realize the ‘Eternal Truth— *Brahmasamsparśam*.’ It suggests a threefold path to realize the Divine viz., *Bhakti Marga* (path of devotion), *Jnana Marga* (path of knowledge), and *Karma Marga* (path of action).

D.B. King & DeCicco (2009, 2012) rightly enumerate that the realization of the noble objective of human life is more important than simply contemplating existential issues and *The Gita* advocates action, not inaction. Krsna exhorts Arjuna:

Fix thy mind on Me; be devoted to Me; sacrifice to Me; prostrate thyself before Me; so shalt thou come to Me, I promise thee truly, for thou art dear to Me. (2009c, 377)

The relevance of *The Gita* lies in the message that whatever path one treads on; wisdom, love or service, the end is seeing, experiencing and living the divine life. By following the simple threefold path prescribed in *The Gita*, one can acquire ‘transcendental awareness’ and develop ‘conscious state expansion’ which constitute the third and fourth factors of the D.B. King’s Spiritual Intelligence model. Transcendental awareness refers to the “capacity to identify transcendental dimensions /patterns of the self (i.e. a transpersonal or transcendent self) and non-materialism, during normal states of consciousness” (King and DeCicco, 2009:70). Conscious state expansion is “the ability to enter higher/spiritual states of consciousness, which he also refers to as cosmic consciousness.” (King and DeCicco, 2009:71)

Characteristic Features of the Spirit Entity: Supplementing Eastern spiritual Viewpoint to the Spiritual Intelligence Model

The ‘realization of spirit’ and the expansion of consciousness constitute a significant component of spiritual intelligence paradigm, therefore, an understanding of the spirit entity becomes vital to develop a comprehensive understanding of spiritual intelligence. According to Vaughan (2002), the spirit force is the creative life force of evolution and spiritual intelligence designates an awareness of the spirit. King & De Cicco (2009) also express a similar view that “the recognition and ongoing awareness of a transcendent self is a key component of this capacity” (p.71) At this point, we can

refer to the Eastern philosophical and scriptural texts which abound in descriptions of the characteristic features of the spirit entity. *The Bhagavad Gita* explains that the body is transitory, only a fleeting frame. The empirical mind is ever changing. The soul is the lord of the body. It states:

He who thinks that this slays and he who thinks that this is slain both of them fail to perceive the truth. This one neither slays nor is slain.

He is never born, nor does he die, at any time, nor having (once) come to be will he again cease to be. He is unborn eternal, permanent and primeval. He is not slain when the body is slain. (107)

For further elucidation of the Eastern perspective, we refer to an elaborate description of the spirit entity given in the writings of the Radhasoami Saints of India. Radhasoami spiritual philosophy endorses the superiority of immortal spirit over body and mind as mentioned in *The Gita*, offering further elucidation within a scientific framework. It explains three elements in the human body: first, the coarse matter of which the physical body is made; second, the subtle matter of which the human mind is made; and third, the spirit, which is the life and soul of body and responsible for the evolution and development of man's body and mind. The human body and the mind are perishable whereas spirit is immortal. Radhasoami Spiritual philosophy enumerates the following characteristic features of the spirit:

- i. Intelligence
- ii. Feelings of pain and pleasure, which are parts of the sensory action by which perception takes place and which gives rise to volition and action in many instances.
- iii. Thoughts and other subjective phenomena, and
- iv. Vital energy, which causes that process of assimilation which results in the construction of the physical frame (Maharaj Sahab, 1960: 74)

Radhasoami philosophy defines mind as the instrument of thinking, but subordinate to the spirit entity as it receives the necessary energy and intelligence from the spirit for its action. So long as the spirit-force is present, all the elements and various forces of nature act in harmony and are helpful to the growth of the body. But as soon as the spirit exits from the body, a contrary state supervenes which can be termed as the 'state of disintegration'. The spirit performs its subjective functions through the mind, but it performs its inherent functions without the aid of mind. The mind is the seat of cognition, thinking and feeling, egotism, desires, whereas, the alloyed spirit is the source of prime energy and intelligence. Such a difference between the mind and the spirit gives rise to the hierarchical notion - mind consciousness and spirit consciousness, with spirit –consciousness assuming the highest form of consciousness.

