CHAPTER-I
INTRODUCTION

THE EMERGENCE OF THE PHENOMENON OF SPIRITUALITY IN PSYCHOLOGY: A PERSPECTIVE ON THE PRESENT STUDY

In order to have a proper perspective on the problem of present study, it is imperative to trace the development of the psychology of religion and spirituality. Religiosity and spirituality are not synonymous, though they are interlinked.

William James' "Varieties of Religious Experiences" (1902) laid the foundation and established the framework for the study of religions as set by the personality sciences. Before James, religion as a field of study was taken by up philosophers like Hume, Kant and Schleiermacher.

Essentially James was attempting to incorporate all of man's experiences within the scope of psychology. Explicitly, he contended that the mystic and ascetic could not be explained merely by attributing some form of psychopathology to them. A neurotic temperament might well furnish the chief condition for a person's receptivity to so called divine inspiration but in and of itself he did not think could result in a full understanding of the religious individuals. James suggested that psychologists concern themselves with what there was in religion that was of value to man. It was his belief that deep religious feelings were not always
explicable as fanaticism but that at time they were a sign of
the steady growth of the personality into a wider self, a
maturing and flowering of the whole person, a broadening and
deepening of fullness of experience that might be cultivated
profitably by each one of us.

The pioneers of the empirical experimental approach to
human behaviour saw religion as a subject fit to study, and
eagerly wanted to prove that even this area of study can be
studied scientifically. But after the rapid growth for a
century, the movement began to decline leading to its
extinction.

Freud's book 'The Future of an Illusion' (1927) represents one of the most serious efforts made by a
scientist of the 20th century, to think through the question
of religion. Freud saw in religion and its beliefs a profound
wish fulfilment that seemingly obsessed the human race - an
illusion that bordered at least at times on the delusional.
He viewed religion as a neurotic relic of the past whose own
time had now passed. (1927 pg.44). Many modern thinkers
however do not agree with Freud's viewpoint.

Roy et al., (1981) has no hesitation in saying that in
his opinion religion not only has a place, but is actually a
necessity for the human race in its efforts for survival in
the modern world. He feels that only religion is a strong
enough human force to guide technology (1981b). His book 'Experimenting with Truth: The Fusion of Religion with technology, needed for humanities survival', makes positive expression that technology and science were not only eliminating religion, but actually making it an imperative for the survival of the human race. Roy's own views call for the integration of religion, science and technology in a truly meaningful synthesis. The road to personal health and social solution begins with the construction of an accurately integrated image of reality. This action develops a distinctive position on the nature of the complementarity between science and 'religion'. They are presented not as dealing with different realms of Reality eg. nature and the person, but rather as differences in focus. Religion deals with the big picture, setting a context, interrelating small units of reality; science deals, by definition, in a reductionist mode of isolating a small area for detailed study without references to it context. Thus to be able to begin such an interaction ie., science and religion work hard in hand, it requires a degree of mutual knowledge and understanding which simply does not exist, and if it does, is almost unnoticeable.

Michael Murphy, one of the co-founders of Esalen, (an institute in California for exploring the human potential) in
an interview with Calvin Tomkins, a journalist says (Tomkins wrote as follows):

"Carried for enough, the human potential idea leads to speculation about the transformation of man and society. According to Murphy and others we are on the verge of tremendous social changes........ What is needed, the transformationalists say, is new paradigms - new models or looking at the nature of man and the universe .... The myths of antiquity recur; the new journey, one hears, will be inward, into the depths of our conscious and unconscious powers. The new science will be closer to religion than to Technology" (1976, p.30).

Murphy's comments are reminiscent of Maslow, for Maslow in emphasizing the sense of awe and of epiphany that often goes along with the peak experience suggested that religious metaphors are as appropriate as scientific ones for understanding such an experience. Hence the point made by many that we seem to be in the midst of a revolution of consciousness this time a spiritual consciousness, not wholly different from the revolution in sexual consciousness, not wholly different from the revolution in sexual consciousness prefigured by Freud, the first psychoanalyst, during the last quarter of the nineteenth century.
The humanistic spirit promoted by William James was revived in the contemporary humanistic psychology. Some of the main concerns of humanistic psychology are: a centering of attentions on the experiencing person, and thus on experience as primary phenomenon in the study of man, an emphasis on distinctly human qualities: an allegiance to meaningfulness in the selection of problems for study. These are meant to help one to discover his own being and to realize to other persons and social group.

