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DISCERNMENT: A SPIRITUAL LEADERSHIP PERSPECTIVE

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ABSTRACT

The human history is littered with decisions that have a positive outcome, but reality leaves us with decisions that affect earth negatively. Over time, elaborate theories were constructed on decision making by exploring and observing human behaviour externally. As the mind was not accessible and the brain but a dark space, thinking was based on untestable assumptions on what was truly the route of what was going on inside the thinking and doing patterns. Since the ancient Greek fathers, human rationality has been the main theme in decision making. As deliberate and logical creatures, man possessed the capability to use intellect to make sense of the world and to ensure survival and prosperity. This recollection of attainment, however, also includes a sense that has no substance yet accounts for many enigmatic insights and unexplained leaps in material existence. This sense is intangible, extends beyond the five senses and leaves a deep void into explaining decision making and human behaviour. Within the human experience an unexplainable, yet intriguing, "higher" source of inspiration was identified. Discernment as source of decision making became prevalent but with the challenge of consciously accessing it as a source of decision making.

This study seeks to broaden the understanding of discernment and grounds it within the realm of spirit; what it is, where it stems from and, how it manifests and can be embraced more to enrich the current depleted human experience. Herein, however, rests the challenge. Science in its quest for a

rational or cognitive explanation of reality and experience; a contributing factor to the diminished human experience, contests the concept of discernment as it cannot be explained materialistically and yet the experience of it can also not go unnoticed. As such, discernment falls outside both that which can be known and the unknown into the realm of the mysterious; the feature that contributes to the negation of its existence. Additionally, while there is an abundance of research on spirit and equally for discernment many of these studies are steeped in obscure practices and perplexing beliefs, the impact thereof being a complex obstacle to the study of the existence of spirit and discernment. Moreover, only a few studies have focused on drawing these two concepts together.

Keywords: Spirit, spiritual deficiency, discernment, coherence.

I. Introduction

Spirituality and the practice of spirituality is prevalent within leadership in the 21st century. Leaders are seen functioning within the realm of spirituality through the practice of specific spiritual disciplines like, prayer, meditation or yoga (1997). Within America a Gallup was done in 1997 asking whether they felt that they needed spiritual growth and the response to it was that 20% said yes. The survey was repeated in 2007 and 78% responded positively to the question (2010).

This yearning towards spirituality is shapeshifting human priorities and time spending. According to Aburdene (2005) the habit of spiritual focus is spilling over from personal into organisational context. Caroline Myss (2002) elaborates when she states that the practice of discernment is one of the most powerful outcomes of living spiritually. Discernment empowers the spiritual leader towards a greater understanding of not only the immediate situation but also the benefits of functioning within the realm of spiritual leadership (<https://michaelhyatt.com/characteristics-of-spiritual-leaders.html>).

It can be said that discernment is the natural outcome of living and leading spiritually. On many occasions, discernment is the steering wheel through life, seen as the intelligence at work without conscious thought. The fact is that the cerebral cortex, in which the consciousness makes its own home, is stacked with unconscious processes (2007). The question is now, if the outcomes from discernment can be trusted?

It is Sigmund Freud that warned that it is an illusion to expect anything from this thing of illusion and discernment as a product. Many contemporary psychologists did not support the notion of discernment due to the lack of knowledge and some even go as far as saying that it is the source of human disaster (Gigerenzer, 2007). In line with this opinion it is also known that the conscious functional systems work on hard facts rather than information and feeling generated from discernment (Pierce, 2012).

2. Background

Spiritual practice is well known but not well defined. It is within different contexts that spirit is

practised through the living of spirituality. Spirit is the functional dimension within the human being and spirituality the manifestation thereof (Minnaar, 2007). Spirituality is functional within different individuals but is more imminent within individuals with religious practice. It is the loss of spirituality and living of ego that put practice of spirit at risk (Emerick, 2011). Within this study the author attempts to establish how the individual can be more spiritual in the living of discernment as part of spirituality.

3. Research methodology and strategy

3.1 Research methodology

The author will make use of a qualitative research method. Concept analysis will be applied and a methodological enrichment through a literature study. According to Mouton (2001), the concept analysis is a deeper search within the meaning of words or concepts in the description within the practical application thereof. Within this study, the focus will be upon the concepts of discernment and spirituality. There will furthermore be a literature review that involves a systematic study into topic-specific literature with regard to discernment and spirituality (Erstberg, 2002).

