

# CONCEPTUALISATION OF THE SPIRITUAL LIFE DIMENSION: A PERSONAL AND PROFESSIONAL LEADERSHIP PERSPECTIVE

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## ABSTRACT

The focus of this article is a conceptualisation of the spiritual life dimension of the human being. The central perspective or approach is the Personal, Interpersonal and Professional Leadership (PiPL) perspective developed by Smith. PiPL is a holistic wellness perspective that includes the personal, interpersonal and professional contexts of the individual's life, and considers the anthropological characteristics, existential realities and phenomenology that humankind is faced with. PiPL views the spiritual life dimension as the core of being human. In this article Smith's PiPL perspective of the nature and manifestations of the spiritual life dimension in the existential world will be explored.

### Key words

PiPL, spiritual life dimension, personal leadership

The central theme of this article is a conceptualisation of the spiritual life dimension. During the past two decades, literature – both popular and academic – has increasingly pointed to the importance of spirituality. However, definitions of spirituality have remained uninformative. By conceptualising Smith's Personal, Interpersonal and Professional Leadership (PiPL) perspective of the spiritual life dimension, a contribution can be made by shedding more light on human spirituality.

### The PiPL perspective

PiPL is a multidisciplinary leadership paradigm that was developed in the mid-1990s by Prof Dawie (DPJ) Smith of the University of Johannesburg. PiPL has a holistic and multidimensional perspective on the human being, incorporating eight life dimensions: the spiritual, physical, mental, emotional, social, career, financial and ecological dimensions (Smith, 2004a; Verrier & Smith, 2005b, p. 52). Although PiPL promotes balance across these life dimensions, it views the spiritual dimension (SD) as the core of the individual (Verrier & Smith, 2005b, p. 54). Therefore problems and deficiencies in the SD will lead to problems in the other life dimensions.

### The importance of the spiritual life dimension

Awareness of the importance of spirituality in life and leadership is growing (Fairholm, 1996; the Australian organisation SlaM – Spirituality, Leadership, and Management – in Kale and Shrivastava, 2003). Aburdene (in Workplace Spirituality, 2005) refers to the quest for spirituality as “the greatest megatrend of our era”. Teilhard de Chardin (in Cashman, 1998, p. 68) states:

*We are not human beings having a spiritual experience. We are spiritual beings having a human experience.*

Zohar and Marshall (2000, p. 13-14) assert that spiritual intelligence (SQ): (a) is a guide “at the edge” between order and chaos; (b) points to the meaning and essential spirit of religion; (c) transcends the gap between self and other; (d) facilitates better understanding of self and what gives meaning to self; (e) enhances one's personal potential, particularly in transcending the ego in favour of transpersonal values; (f) adds a deeper level of meaning to life; and (g) wrestles with fundamental questions about life issues such as good and evil, death and suffering.

Howard and Wellbourn (2004, p. 35) state:

*Spirituality helps us in our struggle to determine who we are (our being) and how to live our lives in this world (our doing). It combines our basic philosophy towards life, our vision and our values, with our conduct and practice. Spirituality encompasses our ability to tap into our deepest resources, that part of ourselves which is unseen and mysterious, to develop our fullest potential. Both this inward and outward journey give us the opportunity to discover and articulate our personal meaning and purpose in life... It is our spirituality, providing as it does a deeper identity, which guides us as we chart our way through life's paradoxes.*

## RESEARCH DESIGN

### Research approach

*The gap in knowledge*

A gap in knowledge regarding spirituality still exists, in that: There appears to be no universal definition for spirituality (Garcia-Zamor, 2003; Hollins, 2005; Ledger, 2005; Tuck, 2004). Klenke (2003) asserts that consensus on the meaning of spirituality remains elusive, partly because of its multidimensional nature. Turner (1999) states that “some of its meaning is inevitably lost when attempts are made to capture it in a few words”.

### Existing definitions are limited, vague and/or contradictory.

Bailin (2004) argues that many definitions of spirituality lack a strong conceptual base to give them coherence; consequently they are so vague that they fail to delineate a distinct realm of experience. Klenke (2003) states that the problem in defining spirituality partly originates from the subjective nature of the concept itself – spirituality is “a mosaic of different aspects of human existence and means different things to different people”.

**Smith's PiPL view of spirituality has not been formally noted in academic literature**, although PiPL has existed for a number of years as a field of study. Therefore Smith's PiPL definition can make a significant contribution in promoting understanding of the concept of spirituality.

*The elusive nature of the spirit*

Notwithstanding any attempt to do so, ‘spirit’ or ‘spirituality’ cannot be truly defined. Narayanasamy (in Ledger, 2001) argues

that “spirituality is not readily amenable to definition or measurement”, while Gibbons (in Klenke, 2003) claims that no words in any human language are adequate or accurate when applied to spiritual realities. In operationalising the SD, one materialises it – leaving the realm of spirit. The degree to which one can define the spiritual dimension from an intellectual perspective is limited. Despite this limitation this article should still make a worthwhile contribution.

#### *The research question*

In view of the gap in knowledge with regard to a conceptualisation of spirituality, the research question is: How is the construct ‘spiritual dimension’ conceptualised from Smith’s PiPL perspective?

#### **Potential contributions of this study**

Potential contributions of this study are: (a) documentation of Smith’s PiPL perspective on spirituality; (b) increased clarification of the concept of spirituality; (c) prioritisation of observational terms linked to the SD, from Smith’s PiPL perspective; (d) an operationalisation for a questionnaire design with a view to empirical research in the field of spirituality; and (e) a foundation for the promotion of spiritual awareness and understanding in the individual.

