

Article

## The Concept and Model of a Novel Human Excellence Quotient

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**Abstract:** Sadguru Sri Madhusudan Sai founded the Sri Sathya Sai University for Human Excellence (SSSUHE) with the aim to create graduates who have realized their innate divinity through excellence in selfless action. He has ordained that Human Excellence Quotient (HEQ) would serve as a means to quantify the subtle aspects of a student's personality and integrate them into their assessment in order to rank the students in terms of their overall performance. We present the HEQ model pertaining to four domains of human excellence as envisaged in the vision of the university. The HEQ model incorporates four quotients viz Intelligence Excellence Quotient (IEQ), Emotional Excellence Quotient (EEQ), Spiritual Excellence Quotient (SpEQ) and Social Excellence Quotient (SoEQ). These quotients are concordant with the university's vision as well as the core principles of Sri Sathya Sai Loka Seva Gurukulam Group of Educational Institutions..

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**Key Words:** Human Excellence Quotient (HEQ), Intelligence Excellence Quotient (IEQ), Emotional Excellence Quotient (EEQ), Spiritual Excellence Quotient (SpEQ), Social Excellence Quotient (SoEQ), Divinity.

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### 1. Introduction

Human excellence is a multifaceted concept that encompasses the highest potential of an individual in various domains. It is the pursuit of achieving the best version of oneself, characterized by unconditional selflessness cultivated by virtues like reasoning, stability, transcendence and selflessness.

Sadguru Sri Madhusudan Sai promulgated that, "If a student enters a law university he will come out as a lawyer, if a student enters an engineering college he will come out as engineer, if a student enters a medical school he will come out as a doctor, and if a student enters Sri Sathya University for Human Excellence he must come out as the Divine - nothing less than that" [1]. He has also said "Divinity is inherent in everyone. To experience that divinity and make it perceivable, selfless service is the easiest means. The human then transforms into divine." [2] Hence by serving others without any expectations, one purifies their mind and heart, allowing one to see God in everyone and everything. [3] This realization leads to the perception that all beings and the entire universe are



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manifestations of the same divine essence. By embracing this view, one can achieve a state of Oneness, where actions are guided by love, compassion, and selflessness, seeing divinity in everyone and everything.[4]

## 2. Literature Review

Human Excellence has been defined by various philosophies in different ways. It has been described as those qualities that make a person outstanding, exceptional, superior, or the best in any field of human activity [5]. While Western perspectives have emphasized virtues such as courage and self-reverence, ancient Indian teachings from around 600 BCE have focused on fulfilling moral duties and upholding the social order, guided by concepts like *dharma*. The word *dharma* literally means “what holds together.” Thus, *dharma* becomes a basis for either social order or moral order. Modern literature, exemplified by authors such as Fyodor Dostoyevsky and Leo Tolstoy in the 19th century, highlights virtues such as genuine love for humanity and faith grounded in lived experiences [5].

In recent times, the implementation of Human Excellence extends to fields like education and leadership, with a focus on fostering qualities like innovation and ethical behavior. In Kanji’s Business Excellence Model, leadership plays a prime role for the creation of excellence in an organization [6]. Organizational values, vision, mission, strategy, and key issues are critical in this model. It also demonstrates how this model can be applied to assess leadership performance. Intelligence, self-confidence, determination, integrity, sociability are the main leadership traits in this model [6].

Hanefar et al. (2015) conducted a content analysis of two important Islamic texts (*Ihya Ulumuddin* by Imam al-Ghazali and *Manusia dan Pendidikan* by Hasan Langgulung) towards the development of Spiritual Intelligence Model for Human Excellence (SIMHE) [7]. They suggested that spiritual intelligence is the ultimate intelligence, and it should be a core value for providing holistic education to students in the Malaysian National Philosophy of Education [7]. The study identified seven elements of spiritual intelligence towards the development of SIMHE. These include purpose/meaning of life, consciousness, transcendence, spiritual resources, self-determination, reflection-soul purification, and coping with obstacles [7].

Traditional philosophers and thinkers specifically in the realm of formal and non-formal education, like John Dewey quotes, “*The belief that all genuine education comes about through experience does not mean that all experiences are genuinely or equally educative.*” He argued that education should cultivate reflective thinking, preparing students for active citizenship and meaningful contributions to society [8]. Maria Montessori says, “*The child is both a hope and a promise for mankind.*” Her methods supported the idea that education should develop intellectual, emotional, and ethical faculties through structured yet flexible learning environments [9]. Jean Piaget “*Knowledge is a system of transformations that become progressively adequate.*” He believed that intellectual development is crucial to understanding and solving complex societal issues [10].