3.2 Research strategy

The research strategy describes to the reader the overarching methodological inclination towards the study (Erstberg, 2002). Within this article, the author will apply a descriptive strategy. This will be a systematic and factual correct description of the concepts towards a better understanding, greater insight and informed opinion regarding the topic (Mouton, 2001). Within descriptive studies the accurate accumulation and study of the information regarding the phenomenon is seen as the most important issue. Within this study, the author will apply the mentioned strategy to acquire necessary information to render an accurate description of discernment within spiritual intelligence.

4. Personal professional leadership perspective

The proposed article takes place within the framework of personal and professional leadership (PPL). Smith (2009) views humans as having multiple life dimensions. Leadership starts with personal leadership, i.e. leading one's self, and emanates from the four inner life dimensions towards the four external life dimensions. Leadership is therefore a practice that takes place from the inside out (Smith & Albertini, 2008). Smith notes (2009b:2-3) that there are four inner life dimensions, namely the spiritual life dimension, the physical life dimension, the mental life dimension and the emotional life dimension. He goes further to describe the four external life dimensions as being, the social life dimension, the career life dimension, the financial life dimension and the ecological life dimension.

The PPL approach propagates balance throughout these life dimensions. Smith, however, emphasises that the spiritual life dimension is seen as the circle that holds the house together (Smith, 2009b:3). The spiritual life dimension is therefore seen as the foundation for holistic living. The Life Dimensions House Model (Figure 1) presents an illustration of the PPL approach.

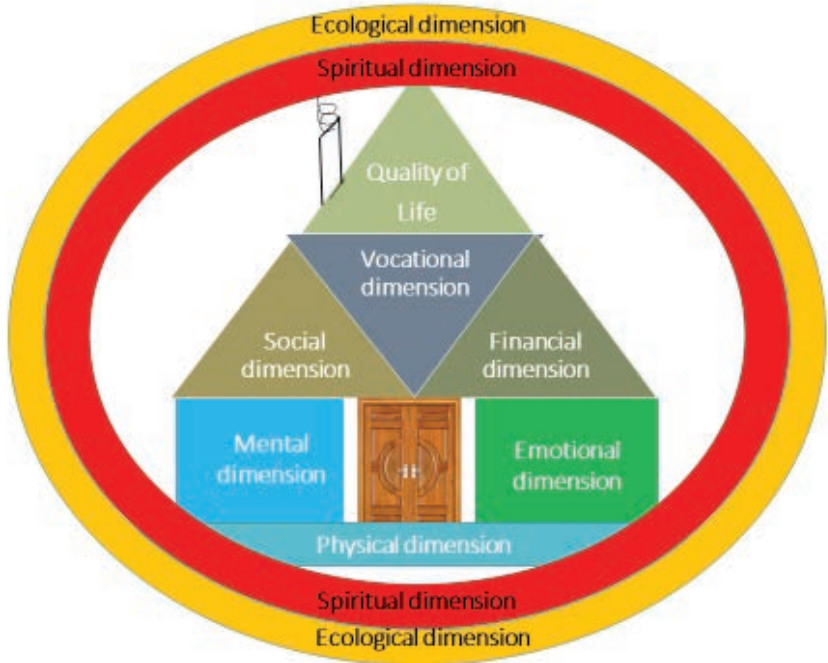


Figure 1: The Life Dimensions House Model (Smith, 2009b:3)

The focus of this article will be seated within the spiritual life dimension. The assumptions from the author will be made from within spiritual leadership. The functional aspect of spiritual leadership is seated within the higher consciousness or the spiritual mind (Wort, 2013). Living from the spiritual mind (higher conscious mind), affects all dimensions in the individual's life (Minnaar, 2007:187). The author carries the assumption that discernment is a practice from the spiritual mind.

Spencer (2004) suggests that discernment leads the way towards a doorway into the spiritual or higher conscious mind. Within this passageway there is a trust that needs to be developed as society places a high value on logic and linearity. Trusting the spiritual mind is very specifically referring to discernment and living proactively intuitively. It brings to the fore that from a PPL perspective, the author regards discernment and intuition as closely linked.

This assumption is verified in studying the definition of the two concepts.