'Spiritual Intelligence' and 'Spiritual Experience': The Eastern Perspective

Transpersonal psychologist Yosi Amram (2007) developed an ecumenical grounded theory of spiritual intelligence from the thematic analysis of 71 interviews of people from major spiritual traditions Christianity, Hinduism, Islam, Judaism, Taoism etc. nominating them as spiritually intelligent. His study

concludes that spiritual intelligence bears no relation to spiritual experience or spiritual belief (belief in God), albeit in the same study he endorses peaceful surrender to Truth, God, as an essential component of spiritual intelligence. For King and De Cicco, spiritual intelligence is distinct from spiritual experience, whereas Francis Vaughan acknowledges that to acquire spiritual intelligence commitment to some kind of spiritual practice may be cultivated. Francis Vaughan believes that spiritual practice could deepen love, compassion, wisdom, and compassion. Emmons (2000) concurs with a hope:

Serious consideration of the overlap between intelligence and spirituality may yield previously neglected theoretical and practical dividends”(p.3).

Considering the observations of these transpersonal psychologists who connect spiritual intelligence in a very subtle way to the spiritual path and virtues, we bring in the philosophical and spiritual stance of the East which explicates how spiritual practices increase spiritual intelligence, thus making the two complementary.

The Bhagavad Gita prescribes the path of devotion to acquire spiritual intelligence. The Radhasoami spiritual perspective advocates the path of devotion to attain spiritual intelligence and also provides a clearer explanation of the interlinkage between spiritual practice and spiritual experience which together contribute to enhancing the spiritual intelligence of a person.

According to the Radhasoami Saint Sahabji Maharaj (2006):

Spiritual awakening brings rapid transformation. No conception without perception. People speak of God, of religion, of spiritual current, but without the perception of the spirit, we cannot form an idea of the spiritual current. We must have first the experience of a unit of sweetness by putting a crystal of sugar on our tongue before we can understand what sweetness is. In regard to spiritual matters also, we do stand in need of the experience of a unit of spirituality. (263)

In this context, Radhasoami Spiritual Philosophy prescribes meditational practice -*Surat Shabda Yoga* which can be practiced by all, and when practiced it helps conquer 'selfish I' to become one with the Absolute. *Surat Shabda Yoga* is the spiritual practice of uniting *surat* i.e. one's spirit with the *shabda* i.e. internal celestial sound resounding in one's innermost quarters. The spirit entity can be blessed with the gift of access into higher and higher spiritual regions by performing the practices of *Sumiran*- Repetition of the Holy name, *Dhyan* – contemplation of the Holy Form of Adept –*Sant Satguru* and *Bhajan*- listening to the spiritual sounds internally with one's spirit.

'Spirituality' versus 'Religiosity' or Toward Spirituality through Religiosity?

The question whether there exists any relation between spirituality and religiosity, often surfaces in the discussions of Western Transpersonal psychologists. King and De Cicco(2009) define religiosity as a set of behaviours (social or private including rituals) values and attitudes that are based on

previously established religions, doctrines, and institutionalized organization. They look upon spirituality and religiosity as two distinct psychological constructs which may or may not be related. According to Brian Draper (2009):

My own experience of spiritual awakening has been mainly through the Christian tradition, and so my examples flow more naturally from that source (14).

Zohar & Marshall (2001), on the other hand, observe:

SQ has no necessary connections to religion. For some people, SQ may find a mode of expression through formal religion, but being religious doesn't guarantee high SQ. Many humanists and atheists have very high SQ, many actively and vociferously religious people have very low SQ. Conventional religion is an extremely imposed set of rules and beliefs"(8).

Wolman (2001) accepts divinity as one of the factors of spiritual intelligence. Though he dismisses religiosity, he lays emphasis upon performing prayer several times, experiencing the presence of a Higher Being within. For him, spirituality is one of the traits of one's personality which improves inter-personal relationships.