In India, philosophers, spiritual leaders, and educators have all stressed on the significance of imparting education steeped in ancient Indian ethos. They highlight the importance of developing character, unlocking hidden potential and inherent qualities, and nurturing a well-rounded personality for the betterment of the individual and society. Swami Vivekananda was one such personality who spoke extensively on Human Excellence. He described the individual with utmost excellence in his life is a man of harmony [11]. He says, “*They alone live who live for others, the rest are more dead than alive.*” This makes us understand how divinity of the soul can be realized by Selfless Action. Swami Sivananda, founder of the Divine Life Society, believes that service to humanity is a means to realize one’s innate divinity. His motto is “*Serve, love, give, purify, meditate, realize.*” [12] Mahatma Gandhi says, “*The best way to find yourself is to lose yourself in the service of others.*” [13]. Such great spiritual leaders are concrete examples of selfless action.

According to Swami Vivekananda, Human Excellence is broadly classified as social and spiritual excellence. Spiritual Excellence focuses on inner growth and self-realization. On the other hand, Social Excellence requires the individual to have the knowledge of ways to uplift mankind, capacity to put this knowledge into practice, and most importantly, strength of conviction. Swami Vivekananda was himself a perfect blend of social and

spiritual excellence [11]. The HEQ model introduces two additional dimensions, namely Intelligence and Emotional Excellence to the concept of Human Excellence.

Western Philosophers like Martin Buber emphasizes the sacred relationship between self and others, advocating for a worldview where there is no separation between oneself and the larger universe—including flora, fauna, and inanimate objects, in the book “I and Thou”. [14] This perspective brings realization of one’s divinity. Similarly, Paulo Freire, in his works such as “The Pedagogy of the Oppressed,” “A Pedagogy of Love,” and “A Pedagogy of Hope,” which highlight the transformative power of education to liberate and empower individuals. [15] [16] [17]

In today’s education system we find that the emphasis is given only to academic/professional excellence and there is almost nothing to mold the individual’s character and instill social responsibility. There is a lack in direction of life, only sharpening their intellect without broadening their hearts, leading to problems that we face in the world. But the purpose of SSSUHE is to create individuals with character, academic/professional excellence, and social responsibility.

Student Honor Code is a set of guidelines that students are expected to follow to maintain academic integrity and professional conduct. [18] In the USA, William & Mary College established the first honor code in 1779, which was a written pledge among the students to not lie, cheat, or steal. University of Virginia adopted an honor code in 1842, about two years after the murder of law professor John A. G. Davis on the university lawns.

The Ramayana, one of the greatest epics of India, provides insightful knowledge through its narratives. In one such episode, the supreme qualities of four princes (Rama, Lakshmana, Bharatha, and Shatrughna) are described to King Dasharatha as ‘*Sarve Veda Vidah Sūrāḥ Sarve Lokahite Ratāḥ || Sarve Jñānopasampannāḥ Sarve Samuditā Gunaiḥ*’ (Sloka 1-18-25). All the four princes were scholars in Vedas, valiant ones, all were interested in the welfare of the world, all were intellectuals and all of them possessed an air of probity [19]. These are core principles adapted by the Sri Sathya Sai Loka Seva Gurukulam (SSLSG) [20].

The four components of HEQ model correlate with the above Ramayana sloka and they are explained as below:

1. *Sarve Jnanopasampannah*: Knowledge of all aspects of creation, which includes the physical, and mathematical sciences, life sciences, and humanities.
2. *Sarve Samudita Gunaih*: Repositories of all the good qualities that emanate spontaneously.
3. *Sarve Vedavidah Dheeraah*: Knowledgeable about ancient Indian wisdom, the Bharathiya culture.
4. *Sarve Lokahithe Rathaah*: Ever engaged in the welfare of the world.

**2.1 Evaluation of Human Excellence:** Modern psychology has made significant contributions to the study and evaluation of Human Excellence. Researchers in Positive Psychology have contributed valuable insights and frameworks for understanding Human Excellence, character development, and personal growth. Martin Seligman has conducted extensive research on character strengths, virtues, and well-being. His framework of “PERMA” (Positive emotions, Engagement, Relationships, Meaning, Accomplishment) provides a comprehensive model for understanding human flourishing [21]. The study of character strengths and virtues led to the development of the Values in Action (VIA) inventory [22].

Educational theories emphasize the development of Human Excellence through learning and character education. Carol Dweck’s research on the growth mindset explores the impact of beliefs about intelligence and abilities on achievement, and personal development. Her work highlights the importance of adopting a growth mindset for learning from failure and realizing one’s full potential [23].