<u>Discernment</u>	<u>Intuition</u>
<p>The ability to obtain sharp perceptions or to judge well.</p> <p>Discernment involves going past the mere perception of something and making nuanced judgements about its properties or qualities.</p> <p>A discerning individual is considered to possess wisdom, and be of good judgement.</p> <p>The quality of being able to grasp and comprehend what is obscure: skill in discerning.</p> <p>An act of perceiving or discerning something. https://www.merriam-webster.com/dictionary/discernment</p>	<p>Your intuition will tell you intimate and important things nobody else will.</p> <p>It will also tell you things your own mind will argue with.</p> <p>Intuition can be either a moment where you instinctively know if something IS right—or is not right.</p> <p>It is our inner voice “that just knows”, and it’s unique, sometimes seemingly illogical, but will still make you happy. It bridges the gap between instinct and reason, between the conscious and unconscious mind.</p> <p>Sometimes it is referred to as a feeling, sixth sense, innate wisdom, inner sense, instinct, inner voice, or spiritual guide. http://www.spiritualityhealth.com/articles/what-your-intuition-wants)</p>
<p>The ability to decide between truth and error, right and wrong.</p> <p>Discernment is the process of making careful distinctions in our thinking about truth. http://www.spirithome.com.html</p>	<p>Intuition is the ability to acquire knowledge without proof, evidence, or conscious reasoning, or without understanding how the knowledge was acquired.</p> <p>The word “intuition” comes from the Latin verb intueri translated as <i>consider</i> or from late middle English word <i>intuit</i>, “to contemplate”. http://www.dictionary.com/browse/intuition)</p>
<p>The spiritual gift of discernment is also known as the gift of “discernment of spirits” or “distinguishing between spirits.” The Greek word for the gift of discernment is <i>Diakrisis</i>.</p> <p>The word describes being able to distinguish, discern, judge or appraise a person, statement, situation, or environment.</p> <p>In the New Testament it describes the ability to distinguish between spirits as in I Corinthians 12:10, and to discern good and evil as in Hebrews 5:14. https://spiritualgiftstest.com/spiritual-gift-discernment/</p> <p>The ability to judge people and things well. https://dictionary.cambridge.org/dictionary/english/discernment</p>	<p>Our innate inclination toward a particular behaviour (as opposed to a learned response).</p> <p>A sensation that appears quickly in consciousness without us being fully aware of the underlying reasons for its occurrence.</p> <p>A process that gives us the ability to know something directly without analytic reasoning, bridging the gap between the conscious and nonconscious parts of our mind, and between instinct and reason. https://www.psychologytoday.com/blog/the-intuitive-compass/)</p>

Table 1: Definition of Discernment and Intuition

Within the PPL perspective, it is seen that both discernment and intuition originate from the Higher Consciousness or Spiritual Mind. The power of discernment reflects one of the most important aspects in living within a higher level of intuition. Both intuition and discernment play a role in making judgement that is not linked to the conscious mind but rather to the Higher Conscious Mind or the Spiritual Mind. This is seen as a virtue and a tool of wisdom reflecting Higher Consciousness or Spirituality.

5. The importance of discernment

Within the early years of the 21st century, it is already visible that the world is faced with a leadership challenge. The time has come to question deeply the leadership assumptions that have taken the human race to where it is today. We have a tremendous opportunity to choose a more viable future for ourselves that is different to our past (Spencer, 2004).

The current reality is that the world is left with only 10 countries without current conflict (<http://www.independent.co.uk/news/world/politics/global-peace-index>). This phenomenon is driven by leaders who are caught up in their egos and who are living spiritually disconnected. The spiritual leadership capacity of these leaders are hindered as soon as the ego comes into play. When the leader's ego is functional, there is the seeking of self-interest over service (Achua & Lussier, 2007:315). It is, however, seen that spiritual leaders leading within their discerning capacity are truly valued in helping others discover their inner spirit (Low, 2015). If discernment as an expression of spirituality is not functional, leaders are removed from their discerning ability. The importance of discernment is further emphasised by Einstein suggesting that wisdom gives us the discernment we need to apply what we understand in practical ways under various circumstances. It is the person with wisdom who can apply discernment, assess the circumstances and make the best decision to then take the best action (<https://quotationcelebration.wordpress.com>). Unfortunately, in the drive for certainty and rational expression humanity has forfeited this connection to spirit. This is endemic within the scientific realm. There is also sufficient evidence that it is intrinsic in the human landscape culminating in the lack of an experienced wholeness and conscious awareness prevalent in human behaviour today (Achua & Lussier, 2007).

This denial and separation from spirit lead to a stunted sense of meaning that permeates every dimension of life. In the illustration below (Fig. 2) an individual's ability to transform all aspects coming into his/her reality successfully are ultimately dependent on his/her spiritual well-being; the central theme and dimension within which all other dimensions exist.