### **EXISTING CONCEPTUALISATIONS OF SPIRITUALITY**

This article incorporates extensive and representative literature research on spirituality. However, existing views of spirituality are not very enlightening. Secretan (1997, p. 3) refers to soul (meaning spirit) as “the immortal or spiritual part of us... our essence... the vital part of us that transcends our temporary existence”. The definition equates soul with spirit, and is vague. A valuable contribution to the study of spirituality has been made by Zohar and Marshall (2000; 2004). Zohar and Marshall (2000) provide useful information as to how spirituality is experienced or what spiritual intelligence (SQ) enables one to do. For example, they describe SQ as “the intelligence with which we address and solve problems of meaning and value, the intelligence with which we can place our actions and our lives in a wider, richer meaning-giving context, the intelligence with which we can assess that one course of action or one life-path is more meaningful than another”. Although this definition addresses important aspects of spirituality, it is limited in scope and specificity. In a subsequent publication, Zohar and Marshall (2004, p. 79-80) cite twelve criteria for a person high in SQ: self-awareness, spontaneity, being vision- and value-led, holism, compassion, celebration of diversity, field independence, tendency to ask fundamental why? questions, ability to reframe, positive use of adversity, humility and sense of vocation. Although these criteria generally contribute to an understanding of spirituality, it is questionable whether all of them are exclusively spiritual. For instance, ‘holism’ – “the ability to see larger patterns” (Zohar & Marshall, 2004, p. 79) – and ‘the ability to reframe’ may also be viewed as mental capacities.

Several other conceptualisations of spirituality have been documented, briefly associating certain characteristics with spirituality, shedding little or no light on their nature. Because of their uninformative nature and their overall repetitiveness, these conceptualisations are not cited here. Rather, they were analysed in terms of the individual spiritual characteristics to which they refer. Table 1 is a summary of all the characteristics mentioned in two or more of the sources consulted, with reference to the relevant sources. For the sake of brevity, a number was used instead of each source. The index to the sources occurs at the bottom of the table.

**TABLE 1**  
**SUMMARY OF CHARACTERISTICS DRAWN FROM VARIOUS**  
**CONCEPTUALISATIONS OF SPIRITUALITY**

Spiritual characteristic	Sources citing characteristic
Connectedness (also interconnectedness, relatedness, integration, unity, belonging and/ or participation; specifically to the self, other human and/ or non-human beings, the universe, a Higher Being, all regarded as good, and/ or larger purposes)	2; 3; 7; 13; 19; 26; 27; 28; 31; 32; 42; 43; 46; 47; 49; 52; 54; 58; 59; 62; 63; 65
Differentiation from religion (Spirituality differs from or goes beyond religion)	2; 4; 6; 11; 13; 27; 33; 34; 35; 38; 40; 42; 43; 45; 62; 51
Meaning and purpose in life (a sense/ expression of or search for meaning/purpose/ fulfilment/vocation)	1; 2; 3; 6; 7; 8; 10; 27; 28; 31; 34; 35; 41; 43; 47; 60; 65; 66
Essence (the essence of being, the core/centre or true self; beingness as a sense of the existential or a personal state)	2; 4; 7; 13; 28; 40; 43; 44; 53
Well-being (or health/growth – also in other life dimensions)	7; 25; 39; 69; 56; 59; 61; 65
A sense of awe (or wonder about life, amazement, profound appreciation or a sense of reverence)	3; 7; 17; 27; 28; 29; 43; 64
Values and beliefs (living one’s values/ priorities and deeply held personal beliefs)	3; 5; 16; 26; 31; 35; 46; 47; 65; 66
Inwardness (or interiority; includes self-knowledge, a profound sense of self, and authenticity)	3; 13; 20; 28; 48
Love (unconditional love, giving/experiencing love)	3; 7; 9; 27; 28; 43; 46; 53
Belief in a higher power (or the beyond, God, a supreme power/being or (guiding) force, the universal spirit/consciousness, or the source/ principle of life)	12; 28; 42; 43; 58
Inspiration (also creativity and imagination)	3; 7; 10; 22; 26; 43; 47
Wholeness (or integrity/integration)	1; 3; 12; 30; 36; 40; 41; 65
Intuition	24; 40; 58; 53; 57
Seeking answers to existential questions (questions about the infinite; endeavouring to make sense of life; a personal interpretation of life)	3; 17; 27; 43; 65; 66
Transcendence (especially self-transcendence)	3; 27; 28; 31; 43
Forgiveness	3; 7; 9; 27; 43
A mode of experience (an unmediated mode of knowing or experiencing; or awareness, heightened consciousness or intensity of experience)	3; 20; 23; 50
Sustaining power (inner resource during difficult times)	13; 27; 43
Wisdom	40; 79; 66
Intangibility (metaphysical, non-material, supernatural, immutable and invisible)	3; 9; 28
Faith	3; 9; 23
Hope	3; 7; 9
Peace (inner peace or peace of mind)	21; 60
Gratitude	3; 14; 53
Source of energy and motivation	7; 15; 18
Spontaneity (living in and responsive to the moment)	65; 66
Immortality (infinity, eternity and immortality)	3; 9
Sense of harmony	7; 43
Service	37; 6
Holism	3; 66

