**ABSTRACT**

Spirituality is deeply rooted in the culture of India. Religious/spiritual practices enhance spirituality. Spiritual practices based on spiritual beliefs may be appropriate for helping and alleviating human suffering. For attaining mental peace, Indians practices including attending *satsang*, spiritual discussions, *Bhajans*, and visiting holy shrines may be most effective. Since Indian culture is one of the unique Asian cultures, so, spiritual/religious beliefs and spiritual/religious practices are not the same. The present study was undertaken in order to assess the role of spiritual/religious beliefs and practices in developing the spiritual experiences among two religious communities (Hindu and Muslim) of India. Moreover, the present study will explore the role of age, gender and education in moderating the relationship of spiritual/religious beliefs, spiritual/religious practices with spiritual experiences among religious devotees.

**Research Objectives**

The present study has set the following objectives.

1. To examine the relationship of spiritual beliefs with over all spiritual practices and its dimensions (positive transformation, self-purification & expanding awareness) among Hindu religious devotees.
2. To examine the relationship of spiritual beliefs with spiritual experiences among Hindu religious devotees.
3. To examine the relationship of overall spiritual practices and its dimensions (positive transformation, self-purification & expanding awareness) with spiritual experiences among Hindu religious devotees.
4. To examine the relationship of spiritual beliefs with over all spiritual practices and its dimensions (individual practices, collective practices & sacred practices) among Muslim religious devotees.
5. To examine the relationship of spiritual beliefs with spiritual experiences among Muslim religious devotees.
6. To examine the relationship of overall spiritual practices and its dimensions (individual practices, collective practices & sacred practices) with spiritual experiences among Muslim religious devotees.
7. To identify the factors which significantly predict spiritual experiences among Hindu and Muslim religious devotees.

8. To identify the factors which significantly predict spiritual experiences among Hindu male and female as well as Muslim male and female religious devotees.

9. To examine the moderating effect of age, gender, and education in the relationship of spiritual beliefs with spiritual experiences among Hindus.

10. To examine the moderating effect of age, gender, and education in the relationship of spiritual practices with spiritual experiences among Hindus.

11. To examine the moderating effect of age, gender, and education in the relationship of spiritual beliefs with spiritual experiences among Muslims.

12. To examine the moderating effect of age, gender, and education in the relationship of spiritual practices with spiritual experiences among Muslims.

The sample of the present study consisted of 400 (200 Hindu and 200 Muslim) adult religious devotees. In the sample, among 200 Hindus 50% males (100) and 50% females (100) and; among 200 Muslims 50% males (100) and 50% females (100). Reason for selecting adult religious devotees as a sample was that at this stage they become matured in terms of religiosity/spirituality. Sample’s age ranged between 21-60 years. Purposive random sampling technique was used to select the research sample. Adult religious devotees were selected from different temples, mosques as well as Hindu and Muslim residential areas situated in Aligarh district of U. P.

Three psychological tools were used in the present research for collecting the data namely; Spiritual Belief Scale by Schaler (1996), Spiritual Practices Scale for Hindus by Singh and Husain (2015), Spiritual Practices Scale for Muslims by Husain, Singh and Khan (2016) and Hindi version of the Daily Spiritual Experience Scale by Underwood (2011) were used.

The results were obtained for Hindu and Muslim religious devotees separately. Reason for calculating the results separately for sub-samples is that because both the communities are different in terms of their spiritual beliefs and practices; that’s why the results were not obtained for the whole sample. Pearson product moment correlation analysis was applied in order to examine the relationship of spiritual beliefs and spiritual practices with spiritual experiences among Hindu and Muslim then, gender-wise for both the community religious devotees separately. The results suggest that spiritual beliefs and spiritual practices were
found to be significantly and positively associated with spiritual experiences among Hindu as well as Muslim religious devotees. The also highlighted that the relationship of spiritual beliefs and spiritual practices with spiritual experiences were stronger among Hindu and Muslim females as compare to males of both the communities.

Step-wise multiple regression analysis was also applied in order to see the percent of variance accounted by the predictor variables (spiritual beliefs and spiritual practices) in the criterion variable (spiritual experiences) among Hindus and Muslims as well as gender-wise separately. The results showed that spiritual beliefs and spiritual practices emerged as significant predictors of spiritual experiences among total Hindus and Muslims, when we look at gender-wise spiritual beliefs and practices emerged as significant predictors of spiritual experiences among Hindu and Muslim females as well as Muslim males but, in case of Hindu males only spiritual practices emerged as significant predictor of spiritual experiences not spiritual beliefs.

At the third stage Sub group analysis was also carried out in order to determine the role of moderators (age, gender & education) on the relationship between predictor variables and criterion variable for Hindu and Muslim religious devotees separately. Age and gender of Hindu respondents was neither found to have moderating effect on the relationship of spiritual beliefs with spiritual experiences; nor spiritual practices with Spiritual experiences. Educational qualification of Hindu respondents’ was not found to have moderating effect on the relationship of spiritual beliefs with spiritual experiences. On the other hand, educational qualification of Hindu respondents’ was found to have moderating effect on the relationship of spiritual practices with spiritual experiences. Age of Muslim respondents was not found to have moderating effect on the relationship of spiritual beliefs with spiritual experiences. On the other hand, age of Muslim respondents’ was found to have moderating effect on the relationship of spiritual practices with spiritual experiences. Gender and educational qualification of Muslim respondents was neither found to have moderating effect on the relationship of spiritual beliefs with spiritual experiences; nor spiritual practices with Spiritual experiences.
DEDICATED TO MY PARENTS, TEACHERS, LOVING YOUNGER SISTER AND BROTHERS. THEY ARE ALWAYS A GREAT SOURCE OF MOTIVATION FOR ME.
I, Ruchi Singh Department of psychology certify that the work embodied in this Ph.D thesis is my own bonafide work carried out by me under the supervision of Prof. Akbar Husain, Department of Psychology, Aligarh Muslim University, Aligarh. The matter embodied in this Ph.D thesis has not been submitted for the award of any other degree.

I declare that I have faithfully acknowledged given credit to and referred to the research workers wherever their works have been cited in the text and the body of the thesis. I further certify that I have not wilfully lifted up some other’s work, para, text, data and results, etc. Reported in the journals, books, magazines, reports, dissertations, thesis, etc., or available at web-sites and included them in this Ph.D thesis and cited as my own work.

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Certificate from the Supervisor

This is to certify that the above statement made by the candidate is correct to the best of my knowledge.

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Dated:.....................

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Title of the Thesis: SPIRITUAL BELIEFS AND SPIRITUAL PRACTICES AS PREDICTORS OF SPIRITUAL EXPERIENCES AMONG HINDU AND MUSLIM RELIGIOUS DEVOTEES.

Candidate’s Name: RUCHI SINGH

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CHAPTER 1: INTRODUCTION

1.1 Background of the study
1.2 Statement of the problem
1.3 Spiritual/Religious Beliefs
   - Hinduism
   - Hindu Spiritual / Religious Belief
   - Islam
   - Muslim Spiritual / Religious Beliefs
1.4 Spiritual/Religious Practices
   - Hindu Spiritual / Religious Practices
   - Muslim Spiritual / Religious Practices
1.5 Spiritual / Religious Experiences
1.6 Significance of the study
1.7 Conceptual Definitions
1.8 Operational Definitions
1.9 Relationship between Spiritual Practices and Spiritual Experiences
1.10 Research Objectives
1.11 Research Hypotheses
1.12 Conceptual Framework
CHAPTER 2: REVIEW OF LITERATURE

2.1 Spiritual/Religious Beliefs and Well-being
2.2 Spiritual/Religious Practices and Well-being
2.3 Other Spiritual practices and life satisfaction
2.4 Spiritual/Religious Experiences and Well-being
2.5 Spiritual Belief and Spiritual Experiences
2.6 Spiritual Practices and Spiritual Experiences
2.7 Experimental studies on Spiritual/Religious Practices and Spiritual Experiences

CHAPTER 3: METHOD

3.1 Research Design
3.2 Participants
3.3 Tools
3.4 Procedure
3.5 Statistical Analysis

CHAPTER 4: RESULTS AND GENERAL DISCUSSION

4.1 Results
4.2 General Discussion

CHAPTER 5: CONCLUSIONS, IMPLICATIONS AND SUGGESTIONS FOR FUTURE RESEARCH

5.1 Conclusions
5.2 Implications

5.3 Suggestions for Future Research

REFERENCES 133-149

APPENDICES i-xvii

APPENDIX-A Personal Data Sheet i-ii

APPENDIX-B Spiritual Belief Scale (SBS) iii-v

APPENDIX-C Spiritual Practices Scale for Hindus (SPS-H) vi-x

APPENDIX-D Spiritual Practices Scale for Muslims (SPS-M) xi-xv

APPENDIX-E Daily Spiritual Experience Scale (DSES) xvi-xvii

PUBLICATIONS AND PRESENTATIONS
<table>
<thead>
<tr>
<th>Table No.</th>
<th>Title</th>
<th>Page No.</th>
</tr>
</thead>
<tbody>
<tr>
<td>4.1</td>
<td>Showing descriptive statistics of spiritual beliefs, spiritual practices and spiritual experiences among Hindu religious devotees.</td>
<td>89</td>
</tr>
<tr>
<td>4.2</td>
<td>Showing descriptive statistics of spiritual beliefs, spiritual practices and spiritual experiences among Muslim religious devotees.</td>
<td>89</td>
</tr>
<tr>
<td>4.3</td>
<td>Showing inter-correlations of spiritual beliefs and spiritual practices (Positive Transformation, Self-Purification &amp; Expanding Awareness) with spiritual experiences among overall Hindus (N=200).</td>
<td>90</td>
</tr>
<tr>
<td>4.4</td>
<td>Showing inter-correlations of spiritual beliefs and spiritual practices (Positive Transformation, Self-Purification &amp; Expanding Awareness) with spiritual experiences among Hindu male religious devotees (N=100).</td>
<td>92</td>
</tr>
<tr>
<td>4.5</td>
<td>Showing inter-correlations of spiritual beliefs and spiritual practices (Positive Transformation, Self-Purification &amp; Expanding Awareness) with spiritual experiences among Hindu female religious devotees (N=100).</td>
<td>94</td>
</tr>
<tr>
<td>4.7</td>
<td>Showing inter-correlations of spiritual beliefs and spiritual practices (Individual Practices, Collective Practices &amp; Sacred Practices) with spiritual experiences among Muslim male religious devotees (N=100).</td>
<td>98</td>
</tr>
<tr>
<td>Section</td>
<td>Content</td>
<td></td>
</tr>
<tr>
<td>---------</td>
<td>---------</td>
<td></td>
</tr>
<tr>
<td>4.8</td>
<td>Showing inter-correlations of spiritual beliefs and spiritual practices (Individual Practices, Collective Practices &amp; Sacred Practices) with spiritual experiences among Muslim female religious devotees (N=100).</td>
<td>100</td>
</tr>
<tr>
<td>4.9</td>
<td>Showing summary of robustness checks for OLS Regression: Hindus.</td>
<td>103</td>
</tr>
<tr>
<td>4.10</td>
<td>Showing summary of robustness checks for OLS Regression: Muslims.</td>
<td>103</td>
</tr>
<tr>
<td>4.11</td>
<td>Showing the results of stepwise multiple linear regression analysis by considering spiritual beliefs and spiritual practices as predictors of spiritual experiences among overall Hindu religious devotees.</td>
<td>104</td>
</tr>
<tr>
<td>4.12</td>
<td>Showing the results of stepwise multiple linear regression analysis by considering spiritual beliefs and spiritual practices as predictors of spiritual experiences among Hindu male religious devotees.</td>
<td>107</td>
</tr>
<tr>
<td>4.13</td>
<td>Showing the results of stepwise multiple linear regression analysis by considering spiritual beliefs and spiritual practices as predictors of spiritual experiences among Hindu female religious devotees.</td>
<td>109</td>
</tr>
<tr>
<td>4.14</td>
<td>Showing the results of stepwise multiple linear regression analysis by considering spiritual beliefs and spiritual practices as predictors of spiritual experiences among overall Muslim religious devotees.</td>
<td>111</td>
</tr>
<tr>
<td>4.15</td>
<td>Showing the results of stepwise multiple linear regression analysis by considering spiritual beliefs and spiritual practices as predictors of spiritual experiences among Muslim male religious devotees.</td>
<td>114</td>
</tr>
<tr>
<td>4.16</td>
<td>Showing the results of stepwise multiple linear regression analysis by considering spiritual beliefs and spiritual practices as predictors of spiritual experiences among Muslim female religious devotees.</td>
<td>116</td>
</tr>
<tr>
<td>4.17</td>
<td>Showing sub-group analysis for Age as moderator of relationship between spiritual beliefs and practices with spiritual experiences for Hindus.</td>
<td>119</td>
</tr>
<tr>
<td>4.18</td>
<td>Showing sub-group analysis for Gender as moderator of relationship between spiritual beliefs and practices with spiritual experiences for Hindus.</td>
<td>120</td>
</tr>
<tr>
<td>4.19</td>
<td>Showing sub-group analysis for Educational qualification as moderator of relationship between spiritual beliefs and practices with spiritual experiences for Hindus.</td>
<td>121</td>
</tr>
<tr>
<td>4.20</td>
<td>Showing sub-group analysis for Age as moderator of relationship between spiritual beliefs and practices with spiritual experiences for Muslims.</td>
<td>122</td>
</tr>
<tr>
<td>4.21</td>
<td>Showing sub-group analysis for Gender as moderator of relationship between spiritual beliefs and practices with spiritual experiences for Muslims.</td>
<td>123</td>
</tr>
<tr>
<td>4.22</td>
<td>Showing sub-group analysis for educational qualification as moderator of relationship between spiritual beliefs and practices with spiritual experiences for Muslims.</td>
<td>124</td>
</tr>
</tbody>
</table>
Spiritual Beliefs

“A belief is not just an idea that you possess, it is an idea that possesses you. Changing your beliefs change your expectation.”