Contemporary discussions on Human Excellence often integrate insights from philosophy, psychology, and education to tackle modern challenges. Duckworth’s work on exploring the role of non-cognitive factors such as grit and perseverance has gained attention for its role in achieving excellence. Duckworth et al. described

the construct of grit as perseverance and passion for long-term goals and showed that grit predicted achievement in challenging domains over and beyond measures of talent [24]. They developed and validated a shorter-version of the Grit questionnaire to measure the trait-level perseverance and passion for long-term goals. It has been widely used to assess each individuals' ability to maintain effort and interest over the years despite adversity [25]. Additionally, the role of emotional intelligence, as popularized by Daniel Goleman, highlights the importance of self-awareness, self-regulation, motivation, empathy, and social skills in personal and professional excellence [26].

Hussain et al. developed the Human Excellence Index (HEI) based on a survey of 500 persons from diverse backgrounds who were asked to identify the qualities of a good human being. Their responses were distributed into five parameters, including: courage/defense, etiquette, patience, service/technology/innovation, and loyalty. These five parameters were derived from integrating the Vedic principles of Karma Yoga, Bhakti Yoga, and Jnana Yoga. The HEI provides a comprehensive measure of Human Excellence aimed at fostering personal and societal growth, which can be assessed over a seven-year period in any individual's life [27].

It is crucial to validate the HEQ model against established constructs to establish psychometric robustness. Concurrent validity, a key aspect of construct validity, assesses whether HEQ scores align with validated measures that tap into similar constructs. The concurrent validity will be conducted in the course of this research by identifying the well-established psychometric tools that measure similar or related constructs via data from a sample population by administering the HEQ along with other validated tools. Some of the tools such as the Grit Scale [25] and the VIA Character Strengths Inventory [22] share conceptual overlap with HEQ's dimensions of perseverance, self-regulation, and character excellence, thus making them ideal for comparison.

### 3. Need for the HEQ Model

In a rapidly evolving and interconnected society, individuals must cultivate a strong foundation of positive and noble qualities that shape their character and drive their personality. SSSUHE offers higher education to students based on the foundation of Indian culture and spirituality. The curriculum is centered around bringing forth the best in every student by giving them a plethora of options to choose from Arts and Sciences, Vedic Studies, Performing Arts, Medicine, Agriculture, Mental Health, Physical Education and Sports [28]. In addition to the mainstream subjects, all undergraduate and postgraduate students study the co-curricular subjects based on ancient Indian ethos. These consists of *Bharatha Darshan*, *Veda Parayana*, and *Adhyatmic sangeet*. The ancient Indian scriptures such as the Bhagavad-Gita, Upanishads, and others are taught to the students in *Bharatha Darshan*. *Veda Parayana* consists of students learning the deeper meaning and reciting the sacred chants like *Devi Suktam* and others. Students learn basic concepts of music in *Adhyatmic Sangeet*. This unique model helps students to not only develop a knowledge of the mainstream subjects, but they also attain a comprehensive understanding of Indian culture and knowledge in music. Extra-curricular subjects constitute sports, yoga and social services. Apart from this, a practical skill course on life skills is also integrated into the curriculum.

The Founder of SSSUHE desired to also quantify other important aspects like institutional culture, ethics and the character of the student apart from academic brilliance. Each student will be assessed through a 360-degree assessment. It includes feedback from multiple perspectives: self-assessment, peer (classmate and roommate) evaluation, input from teachers, sports instructors, and the warden. The components of life skill courses and co-curricular courses will also be included in evaluating corresponding excellence quotient. Along with curricular, co-curricular, and extracurricular subjects, HEQ is also included as part of the student ranking system.

#### 4. The HEQ Model

HEQ model offers a comprehensive approach to evaluate a student's overall development that is grounded in their character. This model consists of four quotients like Intelligence Excellence Quotient (IEQ), Emotional Excellence Quotient (EMQ), Spiritual Excellence Quotient (SpEQ) and Social Excellence Quotient (SoEQ). Indicative positive and noble qualities and related activities in each quotient are defined in order to quantify each quotient.

Operational definitions of the HEQ Model are given below.

1. Intelligence excellence quotient (IEQ) focuses on intellectual qualities like reasoning, quest for truth, and critical thinking, which solves complex problems effectively.
2. Emotional excellence quotient (EEQ) emphasizes emotional qualities like equanimity, stability, and empathy, equipping students with skills to manage their emotions in any situation in life.
3. Spiritual excellence quotient (SpEQ) centers on spiritual qualities like self-awareness, devotion, and broadmindedness, fostering a sense of purpose in life, and gaining the timeless wisdom from ancient Indian ethos.
4. Social excellence quotient (SoEQ) underscores the significance of social qualities like selflessness, duty, and responsibility and contribution to the welfare of society.