#### **Index of sources**

(1) Alexander in Bailin, 2004; (2) Ashmos & Duchon, 2000; (3) Bailin, 2004; (4) Barnett, Krel & Sendry, 2000; (5) Bell & Taylor in Lips-Wiersma, 2002; (6) Bradshaw, 1994; (7) Brillhart, 2005; (8) Byrne in Ledger, 2005; (9) Carr, 1996; (10) Cash & Gray, 2000; (11) Cawley in Ledger, 2005; (12) Chiu, 2000; (13) Conger, 1994; (14) Cooper, 2000; (15) Coyle in Narayanasamy, 2004; (16) Dalai Lama in Bailin, 2004; (17) Dawkins in Kale & Shrivastava, 2003; (18) Dyer, 2001; (19) Eckersley in Kale & Shrivastava, 2003; (20) Egan in Bailin, 2004; (21) Freijaf in Brillhart, 2005; (22) Freshman, 1999; (23) Glazer in Bailin, 2004; (24) Guillory, 2000; (25) Haggart, 1996; (26) Hammell, 2001; (27) Heriot in Ledger, 2005; (28) Kale & Shrivastava, 2003; (29) Kearns in Brillhart, 2005; (30) King & Nicol, 1999; (31) Klenke, 2003; (32) Knestrick & Lohri-Posey, 2005; (33) Korac-Kakabadse, Kouzmin & Kakabadse, 2002; (34) Ledger, 2005; (38) Lerner, 2000; (35) Lips-Wiersma, 2002; (36) Maddox, 2000; (37) Marcic, 1997; (38) Marques, Dhiman & King, 2005; (39) McLaughlin, 2004; (40) McMullen, 2003; (41) Mitroff & Denton, 1999a; (42) Mitroff & Denton, 1999b; (43) Murray & Zentner, 2001; (44) Narayanasamy in Ledger, 2005; (45) Narayanasamy & Ownes in Ledger, 2005; (46) Neal, 2000; (47) Neck & Milliman, 1994; (48) Newby in Bailin, 2004; (49) O’Murchu in Kale & Shrivastava, 2003; (50) Palmer in Bailin, 2004; (51) Patterson in King & Nicol, 1999; (52) Piedmont, 1999; (53) Prescott, 2000; (54) Reed, 1992; (55) Riley, Perna, Tate, Forchheimer, Anderson & Luera, 1998; (56) Ross, 1995; (57) Ruth-Sahd in Ruth-Sahd & Hendy, 2005; (58) Sass, 2000; (59) Smith in Karren, Hafen, Smith & Frandsen, 2002; (60) Spirituality & Health, 2005; (61) Tuck, 2004; (62) Vaill, 1998; (63) Vokey, 2000; (64) Wong in Bailin, 2004; (65) Zohar & Marshall, 2000; (66) Zohar & Marshall, 2004

These terms remain loose and cursory. A discussion of Smith's PiPL view of the spiritual dimension will enrich its conceptualisation and will demonstrate the weaknesses and shortcomings of the above definitions.

**Research methodology**

In this study, a non-empirical approach was followed. The two primary methods used were conceptual analysis and a literature study. Smith's conceptualisation of the spiritual life dimension was taken as a point of departure for this study, since – as the founder of PiPL – he has defined the SD from a PiPL perspective. His written works in this context were examined, and personal interviews were utilised to expand the various elements of his definition. Publications by other authors as previously quoted by Smith in relevant contexts, recommended by him or deemed to be in keeping with PiPL philosophies and assumptions, were then analysed to further expand the definition. A detailed discussion of Smith's PiPL view of the spiritual life dimension follows.

**SPIRITUALITY WITHIN THE BROADER PIPL CONTEXT**

The domain of PiPL is the wellness of the 'normal' person (Smith, 2005a). The broad objective of PiPL is to guide his person in awareness and understanding of the essence of his/her own life, and in living a fulfilled life. Some sources on spirituality are highly esoteric. Yet, whatever one seeks to describe from a PiPL perspective – which is always realistic – cannot remain on a theoretical or esoteric level but must be translated into concepts accessible by the ordinary person living everyday life. S/he must be enabled to experience the spiritual from within the material world. On earth, the spirit must adapt to the body, and not vice versa (Smith, 2006b).

Therefore, PiPL language always refers to spirit in the pursuable sense. In this choice of interpretation, PiPL (Smith, 2006b): (a) demonstrates to the ordinary person what is pursuable in terms of spirituality; (b) translates these concepts into understandable, digestible everyday terms, and emphasises the importance thereof; and (c) provides guidelines as to how one can attain these, bringing/guiding the person from his/her subconscious (the domain of psychology) to his/her higher consciousness (the level of the spirit).

**DISTINCTION BETWEEN SPIRIT AND SOUL**

The PiPL perspective distinguishes between soul and spirit (Smith, 2006b). 'Soul' is a synonym for 'psyche' and thus includes everything studied within psychology, e.g. personality, conditioning, the mind, emotions and the will (Smith, 2004c:1). In psychology, these and other aspects of the psyche are studied to better understand and explain behaviour (Smith, 2006b). Although an important part of being human, the soul is not the essence of man – spirit is. Steiner (in Pastoll, 2006, p. 74) describes this relationship as follows: Every human being has not only a physical body, but also an enduring soul or consciousness, consisting of thinking, feeling and will. Living within and through the body and the soul, is the I or the true Self – the spiritual and eternal part of the person.

Peirce (2002, p. 21-25) distinguishes between three components of consciousness: the subconscious mind (correlating with the psychological (soul) mind), the conscious mind (mind), and the superconscious mind (spirit). Table 2 illustrates the distinctions between these three kinds of mind.

**TABLE 2  
PIERCE'S THREE MINDS**

Superconscious (spiritual) mind	Subconscious (psychological) mind	Conscious (aware) mind
Correlates with 'spirit'	Correlates with 'body'	Correlates with 'mind'
Is the clear, collective consciousness	Is essentially primal	Is one's sense of 'I am', the viewing point, or the 'eye of the soul'
Knows no fear, no blocks, no ignorance	Is characterised by fear driven and negative emotions	Is the agent of free will, a moving point of choice and personal identity
Contains higher purpose, the God's Eye View	Contains all knowledge of one's physiological origins, and memories of one's instinctive reactions	Determines one's experiences; is "the architect of our existence"
Is the interconnection between individuality and universality	Its memory is an incomplete experience that the spirit has not fully digested	Creates a relationship or association; then registers a meaning
Intuition occurs as predominantly visual (frequently abstract) or as an all-over 'direct knowing'	Intuition occurs through one of the five sense	

According to Smith (2006a, p. 3:3), the conscious mind draws its energy from the other two minds, particularly the one that is dominant in a person. Smith (2006a, p. 3:3; 2006c) asserts that the subconscious mind (soul) is seated in the ego and is therefore driven by existential fear, whereas the higher or superconscious mind (spirit) is seated in connectedness to God and as such is love-driven.