Maxwell, 2003

Spiritual Practice

“The goal of spiritual practice is full recovery, and the only thing you need to recover from is a fractured sense of self.”

Marianne Williamson

Spiritual Experiences

“Spiritual experiences are God’s way of letting us know of His Divine presence”.

His Holiness Dr. Athavale

In order to experience everyday spirituality, we need to remember that we are spiritual beings spending some time in a human body.

Barbara De Angelis
Chapter One
INTRODUCTION
CHAPTER 1

INTRODUCTION

1.1 Background of the study

Indian studies have mainly followed the western theories and models. Although there are few studies conducted on spiritual/religious beliefs, spiritual/religious practices and spiritual experiences independently. The present study is focusing on the relationship of spiritual/religious beliefs and spiritual/religious practices with spiritual experiences and it will contribute to the understanding of new age conceptual model.

For most of the people in India the basic source of spirituality is religion. An interesting survey conducted by Gallup (1988), showed that in India at least 98% of the total population reported that they have beliefs in the existence of the God. According to Rangaswami (1994), in India for both mental as well as physical well-being it is very common to use spiritual concepts and religious methods, and now it is also increasingly approved that a psychotherapist would do very well not only in healing mental problems but also in improving well-being as well as positive growth of the people interested in by incorporating spiritual aspects. Atharva Veda is an old sacred Indian text, Balodhi and Chowdhary (1986), argued while reviewing that in the ancient time Atharva Veda had been used as an important tool by traditional healers. According to them it may prove useful to fit within India, if modified, for healing mental disturbances. This notion is supported by Holdstock (1979), while discussing about the indigenous healing of South Africa, concluded that psychotherapy provides better results if included emotional and spiritual aspects.

Many religions of the world teach that religious practices can make people happier, healthier, more prosocial (Smith, 2009), often by way of facilitating meaning and purpose in the suffering of life. An additional mechanism of religious effects that emerges more saliently from religious doctrines and lay notions of religion is that religious activities lead to positive outcomes partly by helping people connect more with transcendence. There is much debate about intersections between religion and spirituality (Zinnbauer, & Pargament, 2005). Religion is often thought of as beliefs and behaviours associated with a particular religious affiliation, while spirituality in connection to transcendence (e.g.; God, nature, and other
people). Although the two end to be strongly related empirically, the nature of the association is unclear to both scholars and the general population (Smith, & Denton, 2005). Never the less, numerous studies report only a minority of people of all ages claim to be “spiritual but not religious” (Day, 2010). Thus, perhaps one way to understand relations between the two is that religious observances provide spiritual experiences, or opportunities to connect to something or someone larger than ourselves (Nelson, 2009; Smith, & Denton, 2005). This is supported by a recent national study where most young adults felt their spiritual experiences stemmed from or were fostered by religious involvement (Smith, & Snell, 2009). Thus, although spiritual experiences are not always tied to religious practices, such practices do often provide a context for transcendence. Perhaps such spirituality serves as one potentially important pathway by which religion has a positive impact on psychosocial functioning (Drerup, Johnson, & Bindl, 2011; Johnson, Sheets, & Kristeller., 2008; Nelson, Jacobson, Weinberger, Bhaskaran, Rosenfeld, Breitbart, & Roth., 2009).

1.2 Statement of the Problem

Three dimensions of spirituality having interrelationships have been studied. They are: spiritual beliefs, spiritual practices and spiritual experiences.

**Spiritual beliefs** incorporate true self knowledge, acceptance of God, and His reflections in the form of nature to fellow human beings.

**Spiritual Practices** focus on overt behaviors such as prayer, meditation, reading scriptures, yoga, and use of imagery or visualization etc.

**Spiritual Experiences** are frequent interactions of a person with the transcendent as a fundamental part of life, an active involvement of the divine in the daily living, connecting the God, appreciation of nature or accepting self and others.

     Spiritual experiences without spiritual beliefs and spiritual practices are meaningless because anybody who turns inward naturally realizes that his existence has no meaning. Spirituality essentially means an all-inclusive experience when being concerned and being caring about everything around us is very natural.
1.3 Spiritual/Religious Beliefs

Spiritual beliefs is a set of beliefs in the existence of super-natural power in this universe and also that that is greater than oneself, an awareness of the purpose and meaning of life and the development of personal, absolute values and a sense of interconnectedness with all living creatures.

- **Hinduism (a way of life)**

  The religion of Hindus is Hinduism (Sanatana). Hinduism is derived from the experiences of unknown philosophers or seers residing on the banks of the Sindhu (indus) river. Hinduism is a recent name given to a group of religious people in which the members of that group share certain religious beliefs and practices. Hinduism is also known as Sanatana Dharma, Arya Dharma and Vedic Dharma. Sanatana Dharma is universal in nature because of its moral and ethical values. The primary source of Vedic Dharma is the Holy Scriptures called as Vedas (Rig Veda, Yajur Veda, Sama Veda and Atharva Veda), Upanishads, Puranas, Ramayana, Mahabharata and the Srimad Bhagavad Gita. It is the oldest living religion of the world and also a rich collection of many spiritual and philosophical traditions followed by almost all of the Asians since the ancient times. Hindu devotees believe in one and only universal Supreme Being (Brahma or Parmātmān in Sanskrit language) that is the infinite reality or truth and it is believed that it is beyond the understanding of undisciplined mind.

- **Hindu Spiritual/Religious Beliefs**

  Hindus believe in the concept of the God called Brahman (either nirguna or saguna Brahman). This ultimate reality has been declared in the (Rigveda Samhita 1.164.46) as: “Ekamsatyviprabahudhavadanti – [Truth (God) is one; the wise call it by various names]” (as cited in Kashyap, 2007, p. 496) and advises us to “let good thoughts come to us from everywhere” (Kashyap, 2007, p. 496). Also in the greatest and holiest Hindu scripture Srimad Bhagavad Gita (9.23), the Lord Krishna assures the followers of all of the religions that “those who pray with devotion to another god, it is to Me that they pray” (as cited in Kashyap, 2007, p. 496). The sages called the truth (God) by Brahman. ‘Brih’ is the root of the word Brahman which means to expand (enlarge). According to Kashyap (2007), Hindus believe that the supreme power can be viewed from two aspects: Transcendent (impersonal) and Immanent (personal). The transcendent aspect is the supreme power which is called as
‘Nirguna Brahman’, that is without attributes. The Taittiriya Upanishad (II. 4) states: “Brahman is He whom speech cannot express, and whom the mind is unable to reach and, comes away baffled” (Kashyap, 2007, p. 496). Nirguna Brahman is an object of meditation and knowledge, not of prayer. It can be said that it is absolute existence, absolute knowledge and absolute bliss (sat-chit-ananda). According to Kashyap (2007), “It is unborn, self-existent, all pervading, and the essence of all things and beings in the universe. It is immeasurable, unapproachable, beyond conception, beyond birth, beyond reasoning and beyond thought” (p. 497). This point is also stated in the Bhagavad Gita: “Though I manifest myself in all things, I am identified with none of them” (Kashyap, 2007, p.497).

Hinduism constitutes a complexity of spiritual beliefs because of its traditions, doctrines, beliefs and practices are inextricably linked to the culture, ethos and demographics of India. The sources of Hindu spiritual beliefs are the Vedas, Upanishads, Puranas, and great as the Shrimad-Bhagavad Gita, Ramayana and Mahabharata, which guides the life of the Hindus for centuries.

According to Rao (2012, p. 3), despite its complexity of traditions, doctrines, beliefs and practices, the Hindu religion constitutes certain unique characteristics along with a common core of beliefs which distinguish it from the other religions of the world. So Hinduism can be described as an umbrella of spiritual/religious beliefs and traditions. However, some of the prominent common Hindu spiritual/religious beliefs are described in the following pages.

1. **Dharma**

   The concept of Dharma is normally considered as the righteous way of life, but it has a very wide range of meanings and interpretation. Dharma changes with a person’s age, gender, class, conditions (contexts) and occupations etc, with a variety of meanings. Dharma is the way of life which is accepted by the society and when it followed properly by the man it brings peace and prosperity to all of the society. In Hinduism, Dharmic duties of a Hindu follower are categorized into seven categories known as Sapta Dharma (Rao, 2012, p. 35).

(1) **Nitya Dharma**

   Nitya dharma consists of the duties conducted by a person in his daily life honestly and sincerely. In Manusmriti at two places, Manu has described the features of dharma, referred to as the laws of Manu. In Manusmriti (6: 92), it is described as the practiced spirituality, the
tenfold law of dharma, they are contentment, forgiveness, suppression of unjust desires (greed, anger etc.), non-stealing, mental and physical purity, self-control (control over senses), straightforwardness, and acquisition of knowledge, truthfulness (in thought, speech and action) and non-anger. In Manusmriti (chapter 10, sloka63) (Husain, Beg, & Dwivedi, 2013, p. 146), it is more precisely described that there are five paths of dharma that are applicable to all of the human beings irrespective of their gender, social classes or caste (varna) and stage of life in their daily life, also known as “samanya dharma” or “sadharana dharma”: Ahimsa, Satya, Asteya, Soucha, Indriya-nigraha (Rao, 2012, p. 36).

(A) Ahimsa: Ahimsa means non-violence. It means to bar the violence against all of the living beings in this world. It also refers to kindness towards all of the creatures including not only human beings but animals, trees and even the forests also. Hindus believe that one may be born even in the form of animals, so one should respect all of the living beings.

According to Swami Vivekananda

“The highest truth is this: God is present in all human beings. They are his multiple forms… the first of all worships is the worship of those around us… he also serves God who serves all other beings” (Jaisingh, 2007, p. 152).

(B) Satya: Satya means truthfulness (Brahman). The philosophic meaning pursuing the truthful path and search the ‘ultimate truth’ is also a part of nitya dharma.

(C) Asteya: Asteya means non-stealing, non-coveting and non-hoarding others wealth or property and also not acquiring illegitimate wealth. In Hinduism all of the human beings are advised to stick to asteya as a way of their nitya dharma.

(D) Soucha: Souch means purity or cleanliness both internal as well as external. If a person has to follow the path of dharma, purity is required at three levels- ‘physical levels’, ‘mental levels’ as well as ‘spiritual levels’. Physical and mental purity leads to purity in thought, speech and action. Spiritual purity leads to salvation (liberation) and realization of the self (Atman-gyan) as well as supreme divine. It is also believed that the impurities of mind can be removed by following dharma in daily life.

(E) Indriya-nigraha: Indriya-nigraha means control or mastery over the senses. There are 10 indriyas or organs: five sensory and five motor. Person’s sensual desires are the main
cause of conflicting emotions in his mind and gradually he becomes a slave of his senses and finally his mind becomes instable. This instability of the mind has to be controlled with the help of ‘indriya-nigraha’, self-discipline, development of detachment to sensory objects and practice of renunciation.

(2) Sva dharma

Sva dharma means what is appropriate or right for an individual. There is a code of conduct for every person that is more appropriate for him or her. Sva dharma, may be translated in one’s profession or vocation. It enables a person to develop a mode of conduct of his own. It also enables a person to develop his skills/ talent capacities to the fullest extent professionally.

(3) Varna dharma

Varna means class and dharma means duties, so varna dharma literally means the duties of the particular class. Hindu society consists of four varnas- Brahman, Ksatriyas, Vaisyas and sudras, and each varna can be divided into a number of jatis or castes. Hindu religion not only divides the society into four classes but also assign particular social function to each class.

(4) Ashrama dharma

The meaning and interpretation of the dharma changes with a person’s age, gender, class and occupations etc. According to Sarma (1953) in Hinduism, Sages divided the human life into four stages known as (ashramas). Brahmacharyashrama (student life), it is believed that this is the first stage of life, age range between 8 and 20 + years. It is the stage of life of learning or the quest for knowledge. The second stage of life is known as grihasthashrama (family life). It begins after a person gets married and during this stage a true Hindu devotee is dedicated to his/ her domestic affairs, lives with their family and earns honestly their living. ‘Vanaprasthashrama’ is the third stage of life in which a person renounces all of the worldly pleasures and retreat into the forest to devote him-self to rituals. This stage of life begins when a person is wrinkled and sees his grandchildren then he should retire from all of his household duties. ‘Sanyasashrama’ in this stage a person renounce his family ties and also the world completely and lives an ascetic life and spends time in utter devotion (bhakti), japa, worship meditation, sings of psalms, hymns and bhajans, in order to realize the God, the ultimate goal is to achieve moksha.
(5) Nimitta Dharma

*Nimittya* means occasional. In Hinduism, *nimittya dharmas* are performed only on some specific occasions which occur at regular intervals: performing rituals, *puja, vrata, diksha*, fasting and pilgrimage, births or deaths etc.

