DISCUSSION

The spirituality profiles of the youngest age group (24-29) and the next higher age group (30-39 years) are highly but inversely similar. Similarly the rp of spirituality profiles of the youngest age group and the middle age group (40-49 years) is also inversely similar, and so are the spirituality profile of youngest and oldest age group (50-60 years). The spirituality profiles of 30-39 years and 40-49 years subjects; and that of 30-39 yrs subjects and 50-60 years subjects are also inversely similar. This negative similarity is most pronounced in case of comparison between 30-39 years and 40-49 years. The rp profiles of 40-49 years and 50-60 years are not significant.

To summarize our results, we find that spirituality profiles of all age groups except the comparison of two oldest groups are highly and negatively similar. The negative similarity points to the fact that the groups are opposite to each other in terms of their spirituality. This means that age has a definite contribution in spirituality, with the two higher age group having the maximum spirituality, at least in terms of few dimensions of spirituality e.g., transcendence and fruits of spirituality. The oldest age group (50-60 years) also shows maximum altruism.
Looking at the table of CR tables, as well as graphs, more can be added to the interpretation of results. There is a definite tendency of increase in transcendental and fruits of spirituality dimensions with advancing age. But there is no significant difference in means of the two oldest age group in these dimensions. Infact the obtained CR values show that these two groups do not differ in their means in any of the nine dimensions of spirituality. Although there is a consistent increase in transcendence and fruits of spirituality as we go from one to another advancing age group, it is statistically significant only in comparison between age group 30-39 years and the next higher i.e., 40-49 years age group. These two age groups also significantly vary in terms of total spirituality with the higher age group having more spirituality. This implies that there is a marked development of spirituality around 40 years of age. This result is in absolute agreement with the sufi theory where the age 40 years is considered to be the hallmark of spiritual awakening. This does not imply that a person has no spiritual development below 40 yrs. It simply means that the experiences of transcendental nature and allied outcomes of spirituality are cognized fully at only or above 40 years though the person may be striving towards it from before.
Even though the rp of spirituality profile of male of female subjects shows a negative similarity, the CRs obtained are not significant for any dimension of spirituality. In other words; the two groups do not differ in terms of their means in any of the nine dimension of spirituality. The negative similarity of the rp profile is due to the fact that females have negative Z scores (below zero) in all but one dimension, while males have positive scores in the 8 dimensions of spirituality. This is more noticeable in case of transcendence, meaning and purpose in life and Fruits of spirituality dimensions of spirituality, where males have positive Z scores (above mean) and females score below the Mean Z score.

The rp of spirituality profile of Hindus and Muslims shows a negative similarity. Hindus on the whole are less spiritual than Muslims. This could be for the simple reason that the size of Hindi sample was well smaller; besides most Hindu belonged to the lower age ranges (24-29, 30-39 year). Their representation in the 40-49 and 50-60 age range was very small; (only 10 cases in 40-49 years and 2 cases in 50-60 yrs. age range). As it has already been discussed that age has a contribution to spirituality. Therefore, the lack of spirituality in Hindus as compared to Muslims could be simply due to the fact that Hindus belonged to lower age ranges.
The CRs obtained for finding out the significance of difference between mean spirituality scores of Hindus and Muslim reveal that the groups differ significantly in "Material values" and "Awareness of tragic" dimension of spirituality. Muslims have scored significantly higher in these dimension of spirituality. Since material value is negatively related to spirituality, this means that Muslims have less value for materialism than Hindus. This could be due to the Islamic principle (law) which is against hoarding of property and great fears of punishment are evoked for unconditional hoarding of wealth (without taking out a fixed proportion of property for charity every year and this is compulsory). Even though in theory Hinduism also considers the material world to be a Maya, but this does not seem to have an impact on average Hindus (those who are not mystics).

The dimension, awareness of the tragic, is positively related to spirituality meaning that a feeling of prevailing sense of tragedy leads one towards spirituality. Muslims are more aware of the tragic could be due to the fact that Muslim of India being in minority have fears, & complexes of minority and hence are more sensitive to their perceived or real tragic dimension of life. Fear of uncertainty, insecurity, death and desertion are probably generalized from specific situations to broader, existential aspects. This interpretation seems to be the only a possibility as
there is no other valid reason to assume that existential tragedy (or sense of human tragedy on a broad existential level) is more in Muslims than in Hindus.

Multiple regression analysis for predicting total spirituality on the basis of needs does not yield a significant result.

However, a canonical analysis based on nine dimensions of spirituality as DV’s and 10 needs as IV’s yield a canonical correlation of 0.42 which is significant at 0.04 level. Also, the stepwise multiple regression analysis for predicting total spirituality shows the n-aggression to yield a negative and significant contribution to total spirituality.