#### 5. Evolution of the HEQ Model

The HEQ model is based on the university's vision and the activities students engage in, throughout their tenure at the university. Each row and column in Table I explains how this model has evolved and how they are connected to the four quotients. The column-wise flow of the table is described below:

**5.1 SSSUHE Vision:** The vision statement of our university is as follows, "To provide free of cost quality higher education of global standards of excellence based on ancient Indian ethos and contribute individuals with competent hands, brilliant head, compassionate heart for universal welfare" [28].

The four components of the HEQ model are derived from this vision. The underlined key words - brilliant head, compassionate heart, ancient Indian ethos, and competent hands form the basis of the model.

1. Brilliant head constitutes deep knowledge in various aspects and critical thinking.
2. Compassionate heart constitutes empathy, kindness, and the capacity to understand the emotions of others.
3. Ancient Indian ethos constitute a blend of spiritual wisdom and an understanding of various Indian scriptures.
4. Competent hands constitute practical skills and abilities required to effectively perform tasks and solve problems in various situations.

**5.2 The Bhagavad-Gita Verses:** Indian scriptures like the Bhagavad-Gita, Ramayana, and Upanishads offer profound insights into the nature of human existence, the pursuit of knowledge, and the cultivation of divine qualities for realizing one's true potential. These scriptures also provide wisdom that can be applied in day-to-day life. Four quotes from the Bhagavad-Gita have been chosen to illustrate the four components of this model. These teachings from the Bhagavad-Gita enhance individuals with different aspects of living with the profound meaning explained here:

1. '*Buddhih Buddhimatām Asmi* - I am the intellect of the intelligent.' This verse focuses on cognitive abilities such as reasoning, critical thinking, and holistic problem-solving skills. (Bhagavad Gita 10:32)

2. '*Samatvaṁ Yoga Ucyate* - The essence of yoga is equanimity'. This verse emphasizes the cultivation of qualities such as stability, empathy, and equanimity. (Bhagavad Gita 2:48)
3. '*Adhyātma-Vidyā Vidyānām* - The knowledge of the spiritual self among knowledge seekers.' This highlights the focus on spiritual growth and aspects such as devotion, love, harmony, which helps in one's inner awakening. (Bhagavad Gita 10:32)
4. '*Yogaḥ Karmasu Kauśalam* - Perfection in action is yoga'. This highlights the importance of cultivating skills and expertise in one's social responsibility. (Bhagavad Gita 2:50)

The transformation from Vanar (animal tendencies) to Nar (human nature) and finally to Narayan (Divine nature) is a symbolic journey often interpreted from the teachings of the Bhagavad Gita, though it is not explicitly mentioned there. The transformation from Vanar (animal tendencies) to Nar (human nature) and finally to Narayan (Divine nature) is a symbolic journey often interpreted from the teachings of the Bhagavad Gita, though it is not explicitly mentioned there.

**5.3 Indicative Noble and Positive Qualities:** Central to this model are indicative noble and positive qualities that each component embodies. The qualities that are defined for each quotient in the model are designed to address specific dimensions for individual development or growth. Each quality in the quotient targets a different aspect of personality, but at the same time these are all interconnected. This ensures individual growth, balancing their intellectual, emotional, spiritual, and social excellence. Qualities are defined for each quotient below:

- **IEQ** is characterized by qualities such as curiosity, reasoning, creativity, logic, holistic thinking, and other noble qualities. For instance, curiosity is defined as an active desire to learn or know, characterized by a keen interest that leads to investigation and inquiry. Reasoning is described as the ability to comprehend, infer, or think in an orderly and rational manner, allowing for discovery, formulation, or conclusion through logical processes. These constitute the intellectual aspects of an individual, so these qualities are categorized under IEQ. These qualities equip students with cognitive tools that are needed to tackle complex and critical situations with the help of these qualities.
- **EEQ** fosters empathy, stability, love, calmness, gratitude, simplicity, generosity, humility, optimism, and other noble qualities. Empathy is the capacity to understand, be aware of, be sensitive to, and vicariously experience the feelings, thoughts, and experiences of another person. Stability refers to the ability to stand firm and endure, characterized by steadiness of purpose, firm resolution, steadfastness, and the capacity to remain unchanged or unfluctuating, thereby enduring over time. These constitute the emotional aspect of an individual, so these qualities are categorized under EEQ. These qualities not only enhance personal wellbeing, but these also allow individuals to manage their emotions in all situations.
- **SpEQ** comprises qualities like self-awareness, devotion, discrimination, fearlessness, sacrifice, broadmindedness, and others spiritual qualities. Awareness is the ability to perceive, understand, and be conscious of the factors that define one's individuality. Devotion is characterized by a profound dedication and loyalty, often directed towards a higher purpose or special end. These constitute the devotional aspect of an individual, so these qualities are categorized under SpEQ. These qualities help individuals to enhance their ability to lead a balanced and fulfilling life.
- **SoEQ** is characterized by qualities like duty, sincerity, drive, punctuality, benevolence, selflessness, responsibility, and other noble qualities. Duty is defined as a moral or legal obligation, characterized by a compelling force of moral commitment and respect. Sincerity is defined by its genuineness and the absence of hypocrisy, feigning, embellishment, or exaggeration. These qualities help individuals to effectively contribute to society, so these qualities are categorized under SoEQ.