**SMITH'S PIPL CONCEPTUALISATION OF SPIRIT**

The true depth of the spirit is intangible (Smith, 2006b). Voltaire (in Smith & Katz, 2006) wrote: "Four thousand volumes of metaphysics will not teach us what the soul [spirit] is". This article is an effort to translate 'spirit' to some more tangible terms.

**The essence of spirit: beingness**

According to Smith (2006b), the essence of the spirit is beingness, i.e. where being finds expression. Tolle (2005, p. 3) refers to one's true nature (being) as "the ever-present I am: consciousness in its pure state prior to identification with form", one's "innermost invisible and indestructible essence" (p. 10). Cashman (1998) describes being as consciousness in its pure form. The essential spiritual self has been described as: (a) "a source within ourselves that is replete and inexhaustible and forms part of a wider, sacred reality" (Zohar & Marshall, 2000, p. 155); (b) the inner 'I' who is both alone and universal (Inchausti in Zohar & Marshall, 2000, p. 153); (c) the sense of awareness that one has throughout one's life – from childhood to adulthood – which is timeless and ageless and does not change over time (Prescott, 2000, p. 121-122).

For Smith (in Smith & Katz, 2006, p. 27), the spiritual self is "that vital part of us that transcends our temporary existence". The ordinary person is ego-driven. To meet the spirit, one must divest oneself of ego. This process starts with awareness of one's egocentrism, followed by the will to purification (Smith, 2006b). Figure 1 depicts Smith's PiPL model of the journey from the ego self to spiritual being (Smith & Katz, 2006, p. 35). Associated with the core of beingness are some primary manifestations of the spirit that lend insight into what the spirit represents – they are not spirit, but spirit may be known by them. These core manifestations, in turn, find expression in certain observable peripheral manifestations. Below, the core (more fundamental) and peripheral (less fundamental) manifestations of spirit are discussed consecutively.

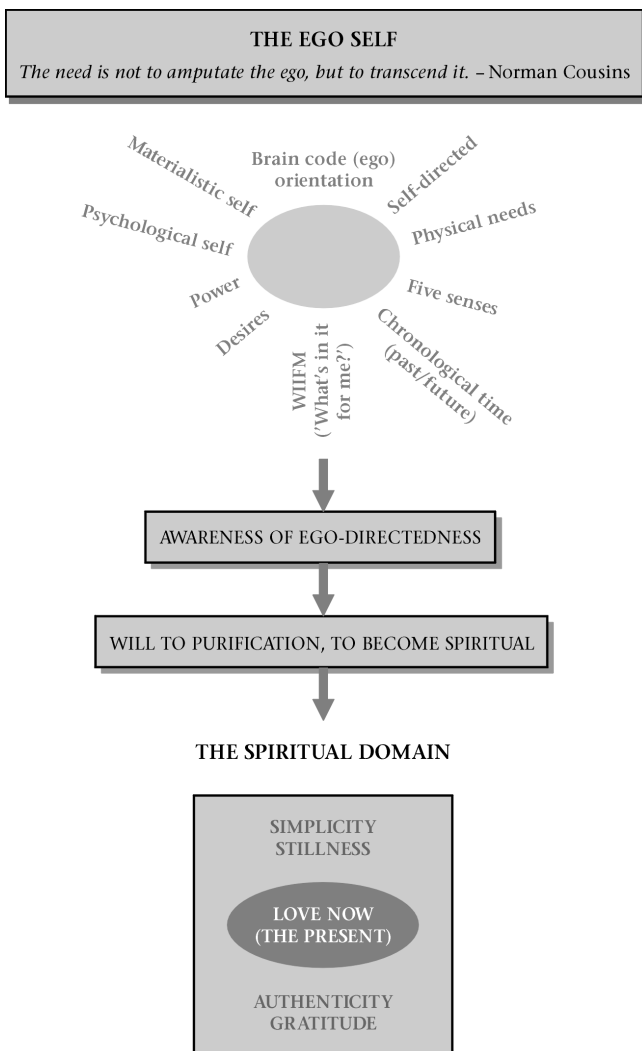


Figure 1: Smith's PiPL model of the journey from the ego self to spiritual being

#### Core manifestations of the spirit

In Smith's PiPL view, the following are core manifestations of spirit or spirituality:

- love
- living in the present
- simplicity
- authenticity
- gratitude
- stillness.

**Love.** According to Smith (in Smith & Katz, 2006, p. 37), the spirit most wishes to 'experience' and express love. He quotes Saint Bernard: "Love seeks no cause beyond itself and no fruit; it is its own fruit, its own enjoyment". Hawley (1993, p. 59-70) distinguishes between six different "landscapes" of love – each consecutive level progressing in intensity and scope, where only the sixth landscape attains the level of spirit:

- 1) love as desire (wanting love), characterised by possessiveness and envy;
- 2) emotional love, characterised by compassion and fondness;
- 3) love as action (doing love), characterised by giving and helping;
- 4) love as giving (selfless love), characterised by simplicity and freedom;
- 5) love as pure energy (vibes of invisible movement), characterised by wisdom and ardour; and
- 6) love as spirit (being love), characterised by ultimate peace of mind. This (spiritual) level is the origin of love – where love is simple, expansive and infinite. It is impersonal, non-needy

and detached; therefore it contains no fear. It is more fundamental than an attribute or an energy. It is peace, truth, life itself. The more one lives with it, the more it gains essence.

According to Dyer (2001, p. 14), love dissolves negativity, "by bathing it in higher frequencies, much as light dissolves darkness by its mere presence" (Dyer, 2001, p. 11). Cashman (1998, p. 144) states that love enables one to connect with all there is: "Love is the road to Being and the road from Being to the world". Zohar and Marshall (2000, p. 239) state that spiritual love is transformative: "it releases us into a higher expression of ourselves and allows the other to reach beyond himself".