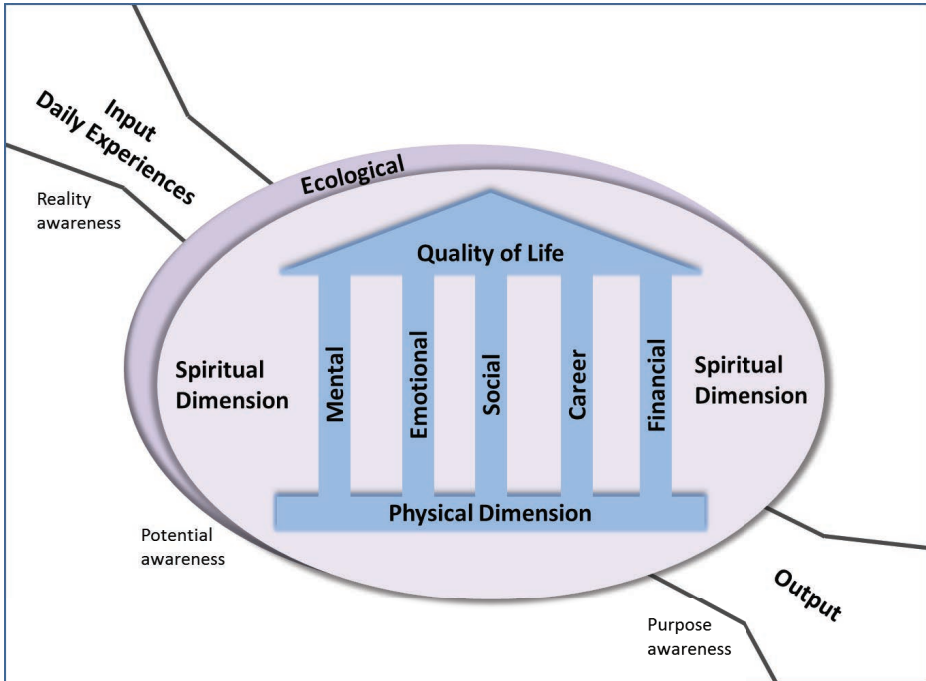


Figure 2: Transformer Model (University of Johannesburg)

Separation from spirit manifests in despair, a sense of isolation and in misguided attempts to obtain wholeness; a spiritual deficiency seated in the core of the human experience and contributing to deep-seated sense of disillusionment. Minnaar (2007) attempts to address this spiritual deficiency as evidenced in the incessant and driving desire to gratify ego needs, the overemphasis on physical appearances, the belief that only concrete and rational perspectives add value, the loss of integrity and the sacrificing of all senses of the body; its energy and imaginations (Twerski, 2009:61).

All these are attempts to create meaning; a term that Victor Frankl (1985) argues is immersed in objective reality, and therefore cannot be produced and must be found. The human being in his/her preference for rational thought has lost the sense of true meaning, his/her essence of being, and his/her purpose. Instead, he/she is fraught with discontent and oppressed by his/her disconnection with spirit. The world and personal dilemmas we are facing currently are the result of the absence and the lack of spirituality and that decision making is just an expression of the ego. There is a lack of a shared picture as well as a collective future. Collectively there needs to be a greater yearning in the letting go of patterns and behaviours that perpetuate the way we are, especially if it is not serving our growth (Myss, 1996). Now, living in spiritual growth, behaviour displayed will be not from the disposition of a scarcity mentality but rather one of abundance and discernment becoming part of our development as human being (Minnaar, 2007).

The growth is not only seated in the Aristotelian five senses philosophy, but also rather within the Zen philosophy that posits the existence of interior senses that can increasingly serve greater and more sustainable knowledge of the current reality. Zen talks to a specific sense that can be referred to as discernment, in which the total human experience is transcended in encompassing the totality and individuality of all things (Keel, 2007).

“The intellect has little to do on the road to discovery. There comes a leap in consciousness, call it intuition/discernment or what you will and the solution comes to you and you don’t know how or why.”

(Albert Einstein)

The human race needs to live with greater discernment through living more spiritually. It is through discernment that a more central and determining role will be experienced in the 21st century. It is discernment as this higher sense, the peak experience of the seer in any field, which is a vital ingredient in the creation of a better world. It is in and through spiritual insight that is undistorted by experienced reality and the utterances of ego that mystify the truth, that there is the incubation in the gift of discernment.

6. Spiritual and spiritual leadership

The PPL Perspective describes spirituality as intertwined with our existence and therefore spirituality is fundamental to the success in the other seven life dimensions (Smith & Louw, 2007). It is further discussed (2007) how spirituality is the expression of love in all aspects of one’s life and a lack therefore will create and result in turmoil. Deepak Chopra (1994) defines success to include physical and mental well-being, good interpersonal relationships and a good understanding of oneself, all within the realms of spirituality. Hardt et al. (2012) describe spirituality as essential for good health and well-being, contributing to one’s life purpose and meaning. Similarly, Frankl (1994) discusses the importance of consciousness, mindfulness and choice in the search for meaning and purpose. Cashman (2008) and Covey (1997) highlight the importance of being self-aware and authentic in life and relationships, and that this will help one to attain meaning and peace in life.