**5.4 Activities:** Students' activities in this university are categorized under the four quotients. For example, the activities like library usage, paper presentation, peer teaching and other activities mentioned come under IEQ. Counselling peers, taking care of peers and other activities comes under EEQ. Bhajan/prayer/cultural activities

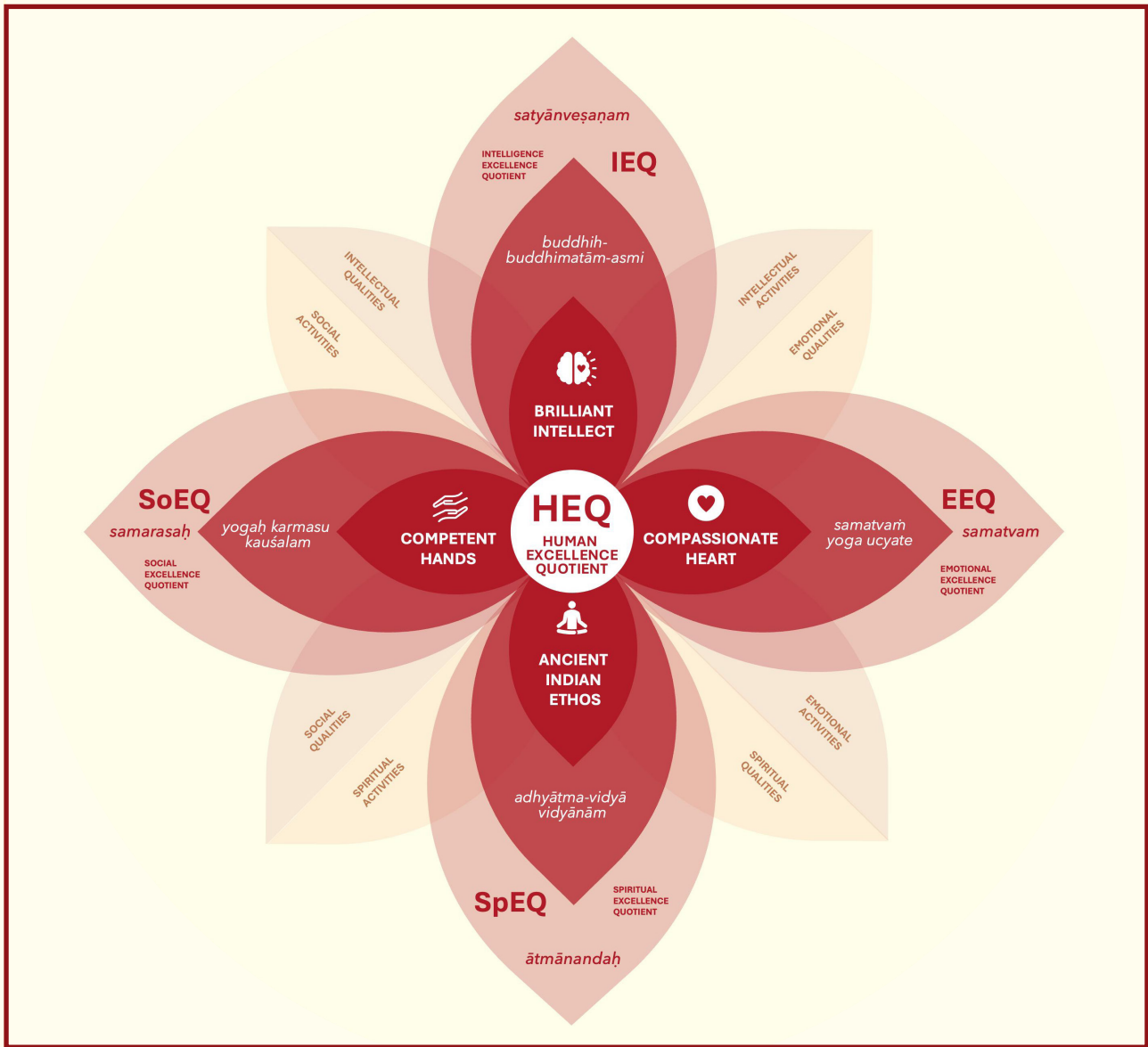
come under SpEQ. Campus service, management, coordination, outreach and similar activities come under SoEQ. These activities are based on the indicative noble and positive qualities.