One of the central characteristics of spiritual love is its unconditional nature: it is non-judgmental, uncritical and accepting (Smith, 2006b). It goes far beyond the simplistic (and often egocentric) instances of worldly 'love'. According to Tolle (2005, p. 24), the latter is often merely "an extremely needy condition" that can turn into its opposite in an instant. According to Cooper (2000, p. 57-58), love cannot exist when one's mind predominates and one focuses on another person's imperfection. That constitutes connection from ego to ego, which blocks the flow of love.

The true, transcendental kind of love is inaccessible to the ordinary person, but in PiPL terms it is translated to 'acceptance': one should learn to accept unconditionally. This ideal is pursuable and, to a degree, feasible (Smith, 2006b). One should look for the best in each person and oneself, and treat others with respect (Neal, 2000).

**Living in the present.** Living completely in the 'now' (present) is to cherish no expectations or demands. From a PiPL point of view, this can become an esoteric absurdity (Smith, 2006b). Tolle (2005) concedes that it is not feasible to live in the now if one is living in the material (egocentric) world. Since true happiness can only be experienced in the now, this presents a problem: one cannot be in the now, and therefore cannot find happiness. Tolle (2005) suggests a compromise: one should deal with the practical aspects of life, but otherwise focus on the now: "Whereas before you dwelt in time and paid brief visits to the Now have your dwelling place in the Now and pay brief visits to past and future".

According to Tolle (2005, p. 18-19), the present moment hardly exists to the ego, because the ego finds its identity in the past and seeks its fulfilment from the future. It misperceives the present in the light of the past or projections of the future. According to Selby (2004, p. 2), the mind's chronic thought flows generates negative emotions that destroy one's sense of peace, joy, and transcendence. Dyer (2001, p. 25) advises one to "unlearn the false identification of your thoughts with your ego-senses and instead see yourself as a part of the infinite". Whether consciously or unconsciously, one is constantly choosing between being engaged in thoughts about life or in the direct experience of life (Selby, 2004, p. 2). Smith (in Smith & Katz, 2006, p. 38) asserts that the key to the SD consists in being "so utterly and completely present that no problem, no suffering, nothing that is not who you are in your essence, can survive in you". In the now – the absence of time – all problems and suffering dissolve. When one surrenders to what is, the past loses its power.

In PiPL terms, the 'now' may be interpreted as one's current situation. People tend to live for some event or occurrence in the future; therefore they do not truly live. Smith's PiPL perspective is that one should live in (savour and appreciate) the moment that one is experiencing (Smith, 2006b) and thus experience more quality of life. Meditation is one practical way of doing this.

**Simplicity.** The more complex one arranges one's life, the further one is moving away from spirit. Simplicity moves away from the ego's constant search after material things. It avoids

complexity and clutter in everything – in one’s home, work and relationships (Smith, 2006b). According to Cashman (1998, p. 168), living “from the outside in” – striving to improve the things in one’s life – leads to complicated and imbalanced lives. To simplify life, one needs to distinguish between needs and wants, connect with one’s purpose and live according to one’s core values. Importantly, simplicity is not poverty or pauperism (Smith, 2006b).

Smith (in Smith & Katz, 2006, p. 41-42) asserts that simplicity is almost synonymous with authenticity. It is not merely that which is uncomplicated, but is demonstrated by a person who lives in the moment, responding spontaneously to life. S/he is utterly aware and accepts the “such-ness of life” completely. S/he has no future, and thus no ideals. An ideal causes inner division and conflict that moves one away from one’s centre to one’s periphery. Self-acceptance is a prerequisite for a life of simplicity. Simplicity cannot be produced directly; rather, it is a presence.

**Authenticity.** Simplicity is linked to authenticity – they mutually support each other (Smith, 2006b). Essentially, living a simple life means expressing one’s true self. According to Smith (in Smith & Katz, 2006, p. 39-40) to be authentic, one must be who one is – one’s spiritual self. Authenticity finds expression in: (a) character and integrity; (b) simplicity; (c) acceptance of self and others; (d) Character Ethic – where personal success is a function of the integration of universal principles of effective living into character, as opposed to Personality Ethic – where personal success is defined as a function of personality and public image (Covey, 1989, p. 18-19); (e) trust, as a result of trustworthy behaviour; (f) the ability to connect; (g) inside-out behaviour, which is an expression of the Character Ethic; and (h) truth and honesty.

**Gratitude.** Gratitude, an appreciation of and contentment with what one has, is a fundamental attitude to life that is alien to the egocentric person (Smith, 2006b). Prescott (2000, p. 158) quotes Albert Einstein: “There are only two ways to live your life. One is as though nothing is a miracle. The other is as though everything is a miracle”. Smith (in Smith & Katz, 2006, p. 40) states: “Gratitude brings perspective to your real needs”. According to Cooper (2000, p. 172-173), heartfelt gratitude unlocks the abundant resources of the Universe. According to Lerner (2000, p. 300), gratitude celebrates what is already there in one’s life.

Smith (in Smith and Katz, 2006, p. 42) states that living in the now produces gratitude. When one is grateful for something, it increases and multiplies (Cooper, 2000, p. 176). Cooper (2000, p. 178) terms this the Law of Gratitude, which is activated by, for instance, counting one’s blessings and giving praise generously.

Osho (1989:146-147) distinguishes between gratefulness, thankfulness and gratitude. Gratefulness is directed at the inside, and is the result of having wanted something and having received it. Thankfulness is outward, for example towards a friend. It is a gratification of a desire being fulfilled. Gratitude is not directed at anybody; neither is it a gratification of any desire. It arises from a person like a fragrance arises from a flower.