This humanistic psychology of religions makes a fresh attempt to take hold of that which is existentially valid, namely, the subjective meaning of life. This enlargement of the field of interest widens the scope of the Psychology of Religions. The humanistic thrust also forced a restructuring of the discipline itself. Gordon Allport (1950) calls for a broadening of prospective. A narrowly conceived science can never do business with a narrowly conceived religion. Only when both parties broaden their prospective will the way to understanding and cooperation open. In line with the principle Allport proposes to study the place of subjective religion in the structure of personality.

A third phase in the development of the Psychology of religion, is the interest evinced by personality science in determining the role religion plays in shaping interests,
attitudes, value, goals, behaviours and relationship. Here the goal of psychology of religion merges with that of religious Psychology. The inter relation between religion and personality development becomes a fruitful area of investigation for humanistic psychology. The assumption is that both personality and religion have the same roots, namely, the life principle; discovering the obscure aspects of one will lead to greater insights into the other. James stated that the Me or Empirical self was composed of three selves. First, the material self, which consists of the person's body, clothing, family, home and property, second, the social self, which is the recognition we receive from others. James pointed out that we have different social selves (Psychologists today might use the term roles) with different individual and different group of individuals, since with each set, we must conform to different requirements of conduct. Third, the spiritual self, which is the person's psychic faculties and disposition, his conscience or morality, and his will. One of the issues in which some of the contemporary theologians take the personality scientist to task is the question of attainment of wholeness through a process of integration independent of religion. Jung postulates two autonomous centers of psyche, namely the self, the ordering and unifying center of the total psyche (conscious and un-conscious) and the ego, the centre of conscious personality. The latter is the seat of
subjective identity while the former is the set of objective identity. The self is born, but the ego is made and in the beginning all is self. The self is most simply described as the inner empirical deity and is identical with Image Dei (Edinger, 1972). In terms of christian belief "a christian personality is a new and special manifestation of Christ that did not exist before him and will not repeat after him, that is being a religious personality is being most truly Christ and most truly oneself. The born self and created ego dichotomy is very well exemplified here in the self or the Imago Dei, or symbolic images or mandalas or Christ figure or cross. The ego finds its centre of gravity or discover its unifying force. The unitive religious experience is preceded by a dark night of the soul (St. John of the cross) or despair (Kierkegaard, or a state called Qabz (sufism) or defeat of the ego (Jung) or in other words, a death or merging of the ego in the unifying centre. This explains the need for the alienation experience as a prelude to the numinous or religious experience. It brings purpose and unity in the life of those who have failed to find them. Jung says that he has never seen a patient past the age of thirty five who was cured without finding a religious attitude toward life. The core of this religious attitude consist in accepting a transcendent unique centre in one's psyche.
Frankl's (1967) view of psychological health stresses the importance of the will to meaning. Indeed, this is the framework within which everything else is organized. The name he has given his system is logotherapy. The word "logos", taken from the Greek, translates as "meaning". Logotherapy, then, deals with the meaning of human existence and the human need for meaning, as well as with specific therapeutic value for finding meaning in life.

Frankl believes that three factors comprise the essence of human existence: spirituality, freedom and responsibility. According to Frankl, spirituality is a difficult concept to define; it is irreducible. It cannot be explained in material terms. While it can be affected by the material world, it is not caused or produced by that world. Perhaps we can best think of it as the spirit or the soul.

In Frankl's view, our major motivation in life is to search not for self but for meaning; this involves in a sense, "forgetting" ourselves. The psychologically healthy person has moved beyond or transcended the focus on self. Being fully human means relating to someone or something beyond one's self. Frankl compared this quality of self transcendence with the ability of the human eye to see the world outside itself which is directly related to the eye's inability to see anything within itself. In fact, in
situations where the eye does see itself for example, when it is covered by a cataract which becomes the only thing it can see, it is unable to see anything beyond itself, sight, then, is self transcendent; it must deal only with something beyond itself in order for it to function.