The words ‘spirit/spiritual’ come from the Latin word *spiritus*, meaning, “That which gives life or vitality to a system.” The concepts “spirit/spiritual” could also be derived from the Latin word *sapientia* (Greek *sophia*) meaning “wisdom”. Spiritual Intelligence (SQ) is also the source of vitality, i.e. the energising factor in one’s life. When you are filled with spiritual energy, you experience greater inspiration. Spiritual Intelligence (SQ) is the intelligence that enables us to access our core or our deepest self. It is the intelligence that enables us to reflect on what matters most to us, our values, and on what gives meaning to our lives and that our purpose should be to experience meaning, purpose, inner peace, centredness, love, gratitude and hope (PPL, 2016).

According to Zohar and Marshall (2004) SQ defines what I am, my Being, while IQ defines what I think

and EQ defines what I feel. Western psychology emphasises two 'layers' within the human existence known as the outer-directed, conscious, rational mind, and the inner, psychic, largely unconscious mind. SQ introduces a third layer known as a higher spiritual consciousness in which discernment is seated through the living of proactive intuition (Stone, 1994).

SQ can thus be seen as the intelligence that gives access to our deepest core. The intelligence allows us to experience meaning, and to make decisions seated within value and purpose. These decisions are intuitively proactive and can be defined as decisions based on discernment. Within the PPL perspective, the experience of spirituality through our senses manifests in life dimensions as follows:

- Our Mental dimension: through wisdom, reason, commitment, humour, perseverance
- Our Emotional dimension: through joy, love, sympathy, empathy, warmth, caring
- Our Social dimension: through service, patience, fairness, respect, beneficence
- Our Senses: Discernment through intuitive awareness

Spiritual leadership is then characterised by a sensitivity for, an awareness of and inner growth with respect to the manifestations of the spirit in one's life. These include to be centred within living purpose and meaning. To be off-centre, in the Greek sense of the word Hamartia, is to be sinful, sinning, failing to hit the mark, and its opposite is to be virtuous (<https://biblehub.com/greek/266.htm>). Some of the virtues of centredness include now-centredness, to be more efficient in using your energy and to live in unity with inner calm and outward action. Characteristics displayed by a spiritual leader living toward greater discernment is:

- Connectedness to one's core, through one's deepest self – who you really are
- Transcendental connectedness, to the self, others and a Higher Being
- A sense of deep meaning, in the fulfilling experience in the present
- A sense of abiding purpose (true north)
- A clear sense of direction-giving values by knowing what matters most in one's life
- A state of inner well-being through the experience of happiness, contentment and fulfilment
- Harmony within and between one's internal and external life dimensions
- A deep sense of peace
- Living with hope and having positive expectations
- A religious and moral orientation by living a set of transcendental beliefs
- The ability to experience profound beauty, in an aesthetic sense
- Inner wisdom
- An attitude of gratitude

(PPL, 2016)

7. Language of the spirit

Discernment connected to proactive intuition is a knowledge that comes from within. This is often felt as a feeling or knowing and it does not differentiate between futures or past (Smith, 2012). This “knowing from within” relates to holism, which is defined as different parts of quantum and self-organising systems, “each thing is a whole that is more important than the parts that make it up” (<https://dictionary.cambridge.org/dictionary/english/holism>). It is the ability to see relationships and connections between things, experiences and processes. It is also the ability to perceive a problem at the root and be able to think from different sides. Spiritual holism is the ability to see the deeper meaning or “infinite within the finite”. People with higher spiritual awareness are therefore more intuitive as they perceive relationships and patterns in situations and how they fit into the bigger picture (Zohar & Marshall, 2004).

To understand where discernment comes from we need to consider concepts of the brain as described by MacLean (1990). He described three brains, namely that of the intellect or cognitive thinking processes, instinct or sensing with your body and proactive intuition and discernment, which is the “language of the heart”. Discernment fills the gap, between instincts and the intellect, for example, knowing when a transaction is right or wrong, or if a person can be trusted or not (Smith, 2012).

Siegel (2007) describes discernment in proactive intuition as input received from the neural system around the viscera, namely intestines, heart and lungs. This input registers in the prefrontal cortex and influences our behaviour, hence the saying “I have a ‘gut feeling’ about something”. A further example is a study using Heart Math. Where subjects were shown random negative pictures while monitored by an electrocardiogram (EEG), measuring brain waves, and an electrocardiogram (ECG), measuring the heart. In each instance, the ECG responded before the brain wave (EEG). This Heart Math is what Socrates called the original wisdom we are all born with and that we sometimes forget while growing through use of habits and beliefs (Pearce, 2007).