**Stillness.** According to Smith (in Smith & Katz, 2006, p. 39), silence is “the womb of creation”. It cannot be achieved by merely refraining from speaking: it is not quantity, but quality. The key to entering the universal silence is leaving the realm of the mind (Smith in Smith & Katz, 2006, p. 39). One has to quiet the voices of the subconscious to attain the higher consciousness (Smith, 2006b). The mind creates ego, and thus division (Smith in Smith & Katz, 2006, p. 39). One has to surrender completely to experience the bliss of silence (Smith in Smith & Katz, 2006, p. 39). Selby (2004, p. 1) states: “... only through regularly quieting the entire flow of thoughts, images, memories, and reflections that fill our minds can we regain intimate and

fulfilling contact with sensory, intuitive, and heart-felt experiences that emerge when we shift into direct encounter with the world around us”.

Selby (2004, p. 7, 14) and Tolle (2005, p. 16) assert that quieting the mind is a learned ability. Tolle (2005, p. 15) advises that one listens to the voice of one’s mind as often as possible, distinguishing between the voice of the mind and the I am listening to it. As one becomes aware of one’s conscious presence – one’s deeper self – one’s thoughts lose their power and subside, because one is no longer energising the mind through identification with it. The resulting “gap of ‘no-mind’” has “no end to its depth” and produces inner stillness and peace. Here one is highly alert and aware, but not thinking. This is the essence of meditation (p. 17).

**Peripheral manifestations of the spirit**

From the core spiritual manifestations flow the peripheral manifestations below. These manifestations can also be seen as outcomes of living the primary manifestations of spirit:

Connectedness	Stewardship
Centeredness	Transcendence
Harmony	Total well-being
Peace	Congruency between one’s
A sense of meaning	True North and personal reality
A sense of purpose	Positive expectations
A sense of integration	Religious and/or moral
and wholeness	orientation
An inner compass	Adding value to self and
Spontaneity	others
Living what matters most	An experience of profound
(values)	beauty
Service	Wisdom
	Intuition

**Connectedness.** According to Smith (in Smith & Katz, 2006, p. 43), connectedness includes a basic feeling of self-acceptance and being connected with one’s inner and outer self, with others and with the entire universe. Connectedness flows from several core spiritual manifestations: (a) love for self, others and a Higher Power connects one to these beings; (b) living in the now connects one to one’s inner self and other beings in the now; (c) stillness enhances connection through disconnection from the ego (d) authenticity is self-connectedness; and (e) simplicity facilitates connectedness with the self by avoiding division within the self (being).

Neal (2000) likens the connected individual to a drop of water in the ocean – aware of his/her individual self, but also aware of his/her connection to the greater Self. Tolle (2005, p. 10) defines enlightenment as one’s natural state of “felt oneness with Being... with something immeasurable and indestructible, something that, almost paradoxically, is essentially you and yet is much greater than you”. It is “finding your true nature beyond name and form”.

**Centeredness.** The core manifestations of stillness, authenticity and simplicity lead to a centred life. According to Smith (in Smith & Katz, 2006, p. 43), to be off-centred in the Greek sense of the word, is to be sinful or off-target – the opposite to being virtuous. The virtues of centeredness include a present-centeredness and a unity of inner calm and outward responsible action.

**Harmony.** Living in the now leads to a sense of harmony (Smith, 2006b) within one’s internal (spiritual, physical, mental and emotional) and external (social, financial, career and ecological) life dimensions (Smith, 2005b). According to Dyer (2001, p. 129), harmony is the natural state of being for the individual – it is the mind that creates disharmony. Spirit is the “one unifying force in the universe”.

**Peace.** Living in the now leads to sense of peace (Smith, 2006b; Tolle, 2005, p. 17), “an inner state of well-being and calm”

(*Spirituality & Health*, 2005). To have peace is an active choice. In difficult circumstances, choosing peace is “an energising call to action that eliminates self-pity” (Dyer, 2001, p. 149).

**A sense of meaning.** Meaning is found when one practises all of the core manifestations of the spirit (Smith, 2006b). Smith (2005b) describes meaning as “an inner experience in the present”. Zohar & Marshall (2000, p. 4) state: “We are driven, indeed we are defined, by a specifically human longing to find meaning and value in what we do and experience... to see our lives in some larger, meaning-giving context”. Frankl (1984, p. 121) describes this search for meaning as “the primary motivation” of a human being. He (p. 135) asserts that meaning may be found in any circumstance – even hopeless, unchangeable situations. In this regard, he quotes Nietzsche: “He who has a why to live for, can bear with almost any *how*”.

**A sense of purpose.** Purpose in life is harmony between the now and the future (Smith, 2006b). Cashman (1998, p. 67) states that purpose lends meaning and direction. Whereas meaning is a present experience, purpose is located in one’s future (Smith, 2005b) – something one continually moves towards. Hillman (in Zohar & Marshall, 2000, p. 185) describes it as an original wholeness that must be recollected and lived. Frankl (1984, p. 131) asserts that every person has a unique mission in life: “Therein he cannot be replaced, nor can his life be repeated”.

Purpose has been described as: (a) a strong need to make a contribution (Zohar & Marshall, 2004, p. 106); (b) the recurring theme of self nourishes “the continuous and future expressions of who we are” (Brings in Cashman, 1998, p. 66); and (c) “the call to become what we were meant to become” (Jaworski in Cashman, 1998, p. 70).

**A sense of integration and wholeness.** Wholeness is a sense of one’s own integrity (Chiu, 2000; Maddox, 2000; Zohar & Marshall, 2000, p. 190). An authentic life results in a sense of wholeness, “a oneness with who we are and an awareness of how we fit with our external environment” (King & Nicol, 1999).