Abraham Maslow was highly concerned with genuine spiritual values. In his book Religious values and peak experiences (1970), he writes:

"I want to demonstrate that spiritual values have naturalistic meaning, that they are not the exclusive possession of organized churches, that they do not need supernatural concepts to validate them, that they are well within the jurisdiction of a suitably enlarged science, and that, therefore, they are the general responsibility of all mankind".

Dewey (1934) was also strongly committed to the view that spirituality is a human phenomenon and that it is more basic than, prior, and different from traditional expression of religiosity.

An enlarged definition and understanding of spirituality would recognize its human and universal nature and would extricate it from the narrow definition sometimes assigned to it by traditional religion.
In a recent study of psychologists and spirituality, Shafranske and Malony (1985) found that 71% considered spirituality to be personally relevant; yet only 9% reported a high level of involvement with traditional religion, and 74% indicated that organized religion was the primary source of their spirituality. In an earlier study, Shafranske and Gorruch (1984) had also noted the personal spirituality of psychologists, along with their noninvolvement in traditional religion. This led them to say:

"The present study illustrates that if the criteria for spirituality are broadened beyond the measures of institutional affiliation, sectarian beliefs and practices, the data then suggest a higher level of religiosity than had been previously reported (p. 235)."

We are living in a time of spiritual disorientation. Many have noted the breakdown of a spiritual perspective in Western Culture. Carl Jung (1964) lamented, "We have stripped all things of their mystery and numinosity; nothing is holy any longer" (p. 84) Frankl (1963) and other existential psychologists have emphasized that spiritual conflict and distress are at the root of many of the clinical "pathology" of our day. Thus therapeutic psychology cannot afford to ignore the spiritual dimension. If the loss of a spiritual perspective produces psychological problems, then the recovery of a spiritual perspective would seem to be
the most obvious cure. Jung (1933) recognized this and said that he was able to "those midlife patients who recovered a spiritual orientation to life. In modern transpersonal psychologists such as Wilber (1980, 1982), Vaughan (1986), and others have attempted to call attention to this important but neglected area in psychology. Maslow (1962) said that "the human being needs a framework of values, a philosophy of life, a religion or religion-surrogate to live by and understand by, in about the same sense he needs sunlight, calcium, or love" (p. 206).

Elkins, Hedstrom, Hughes, Leaf and Saunders (1988) believed that there was a need for humanistic understanding of spirituality. They elaborated their viewpoint as follows:

"In our view a humanistic approach to spirituality is not an attempt to invalidate religion. Religion has been the mother of the world's greatest spiritual giants, the 'best of the species' in the area of spirituality. At its best, religion is the incubator and reservoir of the world's most vital spiritual values. A humanistic approach to spirituality is at variance only with narrow religion that would claim a monopoly on spirituality and would refuse to recognize its human and universal nature."

Four major assumptions formed the foundation of their work. These were as follows:
1. There is a dimension of human experience which includes certain values, attitudes, perspective, beliefs, emotions, and so on which can best be described as a "spiritual dimension" or "spirituality".

2. Spirituality is a human phenomenon and exists, at least potentially, in all persons.

3. Spirituality is not the same as religiosity, i.e. religiosity is defined to mean participation in the particular belief, rituals, and activities of traditional religion. Therefore, it is possible for persons to be "spiritual" even though not affiliated with traditional religion.

4. By means of theoretical and phenomenological approaches, it is possible to define and describe spirituality and to develop an approach to its assessment.

Based on the vast literature survey as well as interview with known spirituals of different religions, Elkins et al worked out a humanistic phenomenological definition of spirituality as well as nine components of spirituality. They defined spirituality as, "Spirituality which comes from the Latin, spirits meaning "breath of life", is a way of being and experiencing that comes about through awareness of a transcendental dimension and that is
characterized by certain identifiable values in regard to self, others, nature, life and whatever one considers to be the ultimate.