The way we make sense of information or discernment in proactive intuitive messages received is described by the interpretation process of the three brains. Information is registered from our environment and transmitted through our spine towards the three levels of your brain (Figure 1: The Triune Brain) (www.brain-smart-lockers-iot-architecture-alok-batra).

The first brain or the reptile/survival brain is concerned with physical survival and awareness of the material world. It interprets sensory inputs, coding it in terms of aversion or attraction. The reptilian brain relates to the subconscious mind and survival. It is concerned with action such as getting food, shelter, sex and territory. It interprets information from the body as vibration, physical tension or pain or hair-raising experiences.

The limbic circle or midbrain is the personal self or conscious brain. The limbic brain is the feeling centre responsible for creating experiences, relationships, forming emotional bonds and visions. It interprets in visions, such as symbols, sounds, for example telepathy; touch as textures or impressions. It further interprets through taste such as “can’t swallow it”, smell as “it stinks” and emotions. The neocortex or higher brain deals with the intellect. It is divided in the right and left hemisphere and is

five times bigger than the other two together. It is from here that we develop abstract, creative thinking and higher states of consciousness (MacLean, 1990; Pearce, 2007; Peirce, 2002).

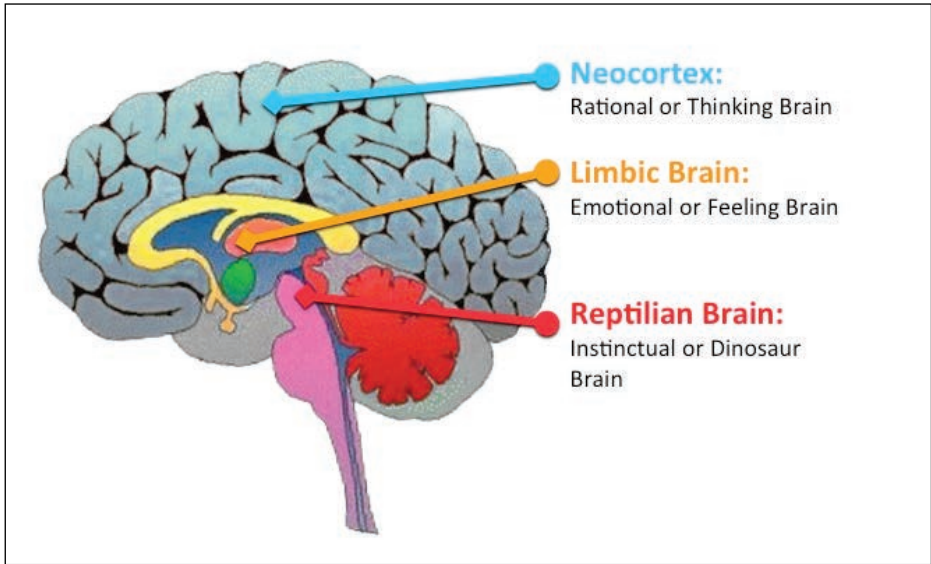


Figure 3: Triune brain (Maclean, 1990)

At a psychological level and as depicted by Figure 2, Freud (1927) described three minds as the conscious, subconscious and spiritual/higher conscious minds. He stated that insights into the conscious mind are derived from two sources, namely the subconscious and the super-/higher conscious or spiritual mind. The spiritual mind is the loving self and are other people directed. It is linked to discernment through proactive intuition vibrating at a higher frequency and is motivated by love. The subconscious mind consists of the mindset thus being the storehouse of experiences focussing on self-directed behaviour and vibrates at a lower level frequency in the displaying behaviour that is ego or coping motivated. Both these brains influence the conscious mind, which is linked to the five senses and is immediate awareness and the centre of choice (Smith, 2012).

We thus have two possible guides in behaviour, namely the subconscious and super-/spiritual conscious mind. The subconscious is ego driven, reactive, scarcity mentality, confronting, depressed, dependent and worrying. The super-/spiritual conscious is driven by love, proactive intuition, caring, accommodating, calm, abundance mentality and forgiving (Pearce, 2007; Smith, 2012). Discernment in proactive intuition begins with a vibration, either from a stimulus or as an inspiration within the higher mind. It is a sensation pressing on the next brain as it triggers up to consciousness. Creating awareness of how it communicates, allowing the first step to becoming more spiritually aligned (Peirce, 2002).