We often encounter subtle references to Buddhism, Taoism, Christianity in the spiritual intelligence paradigms (Amram, 2007; Vaughan, 2002), hence, The reluctance of psychologists to co-relate religion and spirituality can be attributed to the fact that over years religion has, somehow, acquired negative connotations of dogmatism, sectarianism, and ritualism. The true objective of religion which is to lead us towards inward realization, liberation from the perpetual cycle of birth-death, has somewhat been clouded by external rituals and ceremonies. It is to be noted that the object of all religions and methods taught by all incarnations, whether the East or the West, has been to take the spirit to its original source, breaking all external, internal, gross and subtle bonds. We bring to the fore the following observations of Radhasoami Saint Maharaj Sahab (1960):

The apathy which manifests itself amongst the most intelligent classes, especially amongst scientific men, in respect of religion, is due to the fact that religious matters are more or less shrouded in sentimentality, mysticism, and dogmatic faith, and are void of that practical and matter-of-fact research which distinguishes a scientific study. To endow religion with practical and scientific interest, it is essential that religious research should be conducted on the same lines as those employed in scientific research, that is to say, the object in view should be clearly defined and practical measures should be prescribed and adopted for the attainment of the object. (1)

Therefore, from the Eastern perspective, religiosity and spirituality go together. In this context, it would be apt to recall the observation of Stanislav Grof (2008), one of the founding psychologists of transpersonal psychology:

Modern mainstream psychiatrists often interpret visionary experiences of the founders of great religions, saints, and prophets as manifestations of serious mental diseases, although they lack adequate medical explanations and the laboratory data supporting this position. In their contemptuous dismissal of ritual and spiritual life, they do not distinguish between primitive folk beliefs or the fundamentalists' literal interpretations of scriptures and sophisticated mystical traditions and Eastern spiritual philosophies based on centuries of systematic introspective exploration of the psyche.(47)

Radhasoami spiritual philosophy (1960) defines religion:

With a scientific view - religion is a study of the laws of the spirit force, a clear knowledge of the Supreme Creator, Genesis, and the object of creation, true duty of the sentient entity in the universe(Maharaj Sahab,2).

The founder of Radhasoami Spiritual philosophy, Huzur Soamiji Maharaj (1884), elucidated that religion is concerned with internal purification rather than mere external conduct such as talking about spiritual personalities, reading their books and repeating their contents before others without internally developing devotion and love for the Supreme God. Such acts fall under sophistry and learning.

It is worth a mention that all spiritual leaders, incarnations, and prophets who appeared in different religions in different ages have tried to proceed internally to the original Abode of the spirit through practices, exhorting their followers to do the same. Though Stanislav Grof (2008) expressed his concern over issues of fundamentalism and dogmatism, he expressed his faith in religions which stress mystical experiences, scriptures of saints, mystics, ancient eastern spiritual texts.

The expression religion has much deeper connotations than the observance of rituals and welfare of a particular group. It should not be understood as a sectarian creed. Radhasoami spiritual philosophy provides an etymological explanation of the expression 'religion':

Religion etymologically signifies that which binds us back; back, that is, to say, to our original Home. The Hindi, Sanskrit, Arabic and Japanese equivalents of the word all signify path- the *pantham* or *margin*. If religion is the way, we must have a starting point and a destination, and there must be an intervening path to connect the two- it is this path, which is religion... The destination to which religion would ultimately carry us is the region of pure spirituality. The starting point is this world. The intermediary regions are those which appertain to the physical and mental substances. And the traveler is the spirit... Fortunately, we need not search for the spiritual current outside us. That current is inside us. As mentioned in *The Bhagavad Gita*, we are rays or emanations from the primordial source of spirituality. (Sahabji Maharaj, 1956: 262)

The Bhagavad Gita is a perfect illustration of how true religion is a path to connect the alienated spirit with the Supreme Spirit. Devotion to Lord Krsna and sincere prayer take Arjuna's

intelligence beyond the material or the gross physical level. Lord Krsna opened his inner eye, revealed his cosmic form and made him experience transcendental awareness. The Eastern approach ascertains that through true religiosity we acquire the highest form of spiritual intelligence which teaches the method of releasing the energy of the spiritual atom. According to Radhasoami Saint P. S. Satsangi Sahab(2010),“ the method of devotion practiced in Radhasoami philosophy is not traditional, conventional and external but it is internal”(35). The objective is to acquire touch with the spiritual current, thus bringing the mind under control.