The nine components of spirituality deduced by Elkins et al. are as follows:

1. Transcendent dimension. The spiritual person has an experientially based belief that there is a transcendent dimension to life. The actual content of this belief may range from the traditional view of personal God to a psychological view that the "transcendent dimension" is simply a natural extension of the conscious self into the regions of the unconscious or Greater Self. But whatever the content, typology, metaphors, or models used to describe the transcendent dimension, the spiritual person believes in the "more" - that what is "seen" is not all there is. He or she believes in an "unseen world and that harmonious contact with, and adjustment to this unseen dimension is beneficial. The spiritual person is one who has experienced the transcendent dimension, often through what Maslow referred to as peak experiences, and he or she draws personal power through contact with this dimension.
2. **Meaning and purpose in life.** The spiritual person has known the quest for meaning and purpose and has emerged from this quest with confidence that life is deeply meaningful, and that one's own existence has purpose. The actual ground and context of this meaning vary from person to person, but the common factor is that each person has filled the "existential vacuum" with an authentic sense that life has meaning and purpose.

3. **Mission in life.** The spiritual person has a sense of "vocation". He or she feels a sense of responsibility to life, a calling to answer, a mission to accomplish, or in some cases, even a destiny to fulfill. The spiritual person is "metamotivated" and understands that it is in "losing one's life" that one "finds it".

4. **Sacredness of life.** The spiritual person believes life is infused with sacredness and often experience a sense of awe, reverence, and wonder even in "nonreligious" settings. He or she does not dichotomize life into sacred and secular, holy and the ordinary. The spiritual person is able to "sacralize" or "religionize" air of life.

5. **Material values.** The spiritual person can appreciate material goods such as money and possessions but does not seek ultimate satisfaction from them nor attempt to
use them as a substitute for frustrated spiritual needs. The spiritual person knows that "ontological thirst" can only be quenched by the spiritual and that ultimate satisfaction is found not in materials but spiritual things.

6. Altruism. The spiritual person believes we are our "brother's keeper" and is touched by the pain and suffering of others. He or she has a strong sense of social justice and is committed to altruistic love and action. The spiritual person knows that "no man is an island" and that we are all "part of the continent" of common humanity.

7. Idealism. The spiritual person is a visionary committed to the betterment of the world. He or she loves things for what they are yet also for what they can become. The spiritual person is committed to high ideals and to the actualization of positive potential in all aspects of life.

8. Awareness of the tragic. The spiritual person is solemnly conscious of the tragic realities of human existence. He or she is deeply aware of human pain, suffering, and death. This awareness gives depth to the spiritual person and provides him or her with an existential seriousness toward life. Some-what
paradoxically, however, awareness of the tragic enhances the spiritual person’s joy, appreciation, and valuing of life.

9. Fruits of spirituality. The spiritual person is one whose spirituality has borne fruit in his or her life. True spirituality has a discernible effect upon one’s relationship to self, others, nature, life and whatever one considers to be ultimate.

Mulay al-arabi ad-darqawi, the founder of Carwawi order of Sufis in Morocco defined spirituality as against sensuality. Sensuality is used here in the broadest sense i.e., attachment to sensory experience. He advises the seeker to always free from sensuality. He advises the seeker to always free from sensuality, for it is the opposite of spirituality and opposite do not meet.

According to Bhushan (1970) "Religiosity has three important aspects: theoretical, practical and emotional. Theoretically it refers to individual’s faith in God. Experience of or belief in nearness to God constitutes the core of the theoretical aspect of religiosity, which has two important dimensions: Communion with God and identification with God. The practical aspect of religiosity refers to an individual’s faith in observance of ethical and moral duties and rituals as divine commands. They also include the
religious customs, rituals and ceremonies. Quite related to
the theoretical and the practical dimensions is the emotional
aspect, which is reflected in the feeling of devotion and
dedication to God and experience of pleasure, delight and
satisfaction in the observance of religious practices”.

Spirituality is the spirit of religion and it has to do
more with the faith aspect than anything else. The faith can
be weak, or strong, it can be merely theoretical (based on
reason and existing materials) or it may be experiential
reality. By experiential reality of faith, we mean those
subjective experiences of a person which make his faith seem
lived and experienced.