(6) Apad Dharma

The term ‘*Apad*’ may be translated as emergency. *Apad* dharmas are performed when a person cannot perform his regular (*nimittya*) dharma under certain testing circumstances as killing an animal or even a person for the purpose of self-defence.

(7) Yuga Dharma

*Yuga dharma* literally means the dharma (duties) of a particular period-of-time and keep changes from period to period (*Yuga to Yuga*) for example; many orthodox rituals that were followed in the earlier period (*yuga*) are no longer followed in the current period of time (*yuga*).

2. Kama

The Sanskrit term ‘kama’ means ‘desire’. It also mean as pleasure. It drives man into the pursuit of happiness. It includes all of the natural desires of a person whether sensual desires or the desires for wealth. Desire is not only single meaning of *kama* but also in many different contexts it has various shades of meaning. In some context *kama* refers to a particular mental attitude towards an object and only by enjoying or possessing that object, these attitudes can be satisfied.

*Kama* is considered as one of the four human aims (*purusharthas*). They are dharma (righteousness), *artha* (worldly power especially wealth), *kama*, which in this context usually translated as ‘pleasure’ and *moksha* (liberation or salvation- release from the cycle of birth, death and rebirth).

3. Samskaras (sacraments)

According to Mc Gee (2004), the Sanskrit term *‘samskaras’* translated as ‘sacrament’, ‘rites of passage’ but these terms do not completely convey its significance. It is believed that *samskaras* place someone in the condition of perfection. *Samskaras* are more than traditional rites and ceremonies in fact they constitute a beliefs, an idea about human beings and their
development in the world. Samskaras also refers to perfect, polish, train, cultivate, refine, educate and prepare the human life cycle. They formally mark in the different stages of physical, psychological and moral development of a person.


4. Moksha
The Sanskrit term ‘moksha’ means liberation, salvation, and total freedom from rebirth. It is one of the four aims of human life. Moksha/mukti means the liberation of one’s soul from the cycle of birth, death and rebirth. It also refers to the union of one’s soul with the universal supreme soul (parmatman) or God. The union with the God (supreme soul) can be achieved through the way of true knowledge (gyan marg), way of work (karma marg) and the way of devotion (bhakti marg).

5. Guru
In Hinduism it is believed that a ‘Guru’ is one who prevents one from the darkness of ignorance. He shows the pathway which leads us to the light of knowledge. Hindus believe that a Guru is absolutely necessary for the individual’s spiritual betterment as well as imparting the Vedic knowledge.

6. Karma
The term ‘karma’ is derived from the Sanskrit word ‘karman’, which means ‘action’. The belief in the law of karma is one of the common Hindu beliefs, also known as the law of moral causation. The law of karma is a moral law similar to the physical law of causation. The law of karma works in the moral world just as the law of cause and effect works in the physical world (Sarma, 1953).
In the Srimad Bhagavad Gita (3.19), Lord Krishna explained that everyone should perform his duties according to his dharma and at that time one should not be attached to the results, also the karma done regardless of any expectation, leads towards the spiritual path. In relation to the ‘law of karma’ Hindus believe in the concept of ‘paap’ and ‘punya’. The accumulation of the effect of God deeds can be described as ‘punya’ in the life of an individual.

7. Punarjanma
Hindus also believe in the concept of Punarjanma. The term ‘punarjanma’ means reincarnation (re-birth). Some of the philosophers also call it as the transmigration of the soul from one body to another body. Besides Hinduism, Buddhism and Jainism also believe in punarjanma, they believe that the soul is eternal; death does not destroy the soul and also believe that the conditions of the next birth are determined by the actions in the present life.

8. Vedanta
According to Jitatmananda (2007, p. 37), Vedanta philosophers residing on the banks of the Sindhu river, recorded, some universal based on their personal realizations these recorded experiences called Vedas (knowledge). The major portions of the Vedas (Rig, Sam, Yajur and Atharva) focus on the power the sacred mantras to enrich our mundane (worldly) existence and at the end of these Vedas, small portion focus on the realization of the eternal. Hindus believe in the Vedanta and in the vedantic teachings because the spiritual aspects of Hindus derived from the Vedanta. The philosophies originating from the Vedas and Upanishads were collective called Vedanta (end of the Vedic period/end of the Vedas).

According to Jitatmananda, (2007, p. 37), the first truth discovered by the Vedic Rishis is that infinite life, bliss and knowledge (sat-chit-ananda) is hidden within every human being and within this finite body, the glory of that infinite (life, bliss and knowledge) can be manifested only by spiritually awakened human beings. The second truth discovered by Vedic Rishis is the presence of interconnectedness and essential unity behind the whole universe. Another truth the Vedic Rishis discovered is that God is one all-pervading consciousness which interpenetrates every single entity.
Islam: A Religion of Peace

A Muslim is any male or female person who believes in Allah and the Prophet Muhammad (PBUH) as His Messenger who then testifies to that belief to witnesses announcing his/her acceptance of Islam as his/her religion. "Muslim' should not be confused with "Arab"; A Muslim is a person who follows the religion of Islam.

The religion of Muslims is known as Islam. The term ‘Islam’ is an Arabic word which means “surrender”, “submission”, “obedience”. In the Arabic, the follower of Islam is not a Muslim but ‘one who completely surrenders to the almighty God and believes in the Prophet Muhammad’s teachings (PBUH) as his messenger of the God (Allah), without any doubt, is a true Islamic (Muslim). So the followers of Islam (Muslims) accept complete surrender to the almighty God (the Arabic word “Allah” is used for the God of Muslims), that is why it is called “Islam”. Another meaning of the word of ‘Islam’ is ‘Peace’, signifies that one can achieve the real peace of mind and body only through complete surrender, obedience and submission to Allah. Such an obedient life not only brings peace in the hearts of people but also establishes real peace in the society and nation at large. The religion of Islam is founded in Arabia and is based on the teachings of Prophet Muhammad (PBUH). According to him, one who practices Islam and surrender to the God is a true Muslim. A true follower of Islam follows the teachings of the Holy Qur’an. Islam is one of the simple and practical religions of the world. It has easily understandable, clear and established laws and beliefs that can be easily understood by any follower of the religion.

The most sacred scripture of Islam is the Holy Qur’an. The Qur’an consisted of 114 chapters (surahs). Muslims believe that Qur’an is the word of God. It is absolute, irrevocable and eternal. Prophet Muhammad (PBUH) acted only as he was required to act according to Allah. The Holy Qur’an is the written revelation from the God (Allah) to the Prophet Muhammad (PBUH). Probably no Islamic scripture has influenced Muslims more than the Qur’an. It is dutifully read by them and memorized in its entirety. In Islam, ‘spirituality’ does not viewed as separate from the activities of everyday living. Muslims believe that all of our actions must be in accordance with the pleasure of the almighty Allah, so it is believed that everything is spiritual in Islam.

Islam means to surrender completely and freely to the will and commandments of the one and only almighty God (Allah), and this surrender should come from within, conviction
and sound beliefs in *Allah* without any doubt. It should also come from affection, love and trust in the almighty *Allah*. The messenger of the *Allah*, Prophet Muhammad (PBUH), who received the revelation (the sacred words of *Allah*) through the Holy Spirit (the archangel Gabriel) and this revelation comprises the religion of Islam. The authentic collection of this revelation, in the form of a book, is Holy Qur’an. It is the unchanged, exact word of the almighty *Allah* to all of the mankind.

- **Muslim Spiritual/Religious Beliefs**

Islam affirms civilizes and decent society. Islam preaches justice, tolerance, love, truth, patience, mortality, righteous, sincerity, forgiveness, equality, peace and mercy. It is a monotheistic religion. Islam preaches about the oneness of the God, oneness of the message and oneness of the mankind. Muslims believe that the basic duty of each of the follower of the Islam is to completely and freely surrender to the almighty God and follow the teachings of the Prophet Muhammad (PBUH) in the daily living. They believe that salvation can be achieved only through good deeds in the life because at the Day of Judgment the account of each person’s deeds (both right and wrong) is opened and used to determine ones eternal fate. Islam teaches that there is the continued existence of the soul in this world and after death the soul transformed the physical existence and at the day of judgement one’s deeds decides whether he/she will go to the Heaven or Hell. Some of the basic Islamic spiritual/religious beliefs are described in the following pages.

According to Ibrahim (1997), There are six essential pillars of beliefs in Islam which includes:

1. **Belief in God**

   In Islam it is believed that the entire universe and all of the creatures including mankind are created by the Almighty God, He is the only Lord of the entire universe. He created man and appointed a fixed period of time for each human being that he is to spend in this world. The
fundamental duty of each Muslim is to surrender to the Allah and whatever he wants for them.

The central teaching of the Islam is that there is only one All-knowing (He knows that what has happened, what is happening and also know that what will happen in future), All-powerful God (He has the unique power to do everything), All-hearing (He was, is and will be present to hear the prayers of His all of the creatures of the universe), All-seeing (He was, is and will be present to see everything whatever happens in this universe, without His will or awareness no affair can occur in the entire universe, whatever He does not will is not and will never happen, His will is above the will of all of the creatures) and this God created the entire universe. He is unique in every respect, there is nothing likeness to him. The followers of Islam (Muslims) believe that there is one and only one unique God who is the creator, sustainers, sovereign and controller of the created this entire universe. He has no partners, spouse, children or equals. He alone deserve of our worship and devout love. He knows everything, the entire universe depends on Him, and He does not need anything at all. So God should be worshiped alone because God possesses all of the perfect qualities.

We are told, in one of the sayings of Prophet Muhammad (PBUH) that God (Allah) is more merciful to his all of the creatures than a mother to his child (Narrated in Saheeh Muslim, #2754, and Saheeh Al-Bukhari, #5999).

2. Belief in the Angels
The followers of Islam believe in the existence of the Angels they are the unseen creatures created by the Allah and they are the honourable creatures. Angel’s existence, descriptions, names and tasks are explained in the Holy Qur’an and in the Sunnah (teachings of the Prophet Muhammad). They are the faithful servants of Allah; they obey Him only, act only by His command and also worship Him alone. One of the angels is Gabriel; he brought down the Holy Qur’an to the Prophet Muhammad (PBUH). It is believed that they have been created by the God before the creation of the humans, they are genderless and do not need sleep, food and drink. The Qur’an (66:6) says, "They do not disobey Allah's commands that they receive; they do precisely what they are commanded" (cited in Huda, 2014).

The role of angels is to carrying out duties prescribed by Allah in both unseen and physical world. Although angels have no specific bodily shape, but it is also believed that when angels are required to communicate with the human world then they can take the
human being form. For example, the angel Gabriel appeared in the human form to the Prophet Muhammad (PBUH) when questioning him about his message and faith, to the mother of Jesus (Marry).

3. Belief in the God’s revealed Book

Muslims believe that Allah, for guiding the mankind for righteousness, revealed books to his messengers and prophets. One of these Holy books is the Holy Qur’an which Allah revealed through an angel (Gabriel) to his Prophet Muhammad (PBUH). Allah guaranteed the protection of the Holy Qur’an from any distortion and corruption. Allah, the exalted, says:

_Indeed, we have sent down the Qur’an, and surely we will guard it (from corruption)_
(The Qur’an, 15:9).

Muslims also believe that Allah through his Prophets and Messengers revealed Holy books or scriptures from time to time for mankind and as guidance for them. They believe in the original text of these Holy books when they were revealed by the prophets and messengers of the God and also try their best to follow the teachings of these Holy books in their daily living. The four prominent Holy books are: Scrolls of Abraham, Zabur (psalms) of Prophet David, Tawrah (torah) of Prophet Moses and Qur’an revealed to Prophet Muhammad (PBUH). The Qur’an is the only book which remains in its unaltered and complete form. It is the Holy Book of Islam, revealed in the Arabic language to the Prophet Muhammad in the 7th century C.E. It was compiled during the Prophet Muhammad’s life time and remains in its original form, contains 114 chapters described the guidance for daily living, nature of God, stories from history and their moral messages, warning for disbelievers and inspiration for believers.

4. Belief in the Prophets and Messengers of the God

The followers of Islam (Muslims) believe in the existence of prophets and messengers sent by for the welfare of mankind. They believe that everyone received a messenger from the God telling them to worship Allah alone and to shun from the false God. In the Qur’an, twenty-five prophets are mentioned by name. Most of them in the Bible have been identified as prophets. Starting with Adam (the father of mankind), and including Noah, Abraham, Ishmael, Moses, Isaac, Jacob and Jesus (peace) upon them, but God’s final prophet to all of
the mankind, a reconfirmation of the eternal message from Allah to mankind, was revealed by the Prophet Muhammad (PBUH). His message will have the universal relevance until the Day of Judgment. Muslims believe that the Prophet Muhammad(PBUH) was the last Prophet sent by Allah to mankind, as Allah has said:(Qur’an, 33:40) “Muhammad is not the father of any one of your men, but he is the Messenger of God and the last of the prophets...” (cited in Ibrahim, 1997, p.48).