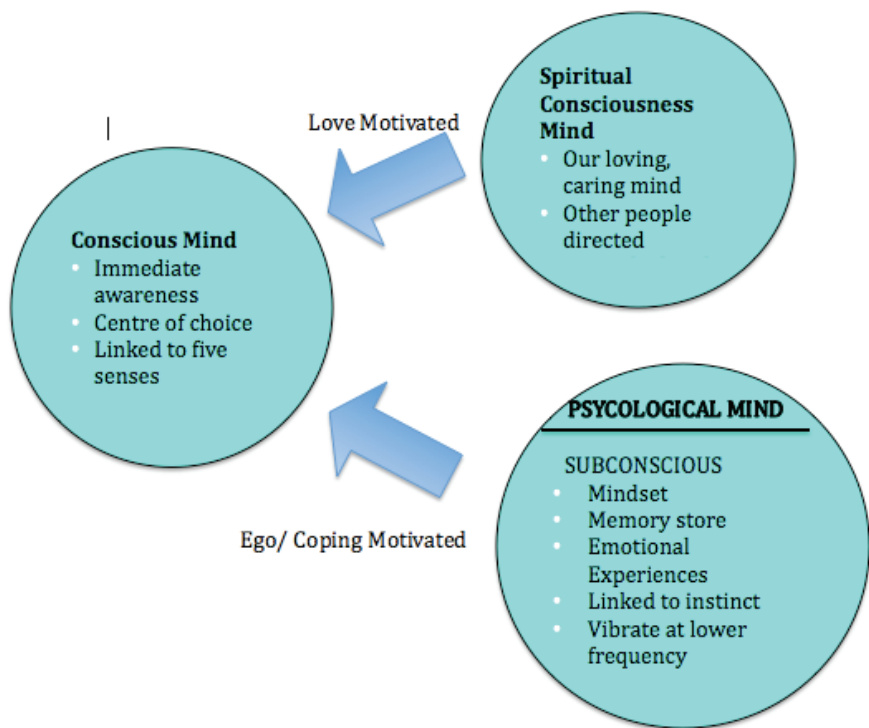


Figure 4: Three minds

The spiritual language does not only communicate in words it also communicates using shapes, pictures, colour, sounds and symbols that convey concepts. This communication is experienced through voice, vibration and vision:

- Visions, symbols, colours and déjà vu experiences, where a person recognises a situation or conversation as if it has already happened and the reason is that there is no past or future for spirit.
- Vibration picked up when entering a room or getting close to a person, for example, knowing that a person is not trustworthy. Vibration also communicates through telepathy, for example, knowing that the phone will ring or thinking of someone and then bumping into that person.
- Voice can be described as the “little voice” guiding you towards higher conscious thinking (Emerick, 2011; Pierce, 2002; Zohar & Marshall, 2000).

Discernment in proactive intuition is blocked when we operate at a lower vibrational frequency. Zohar and Marshall (2004) liken it to a “pinball machine” where the silver balls are attracted to the emotion when a person fires. Communicative blockages in the spirit language often occur due to our physiological mind using stress, negative thoughts or feelings, limiting beliefs and clinging to old experiences (Hawkins, 1995; Peirce, 2002; Smith, 2012). Figure 3 depicts Hawkins’s (1995) Map of Consciousness, measuring emotions as a frequency. Each of these emotions are linked to behavioural process, drive and level of spirituality or motivation. The higher the emotional vibration the more engaged we are with the super-/higher/spiritual mind and the more attuned we become to the language of the spirit.

God-view	Life-view	Level	Log	Emotion	Process
Self	Is	Enlightenment	700-1000	Ineffable	Pure Consciousness
All-Being	Perfect	Peace	600	Bliss	Illumination
One	Complete	joy	540	Serenity	Transfiguration
Loving	Benign	Love	500	Reverence	Revelation
Wise	Meaningful	Reason	400	Understanding	Abstraction
Merciful	Harmonious	Acceptance	350	Forgiveness	Transcendence
Inspiring	Hopeful	Willingness	310	Optimism	Intention
Enabling	Satisfactory	Neutrality	250	Trust	Release
⁵³ Permitting	Feasible	Courage	200	Affirmation	Empowerment
Indifferent	Demanding	Pride	175	Scorn	Inflation
Vengeful	Antagonistic	Anger	150	Hate	Aggression
Denying	Disappointing	Desire	125	Craving	Enslavement
Punitive	Frightening	Fear	100	Anxiety	Withdrawal
Disdainful	Tragic	Grief	75	Regret	Despondency
Condemning	Hopeless	Apathy	50	Despair	Abdication
Vindictive	Evil	Guilt	30	Blame	Destruction
Despising	Miserable	Shame	20	Humiliation	Elimination

Table 2: Map of consciousness (Hawkins, 1995)

At some stage most people ask the question “*What is the meaning of my existence?*”. According to Frankl (2008), meaning is born out of interpreting life’s experiences, and every experience provides the option to give meaning to the situation. The map of consciousness assists in creating awareness of the meaning we give to situations and the emotions we attach to the situation. The spiritual language helps us pay attention to the intention of something, increases observations, aids focus, creates insights, inspiration and spiritual consciousness (Dyer, 2001; Hawkins, 1995; Siegel, 2007).