Mystic experiences are always linked up to
spirituality, be it a “response” to prayers or some other
miracle.

Three capacities, Ghazzali contends, go with Sufi
knowledge.

1. The power of extraperception, consciously extended;

2. The ability to move bodies outside their own mass;

3. The capacity to acquire, by direct awareness, knowledge
otherwise obtained only through much labour (Shah, 13-3).
All this means that in any discussion of spirituality, the mention of experience of a transcendental nature are a must.

The practical aspect and the emotional aspect of religiosity may also be and usually are present in spirituality; with the important difference being in the meaning of these aspects. It is believed that there is a formal aspect of every religion e.g., Prayers; fasting etc. But there is also a reality of these formal aspects of religion. Those who associate themselves with the formal aspects are religious, and those who have attained the meaning and reality (Haqiqat) of these religious acts are spiritual.

Thus a highly, religious person is not necessarily a spiritual person.

According to Sufism Divine Barakat (grace) flows two strongly in the arteries of the universe and often it is captured (touched) by the ordinary people (Nasr, 1982). In other words, the incidence of the experiences of a transcendental nature are not quite uncommon even among ordinary people i.e., those who are not Sufis. There is yet another saying that intuitive experiences come to every person, it is only a few who grasp it.
The ultimate goal of Yoga discipline is true transcendental self-realization and peaceful self-sufficiency. This entails transcendence of all psychic polarities such as love and hate, pleasure and pain, creation and destruction and consequent indifference (udosinata) to the affairs of the world.

For the spiritual psychologies, then, consciousness and experience, and life become basic factors, rather than relatively unimportant derivatives, in understanding the universe.

Recently a branch of psychology called "Transpersonal psychology" has been established to study these experiential dimensions.

Sutich (1969) contrasted transpersonal psychology ("fourth force"), with positivistic or behaviouristic theory ("first force"), classical psychoanalytic theory ("second force") and humanistic psychology ("third force"). Some qualification, however, seems necessary in viewing psychology, as divided into four forces. First, the four forces represent a very broad overview of the history of psychology, other schools and systems of psychology are also historically important. Second, since the emergence of transpersonal psychology, humanistic psychology has progressively incorporated transpersonal elements. Third, the four forces approach takes into account only the formal professional
emergence of the transpersonal movement begun in the late 1960's. The essential existential content of transpersonal psychology has existed for millennia in both East and West.

The transpersonal vision also holds forth the promise of advancing psychology beyond the mere acquisition of knowledge to the study of wisdom. Modern western psychology has emphasized the study of neither wisdom nor the wise. Extensive practice with states of meditation and pure awareness can open wide the doors to profound insight, wisdom and enlightenment. Wonder, awe and joy can then be experienced at any and every moment, as one participate in the eternal re-creation of existence. Finally, in profound levels of self realization, any distinction between happiness and unhappiness, samsara and nirvana may cease to exist.

With the scope of transpersonal psychology are included "transpersonal process, values and states, unitive consciousness, meta-needs, peak experiences, ecstasy, mystical experience, being, essence, bliss, awe, wonder, transcendence of self, spirit, sacralization of everyday life, oneness, cosmic awareness, cosmic play, individual and species-wide synergy, the theories and practices of meditation, spiritual path's compassion, transpersonal co-operation, transpersonal realization and actualization and related concepts, experience and activities."
From the above discussion, it becomes apparent that spirituality is a human phenomenon and self-transcendence is the capacity of human beings. The first objective of the present study is to test this very assumption which has also been put forward by Elkins et al. If we assume that spirituality is a dimension of human experience, we should be able to find at least some of these experiences in the normal population i.e., among those who are not ascetics, mystics, or Sufis.

The concept of motivation is central to a theory of personality. One of the basic assumptions of Roger's theory e.g. has to do with motivation. He believes that people have from birth an inherent tendency to develop all "capacities which serve to maintain or enhance the organism", he calls this an "actualizing tendency". Rogers clear in saying that is motive is the only motive operative, however, it finds expression in a variety of ways. Specifically, the actualizing tendency include what the others have understood in terms of deficiency or drives for tension reduction.