Jesus was the righteous servant of the God. Qur’an restores the teachings of Jesus, who said: (Qur’an 3:51) “Allah is my Lord and your Lord. So worship him. This is a straight path” (cited in Tanzil - Quran Navigator, 2014).

It is believed that God will send him into the world again before the Last day, and on the Last day of the world he will deny those people who worshipped him and will clarify that he taught only that which God authorized him to teach: (4: 159; 5: 110) “worship Allah, my Lord and yours”. http://www3.sympatico.ca/shabir.ally/new_page_4.htm

Muslims believe that all of the messengers and prophets were the created human beings, and had none of the divine qualities of the God but they are sent by Him for all of the mankind to give them to the right path of living, but people not only far away from the right path of life again and again but also lost the code of guidance that the prophets had given because of this Allah sent other prophets to restates the original message that guide the people back to the right path of living.

Of these, the last Prophet was Muhammad (PBUH), he presented Allah’s message in its final form and also arranged those messages to preserve it for all time and that messages are now known as Islam and is enshrined in the life-example of the Prophet Muhammad (PBUH) and in the Holy Qur’an.

5. Belief in the Day of Judgment
Muslims believe that all of creation is journeying toward God, and the life of this universe and all of the creations that is in it will come to an end on some unknown appointed day, in the Qur’an that last day has many names including the Day of Distress, the Day of Reckoning, the Great Announcement, the Day of the Gathering, the Day of judgment and the Day of Resurrection, when each and everything in this whole universe will be destroyed.
Muslims also believe that at that day Allah resurrect all of the dead people and they will be judged directly by Allah with perfect justice according to their worldly deeds they did during their lifetimes (good and bad deeds). It is believed that each person’s deeds will be weighed in a divine balance and if the good deeds outweigh the bad deeds and they lead a righteous way of life during their lifetimes then they will be rewarded by Allah in the form of entering into the Heaven (Jannah) and have an everlasting bliss but those whose bad deeds outweigh the good deeds will be punished by Allah in the form of entering into the Hellfire (Jahannam). It is believed that first of all the judgement will separate between the believers and disbelievers of Allah. Disbelievers will be thrown into the fire to dwell therein eternally and for their goodness they are already rewarded in this world. In the Qur’an it has been mentioned that each person receives a book that consists of an account of all of his or her actions during life time.

Then the judgement for believers will be made according to their account of deeds they did during their life time in this world. Those who did more good deeds during their life time will be admitted into the Heaven after death. God will forgive other believers and also admit them into the Heaven. To some God will purify after punishment. Finally, all believers will enter into the Heaven forever.

6. Belief in Al-Qadar

Muslims believe in Al-Qadar, which is Divine Predestination that is each and everything is pre-decided by Allah. They believe that everything that has happened, is happening and will happen in this universe from the smallest to the greatest event is governed according to the express plan of Allah and is pre-decided by Him. Nothing happens except by the will and permission of Allah. Although from our limited human perspective things happen according to immediate causes and God is the ultimate cause.

Muslims believe that the entire universe is completely under the control and direction of Allah only. But the beliefs in this Divine Predestination does not means that human beings should not do anything or cannot make any effort to change the things and simply sit back and let things take their course in blind resignation and they have no free-will. Rather they believe that Allah has given the freewill to all of the human beings. This means that they have the right to choose right or wrong and also they are responsible for their own choices. They put their trust in Allah only however, they are required to make a sincere effort to strive and
do their best, but not simply sit back. Such beliefs give a person an excellent degree of inner confidence, certainty and peace of heart, especially in the stressful life conditions. Moreover, they live with the assurance that whatever is to come in the life of any individual, including death, cannot fail to come at its appointed time.

According to the Islamic beliefs, the belief in the Divine Predestination includes beliefs in the four things:

1) Allah is all knower, means he knows each and everything whatever happens in this universe. He knows what has happened and what will happen next.

2) Allah has recorded all of the things that has happened and all that will happen.

3) Whatever Allah wills to happen happens, and whatever He wills not to happen does not happen.

4) Allah is the Creator of each and everything that exists in this universe.

Muslims are confident of all of these six pillars of beliefs and also believe that Islam usually has a marked impact on a person’s everyday life. They are sure that this is a God-revealed system not a man-made teaching. Muslims believe that Allah is more merciful than he is wrathful. They believe that if individuals find that they have sinned, they may sincerely apologize, and through remorse, receive forgiveness. But on the day of Judgement, there are no excuses. Because to remind the human beings of their duties and to wake them up whenever they forget their dependence on Allah, He has sent many prophets.

Muslims believe that in the end God will judge humans for their terrestrial actions. Those who have done well will enter Paradise where they will have everlasting bliss. Others will be doomed to hell. The judgement will first separate between believers and disbelievers. Disbelievers will be thrown into the fire to dwell therein eternally. Their goodness is already rewarded in this world.

Believers will then be tried according to their actions. Those whose balance of good deeds weighs in their favour will be admitted into Paradise. Of the others God will forgive some and admit them to Paradise. Some, He will purify after punishment. Eventually all believers will enter into Paradise for their final abode.
The Qur’an is clear that none shall bear the sins of another. Each will carry his own burden. But God is merciful, and will forgive as He pleases.

How does one overcome the burden of sin? First, there is the sin that God will not forgive. That is the sin called *shirk*, the sin of associating another object of worship along with God. Second, there is the sin that God may forgive. Those are everything else but *shirk* the one unforgivable sin. Third, there is the sin that God will forgive. That is the sin which was followed by sincere repentance. One who repents after having sinned is like one who has not sinned. For example, entering Islam is a mark of sincere repentance from one’s past life. At that moment all of one’s previous sins are forgiven.

### 1.4 Spiritual/Religious Practices

Henry (2013) summarizes the spiritual practices very meaningfully as: “Spiritual practice often encourages people to go within, root out their feelings, and develop the capacity to attend others kindly. There is a greater focus in Eastern spiritual practice on acceptance and detachment from desires than the seeking and striving after goals found in many western forms of psychological development. An increasingly numbers of new interventions, such as mindfulness, compassion therapy, and reconciliation, draws our attention on spiritual practices for inspiration” (p. 421).

Spiritual/religious practices are the overt or observable behaviours that are closely related to the spirituality/religiosity, it means spiritual/religious practices are necessary for the spiritual goals (self-realization). Spiritual/religious practices or rituals performed by the devotees are based on spiritual/religious beliefs of the devotees. It may vary from person to person, culture to culture, society to society, religion to religion and even country to country. Spiritual practices are performed not only for the spiritual goals but also for overall enhancement and well-being (physical, mental, emotional, and social). Spiritual/religious practices are performed by many of us in our daily life either at particular points of time in a year or just ones in the whole life time. The spiritual/religious practices or rituals include yoga, meditation, prayer, going on pilgrimage, fasting, visiting holy shrines, observing the sacraments, reading the holy scriptures, contemplating a mountain top and or sunset view, singing or dancing for a religious purpose, chanting the sacred mantras, offerings or charity, attending *satsang*, *jagran* religious/spiritual seminars, workshops, lectures (*pravachana*),
remembrance of God before and after every specific work and taking the food at home etc. All are the spiritual/religious practices conducted by people.

According to Ali (2012), with the help of spiritual practices one can improve his quality of life and be able to find out the purpose of life. The major goal of spiritual practices is to develop an individual’s inner life and lead to an experience of connectivity with the universal-being. In other words, spiritual practices include the activities that one associates with cultivating spirituality. If the spiritual practices are performed with devotion help to develop compassion and individual goodness they also awake an awareness of the interconnectedness to all of the living beings (human, trees, animals and even the forests etc.) and to the Supreme being. Although this supreme reality already existed in all of us but because of the influence of original ignorance (lack of self-awareness or atman-gyan) cannot be realized.

Through spiritual knowledge one can realize his true identity (atman-gyan) with the supreme-being and it is also very important to cultivate this awareness by performing spiritual practices like meditation, yoga, prayer etc. It is also believed that in preventing or curing the illness (whether physical, mental or psychological), human-beings and supreme-being both work collaboratively. If we perform spiritual practices regularly we can observe changes in our lives. We not only look at the outward changes but the inward changes that have occurred: our heart is more open, negative patterns have been released and we are closer to our true nature.

In the words of Ram Dass, “spiritual practices help us move from identifying with the ego to identifying with the soul. Old age does that for you too. It spiritualizes people naturally” (Husain, Beg, & Dwivedi, 2013, p. 120). Spiritual practices are often identified with religion and are an indispensable part of it. When we practice meditation, prayer, contemplation, study the religious literature and scriptures, seeking the company of the wise people and serve others its means that we are making our ego less confined and pure and in turn, this inspires us to move one step ahead. The purified ego gets a glimpse of the next level of awareness and aspires to reach it naturally. So the ego itself becomes a tool for expending and purifying itself, in this way the ego is transformed from the petty ego to a more purified and expanded ego. During the chanting of the sacred mantras various mudras are based on the principle of acupressure. The sitting postures of yoga help us to keep the spine erect to enforce free flow of energy. During pūjā, offering cooked foods, leaves of basil and flowers,
fruits symbolizes purity. It means that every religious practice has an underlying meaning and significance that have been forgotten over time. So it is clear that religious practices are usually the purification exercises that were designed to propel one towards refinement. Spiritual/religious practices or rituals help to reveal the regenerating powers of life movements within us that also help to enter into translates with nature’s forces (Husain, Beg, & Dwivedi, 2013, pp. 120-121).

- Hindu Spiritual/Religious Practices

Hinduism stresses the whole consciousness and also allows absolute freedom in beliefs and mode of practices, it is based on self-realization. It is a religion of patience and tolerance, love and gratitude giving due respect to all of the religions of the world. In Hinduism, the practice of cultivating spirituality is known as sadhna, japa, the silent or audible repetition of a mantra, is a common Hindu spiritual practice. In Hinduism, spiritual practices include prayer, sacraments, chanting the mantras, havan-yagya etc. So it can be said that in Hinduism many more spiritual/religious practices or rituals are performed, followed by spiritual/religious beliefs of Hindu religious devotees. Hinduism has translated spirituality in the daily practices. With this approach, Hinduism tried to cultivate the well-being not only of individual being but also for the entire universe including animals, trees, forests, mountains, rivers and all of the creatures of the universe. So the essence of Hindu spiritual practices is that it is concerned with the well-being of the universe with a view to experience the consciousness. The characteristic of the spiritual/religious practices of the Hindus is that it gives birth to the enormous diversity.

The followers of different cults, vaishnavas, saivas have their chosen deity or deities as the object of their worship. According to caste, Vedic and Tantric forms of rituals, there are variations in worship in the different parts of the country there are also many variations in the spiritual/religious practices, but the aim is same to connect the experience of the God. For example, a Vaishnava in southern India worship Vishnu as Narayana with Lakshmi, on the other hand a Vaishnava in northern India accepts Vishnu as Krishna with Radha. In all of the cases the chosen deity is the main object of devotion, but the images would be varied and the rituals would be different in many details. In Hinduism, there are many ways not a single narrow way for manifesting the spirituality within. Its greatest virtue is the unity in diversity. That unity may be realized by following the way of one’s own choice. Whatever be the way
of reaching that reality, the reality of the spiritual experience is that the God is the center and in the heart of all of the existence and all of the existence is in the God and the greatest self-finding is to find him. Difference in spiritual beliefs, tenets and spiritual practices are nothing but the various ways of realizing and actualizing oneself in all. Always the self-realization has been regarded as the ultimate goal of the life. The aim of Hinduism is to live in the infinite, to discover and seek eternal, to open to the inner spirit and to be in the union with the God. In support of this notion, that the spiritual/religious practices, beliefs and tenets differ from culture to culture, but the ultimate aim is to realize true self (unity with the God) that is the true identity of every one to feel connected to all of the living-beings or life in the universe and the universal power (God) in one-self, Swami Akhilananda (1948) contends that:

“Men differ in ritualism, ceremonies, and the use of symbols and forms. But these are not the essential part of religion. The essential part of religion emphasizes the understanding of the higher self, or God, or over soul and the control of the lower self, or empirical self, the selfish ego centric self. Rituals, ceremonies, creeds, doctrines and dogmas are the secondary part of religion” (pp. 203-204).

According to Husain, Beg, and Dwivedi (2013), spiritual practices bring out the best by manifesting the divinity in man that is already existed in him. One start to realize the ultimate goal of life, when spiritual practices, creeds, rituals, statues and ceremonies help him to manifest the divinity in him. So the task of the spiritual practices is to help a man in realizing the true self with the universal self. The aim of religion/spirituality is to help an individual in the realization of the God. To a natural man, it is most difficult to uplift the power of the spiritual consciousness for his mind and senses that are turned outward and never turned inward to the truth-consciousness. But through spiritual practices performed with devotion we can uplift the power of the spiritual consciousness for our mind and senses and turned them inward to the truth-consciousness. Because majority of people put the all-most whole emphasis of life on the outward and in surface consciousness live very strongly and very little effort invest in realizing their inward existence. Spiritual consciousness perceives that there is a higher power in our-self the divinity within the spirit.