**5.5 Excellence Quotients:** The four quotients IEQ, EEQ, SpEQ and SoEQ are summarized by the phrases from Indian scriptures viz. *satyānveṣaṇam* (Quest for truth), *samatvam* (Equanimity), *ātmānandaḥ* (Bliss of the Self) and *samarasaḥ* (Harmony).

**Table I:** a summary of the HEQ model.

SSSUHE Vision	The Bhagavad-Gita Verses	Indicative Noble and Positive Qualities		Indicative Activities	Excellence Quotients
Brilliant Intellect	<i>Buddhih buddhimatām asmi</i> (I am the intellect of the intelligent)	Curiosity Reasoning Creativity Logic Holistic Thinking	Critical Thinking Focus Knowledge Articulation Preparedness	Library usage Paper presentation Peer teaching Talks/Compering Elocution/Debates	Intelligence Excellence Quotient  ( <i>satyānveṣaṇam</i> - Quest for truth)
Compassionate Heart	<i>Samatvam yoga ucyate</i> (Essence of Yoga is Equanimity)	Stability Love Calmness Gratitude Simplicity Generosity Humility Optimism	Perseverance Morality Innocence Commitment Empathy Compassion Sensitivity Equanimity Patience	Counselling peers Taking care of peers Crisis management Teamwork Games/Yoga	Emotional Excellence Quotient  ( <i>samatvam</i> – Equanimity)
Ancient Indian Ethos	<i>Adhyātma-vidyā vidyānām</i> (Knowledge of the Self among all the branches of knowledge)	Self - Awareness Devotion Discrimination Fearlessness Sacrifice Broadmindedness	Contentment Transcendence Intuition Surrender Harmony Purity Morality	Paravidya Vedam/Stotram Bhajan/Prayer/Cultural Homa/ Festival Positive Outlook	Spiritual Excellence Quotient  ( <i>ātmānandaḥ</i> - Bliss of the Self)
Competent Hands	<i>Yogaḥ karmasu kauśalam</i> (Perfection in action is Yoga)	Selflessness Duty Drive Punctuality Benevolence Sincerity Responsibility Self-Reliance	Trust Perfection Flexibility Respect Resourcefulness Ability Tactfulness Thoughtfulness	Campus Service (Audio Visuals, Altar, maintenance, kitchen, accounts, Goshala), Management (Event, Guest), Coordination (Class, hostel), Outreach service contribution to nature	Social Excellence Quotient  ( <i>samarasaḥ</i> – Harmony)

Figure 1: A graphic representation of the HEQ model.