Maslow came up with a distinction between motivation and metamotivation. He also made distinctions between needs and metaneeds, and between D-values (Deficit-Values) and B-Values (Being-Values). Generally, Maslow (1971) meant by
motivation deficit states, and by metamotivation tendencies too seek certain growth ends, such as truth, goodness, beauty, and order. Metamotives do not involve reduction of tension, rather they may increase tension when they are satisfied. These metamotives have been variously described as spiritual, moral, transpersonal the eternal varieties.

Maslow (1971) proposed the challenging hypothesis that metaneeds are rooted in man's biology, that they are an essential aspect of his very nature.

Maslow discovered that he termed B-values in his study of "peak experiences". peak experiences are states of being or experiencing which may be described as the highest human experiences. They are states of mind that are not means to anything else but are complete in themselves. They cannot be appreciated by anyone who has not experienced them, any more than one can taste chocolate by description. Maslow found that his self actualizing people reported having such experiences rather frequently.

In the early formulation of his theory, Murray (1938) stressed the role of needs as determinants of behaviour, but later he emphasized the "end state" of needs which he terms
values (Murray 1951). Alter the need structure of a person and you alter his whole personality and its relation to his environment. Murray describes the role of needs in the following passage:

"A need is a construct which stands for force......in the brain, a force which organises perception, apprehension, intellect, action and action is such a way as to transform in a certain direction an existing unsatisfying situation. A need is sometimes provoked internal process of a certain kind...but, more frequently (when in a state of readiness) by the occurrence of a new commonly effective press..... Thus, it manifests itself by leading the organism to search for or to avoid encountering or when encountered, to attend and respond to certain kind of press.... Each need is characteristically accompanied by a particular feeling or emotion and tends to certain modes.... to further its trend. It may be weak or intense, momentary or enduring. But usually it persists and gives rise to a certain course or over behaviour, which......changes the initiating circumstance in such a way as to bring about an end situation which stills (appeals or satisfies) the organisms".

The two major classes of needs are the viscerogenic which relate to bodily functioning, and the psychogenic, which are qualities of the personality. The two classes are
interdependent. Culture has the greatest influence on the psychogenic needs (Murray, 1954).

Needs may fuse and operate as virtually one motivation unit. Behaviour is usually the outcome of a fusion of needs (Murray, 1938).

Another of Murray's ideas, which should assist in self understanding, is his view of the complexity of the ego. Murray does not view the ego as a unitary agent as did Freud and many others. The ego is multidimensional; there are many aspects to it because there are divergent needs in the same person. It is more like a congress than a single agent. There are many factions, some of which are in diametric opposition. In the ego certain needs dominate others and determine the directions of judgements and decisions. Self-improvement may be thought of in part, as changing the influence of certain needs and strengthening others in their place.

Of the various groups in which needs were placed by Murray, the psychogenic (social) needs have been of prime concern for the present study because being interpersonal these needs are believed to be satisfied only through attainment of a satisfactory relationship with people (Schultz, 1960).
According to yoga psychology there are three kinds of motivation; instinctual, cultural and pure spiritual or ontoaesthetic. Instinctual motivation again are of three kinds according to three modalities of nature, rajas, tamas, and sattva. The power drive, the domineering urge, the aggressive impulse, and the will to overcome and conquer from the group of motivations which might be called self-assertive (rajosic). Inertia, the tendency to follow the line of least resistance, preoccupation with personal safety, security and creature comfort, and excessive fear of risk, danger, and death from the group of motivations which are called self-protective (tamasic). The desire to know, striving for growth and perfection, search for truth, freedom, justice and harmony and altruistic and humanitarian impulses of sympathy and fellow feeling belong to the group of motivations which may be called transpersonal or self-transcending (sattvic).

The gratification of lower order needs is not a basic requirement for Sufis. It is observed that they sublimated and sometimes even neglected the gratification of needs. Here we may recall an incident from the life of Hazrat Nizamuddin Aulia. It is said that when Hazrat was a child and there was nothing for his mother to feed him, she used to tell the young Hazrat N.A. that today we are guest of Allah. And when Hazrat grew up and faced similar situation he used to recall his mother's words that he is the guest of Allah and used to
feel great pleasure in it. It is quite an unusual satisfaction (to gain pleasure in the persistence of needs) from a behaviouristic standpoint.