According to Husain, Beg, and Dwivedi (2013) “in the Eastern tradition, spirituality is translated into daily practices, making them the essential or spiritual part of their life style resulted in the practical aspect of spirituality. The desires of prosperity and happiness to all
were more focused. Spiritual practices of Hindus are related to the enhancement of the universal well-being for developing an experience of inter-connectedness within the practitioners. One, who experiences connectedness with all of the universal living-beings that is sacred/transcendental reality, this experience of connectedness gives ultimate meaning and purpose in his/her life” (p. 197).

1. Five daily obligations

All Hindus recognize their five daily obligations. These obligations should be performed by every householder daily. These five daily obligations were prescribed right from the Vedic period, to be regularly performed by devout. According to Manusmṛti 3/70- (Husain, Beg, & Dwivedi, 2013, p. 217), to study or recite the Vedas and the parts of the Vedas (Mantras) is the Brahmayajna, offering of tarpana, shraadha, pinda-pradana etc. to one’s forefathers is the Pitryajna, and Daivayajna is related to the performance of worshipping deities, doing Havan (making offerings of sacred herbs and clarified butter in the sacrificial fire), looking after an offering of food to the aged and sick people, animals/birds (all creatures) is Bhutayajna, and Manushyayajna is to help all of the fellow human-beings when they are in need, show respect and love to all of them, feeding and entertaining guests, poor people. Every day one must perform these five rituals to attain equanimity and poise with Mother Nature.

As mentioned in ‘The Hindu Prayer Book’ (2014), that for the purpose of the spiritual growth everyone should perform these five daily obligations. By performing these sacrifices daily, one gradually learns that he/she is a part of the universal whole, not a separate unit or isolated entity. Brahma yagna should be performed because he gains invaluable knowledge by studying the holy-scriptures written by great seers or sages. He should sacrifice to God (Deva yagna) because he blessed him with oxygen and water to live the life, sacrifice to the forefathers should be performed because they blessed us and give his physical body, sacrifice to all of the creatures or the lower animals should be performed because they give him the milk, grains, vegetables and fruits etc. which nourishes his body. Manushya yagna should be performed because he gets help from his relatives, friends and other fellow-beings. Therefore, he owes five debts to the Nature, so he should pay back his five debts by performing these five yagnas on the daily basis. During walking, cooking, sweeping, grinding etc., numerous insects are unconsciously killed, that is sin and can be removed by performing these five daily sacrifices.
a) **Brahma yagna** (offerings to the Seers) as mentioned in *The Hindu Prayer Book* (2014), is that it relates to the regular study of the Holy Scriptures. Everyone should study the Holy Scriptures on the daily basis and also share its knowledge with other people, is called *Rishi yagna* or *Brahma yagna*. By doing so, he pays the debts to the Seers or Sages, the authors of the Holy Scriptures.

b) **Deva yagna** (offerings to the Gods) According to Bhattacharyya (1953), *deva yagna* is done by making offerings of the chips of wood sprinkled with clarified butter, herbs, coconut etc in the sacrificial fire of *homa havan-yagya*. It can be done by making other offerings of the daily worship consists of offerings to the deity *gandha* (sandal wood paste), dhup (frank incense), dip (a lit lamp), *pushpa* (flowers), and *naivedya* (holy sacraments).

c) **Pitru yagna** (offerings to the forefathers) According to Bhattacharyya (1953), it is done by offering water to the forefathers to provide peace to their soul and help them on their path to spiritual liberation (*Moksha*) as well as for gaining their blessings.

d) **Bhuta yagna** (offerings to the lower animals), according to Bhattacharyya (1953), it is done by offering food to all of the creatures-birds and animals such as offering to the lower animals (cows, dogs, birds, fishes etc.) is done after midday worship by giving a few mouthful food to cow’s, considered as the mother of the three worlds (Heaven, Earth, and Hell).

e) **Manushya yagna** (offerings to the guests) is performed by paying respect and love to all of the human beings and help them when they are in need (feeding the hungry or guest, clothing the naked, comforting the distressed and giving shelter to the homeless people), feeding and entertaining the guests (*Atithi yagna*) and people. *Manushya yagna* is any type of service to the suffering humanity ‘*The Hindu Prayer Book*’ (2014).

**Benefits of performing Panch Mahayagyas:** As it is described in ‘*The Hindu Prayer Book*’ (2014), that by doing *Panch Mahayagyas* one learns that he can be happy only by making others happy, by helping others, by serving others, by sharing what one has with others and by removing the sufferings of others. By doing such activities of sympathy and kindness daily, one develops mercy and negativity decreases day by day. Gradually his heart becomes softened and expanded. He/she tries to feel his/her connectedness with all of the living beings, cultivates cosmic love and learns a connectedness with the universal-beings. So, he learns that he has not separate existence just like a pearl in a rosary; his life is a life of duties.
and sacrifices. Only then he will be able to realize the supreme-being and will be free from this samsara (the cycle of birth, death and rebirth) and attain liberation (moksha).

According to Manusmriti, every day one must perform these five rituals to attain equanimity and poise with Mother Nature. In the words of Kane (1992):

“In as much as living beings of entire universe manifest the same source of their origin, it is imperative that mutual correspondence among all creatures must be observed in practice along with the principle of ‘live and left live’ the aforementioned devotion, gratitude, reverence, remembrance of the loved ones, magnanimity, and forbearance must have been the motive in the Aryans in prescribing these most important pañcamahayajna” (p. 384).

This may be the reason when in Manusmriti (2:28) Manu suggested that “by studying the Vedas and by observing various vrata, homa, yajñas and mahāyajñas one’s body becomes pious, sanctified and worthy of performing higher actions” (Husain, Beg, & Dwivedi, 2013, p. 218). A vast majority of Hindu people perform Rituals on a daily basis. These may vary from individual to individual, family to family, sect to sect and society to society, and culture to culture, depending on the levels of beliefs or faith in to these practices. In relation to the Hindu Dharma rituals, Padhy, Padmaja, and Hariharan (2008) discussed the importance of the Hindu Dharma rituals. They argued that “According to Hindu philosophy, in order to lead a healthy and happy life, the various rituals play a very important role such as “Japa, Tapa, Puja and Yajna” (p. 142). Daily Hindu rituals performed in home begin before sunrise.

2. Prayer/Worship
Prayer is a spiritual/religious way of being touch or in communication with the transcendental reality. In the Eastern among all of the religion, it is an integral aspect of human life. In Hinduism, it is a common practice to begin daily routine or any program or function. Actually prayer connotes the surrender of personal ego to a particular deity. During the process of prayer we turn our minds and hearts to God.

According to Bhattacharyya (1953), spiritual/religious practices that are usually performed at home can be described under three heads (morning worship, midday worship and evening worship).
According to Jacobs (1992), Hinduism is a religious tradition which is rich in spiritual/religious practices; among them the main is to do daily *puja*. Spiritual/religious practices such as daily *puja* reinforce the worshipper’s relationship with divine reality.

Ameling (2000), defines prayer as “a simple act of turning our minds and heart to the sacred” (p. 42). According McCullough and Larson (1999), prayer is seen as “perhaps the most ubiquitous, essential and personal of religious experiences” (p. 86). According McCullough and Larson (1999), and Pargament (1997), when the situation becomes uncontrollable and severe particularly individuals are more willing to pray.

Worship is the expression of devotion. According to Vedanta- A Way of Life (2011), in Hinduism for worship the Sanskrit word ‘*prathana*’ is used, derived from two words ‘*pra*’ and ‘*arth*’ meaning pleading fervently. So ‘*prathana*’ means to ask the God for something with intense yearning. It includes faith, pleading, love and respect. It is an act or invocation to activate a rapport with the universal power through deliberate communication. The aim of prayer is to enable a person to gain the direct experience of the deity. If one offers prayer with spiritual emotions, the God protects him from distress. Prayer (*prathana*) is the essence of worship (*puja*). *Puja* is overt and *prathana* is covert, cannot be observed but done by the worshiper with beliefs and devotion (*Bhakti Bhav*) or spiritual emotion.

Spiritual Science Research Foundation (2013) considers that there are two types of prayer:

1. Prayer with expectations (*sakam prathana*) for worldly benefit, and
2. Prayer without expectations (*nishkam prathana*) for spiritual growth.

*Sakam prathana* is done for the fulfillment of worldly desires such as wealth, health, worldly pleasures and progeny etc. *Nishkam prathana* is done for surrendering oneself unto the God or the spiritual teacher (guru) without any expectation or objective. This type of prayer is done always in the context of spiritual progress. *Sakam prathana* is inferior whereas *nishkam prathana* is superior for spiritual upliftment. Prayer may be performed anywhere and anytime either in personal or in the group but faith is necessary in the God.

**Significance of rituals performed during the worship:** As mentioned in the ‘Hindu rituals and routines: Why do we follow those’ (2014), there are some significance behind performing each and every ritual and routines. They are as follows:
The light of the lamp symbolizes knowledge, just as the light removes darkness, knowledge removes ignorance. Knowledge is considered as the greatest wealth.

While doing worship, the worshiper rings the bell, conch (*shankha*) and other musical instruments. The ringing of the bell, conch produces an auspicious sound (‘OM’, the name of the God). The significance behind ringing the bell, conch and other musical instruments is that they help the worshiper to drown or mask the negative or irrelevant voices and comments that may disturb or upset the atmosphere or the minds of the worshiper in his prayer, inner peace and concentration on the God. So he rings the bell, conch and other musical instruments to gain the vision of the God.

**Benefits of worship:** Worship of the God purifies the heart, mind and soul. It helps the devotee to communion and sit near the God. It fills the mind with pure love and emotions (*suddha bhava*). By it man gradually transmutes into the divine being. It destroys egoism, anger, hatred etc. It turns the mind of the worshiper inward and eventually brings the worshipper face to face with the lord (*The Hindu Prayer Book, 2014, p. 73*).

### 3. Eating and Fasting

In Hinduism, there are some rules related to eating the food because food is the main factor in the preparation of the body for the physical efforts of the worship, Bhattacharyya (1953). It is believed that our diet should not cause pain to any of the living being (fowl, fish, egg, meat etc.) these items could not be taken without giving pain to others. The food must be healthy, pure and simple (*sattvik*) diet because this kind of diet do not excite the passions or hinder concentration. As mentioned in ‘Hindu rituals and routines: Why do we follow those (2014)’ the Bhagavad-Gita also urges us to eat appropriately *yukta-aahaara* means neither too much nor too less and to eat *sattvik* diet. Food must be taken in the midday after doing the morning and midday worship and in the evening and after doing the evening worship. Though, all of the Hindus are not vegetarian, but now days a vast majority of Hindus are vegetarian. The number of vegetarian people is increasingly by a majority of Hindus in the whole world. Because of the Hindu beliefs in karma (*paapa* and *punya*) and they respect for all of the living beings so it is common among them to practice vegetarianism. However, they are free to choose their own diet.
In Hinduism, fasting is called *upavaasa* derived from two words "*upa*" and "*vaasa". "*upa*" means "near" and "*vaasa" means "to stay", therefore *upavaasa* means staying near the God, the attainment of close mental and spiritual proximity with the God (Hindu rituals and routines: Why do we follow those, 2014). According to Bhattacharyya (1953), in Hinduism fasting is not encouraged for a long period of time but for a day on the eleventh day of the month and required in certain months, is encouraged. It is very good for the entire body especially for the digestive system, so sometimes it involves the regulation of the food eaten for longer periods of time. According to ‘Hindu rituals and routines: Why do we follow those’ (2014), by fasting the mind becomes alert and pure because during the fasting one may either totally abstain from taking the food or eat simple, light food (fruits or special diet). Another scientific reason behind fasting is that it helps to cultivate control over senses, guide the mind to be poised and at peace and also sublimate (purify) the desires, since it is a self-imposed form of discipline. Fasting is also undertaken at times in the fulfillment of vows and in the preparation of special religious ceremonies.

4. **Chanting the Mantras**

One of the most striking features of all Hindu ritual is the repetition of a sacred mantra usually in Sanskrit, associated with the act of worship. According to Bhattacharyya (1953), a mantra is a sacred text revealed by a Seer to men. It has the property to save the soul of one who believes in it. The efficacy of the mantra is the sound itself. The mantra should be enchanted by one who believes in it and understand it. Only then spiritual goals can be attained. It is a sin to repeat the mantra incorrectly.

According to Bhattacharyya (1953), chanting (*japa*) is the repetition of a mantra or the name of God over and over again. The purpose of chanting the mantra is to centre the attention of one’s mind on a divine object. When a mantra is properly pronounced and understood, it produces the effects for which the mantra is designed to produce.