**5.6 Divinity as Human Excellence: From daily Activities to Divinity**

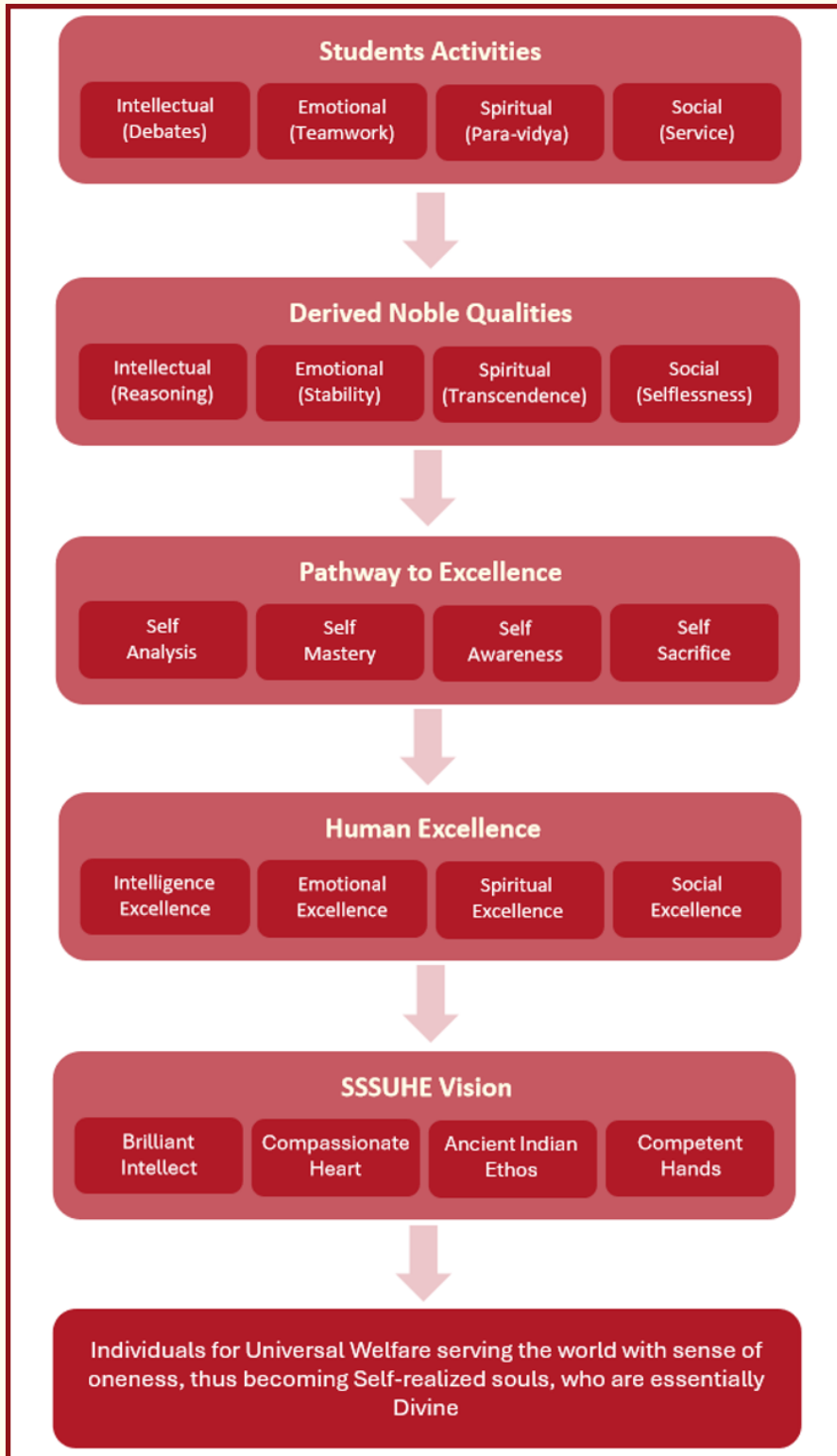
Students at SSSUHE are engaged in different activities, each of which express various noble qualities. These qualities form the pathway to Human Excellence, as students strive to excel in each activity. This pathway transforms routine tasks into opportunities for one’s growth towards excellence. As the students refine their activities and improvise, they move in the path of excellence leading to related Excellence. The student then achieves the related vision of SSSUHE. The student then becomes an individual for universal welfare serving the world with a sense of oneness, thus becoming a self-realized soul, who is essentially Divine.

For example, an activity like ‘Debate’ serves as an analytical platform for intellectual engagement. This activity promotes qualities like reasoning and critical thinking. After a debate when the student analyses his/her strengths and weaknesses and whether his/her argument was clear and logical, that reflection fosters one’s



growth and leads to self-analysis. This analysis will lead to Intelligence Excellence and achieve the related vision of the university, viz. a Brilliant Intellect. Likewise, all the other activities listed in Table I also lead to Divinity, this flow from Activities to Divinity is illustrated in the flow-diagram (Figure 2).

Figure 2: Flow from Activities to Divinity.



## 6. Validation of the model

The first phase of scrutiny of the model involved reviews by experts in various fields of education, Vedic studies, philosophy, and psychology. The initial draft of the model was shared with a panel of experts and their comments were incorporated in the model. The model is now ready for further validation and implementation, promising to offer valuable insights into Human Excellence. The real validation of the model is proposed to be done through case studies of students in various intervals of HEQ like above 9, between 8 to 9 etc. This HEQ model is expected to provide an indicative quantification of Human Excellence.

## 7. Discussion

This paper presents the development of a Human Excellence Quotient (HEQ) model. The idea of Human Excellence has deep roots in philosophical traditions, where it has been explored as the embodiment of virtues and the realization of one's true potential. Sadguru Sri Madhusudan Sai defines this concept as the process to realize one's true nature as being Divine and reaching one's highest potential as a human. Based on this vision, the university imparts a unique model of higher education to all students free-of-cost. The program consists of curricular activities based on academics, co-curricular subjects based on Indian culture and spirituality, and extra-curricular activities for physical development. Excellence in these subjects is quantified through examinations. However, to assess the overall development of the student, there is a need to evaluate and quantify important aspects like character, ethics, and inculcation of institutional culture.