The contribution of needs to spirituality becomes specifically apparent in the multiple regression analysis carried out in Muslim samples. (F-value being significant at 0.04 level. Aggression and achievement are the best predictors of spirituality (making a negative contribution). A significant negative contribution of n-achievement is also revealed in the male sample. The negative contribution of n-autonomy towards spirituality cannot be completely overlooked though it slightly falls short of reaching the accepted level of significance in the Muslim sample. The correlation between
aggression and autonomy is positive and highly significant. The picture becomes clear in the analysis of the oldest age group, where n-autonomy makes a significant negative contribution to spirituality.

In conclusion, we can say that need aggression, need achievement and need autonomy make their unique negative contribution towards spirituality. In another words a lack of these needs (or control of these needs) would help in the development of spirituality and a higher score on these needs will interfere with the development of spirituality. Need endurance and n-nurturance have a high positive correlation with spirituality, though they fail to make a significant unique contribution. However, in a separate analysis taking the Maslow's model, these two needs as IVs yields an F-value which comes quite close to significance. Also in testing the significance of difference between Mean Needs of high and low spirituals, it is found that the high spirituals have significantly more n-nurturance and n-endurance than low spirituals.

Since we do not have a measure of need satisfaction, all we can say is that the lower order needs seem to predict some of the higher order needs. We can say that out of the three levels of needs, the self-actualization needs come close as predictors of spirituality. Self-esteem needs could also predict the self-actualization needs. A number of
studies have shown that satisfaction of physiological (Cofer & Appley, 1964), Security (Maslow, Birsh, Honigwan, McGrath, Plason & Stein 1952), belongingness (Rogers and Dymond, 1954) and esteem needs (Maslow, 1939, 1940, 1942) facilitates self-actualization, there is no evidence demonstrating that these lower needs form the hierarchy specified by Maslow. As far as spirituality is concerned, it appears to be more a matter of control and/or transcendence of most needs as it is evident from their negative effect on spirituality. This becomes quite obvious when we look at the graph showing the achievement need pattern of high average and low spirituals. Achievement need is low in low spirituals, high in average spirituals and low in high spirituals, showing a transcendence of n-achievement among high spirituals. This brings us very close to Frankl's theory of self-transcendence as the capacity of human being, and its being different from self-actualization model of Maslow. Maslow looks at self-actualization as mostly dependent upon lower order need satisfaction, whereas Frankl basically emphasises transcendence of the needs for finding "meaning in life".

The stepwise multiple regression analysis for predicting religiosity on the basis of needs shows n-achievement and n-exhibition to yield significant multiple correlations (Rs). Need achievement negatively contributes to religiosity, meaning that the lack of need-ach., has a
significant greater contribution to religiosity than the higher scoring end of the continuum. Of a special interest is the positive contribution of need exhibition to religiosity. In other words, a high religiosity is associated with high need-exhibition. This result is just the opposite of the result of regression analysis for spirituality as D.V., where need-exhibition has a trend towards a negative contribution to spirituality. These results can be interpreted in terms of Allport's intrinsic and extrinsic orientation to the religion. According to Allport a person with extrinsic orientation uses his religion for his own ends, whereas an intrinsically oriented person lives his religion. A positive and significant prediction of religiosity by need exhibition may be interpreted to mean that highly religious person wants to show his religiosity to others in the social set up for the purpose of using religion for his own ends.

Religiosity has no relationship whatsoever with any of the nine dimensions of spirituality. Religiosity is a multi-dimensional trait (Ashbrook, 1966; Key and Hunt, 1975) and all tests of religiosity are not measuring the same dimension. Lawrence and Mark (1977) administrated the Allport-Vernon-Lindzey study of values and the Brown modification of the Thouless tests of Religious Orthodoxy to students in introductory psychology. Measure of anxiety, self-esteem, authoritarianism and humanitarianism were also
administered to the Ss. A significant positive correlation was found between authoritarianism and the Thouless test, and between humanitarianism and the study of values religious measure. These findings lend support to the notion that using two divergent measure of religiosity, does result in the formation of different profiles of the "religious" individual. The religiosity test by Deka used in the present study heavily draws from social aspects. These are the formal external aspects of religion, rather than the experiential dimension of religion.

Some of the items which had social significance are liable for misinterpretation. A deeply religious person may say yes e.g., to item no.20 which reads as "gurdwaras, temples and mosque have become centres of intrigue and politics". Similar are items no.36, 40 and 42 where an answer in yes to these items means low religiosity. But even a deeply religious person can agree with it in the present circumstances.