Sheikh Ali Hujwari, one of the great Sufi masters maintain that there are two basic needs around which the world revolves (1) Sex motive (2) Power motive. Both type of needs are considered to be veil in the way of spiritual progress. In a comparison of the two needs, the power needs are supposed to be a thicker veil and a greater hindrance in attaining the spiritual goal because the person dominated by sex need does harm to his own self. But a person dominated by power needs spoils the generation.

This, however, should not give the impression that all needs are to be sacrificed for the attainment of spirituality. Islam from which Sufism has emerged stressed a balanced (Aetidal) approach to life and healthy channelization of needs as an ideal condition. However, since it is difficult 'to be in the world and still out of it', some of the Sufis have preferred to renunciate the world.

Just as needs are there for the nourishment of physical body, there are needs which when satisfied give nourishment to the spirit or "Ruh". Some of these higher order needs i.e., needs of spirit (Ruh) are need endurance, need for knowledge and understanding, yearning and longing for God
(Shauq and Dhawq), and Love (Love of Gcc and Love of fellow beings).

About endurance Hazrat Ali, one of the four Caliphs of Islam and Spiritual heir to prophet of Islam says, "endurance is of two kinds, when you endure unpleasant things coming to you and when you bear refusal of things pleasing you" (Behzadnia & Denny, 1984).

Endurance is in fact one of the stations (Maqam) in spiritual path (Suluk).

The creation of the Adam in the Quranic legend reveals the importance of knowledge. The Quran says:

"When thy Lord said to the Angels, "Verily I am about to place one in my stead on earth", they said, "Wilt thou place there one who will do ill and shed blood, when we celebrate thy praise and extol thy holiness?" God said, "Verily I know what ye known not!" And he taught Adam the names of all things, and then set them before the Angels, and said, "Tell me the names of these if ye are endowed with wisdom". They said, "Praise be to Thee! We have to knowledge but what thou last given us to know. Thou art the knowing, the wise". He said, "O Adam inform them of the names". And when he informed them of the names, God said, "Did I not say to you that I know the hidden things of the
Heavens and of the earth and that I know what ye bring to light and what ye hide?" (Quran, 2:28-31).

The point of these verses is that man is endowed with the faculty of naming things, that is to say, forming concepts of them, and forming concepts of them is capturing them. Thus the character of man’s knowledge is conceptual and it is with the weapon of this conceptual knowledge that man approaches the observable aspect of Reality.

The second episode of the Quranic legend regarding the fall of Adam reveals the power and sex motive in Adam.

But Satan whispered him (Adam): Said he, O Adam shall I show the tree of Eternity and the kingdom that faileth not? and they both ate thereof (the forbidden fruit), and their nakedness appeared to them, and they began to sew of the leaves of the garden to cover them, and Adam disobeyed his lord, and went astray. Afterwards his lord chose him far Himself, and was turned toward him, and guided him (20:114).

The central idea, here according to Iqbal (1934) is to suggest life’s irresistible desire for a lasting comunion, an infinite career as a concrete individual. As temporal being, fearing termination of its career by death, the only course open to it is to achieve a kind of collective immortality by self-multiplication. The eating of the forbidden fruit of the tree of eternity is life’s resort to sex-differentiation
by which it multiplies itself with a view to circumvent total extinction.

Madame Balvatski tells us in her book, called "Secret Doctrine", that, with the ancient the tree was a cryptic symbol for occult knowledge. Adam was forbidden to test the fruit of this tree obviously because this finitude as a self, his sense-equipment, and his intellectual faculties were, in the whole, attuned to a different type of knowledge, i.e. the type of knowledge which necessitates the toil patient observation and admits only of slow accumulation. Satan, however, persuaded him to eat the forbidden fruit of occult knowledge and Adam yielded not because he was elementally wicked, but because being 'hasty' (ajul) by nature he sought a short cut to knowledge. The only way to correct this tendency was to place him in an environment which however painful, was better suited to the unfolding of his intellectual faculties. Thus Adam's insertion into painful physical environment was not meant as a punishment, it was meant rather to defeat the object of Satan who, as an enemy of man, diplomatically tried to keep him ignorant of joy of perpetual growth and expansion.