According to Spiritual Science Research Foundation (SSRF, 2013), whether the chanting of a mantra is done with or without faith but one derives benefits from it, though that is limited to worldly benefits only. But if chanting is done with faith, added benefit is increased because when one chants with faith he feels more the presence of God, means his spiritual emotions (*bhav*) is increased.
Physical Benefits of Chanting: According to SSRF (2013), due to chanting, the mind remains peaceful, so one is free from psychosomatic illness disturbed by stress and enjoys good health. So chanting is able to cure malfunction of an organ.

Psychological Benefits of Chanting: The SSRF (2013), states that through chanting the mantra or one of the names of God, the subconscious mind gets purified, because when we chant spiritual emotions (Bhav) are increased and due to this bhav emotions like-devotion to God, love, respect and fear of wrong actions, etc. increase progressively. Through chanting we can gain the control our six internal foes (anger, greed, attachment, pride, envy and passion). Chanting is also very beneficial in the treatment of a majority of psychiatric disorders like – OCD, obsessive compulsive neurosis, anxiety disorders. Through chanting one can increase and develop his ability to concentrate on the study. It also develops introspection and introversion. Today our daily life becomes stressful and chanting leads us to a stress-free life that in turn leads us to higher productivity and increase our loving nature and also develop the ability to assist others in a calm manner and decrease our selfish nature.

Spiritual Benefits of Chanting: Due to chanting the mantra or one of the names of God, one’s spiritual emotions and spiritual growth increases (SSRF, 2013). An individual experiences the connection with God, presence of God, a calm state of mind or internal satisfaction (Ānanad) Bliss. If the cause of an organ’s malfunctioning is spirituals in nature then chanting is able to cure that. It eliminates distress and sorrow and we experience more Bliss (Ānand). In Hinduism, it is believed that through chanting one can acquire supernatural powers (siddhis) and dissolves the “ego”. It increase spiritual experiences and naturalize sins when committed unknowingly not deliberately. By chanting one gets spiritual experiences that generates and strengthen faith and devotion to the God. It also gradually reduces the attachment towards the external objects.

5. Study of the Holy Scriptures

According to Bhattacharyya (1953), the study of the scriptures or the reading of the religious literatures or writings is a part of the act of worship, it is an obligation sanctioned by the society. The most frequently reading sections of the religious literatures are the extracts from the Upanishads, The Rāmāyaṇa, The Bhagavad Gītā, The Mahābhārata, The Bhagavad purāṇa, the prayer to the Lord Siva etc. These scriptures and other religious literatures are
usually read and studied at a scheduled times, the best time for reading the scriptures is the morning after morning worship. The recitation of the sacred hymns, prayers and reading of the religious literatures or Holy Scriptures gratify the God.

Spirituality gives a new vision to consciousness by changing negative attitudes into positive. According to Dr. Sarvepalli Radhakrishnan, “Gita is a book of grace. Most wondrous divine and peace giving feeling arises by it recitation. Mental stability can be attained through Gita” (Singh, & Modi, 2011, p.1).

The study of the religious literature or Holy Scriptures teaches about our ancient religion so by reading the Holy Scriptures we not only get the knowledge about our ancient religion but also about the righteous way of life.

In addition to these religious practices and daily worship in the home or in the temple, Hindus perform many other rituals in an elaborative manner that are performed only on the specific occasions and on the festivals such as conduct of havan-yagya, breaking a coconut, organize or attend katha, jagran, satsang appeasing ceremony, sacraments (sanskaras), yogic practices, meditation, pilgrimage etc. These practices are commonly performed by Hindus of India.

6. Havan-yagya (homa)
As mentioned in ‘The Hindu Prayer Book’ (2014), that in Hinduism it is believed that the purification of the spirit and heart is more important than the purification of the body to attain the grace of the God and this purification can be achieved through worship, yoga, meditation and other spiritual practices. Doing the Havan-yagya is one of the most significant acts of worship. It is a sacrificial fire ceremony in which an auspicious fire is lighted in the special chips of wood. A majority of Hindus conduct homa (sacrificial fire) on the daily basis at the time of midday worship. But because of the busy life style many Hindu devotees conduct the home on the festivals and on the specific occasions.

As mentioned in ‘The Hindu Prayer Book’ (2014), the significance behind conducting the ‘homa’ is that the sacred herbs, objects that are offered in the sacrificial fire are helpful to pure the germs of air so it is a Vedic method of curing air pollution because the fire of ‘havan’ disintegrates air-borne impurities, and the offering of the clarified butter is also
believed to be helpful for the spiritual purification of the environment. The ‘havan’ has a therapeutic effect on our minds and also produces some specific effects in the physical environment. Also the ash has a curative effect on certain diseases.

7. Katha, Jagran and Satsang

Rituals are occasionally performed by Hindus. There is no fixed time to conduct these rituals. Devotees occasionally conduct these rituals either to fulfill their prayers or after fulfilling their prayers or for other reasons based on their financial condition. In the jagran sacred music (bhajana) are singing because music is an essential part of many spiritual practices. According to Bhattacharyya (1953), the purpose of music in the spiritual practices is:

1) To retell the epic and purāṇic stories,
2) To express the devotion of the devotees, and also
3) To purify the atmosphere by the auspicious sound of certain traditional bhajana and kīrtana.

Satsang ceremony is the usually performed in the home to avert evils indicated by an unfavorable conjunction of the planets, or evil omens or calamities. This ceremony involves the offering of basil leaves with appropriate mantras, the recitation of some particular passage from the holy scriptures or religious literatures for ten, eighteen, twenty-eight, one hundred and eight and even a thousand times, based on the gravity of the situation. All these rituals and other special rituals are associated with the welcoming and feeding of the Brāhmans, relatives and friends also.

8. Pilgrimage

According to Williams (1988), pilgrimages to worship places can foster reflection on the liberation (ultimate aim of the human life). It can be a significant intervention and a social support. Most of the Hindus who engage in such endeavors refer to them as ‘once in a life time’ experiences.

Special sacredness is associated with the chārdhām (four sites of the lord). These chārdhām of the lord marking the boundaries of the sacred land of India, Pūri in the East, Dwārakā in the West, Badarīnāth in the North and Rameśwaram in the South. There is another chārdhām in the Himālayas, consists of Gangotri and Yamunotri (the sources of two
Holy rivers), *Badarīnāth* (Lord Visnu) and *Kedarnath* (Lord Shiva).

Kumbha-mela is held at every twelve year at Allahabad, Haridwar, Nasik and Ujjain. According to Flood (2004), the biggest is held at Allahabad where the three sacred rivers Gangaes, Yāmuna and invisible Sarasvati are joined. It is believed that to bath here at an auspicious time is sacred to pilgrims. Mahakumbh-melas attract the huge crowds especially at Allahabad to bathe in the rivers.

9. Yoga

According to Rao (2012), there are three forms of yoga for attaining self-realization - *Karma Yoga, Bhakti Yoga* and *Gyan Yoga*.

(i) **Karma yoga:** (Path of action): According to Rao (2012), *karma yoga* is a path of selfless actions, means the detachment from the fruits of actions or rituals. Lord Krishna in the great epic Srimad Bhagavad Gita teaches that one should conduct his all of the actions (duties) as per his Dharma. Without being attached to the results of those actions, as an offering to the God, that could be a powerful growth for the spiritual freedom (liberation). Because conducting the selfless actions (*Nishkama karam* or actions without any expectation), purifies the mind of one and also leads towards the spiritual path.

When one does *Karma* without expectations (*Nishkama-karma*) beliefs and surrender himself to the God and constantly meditating upon God through mind, body and speech, is really performing the ‘*Karma-Yoga*’. Mahatma Gandhi preferred the *Karma Yoga* as a way of self-realization (*atman-gyan*). In this concern Gandhi writes: “this can be achieved by selfless actions, by renouncing fruits of action, and by dedicating all activities to God i.e., by surrendering oneself to Him – body and soul” (cited in Rao, 2012, p.158).

(ii) **Bhakti Yoga:** (path of devotion): *Bhakti* is a way of the worship of the God with deep devotions, where one show reverence, remembrance and love to the God. So *Bhakti* yoga is a path of self-forgetting love and devotion to the God to attain spiritual freedom (salvation). Many devotional schools teach that to achieve spiritual freedom, *Bhakti* yoga is the easiest only practical way for a devotee. Ramanuja, Chaitanya and Madhva and many other saints proposed that Bhakti yoga is as a superior way to spiritual freedom (*moksha* salvation). Ramanuja advocates pure surrender and devotion to the God as the only way to spiritual
freedom.

(iii) **Gyan Yoga:** (path of spiritual knowledge): *Gyan Yoga* means spiritual knowledge. *Gyan Yoga* is a path of spiritual knowledge (transcendent divine knowledge) to attain spiritual realization and also to attain ‘Moksha’ or salvation. *Gyan Yoga* teaches the practitioner to identify and realize the Ultimate Truth through the power of discrimination between real and unreal. Here the practitioner does not need a personalized form of divine but he can meditate on a flame on emptiness and whatever.

The three paths of yoga described by the Hindu’s great scripture Srimad Bhagavad Gita, for the realization of the self with the universal-self (God) are complementary in nature. Like a *Karma Yogi* needed the concentration of the mind to discharge his duties effectively. In the same way, *Bhakti* is required to offer the fruits of his all of the actions to the God. *Gyan* is to understand the true nature of the God that is an important aspect of *Bhakti*. Although it is believed that a true is one, who exhibits his pure devotion to the God and also discharges his duties through karma without expectations (*Nishkama-karma*) that are necessary to acquire the spiritual knowledge. Only this is the path to liberation and realization of the God.

Apart from these paths of yoga described by the Lord Krishna in the Bhagavad Gita, according to Flood (2004), in the Upanishads the word of ‘yoga’ was used as a way of controlling the senses, the yoga Upanishads, *yoga-tattava* describe about four types of yoga by following any one of them one can attain liberation. These are *Raja Yoga, Mantra Yoga, Laya Yoga, Hatha Yoga* etc.

(iv) **Raja Yoga:** According to Flood (2004), in the yoga tradition, patanjali’s *yoga sutra* is most significant. Patanjali defines yoga as: “yoga is a cessation of mental fluctuations”. It means yoga is a state of dhyan (concentration) in which the mind is controlled and made to be single-pointed (ekāgratā). Through developing eight limbs of the patanjali’s yoga-sutra one can control his/her mind. These eight limbs are: yama (ethics or restraint), niyama (discipline), asana (body postures), pranayama (breath control), pratyahara (sense-withdrawl), dharana (concentration), dhyana (meditation), Samadhi (absorbed concentration). Raja yoga deals with the control of the senses and concentration of the mind through eight fold path of yoga. In the *Dharana* and *Dhyan* steps of the *Raja Yoga kundalinies* are awakened.
Raja Yoga is concerned with developing mental concentration in order to experience samādhi. According to Kaarthikeyan (2007, p. 161), the state of pure experience of the divine and transcendence is the state of ‘Samadhi’. According to Singh (2007, p. 31), in the Raja yoga breathing, asanas (specific body postures), kundalini and spiritual experiences come into the practitioner.

(v) Mantra Yoga: According to Bhattacharyya (1953), mantra yoga is also known as japa yoga. In the mantra yoga disciplines are adjusted to the intellectual abilities and to the emotional temperament of the devotee and he directs his devotion to the chosen deity and recites the appropriate mantra. According to Rao (2012), mantra yoga is a path of salvation through japa or the repetition of the appropriate mantra.

(vi) Hatha Yoga: According to Flood (2004), Hatha yoga is also known as the yoga of force. This type of yoga consists of some difficult body postures accompanied by breathing techniques. Hatha yoga must be performed under the close supervision of a guru, mastered in the Hatha yoga. The aim of the Hatha yoga is to realize liberation during life and realization can be possible through cultivating the body made divine or perfect in the ‘fire’ of yoga, because in the realization of liberation the self-awakens to its inmates identity with the absolute (sahaja). According to Rao (2012), Hatha yoga gives primary importance to better physical health and the longevity of life.

(vii) Laya Yoga: According to Bhattacharyya (1953), “Laya yoga rests on the effectiveness of practices which brings about the merging of the spirit through the annihilation of the personality of the worshiper” (p. 198).

- Muslim Spiritual/Religious Practices

A Muslim is expected to perform certain duties and these are called the “five pillars” of Islam. The five pillars of Islam are the most important aspect of Islamic practices. The individual has to observe these fundamentals with devotion, in order to be a practicing Muslim. Among the Islamic religious duties ‘ibadat’ are five and which by reason of their importance, are called ‘the five pillars of Islam’. Spiritual practices of Islam are the framework of the life of a Muslim. The five pillars of Islam are:
1. Declaration of Faith (Shahadah):
The declaration of faith is the first and most important pillar of Islam. The declaration of faith in the God (Allah) is called Shahadah. The declaration of faith is to say with conviction, ‘La ilahailla Allah, Muhammadu rasululah’. The meaning of this saying is that there is no true god (deity) but God (Allah) and Muhammad is the Messenger (prophet) of the God (Allah). The first part of ‘Shahadah’ ‘La ilahailla Allah’ (there is no true god but God) means that besides God (Allah) alone, none has the right to be worshiped, and that God (Allah) has neither any son nor any partner. This declaration of faith in the God (Allah) is a simple formula in order to become a Muslim; it should be said with devotion/conviction. The second part of ‘Shahadah’ ‘Muhammad rasululah’ means that Prophet Muhammad (PBUH) is the Prophet and Messenger of Allah. Muslim believe that Prophet Muhammad is the last Prophet (messenger) sent by Allah to humankind. Thus, Muhammad is regarded as ‘the seal of the prophet’. So ‘Shahadah’ means to declare with devotion that there is only one God (Allah) and He is the creator, organizer, planner and sustainers of the entire universe and to accept that Prophet Muhammad (PBUH) is the last Prophet or messenger of God to mankind. To complete the declaration of ‘Shahadah’ a true Muslim need to understand the actual meaning of the ‘Shahadah’ that is that Heaven opens only for those whose actions done in this life affirm the professed declaration. Every Muslim must pronounce it at least once after he is considered as mukallaf, i.e. subject to religious obligations.