Of special relevance in the present study is the finding that need aggression is a significant negative predictor of spirituality. Too much emphasis upon achievement and autonomy in order to have a marked sense of individuality can make the modern man withdrawn from the collective life as well as from his "collective unconscious". Thus, it creates an imbalance both within and without the individual.
Equally important is the finding that high spirituals have been found to be significantly more altruistic than the low spirituals. Spirituality may lead to the control of undesirable and destructive motive like aggression giving way to a constructive motive like altruism which is love for humanity.

High spirituals have also been found to have higher scores on significantly transcendental dimension than the low spirituals. This finding has therapeutic implications, as revealed in the introspective reports of subjects having high spiritual orientation in the present study. The details of the reports of five subjects is given at the end of this chapter. The reports of the mystic experiences are quite revealing. The therapeutic value of transcendental experiences are quite evident from a host of modern clinical studies cited earlier. They help us in enhancing and maintaining our mental health.

One of the assumptions behind "psycho-synthesis" (Assagioli) is that it recognizes the aggressive and sexual urges, but considers the spiritual urges as equally basic. Since the two urges work in diametrically opposed directions as it is evident from the present study, psychosynthesis is needed for a balanced growth of personality. The aggressive instincts have to be properly controlled and channelized for
the benefit of the individual as well as society. Therefore, some sort of spiritual training is a must for the youth.

Spiritual awareness, when given proper directions gives new meanings and wider horizons to one's life. Therefore a suitable course of spiritual awareness along with its moral value training will help the threatened humanity to a great extent.

Suggestion for future research

The effect of spiritual awakening on refinement of personality and on growth of desirable personality traits can be established experimentally.

Further empirical researches particularly in the clinical settings might be conducted to establish the strength and weaknesses of 'spiritual therapy'.
Mystic Experience of subjects having high spiritual orientation:

The subjects having high spiritual orientation (belonging to P_{75}) were interviewed by the author. They were asked that since they have high scores on the spiritual orientation inventory, they are requested to elaborate as to how they came to believe in the transcendental dimensions of life or whether they had any experience of mystical nature, if so under what circumstances they had the experience and whether this belief/experience helped them in any way. The reports of five subjects are presented below in brief.

Subject No. 1 (A 45 years male)

He reported that he used to think about the mysteries of life particularly of death from the very childhood. Once he saw a funeral that had a great impact on his life. He came to realize the transitoriness of the world. He got himself attached with a Sheikh (guide). Spiritual development for him, means the development of certain desirable qualities, the most important being the peace of mind and heart. He also had gone through certain spiritual states which helped in the rapid development of spirituality.

When he was enquired as to how it helped him to cope up with the fear of death, he replied, "now I don't worry about death any more, because most of the worries related to death
are caused by lack of faith. All I care now is how to spend a life with desirable virtues. Infact, death is seen by great spirituals as a pleasant moment, when the door of the friend's house opens".

Subject No.2 (A 45 year old male):

He reported that he never had any mystic experiences as such. However, "I feel that my prayers are heard and responded; things for which there is no possibility of occurrence come into existence due to prayer. It gives me great comfort and solace".

Subject No.3: (A 55 year old male)

He reported that though he did not have any mystic experience as such, but he has contacts with a person with high spirituality. He says that he has been witness to things coming true to what he says. "Belief in the transcendental dimensions of life plus contact with the spiritual person have been a great source of inspiration to me and helped in my character building - for generating honesty, truthfulness, patience and forbearance in me".

Subject No.4: (A 35 year old male)

"I was having problem centered around my family. I had few personal problems also I had no strict religious
background. In the company of others, who used to pray I started praying. During those days, once, I was sleeping on my bed in the night, I was awake and saw myself that my body was lifted to some height, then in gradual steps I went higher and higher (three steps). There was a great joy I was experiencing but at the same time I was frightened because of the experience and felt myself quite incapable of having tolerance for such an experience”. I had another experience also when while looking at the wall, I could see pictures of persons whom I never saw”. “A third experience I have had is vision of green and blue light. I don’t understand the exact meaning of these experiences, however they give me great solace and self-confidence”.

Subject No.5

A 45 year old female has reported that during her stress periods when she concentrated on God and sincerely called Him, she got solace and peace in different ways.

One such way was through dreams. She once saw herself to be drinking milk through a fountain which was in the midst of mountains. She thought for a while that the milk might end, but then she was told that this milk will never end. On getting up she felt great solace and tranquillity which she was missing before. She also saw another dream. She reported, “I saw an angel looking smilingly at me".