**An inner compass.** Stillness and being in the now enables one to access one’s “compass at the edge” (Zohar & Marshall, 2000, p. 13). In chaos theory, ‘the edge’ is the border between order and chaos, or the known and the unknown (p. 205). Being at the edge stimulates creativity, but also causes uncertainty and fear (p. 13). Through SQ (a sense of inner balance) one can live with uncertainty and find an inner poise within it (p. 207).

**Spontaneity.** Authenticity and being in the now invoke spontaneity, which is “a response to the centre – in ourselves, in others, and of universal existence itself” (Zohar & Marshall, 2000, p. 181). It is being “deeply responsive to the moment”, greeting life with the freshness of a child, without “the baggage of past conditioning”. It is “a radical openness to life’s possibilities and an existential readiness to become the person who I really am...” (Zohar & Marshall, 2004, p. 85-86).

**Living what matters most (values).** Values are “what matters most” to a person (Smith, 2005b). Smith (1994, p. 186) quotes Henry David Thoreau: “the mass of men lead lives of quiet desperation” and ascribes this desperation to conforming to others’ values and ideals. This is a highly reactive and stressful (p. 190), and surrenders control of one’s life to other people (p. 186). By contrast, living with authenticity and simplicity and being ‘in the moment’ enables one to live one’s highest values.

**Service.** Love wants to serve. Bryant Hinckley (in Cashman, 1998, p. 128) views service as the dividing line between “those who help and those who hinder, those who lift and those who lean, those who contribute and those who only consume”. It considers giving better than receiving. Practical examples of serving are giving encouragement, imparting sympathy, showing interest, building self-confidence and awakening hope in the hearts of others – in short, “to love them and to show it”.

**Stewardship.** Stewardship is the opposite of ownership (Fairholm, 1996), which connotes possession, control and proprietorship. Stewardship connotes holding resources in trust for a temporary period and is based on self-directed free moral choice. Both ends and means are vital to stewardship. Cooper (2000, p. 107) states that everything in one’s life is “on loan to you”, a responsibility to take care of. Authenticity – for instance, being trustworthy – produces good stewardship. The person living with simplicity is not after ownership, and thus makes a natural steward.

**Transcendence.** Stillness and love facilitate transcendence. Transcendence places the self in a wider context of meaning and value – beyond ego experience and even beyond human experience (Zohar & Marshall, 2000, p. 89). According to Smith (2004b, p. 65), it is about transcending the ego for the greater good. Frankl (1984, p. 133) asserts that self-actualisation is possible only as a by-product of self-transcendence – the more one serves others, the more one actualises oneself.

**Total well-being.** Dr N Lee Smith (in Karren, Hafen, Smith & Frandsen, 2002, p. 439) defines spiritual health as “a state of well-being – not just the absence of disease”. Spirituality is an integrative energy that enhances well-being in all aspects of the body, mind, emotions and spirit (Brillhart, 2005; Tuck, 2004). Total well-being is achieved through living in the present (enjoying what is here and now), being authentic (whole), and simplicity (not craving after what one does not have).

**Congruency between one’s True North and personal reality.** Smith (2005b) defines an individual’s ‘True North’ as one’s sense of one’s abiding purpose in one’s future. The more authentic a person is, the more congruence there will be between one’s purpose and direction, and one’s personal reality, to the extent that one can control that reality through one’s choices and actions. Integrity is total congruence between who one is and what one does (p. 122). To King and Nicol (1999), the quest to unite one’s inner and outer world provides a sense of alignment and order – a spiritual cohesiveness, which instils a sense of rightness and well-being.

**Positive expectations – a sense of hope.** Hope is the restoration of the appetite for life itself, “and all the bliss that accompanies a renunciation of the search for meaning and power in the material world (Dyer, 2001, p. 221). Importantly, this hope is an inner state of being that may exist independently and even in spite of circumstances (p. 153). In escaping the problems and suffering created by the mind, stillness creates a sense of deep and abiding hope.

**Religious and/or moral orientation.** Smith (1994, p. 215) states that one will only experience complete inner peace when one’s governing values, beliefs and behaviour line up with moral truth. This moral truth is one’s set of moral beliefs – deeply held inner convictions about life, its meaning, and how other people and/or a higher power expects one to behave. These beliefs may or may not be grounded in formal religion (Cash, Gray & Rood, 2000). The degree to which one’s moral orientation finds expression in one’s life depends, amongst others, on one’s education, life experience, assertiveness and authenticity.

**Adding value to self and others.** As one moves away from ego towards a greater desire to serve, the desire to make a difference becomes a driving force (Neal, 2000). Creating value reconciles self-interest with the common interest (Cashman, 1998, p. 185). The more one serves others, the more one cooperatively generates value-added contribution (p. 127). Adding value is about enriching life rather than depleting life (p. 186), and is the result of one’s love for self and others. In PiPL context, Smith has singled out ‘adding value’ as one of the three A’s of fulfilling relationships. (The other two are authenticity and acceptance.)

**An experience of profound beauty.** Being in the now creates the possibility of experiencing beauty (Smith in Smith & Katz, 2006, p. 42). Bailin (2004) refers to a recognition of and sensitivity to the wonder of one's situation, openness to "the great virtues and powerful emotions inherent in the quest for understanding", and a recognition of the possibilities for profound personal meaning afforded by this quest. Inherent in this appreciation is "some sense that we are appropriately moved".

**Wisdom.** Spiritual intelligence (SQ) embraces wisdom, as opposed to mere knowledge acquisition or mechanistic problem resolution (Zohar & Marshall, 2004, p. 64). Zohar and Marshall (2000, p. 244) assert that the natural progression towards higher SQ leads from reflection, through understanding, to wisdom. Practising stillness will therefore increase one's wisdom. McMullen (2003) states: "With SQ more is less; as you learn, the process may involve unlearning what other people have taught you".