So declaring the ‘Shahadah’ is sufficient to make one Muslim, provided that the following conditions are met.

To recite it correctly.

To repeat it aloud.

To believe it in the heart.

To understand it perfectly.

To declare it till death. and

To profess it without hesitation.

2. Prayer (Salat):

After the declaration of faith, the next pillar of the Islamic duty is praying (Salat). Islamic tradition requires that one should pray five times in a day, and these prayers are performed at
certain times of the day. At the dawn (fajr), noon (zuhr), mid-afternoon (asr), evening (maghrib) and night (isha).

When the time of prayer comes, usually ‘a call to prayer’ is made from the local Mosque (a sacred place of Muslims for prayers) and is heard in the neighborhood in the Muslim countries. Not just at the Mosque, Muslim can pray anywhere; any place that is clean is suitable—such as a classroom, an office, or even a park. Many Muslims go to the local Mosque to pray, if that is nearby them and many pray at home or at workplace. Many Muslims perform prayer five times in a day. Muslims pray only on Friday (at noon) in congregation in a mosque called congregational prayer. The prayer of Friday must be performed in the congregational group, whereas other daily prayers may be performed individually at home or anywhere. Females take no part in the Friday prayer but it is obligatory upon all adults’ males. Before performing the prayer one is expected to wash his or her hands, arms, face and feet (a ritual called wudu). It is believed that this prepares one to meet God (Allah) in a pure and clean state during the prayer. Under certain circumstances, one may have to take a bath before performing the prayer. Clothes cover the body and must be neat and clean. During the prayer it is required that females must be completely covered except for the face and hands, and males must be covered at least from the navel to knee. Usually they use a prayer mat in order to make sure that the place is neat and clean where they pray. Then worshipers face towards Makkha (qiblah/ northeast direction) and praying. If there are many persons then the prayer leader (imam) stands in front of other persons who form the rows behind him. Male and female forms separate rows.

Prayer involves a number of activities and actions: standing, bowing, prostrating, sitting, recitation of the Qur’an verses and supplication. Muslims generally follow one common format for the prayers all over the world.

There are two special prayers, apart from the five daily prayers and Friday, prayers that occur during the year called Eid prayers. One is performed after the month of fasting (Ramadan) and other prayer is performed during the annual pilgrimage to Makkha. On the day of Eid Muslims gather together with their friends, relatives and neighbors in large numbers and perform the Eid prayers. After that they share food and sometimes give gifts to each other. For Muslims Eid is a very joyful time when they give charity and meet to their relatives and friends and remember the God (Allah) to thank for all of his blessings.
3. Giving Zakat (charity/ support of the needy):

Third pillar of the Islamic duties/spiritual practices is giving Zakat (charity) to the poor. The word Zakat means ‘purification’ indicates that such a religious payment makes the rest of one’s wealth legally and religiously pure. Zakat is an annual payment of obligatory charity on every Muslim, men or women, who possesses money or property over the last year that exceeds their minimum needs.

There are two types of giving: legal (Zakat) and voluntary (sadaqa).

Zakat is also considered as a religious tax because it supports the government workers who are not free to earn money from any other source. It is obligatory upon all Muslims, male or female, to give the charity if they have savings that have not gone below a certain amount for a whole year. The amount of Zakat is 2.5% of a person’s average annual net savings. This is done before the beginning of the month of Muharram (the first month of the Islamic calendar). Giving the charity is considered as a form of offering thanks to Allah for the means of material well-being that one has acquired.

In addition to the annual charity (Zakat), Muslims are also required to make a small amount of donation at the end of the month of fasting (Ramadan), in order to allow the poor to celebrate Ramadan (end of fasting) as well. This is called sadaqah (voluntary charity). Muslims may give it at any other times.

According to the Holy Qur’an (9: 60) Zakat or sadaqa may only be spent for humanitarian purpose – aid to members of the community, debtors, redemption of slaves, volunteers of the Holy war and also those whom, it is important to win over to the cause of Islam.

So Zakat is viewed as an act of a spiritual investment and worship. Islam teaches gratitude to the bounties received from Allah by giving 2.5% of the yearly income to charity. It not only purifies the heart of the giver from greed and selfishness but also purifies the property of the contributor. It sanctifies the heart of the recipient as well as frees him/ her from jealousy and envy, instead fostering warm wishes and good will for the contributors. So Zakat is primarily used for aiding the needy and poor.
4. Fasting month of Ramadan (Sowm):
Fasting during the month of Ramadan is the fourth pillar of the Islamic duties. It is another form of offering thanks to Allah. Every year during the ninth month of the Islamic calendar, fasting is observed. It is either twenty-nine or thirty days long. It is a duty to all adult Muslims to fast from just before sun rise to just after sun set. During this period of fasting they completely abstain from food, drinking, smoking, perfumes, tobacco and taking anything into the body not the sexual relations also. During the night all of these interdictions are raised. They eat a light meal before dawn then without food or drink they go full day until sunset, then after sunset they break their fast. The breaking of the fast is a joyous occasion. Fasting during the month of Ramadan or any time is recognized as spiritually rewarding but physically demanding.

According to the rules of Qur’an and prophetic traditions, fasting during the month of Ramadan is not permissible for sick, too old persons, long journey traveler, a confined woman or a menstruating woman, but to make up lost days of fasting at a later time. Pregnant women and foster/breast feeding mothers are also permitted to break their fast if fasting will harm them or their babies, but later they should compensate this fully by fasting other equal days during the month of Ramadan. Muslims are also expected to fully avoid bad deeds, thoughts and even the words also. They should spent time in prayer and meditation and also where possible to help the disadvantages in the community. It is believed that fasting is a time to forgive others for things they have done to you and make amend for your own misdeeds towards other people. When children reach religious maturity then they are expected to fast, this is the onset of puberty for boys and the beginning of menstruation for girls. In the holy month of Ramadan all Muslim adults are expected to observe fast. Fasting is an opportunity to inner reflection and self-control making the heart and soul to unite with God. It is closely interlinked with prayer. During Ramadan intensive Qur’an reading, charity, worships and behavior-purifying is hoped to achieve. These fasting are closed with ‘Eid-ul-Fitr’ (breaking the fast) when they celebrate the achievement of enhanced piety. Derivatives to fasting are values on compassion and sympathy for the weak, moral victory, forgiveness, peace and fellowship and brotherhood.

Fasting is also beneficial to health since this provide a break in the cycle of bad habits over indulgence. It has also innumerable economic hygienic and social benefits which are perceived only be those who perform fasting with sincere faith and strong beliefs.
Fasting is regarded as a method of spiritual self-purification. Even for a short period of time by cutting oneself off from worldly comforts a fasting persons gains a true sympathy and compassion with those who are really hungry and also gains the growth in his or her spiritual life.

5. The pilgrimage to Makkah (Hajj):
The fifth and last pillar of the Islamic faith is going on pilgrimage to Makkah, called Hajj. The performance of the pilgrimage to Makkah is expected at least once in a lifetime of every Muslim, if he or she is physically as well as financially able to perform it. Although, Makkah is always filled-up with pilgrims. The annual pilgrimage to Makkah (Hajj) begins every year during the month of Dul Hejja. It is the 12th month of the Islamic calendar. Hajj is a spiritual journey during which Muslims forget all of the worldly problems and things and devote their attention to Allah only and spend their time in engaging the spiritual practices like prayer, giving the charity (sadaqah), enchant the names of Allah in mind, reflecting and reciting the verses of the Holy Qur’an.

Pilgrimage to Makkah is the most important of all Muslim pilgrimages, and is the largest pilgrimage for Muslims. The actual prayers and rites take place at the sacred house Ka’ba in the Makkah and at nearby locations. Muslims associate the origin of the Hajj and the foundation of the Ka’ba with the prophet Abraham. Ka’ba is regarded as the first house of the Allah.

The city of Medina is an important place for Muslims. For them, it is the second holiest place in Saudi Arabia, where Prophet Muhammad (PBUH) rests in Al-Masjid- al-Nabawi (the Mosque of the Prophet Muhammad).

Every year nearly two million Muslims go on pilgrimage to Makkah. It takes about five days to complete the various Hajj rituals and around Makkah. Hajj is considered as the great equaliser because all male pilgrims (rich and poor) wear the special simple seamless two pieces of plain white cloth. It strips away the distinction of class and culture so that each and every one stand equal before the God. Then they enter into Makkah and walk around the Ka’ba seven times in the great Mosque then they kiss and touch the black stone (Hajar-al-Aswad) in the Ka’ba, praying twice facing towards the Ka’ba and Maqam Abraham and then they run seven times between the hillocks of Safa and Marwah, as Hagar did when she search for water. After that the pilgrims stand in Arafa together and ask Allah for his forgiveness
and for what they wish, in what is often thought of as a preview as the Day of Judgment. The end of Hajj is marked by Eid-Al-Adha (Celebration of the Sacrifice of Abraham) which is celebrated with prayers. Eid-Al-Adha and Eid-Al-Fitr (a feast-day celebrated at the end of the month of fasting/Ramadan) are the two annual festivals in the calendar of Muslims. It is believed by Muslims that if their Hajj is accepted by Allah then their previous sins and misdeeds are forgiven and washed away.

The Omra is a lesser pilgrimage. It is not restricted to any particular time of the year. It is an optional but highly meritorious observance. Apart from the sacrifice, it comprises the same ceremonies and the same obligations. It is believed that during Hajj, realization of equality before God, generosity, humility, charity, cultivation of cooperation, patience, accomplishing decency, chastity, suppressing anger and spiritual encounter may be felt by the pilgrims. During Hajj they experience a sense of oneness with humanity because pilgrims from all corner of the world gather to worship the God.

1.5 Spiritual/Religious Experiences

Spiritual experience is one of the aspects of spirituality. It is the feeling of the spiritual person about the presence of the supreme power (God) every time and everywhere and also believes that the supreme power is Omnipresent (present everywhere) and Omnipotent (all powerful). People who have spiritual experiences always feel that all of the living beings (not only the human beings but also animals, trees and mountains, rivers also) of this universe are interconnected to themselves and to the supreme power (God).

According to Clark (1929) and Coe (1900), a common observation suggests that the person with a strong spiritual background has the more chances to report intense spiritual/religious experiences. Emmons (1999) suggests that some religious people refer religious support as sacred experience which they get from engaging in many rituals.

Connection with the divine or transcendent is important in Eastern and Western traditions and in peoples’ notions of spirituality in a more generic way (Underwood, 2006). Daily spiritual experience, encompassing constructs such as awe, gratitude, mercy, compassionate love, and sense of inner peace, was conceived as an indicator of spiritual experiences of connection with transcendent playing out in the experiential and emotional details of daily life; it was intended to operationalized one major aspect of spirituality, but it
does not capture the full construct (Underwood, 2006, 2011). Although it has been used as a proxy for spirituality (Underwood, 2011), in studies in which additional measures of religiousness or spirituality are also used, daily spiritual experience can function differently than religiousness or overall spirituality, such as in their association with marital satisfaction (Fincham, Ajayi, & Beach, 2011).

Spiritual experiences have been shown to enhance the lives of persons having them, having been linked to various positive outcomes in psychological state and relationships. A relationship with the transcendent appears to be enriching and important in and of itself, independent of any religious association. Hospitalized patients who reported more frequently spiritual experiences have better social support, cognitive function, and cooperation with medical staff as well as less depression and need for long-term care (Koenig, George, Titus, & Meador, 2004).

In the words of Swami Bhajanananda (2011), “for the present-day spiritual seekers any experience which transforms one’s life inwardly and gives a higher understanding of reality is a ‘spiritual experience’ (p. 89). According to Sarvabhutananda (2011), the ultimate of the human life is to experience the spirit (gaining the spiritual experience). One’s journey towards the spiritual experience indicates that the person discovers something larger within the self. According to Vedanta (cited in Sarvabhutananda, 2011), “human beings struggle to transcend the confines of the body and mind, and finally realize their identity with the Infinite Consciousness, the Spirit, the ultimate Reality” (p. 8). One, who realizes his identity with the ultimate reality, always lives in harmony. So, only human beings has the ability to experience the ultimate reality, it is also very clear in the statement of Shri Ramakrishna that (cited in Sarvabhutananda, 2011), “God no doubt dwells in all, but He manifests Himself more through man than through other beings. Is man an insignificant thing? He can think of God, He can think of the infinite, while other living beings cannot” (pp. 7-8). So now it should be clear that only human beings are able to comprehend the consciousness at the micro as well as at the macro level.