Evaluation of Human Excellence involves assessing the qualities, achievements, and attributes that signify an individual's superior performance and character. There has been an increased interest in recent years in measuring attributes other than cognitive ability. Duckworth and Yeager describe these diverse personal qualities as "non-cognitive" attributes that are essential for one to achieve success. These qualities collectively facilitate goal-directed effort (e.g., grit, self-control, growth mindset), healthy social relationships (e.g., gratitude, emotional intelligence, social belonging), and sound judgment and decision making (e.g., curiosity, open-mindedness) [29].

There have been many attempts to evaluate Human Excellence in the past. The Grit Scale, developed by Duckworth and colleagues, is widely used to measure individuals' sustained effort and interest despite adversity [24]. On the other hand, the Human Excellence Index (HEI) evaluates individuals across five parameters: courage/defense, etiquette, patience, service/technology/innovation, and loyalty [27]. Given the uniqueness of the curriculum at SSSUHE, no previous models were deemed appropriate to assess students' character, ethics, and inculcation of institutional culture. Therefore, the HEQ model was designed, specifically based on the university's vision and correlated with the core principles of its parent organization. Additionally, Indian scriptures form the basis of the four components of HEQ.

In our further studies, we intend to use the model to evaluate HEQ for each student in each semester, quantifying their Human Excellence. The application of the model goes beyond theory, where each student will be assessed through a 360-degree assessment as mentioned earlier. To reduce the subjectivity, we can include feedback from many people with whom they interact, to increase the accuracy of the assessment.

In the world of data analysis there is a big demand to quantify the unquantifiable in all sectors. It is perfectly acceptable, and even advantageous, to quantify points of data previously thought to be unquantifiable. Hence, our attempt to quantify Human Excellence is a similar effort. Validated questionnaires will be used to quantify each specific quotient and the composite HEQ will be quantified as a number on the scale of 0-10. This forms a tool for taking decisions on ranking graduates. The other advantages of this method of quantifying the unquantifiable are it avoids blind speculation and quantification inches toward a true value.

## 8. Limitations

Quantifying the qualities that make us Divine is inherently challenging. However, it is crucial to recognize one's shortcomings and strive to cultivate qualities that promote or reveal our divine nature. This model is based on the university's vision and activities that the students participate in throughout their tenure. The HEQ is only an indicator of how far a student has realized their divinity, and this should be correlated with other factors as deemed appropriate. The expression of divine qualities depends on each person's personality, akin to light bulbs shining brighter or dimmer based on their capacity when supplied by the same electricity.

## 9. Conclusion

The Human Excellence Quotient (HEQ) represents a transformative model for assessing and fostering holistic development in student growth. By integrating intelligence, emotional, spiritual, and social excellence quotients, the HEQ model offers a comprehensive and integrated approach to evaluate Human Excellence. Through its approach and practical implementation strategies, the HEQ helps to realize students' full potential and contributes meaningfully to society.

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### Glossary of Sanskrit terms:

1. *Dharma*: A word with multiple meaning such as to hold or to support, righteousness, universal law, duty and justice.
2. *Sarve Jnanopasampannah*: Knowledge of all aspects of creation.
3. *Sarve Samudita Gunaih*: Repositories of all the good qualities that emanate spontaneously.
4. *Sarve Vedavidah Dheeraah*: Knowledgeable about ancient Indian wisdom, the Bharathiya culture based on vedas.

5. *Sarve Lokahithe Rathaah*: Ever engaged in the welfare of the world.
6. *Karma Yoga*: yoga of action.
7. *Bhakti Yoga*: yoga of devotion.
8. *Jnana Yoga*: yoga of knowledge.
9. *Bharatha darshan*: a comprehensive course on aspects of Indian culture.
10. *veda parayana*: the recitation of the Vedas.
11. *adhyatmic sangeet*: Spiritual Music.
12. *upanishads*: the concluding portion of the vedas dealing with the nature of brahman as different to the modes of ritualistic worship. These texts form the core of the vedantic philosophy.
13. *devi suktam*: a hymn on goddess durga.
14. *Buddhih Buddhimatām Asmi*: I am the intellect of the intelligent.
15. *Samatvaṁ Yoga Uchyate*: The essence of yoga is equanimity.
16. *Adhyātma-Vidyā Vidyānām*: The knowledge of the spiritual self among knowledge seekers.
17. *Yogaḥ Karmasu Kauśhalam*: Perfection in action is yoga.
18. *Paravidya*: Knowledge of spiritual education among all forms of education.
19. *Vedam*: Vedas.
20. *Stotram*: hymns of praise.
21. *Bhajan*: devotional song.
22. *Homa*: fire ritual.

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