The benefits to develop intuition is to make better judgements, improve decision making, have more self-confidence, have a more positive attitude towards life, become more creative or even just pick up on subtle nuances in a given situation (Pearce, 2007; Peirce, 2002; Smith, 2012; Zohar & Marshall, 2004). Smith (2012) describes an example of use of discernment within proactive intuition when making a decision as follows. When faced with making a big decision, the CEO of Sony Corporation, visualises the problem as a sandwich and imagines what the solution will taste like. Using the spiritual language and body link he is able to decide which decision is palatable.

Development of our higher conscious skills also aids communication, which is also described as spirit-to-spirit, mind-to-mind or body-to-body communication. Spirit-to-spirit communication is communication at a higher spiritual level. It is experienced through silence to find the true intent in a situation. Mind-to-mind is used to clarify an event or to educate. Body-to-body communication consists of non-verbal communication we pick up from those around us (Smith, 2012). Discernment is thus not reserved for a selected few but is accessible as doorway to the higher conscious mind (Spencer, 2004).

In order to develop language of the spirit it is important to know that it is possible to look at patterns and how the spirit fits into the wider context of events (Zohar & Marshall, 2004).

Intuition can be developed as follows:

1. Creating awareness of limiting beliefs or feeling and challenging these. Albert Ellis (1955) created the REBT model, which is used to alter perceptions, attitudes and behaviour. This model is based on changing the current beliefs through altering the level of awareness and then getting a different outcome. This changed level of awareness is the acquiring of movement towards the higher/spiritual conscious mind that is driven by love. In functioning from love, the possibility of discernment through proactive intuition is triggered by a higher level of awareness.
2. Being more receptive to higher spiritual guidance. This is achieved through relaxing exercises, spending time in nature, practising meditation or prayer. Another form is visualisation of energy flow, focusing and affirming needs followed by the necessary action (Pearce, 2007; Peirce, 2002; Smith, 2012; Zohar & Marshall, 2004).

The essence of tapping into the spiritual realm is meditation. It transcends the ego and allows us to tap into the power within. It is what is called preparing for battle and reaching levels of mastery, higher service and creativity (Zohar & Marshall, 2004). Through regular meditation the language of the spirit becomes clear. It creates emotional regulation, promotes relationship integration, increases empathy and flexibility in response. In short, it creates an internal attunement of all the life dimensions and allows for greater personal leadership (Dyer, 2001; Siegel, 2007; Smith, 2012).

THOUGHTS AND ATTITUDES REFLECTING SPIRITUALITY	EMOTIONS REFLECTING SPIRITUALITY	BEHAVIOURS THAT REFLECT SPIRITUALITY
Awareness, Consciousness Centredness Intuitive sense Insight Sound judgement Meaningful life Purpose awareness Principle centred Reframing conscious Surrender to a higher source Stillness in heart Value centredness	Bliss Experience of profound beauty Connectedness Compassion Fearless Feeling fulfilled Faith Gratitude Sense of harmony Hope Loving Optimism Sense of peace Serenity, joy	Authenticity Balanced ego Calm dignity L-Energy Fairness, justice Forgiveness Gratitude Generosity Humility Honesty Humour Hospitality Being inspired

Table 3: Manifestations of fruit of the spirit

8. Conclusion

Human behaviour is caught up in the cycle of stimulus and response and on a day-to-day basis we are experiencing the emotional hijacking that leaves us at the mercy of a neurological response. Frankl states "...the last of the human freedoms, the ability to choose". These choices need not only be driven through the knowledge acquired within the prefrontal cortex but more and more through the application of the language of the spirit. Being at the mercy of the information within the subconscious mind that is driven by Ego (Figure 2), as was shown in the model of the three minds, triggers behaviour that is not spiritually (higher conscious mind) driven. Living with greater discernment through proactive intuition allows for development of greater spiritual freedom and more congruent and authentic behaviour. Through the development of the language of the spirit we are more enabled through improved communication, creativity and create congruence between all of the person's life dimensions. Now we will be able to live leadership as defined by Cashman (2008) "...the authentic self-expression that creates value to you and me".

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