**Intuition.** Intuition refers to knowledge and understanding beyond what one has been taught. It is the direct perception of truth (Prescott, 2000, p. 126) by the higher (spiritual) mind (p. 13). Spirituality expands one's consciousness beyond the normal boundaries, heightening intuition and creativity (Guillory, 2000; Cash & Gray, 2000). Intuition lends perspective and the ability to see into things, or "in-sight" (Prescott, 2000, p. 126). Intuition is the result of practising stillness and being in the now.

## DISCUSSION

### Interpretation

Earlier in this article it was demonstrated that a definite gap in knowledge existed in the study of the spiritual life dimension. Smith's PiPL perspective reduces that gap by significantly contributing to the knowledge and understanding of the subject both by the scientist and the layperson. As regards the scientist, Smith's perspective offers the following that are lacking or even absent from the current body of knowledge:

**A comprehensive and descriptive conceptualisation.** Before commencing this study, many definitions of the spiritual life dimension had been scrutinised. At first glance, Smith's seemed to be more comprehensive. On closer examination, this impression was reinforced. No other conceptualisations could be found that provided a greater or even equal amount of specific information on the subject.

**A systematic approach.** Among the conceptualisations examined, Smith's was by far the most systematic. Smith not only provides *more* information by discussing various manifestations of the spirit, but attempts to order and prioritise these into core (fundamental) and peripheral (less fundamental) manifestations. By his own admission (Smith, 2006c), this prioritisation is not finalised as yet and is subject to change as his research continues. Yet he remains the only author among the wide variety of sources consulted for this article who attempted such a prioritisation at all.

**Balance between functional approach and emphasis on the intangibility of spirit.** While in the research for this article Smith's conceptualisation was found the most functional, he also placed great emphasis on the intangibility and non-definability of spirit. This leaves one with a sense of trust in Smith as a scholar in the field of spirituality, and a clearer notion of the true nature of spirit. In this regard, Smith's reference to 'manifestations' of the spirit is a valuable contribution: the manifestations described in this article are not spirit themselves, but are the fruits by which spirit may be recognised.

**Foundation for developing a questionnaire for measuring spirituality.** Smith has translated the concept of the spiritual life dimension (at a high level of abstraction) into distinct lower-

level theoretical terms, which may now be further dissected into observational terms with little effort.

**Emphasis on the dichotomy of spirit versus ego.** Smith's emphasis on this dichotomy further clarifies the concept of spirituality: what springs from ego, cannot be spirit. Although not the only author referring to this dichotomy, Smith places it at the basis of his conceptualisation and lends it sufficient importance and clarification as to make a significant contribution in this regard.

**Distinction between spirit and soul.** Although not the focus of this study, Smith makes a clear distinction between spirit and soul that is evident even from the brief discussion in this article. This clarifies much of the confusion and incorrect terminology that are still prevalent in literature on spirituality. It also draws a clear line between spiritual intelligence (SQ) and emotional intelligence (EQ). Descriptions of EQ in literature – at times even in creditable sources – frequently include aspects that are in reality spiritual characteristics.

Smith's contribution to the enhanced spirituality of the normal individual can be summarised in the following:

**Clarification in functional terms of what spirit is.** As much as there is confusion in scientific ranks about spirituality, even more pronounced is the ignorance of the normal individual of his/her true spirit nature. Smith clarifies the difference between spirit and soul. He translates this abstract concept of spirit into functional terms that can be easily understood, and whereby the individual may measure and develop his/her own spirituality.

**Indication of the route to spirituality.** Through his model of the journey from the ego self to spiritual being, Smith maps out the route of spiritual growth. His conceptualisation of the manifestations of spirituality provide 'street lamps' that further illuminate this road.

The scientific contribution of this article comprises the following:

**Overview of concepts associated with the spiritual life dimension.** This article represents extensive research into existing definitions of spirituality. Table 1 is a summary of the main findings.

**Documentation of Smith's PiPL perspective of the spiritual life dimension.** As mentioned previously, this perspective has existed for some time, but has not been formally documented in its entirety.

**Operationalised theoretical framework for the development of a questionnaire for spirituality.** This article presents Smith's conceptualisation of the spiritual life dimension in a sufficiently comprehensive and organised manner as to serve as an operationalised blueprint for the development of a questionnaire.

### Recommendations for further research

From a PiPL perspective, the following would be meaningful: (a) more detailed documentation of each of the spiritual manifestations described in this article; and (b) from the previous, the standardisation of Smith's questionnaire to measure spirituality. From the literature review (summarised in Table 1) and the discussion of Smith's conceptualisation in this article, it is recommended that such an instrument includes at least the following ten content criteria, in order of priority: (1) love; (2) stillness; (3) authenticity; (4) connectedness; (5) simplicity; (6) living in the now (present); (7) meaning in life; (8) inner peace; (9) gratitude; and (10) adding value.

### Conclusion

Smith's conceptualisation of the spiritual life dimension makes an extremely valuable contribution to this field of study in that it, by way of summary: (a) is comprehensive, descriptive and

functional; (b) offers a prioritisation of the manifestations of spirit; (c) paves the way for the development of a questionnaire design for the measurement of the spiritual life dimension; (d) distinguishes clearly between spirit and soul; (e) emphasises the dichotomy of spirit versus ego, and (f) maps out a route to spirituality.

Smith's PiPL view is that harmony must exist between the manifestations of spirit discussed in this article, and that such harmony leads to harmony with one's external world and its demands. Therefore the aim with PiPL is to help the individual to bring these ends together and in so doing to find meaning. The uniqueness of Smith's PiPL perspective is that it does not discard esoteric notions about the spirit, but translates them into realistic, functional terms (Smith, 2006b).

In this article, Smith's conceptualisation of the spiritual life dimension was dissected from the PiPL perspective. This was done in an attempt to discover the true nature of spirit and to conceptualise it so that one may more efficiently guide a person along a spiritual journey. Finally, however, it must be kept in mind that ultimately the spirit is one whole (Smith, 2006b), much like the ocean constitutes a mass of indistinguishable water drops.

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