Conclusion

Today we are heading towards a globalized wisdom society from compartmentalized localized knowledge society where the spirit of inquiry, experimentation, speculation, and innovation are the guiding principles. Such an environment is conducive for the development of an interdisciplinary model, with wider applicability and scope, drawing upon the insights from psychology, philosophy, and theology. Such an integration would help develop what Stanislav Grof desired a “cross-culturally valid Psychology”(2008:.47).

It would not be out of place to mention that the integration of the scientism of the West and the spiritualism of the East in studying consciousness is being debated, discussed and endorsed by eminent scientists of the West- Stuart Hameroff, James Barrell, Rocco J.Gennaro, Chris Fields, Pavvo Pyllkanen et.al. at the annual international conference on “The Science of Consciousness” organized by the University of Arizona.

The Bhagavad Gita is of profound relevance to understanding the supreme ends of life. The prevailing rush and roar of life, fretful and unprofitable stir has instilled in man an intense longing to search for inner peace and harmony, to unite with the Central Being. This quest is leading man towards yoga, meditation, Vedanta, Buddhism, Transpersonal Psychology and several other systems of thought and practices. In this light, the teachings propounded in *Gita* have universal relevance and are beneficial to form one’s character and strengthen the inner self. Today in the twenty-first century also *The Bhagavad Gita* serves as a light to all illuminate all with its profound wisdom and transport everyone to a world wider and deeper. The philosophical and literary texts of Radhasoami Saints in the present day context provide the much needed scientific and precise explanation of several abstract notions pertaining to spiritual intelligence and spiritual consciousness.

We do not propose a displacement of any viewpoint because science, religion, and humanities are all parts of one whole. Instead, we propose the generation of an integrated holistic model of spiritual intelligence, fusing the Eastern spiritual strand, its transcendental meditational practices with the western scientific theories of spiritual intelligence. Such an attempt would certainly result in what King &DeCicco(2009) calls “transcendental awareness and conscious state expansion”.

Notes

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1. The *Chandogya Upanisad*, one of the oldest Upanishads, is a collection of Sanskrit texts that existed separately and later they were compiled and edited by one or more ancient scholars. It belongs to the Chandogya Brahmin of *Sama Veda* of Hinduism. The first two chapters of the Brahmana deal with sacrifices and other forms of worship. It was approximately composed sometime during 8th – 6th century BC.
2. Indian thought, an illustration of the endless quest of the spirit, continued to evolve with a renewed force in the Post- Vedic, Bhakti and Sufi periods. The Radhasoami spiritual philosophy, a modern movement in the Eastern Sainly tradition, has played a pivotal role in the historiography of the Indian sociological, cultural and spiritual thought by ushering in newer paradigms of consciousness, fusing science and spirituality, and adding a significant dimension to the canon of world devotional literature. The Radhasoami philosophical movement started in 1861 in India by Saint Shiv Dayal Singh Sahab, known as Huzur Soamiji Maharaj, assumes a much colossal dimension on the contemporary philosophical and spiritual register with its unique fusion of scientism, mysticism, spirituality. In fact, the strains of Sufi and Bhakti consciousness culminate in the consciousness perspectives of Radhasoami Spiritual philosophy. The gamut of Radhasoami literature includes lyrics and narrative poems, allegories, scientific prose compositions, five-act plays, treatises, diaries and autobiographical retrospectives.
3. The Centre for Consciousness Studies of Dayalbagh Educational Institute, Agra, India has been regularly invited since 2012 to organize 'East- West Forum' a full day symposium within the pre-conference workshop programme organized by the Center for Consciousness Studies, The University of Arizona and The Center for Consciousness science, University of Michigan, USA. The 'East-West Forum' is organized with a view to integrate Eastern and Western philosophies for consciousness studies. The Science of Consciousness (TSC) is the largest and longest running conference emphasizing broad and rigorous approaches to conscious awareness. The first TSC conference was held in 1994 in DuVal Auditorium at the University of Arizona Medical Center and subsequently elsewhere in Tucson in even-numbered years. These have alternated with co-sponsored international TSC conferences in various locations around the world in odd numbered years.

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