Love is generally recognized by all Sufis as the force behind all spiritual endeavours.
For Iqbal, "Love is a dynamic force. It enables the ego to come in contact with the infinite ego. It shows the path of infinite progress to the ego and also gives it an urge to follow that path. Thus, the love of the infinite ego, from whom the finite ego proceeds and receives its purpose and guidance, is necessary for the onward march and creative unfolding of the ego". (Iqbal, 1934)

The station (Maqam) of Fana (extinction of the lower self) is considered as the highest spiritual attainment by most Sufis and Love being the prime mover. However, Ibn-Arabi, known as "Sheikh Akbar" (The great guide) considers Love as the highest station of the soul and subordinates to it every possible perfection. Thus for Ibn-Arabi Love is an end state.

A story is associated with Rabia Basri, one of the women Sufi Saints, once she was going on the street with a cup of water in one hand, and in the other hand she had fire. She is supposed said to be in an altered state of consciousness at that time. The particular state is known in sufism as "Jadhb" which is literally translated as being attracted towards God. When people asked her as to what she was doing? She replied, I will burn the heaven with this fire, and extinguish the hell fire with this water. Because
people pray to Allah for the reward of heaven, and fear of hell. No body prays out of Love for Him.

India is a land of Seers, mystics and Sufis who have contributed to the rich culture of India and given a philosophy (as well as psychology) of the self. Yet it is surprising that Indian psychologists have only recently shown interest in studies which take into consideration the phenomenological aspects of self.

The present study is a modest attempt towards a humanistic phenomenological study of spirituality. Religion has been studied from different perspectives in India as well as abroad. However, the esoteric or deeper truths of human experience which we have called spirituality have not been studied earlier.

Therefore the first major objective of the present study is to explore the development of spirituality among people of different age, sex and religion.

The second major aspect of this study is concerned with the relationship between spiritual orientation and personality needs based on Murray's classification of psychogenic needs. The ten needs which are studied are: Achievement, Affiliation, Autonomy, Aggression, Nurturance, Endurance, Succorence, Abasement, Exhibition and Dominance.
This aspect is undertaken to explore Maslow's view that higher order needs are based on the satisfaction of the lower order needs. Therefore, our concern is to explore how these higher order needs are related to other needs. Among the various dimension of spirituality are included meaning and purpose in life, transcendence, mission in life, sacredness etc. These are also related to the Maslow's concept of self-actualization.

Another thing which inspires the study of relationship between spirituality and other needs is the assumption of the many spirituals, mystic and sufis of the world that in order to attain a spirituality one has to undergo a process of self-discipline which essentially includes neglecting and sublimating the lower needs. In other words people with high spiritual orientation should have lower scores on certain lower needs (e.g. aggression and dominance) than people with low spiritual orientation.

Yet another objective of the study is to find out whether needs are differentially related to religiosity and spirituality. Effort is also made to test the assumption made by Elkin's et al. that spirituality is not the same as religiosity if religiosity is defined to mean participation in the particular beliefs, rituals and activities of traditional religion. Therefore relationship between
spirituality and religiosity was also an objective of the present study.

Spiritual orientation inventory which has been used in the present study has its limitations. This limitation is due to the fact that we are trying to measure, the phenomena quantitatively. A qualitative analysis will enable one to reach at far deeper understanding of the phenomena. Of special interest and importance is the qualitative analysis of the transcendental dimension of spirituality for example the nature of transcendental experiences and the conditions which produce them. Detail of this is beyond the purview of present study. However, a compilation work with special reference to Sufism has been done on this issue. Attempt has also been made to relate some of the theoretical aspects with clinical observations made in the west.

The Yoga psychology which quite pertinently is related to the issue is not discussed in the present work, since already a lot of literature exists in this field. The field of Sufism has been scarcely incorporated in psychology. Hence a special reference though far from being exhaustive has been made to Sufism in the present work.