A great thinker Ray Kurzweil (cited in Ghosh, 2011), described spiritual experience as “a feeling of transcending ones everyday physical and mortal bounds to seek a deeper reality” (p. 228).

According to Singh (2007), Yoga is the philosophy and methodology of joining Atman with the Brahman. So, yoga is the process of joining the individual soul and the
Universal soul. According to Jitatmananda (2007, p. 40), yoga and meditation are another ways of realizing the transcendental reality after scriptures and epics. In the eighth step of Patanjali’s yoga sutra known as Samadhi (spiritual absorption) the atman (individual soul) feels oneness with Brahman (universal soul). Kaarthikeyan (2007, p. 161), the aim of this human life is to gain spiritual understanding. In the Eastern tradition Samadhi (eighth step of patanjali’s eight-fold path yoga) is the state of pure experience of the divine and transcendence attained through meditation and purity in thoughts, deeds and words. Throughout India, ancient hermits and sages have attained this state. Scientists have also recorded that advanced meditators have the capacity to control their heart rate, breath, brain waves and other functions of the body that are beyond the capacity of normal human. So, on the basis of this it can be said that through meditation, which is one of the spiritual practices, the state of Samadhi can be achieved, in which one can experience ones with the universal being or transcendence that is spiritual experience.

According to Joshi (2007, p. 119), Shri Ramakrishna practiced many religious forms and truths, including Islam and Christianity and concluded that all of the religions correspond to the spiritual experience. Joshi (2007, p. 120), suggests that there are three stages of spiritual experience.

In practical effect, a gradation of three stages in the growing human consciousness came to be recognized and provided for:

(1). The first stage or level was that of the crude, ill-formed, still outward, still vital and physically minded;

(2). The second was more developed and capable of a much stronger and deeper psycho-spiritual experience; and

(3). The third was that of the ripest and most developed of all, ready for the spiritual heights, fit to receive or to climb towards the loftiest ultimate truth of spiritual reality.

Shri Aurobindo Ghose documented many of his spiritual experiences. Once he visited a Kali temple on the bank of Narmada. He had no faith in image worship. When he looked at the image he felt a divine presence. He wrote afterwards: “With my Europeanized mind I had no faith in image worship and I hardly believed in the presence of God... but in a moment mysteriously, unexpectedly these is instead a presence, a power, a face that looks into yours, an inner sight in you has regarded the World Mother” (Rao, 2012, p. 204).
Another such experience in his own words is reproduced below: “Above my head, a mighty head was seen, a face with the calm of immortality, and an omnipotent gaze that held the scene. In the vast circle of its sovereignty. His hair was mingled with the Sun and breeze; the world was in his heart and he was I: I housed in me the Everlasting peace. The strength of one who cannot die” (Rao, 2012, p. 204-205).

1.6 Significance of the Study

Indian culture and heritage is attached with the spirituality. Indian culture, as one of the unique Asian cultures is quite different from the Western cultures. So, spiritual/religious beliefs and practices are not the same. The present study was undertaken in order to assess the role of Indian spiritual/religious beliefs and practices in predicting daily spiritual/religious experiences among the religious devotees of two communities (Hindu and Muslim) of India. Moreover, the study will identify the age and gender differences in spiritual/religious beliefs, practices, and experiences.

The present study will provide the direction for assessing and enhancing the spiritual dimensions like spiritual/religious beliefs, practices and experiences among people. In the present investigation spiritual belief scale, spiritual practices scales for Hindu and Muslim, and daily spiritual experience scale were standardized.

1.7 Conceptual Definitions

Spiritual Beliefs
Religious beliefs – “formed within the context of practices and rituals shared by a group to provide a framework for connectedness to God” (Davies, Brenner, Orloff, Sumner, & Worden 2002).

Spiritual Practice
Spiritual Science Research Foundation (SSRF, 2013) defined spiritual practice as honest and sincere efforts done consistently on a daily basis to develop divine qualities and achieve everlasting happiness or bliss.
**Spiritual Experience**
Hinterkopf (1998) defines “spirituality or spiritual experience as a subtle, bodily feeling with vague meanings that brings new, clearer meaning involving a transcendent growth process” (p. 11).

**Religious Devotees**
The term of ‘religious devotees’ literally means that the people who are totally devoted to their religion. Religious devotees are those people, who believe in the existence of supernatural power or universal-being (God) in the universe. If they follow the religion of Hinduism for them that supernatural power or supreme-being is Brahman or, if they follow the religion of Islam for them that supernatural power or universal-being is almighty Allah. They believe that the whole universe as well as all the universal creatures is created by that supreme power. They believe that he is not only the creator of the universal creatures but also retains and destroys this universe from time to time whenever required. Religious devotees not only have some spiritual/religious beliefs related to their religion but also perform some spiritual/religious practices which are prescribed in their religion. Religious devotees generally believe that their spiritual/religious beliefs and practices help them in reducing the level of stress when they face some stressful life situations as well as guide them how to overcome with them. As a whole, for religious devotees religion/spirituality is the main part of their life.

1.8 Operational Definitions

**Spiritual Beliefs:**
Schaler (1996) defined spiritual beliefs in terms of “spiritual thinking which refers to any beliefs in a metaphysical power said to influence personal experience characterized by feelings of release, gratitude, tolerance and humility” (p.9).

**Spiritual Practices:**
Singh and Husain (2015), define spiritual practices of Hindus, in terms of practices that include any activity that one associates with cultivating spirituality. In the present study, spiritual practices scale include three dimensions: Positive Transformation *(Reading scriptures, Watching or listening religious programs on T.V or radio, Doing Meditation,)*
Yoga, Enjoying with nature, Doing Homa (Havan-Yagya), Self-Purification (Attending religious congregation (Satsang), Going on pilgrimage (Thirthyatra), Charity (Daan), Attending jagaran), and Expanding Awareness (Praying personally apart from temple, Thanking (remembering) God, Going to the temple, Fasting, Singing or listening sacred music (including songs, hymns, psalms and devotional chant) apart from prayer).

Husain, Singh, and Khan (in press) define spiritual practices of Muslims, In present case spiritual practices include three dimensions: Individual Practices (reading scriptures, doing meditation, going on pilgrimage, and doing Tahjud prayer), Collective Practices (going to mosque, visiting dargah/khankah, fasting and attending religious congregation), and Sacred Practices (Watching or listening religious programs on T.V or radio, praying personally apart from mosque, thanking (remembering God (Allah ), and enjoying nature)”.

Daily Spiritual Experience:
Underwood and Teresi (2002), defined spiritual experiences as “the perception of the transcendent (God, the divine) and the perception of interaction with, or involvement of the transcendent in life” (p. 23).

Religious Devotees
Religious devotees are those people who believe in the existence of supernatural power (God or Allah) and perform prayer at least one time in a day if they are Hindus and three times out of five in a day if they are Muslims.

1.9 Relationship between Spiritual Practices and Spiritual Experiences
Spiritual practices means to keep alive the initial experience from which they emerged. Actually, spiritual experiences precede the spiritual practices. If the spiritual practices are separated from the spiritual experiences then they (spiritual practices) have no meaning. Spiritual practices have been developed with a great deal of spiritual thought and spiritual experiences and in order to enhance mental and physical well-being. Every religion adopts spirituality and for the benefits of people, enlists some of the easy steps of spiritual practices. With the help of spiritual practices we realize our true self. The true self is the God and the God is love.
Everyone should learn to attain the spiritual experiences because without it we cannot learn anything; our life will be waste and will not be able to achieve the ultimate aim of the life that is liberation or salvation. Spiritual experiences make us a real human being and spiritual experiences show us the true meaning of our existence or the true meaning or purpose of our life. Spiritual beliefs and practices are the ways for attaining the spiritual experiences. In other words, the goal of life is to attain the state of pure consciousness, it is experienced only in the singular where one realizes his own self with the universal self. We should involve ourselves in doing spiritual practices to feel the presence of consciousness in our daily life. The spiritual practices (yoga, meditation, prayer, etc.) develop spiritual consciousness which is the ultimate expansion of life.

1.10 Research Objectives

The present study has set the following objectives.

1. To examine the relationship of spiritual beliefs with over all spiritual practices and its dimensions (positive transformation, self-purification, & expanding awareness) among Hindus as well as male and female religious devotees.

2. To examine the relationship of spiritual beliefs with spiritual experiences among Hindus as well as male and female religious devotees.

3. To examine the relationship of overall spiritual practices and its dimensions (positive transformation, self-purification, & expanding awareness) with spiritual experiences among Hindus as well as male and female religious devotees.

4. To examine the relationship of spiritual beliefs with over all spiritual practices and its dimensions (individual practices, collective practices, & sacred practices) among Muslims as well as male and female religious devotees.

5. To examine the relationship of spiritual beliefs with spiritual experiences among Muslims as well as male and female religious devotees.

6. To examine the relationship of overall spiritual practices and its dimensions (individual practices, collective practices, & sacred practices) with spiritual experiences among Muslims as well as male and female religious devotees.
7. To examine spiritual beliefs and spiritual practices as predictors of spiritual experiences among Hindus as well as male and female religious devotees.

8. To examine spiritual beliefs and spiritual practices as predictors of spiritual experiences among Muslims as well as male and female religious devotees.

9. To examine the moderating effect of age, gender, and education in the relationship of spiritual beliefs with spiritual experiences among Hindus.

10. To examine the moderating effect of age, gender, and education in the relationship of spiritual practices with spiritual experiences among Hindus.

11. To examine the moderating effect of age, gender, and education in the relationship of spiritual beliefs with spiritual experiences among Muslims.

12. To examine the moderating effect of age, gender, and education in the relationship of spiritual practices with spiritual experiences among Muslims.

1.11 Research Hypotheses

The present study has set the following null hypotheses on the basis of the aforementioned objectives.

**H₀₁.** There will be no relationship of spiritual beliefs with over all spiritual practices and its dimensions (positive transformation, self-purification, & expanding awareness) among Hindus as well as male and female religious devotees.

**H₀₂.** There will be no relationship of spiritual beliefs with spiritual experiences among Hindus as well as male and female religious devotees.

**H₀₃.** There will be no relationship of overall spiritual practices and its dimensions (positive transformation, self-purification, & expanding awareness) with spiritual experiences among Hindus as well as male and female religious devotees.

**H₀₄.** There will be no relationship of spiritual beliefs with over all spiritual practices and its dimensions (individual practices, collective practices, & sacred practices) among Muslims as well as male and female religious devotees.
$H_05$. There will be no relationship of spiritual beliefs with spiritual experiences among Muslims as well as male and female religious devotees.

$H_06$. There will be no relationship of overall spiritual practices and its dimensions (individual practices, collective practices, & sacred practices) with spiritual experiences among Muslims as well as male and female religious devotees.

$H_07$. Spiritual beliefs and spiritual practices will not significantly predict spiritual experiences among Hindus as well as male and female religious devotees.

$H_08$. Spiritual beliefs and spiritual practices will not significantly predict spiritual experiences among Muslims as well as male and female religious devotees.

$H_09$. Age, gender, and educational qualification will not moderate the relationship of spiritual beliefs with spiritual experiences among Hindu religious devotees.

$H_010$. Age, gender, and educational qualification will not moderate the relationship of spiritual practices with spiritual experiences among Hindus religious devotees.

$H_011$. Age, gender, and educational qualification will not moderate the relationship of spiritual beliefs with spiritual experiences among Muslims religious devotees.

$H_012$. Age, gender, and educational qualification will not moderate the relationship of spiritual practices with spiritual experiences among Muslims religious devotees.
1.12 CONCEPTUAL FRAMEWORK

- Spiritual Beliefs
  - Hindu Spiritual Beliefs
  - Muslim Spiritual Beliefs

- Spiritual Practices
  - Hindu Spiritual Practices
    - (Positive Transformation, Self-Purification, & Expanding Awareness)
  - Muslim Spiritual Practices

- Spiritual Experiences
Chapter Two

REVIEW OF LITERATURE
In this chapter a review on the literature related to the variables of the present study is rendered. This chapter arranged regard to Randolph (2009) who arranges literature review according to the research stage. This section is started with reviewing literatures on Spiritual/Religious Beliefs and Well-being, Spiritual/Religious Practices and Well-being, Other Spiritual practices and life satisfaction, Spiritual/Religious Experiences and Well-being, Spiritual Belief and Spiritual Experiences, Spiritual Practices and Spiritual Experiences, and to Experimental studies on Spiritual Practices and Spiritual Experiences.

2.1 Spiritual/Religious Beliefs and Well-being

Pardini, Plante, Sherman, and Stump (2000) conducted a large self-report study using a sample of 236 individuals recovering from substance abuse in order to investigate the relationship between religious faith, spirituality and mental health outcomes. They found that recovering individuals choose to rate themselves as being more spiritual rather than religious and they also reported high level of religious faith and affiliation. The findings of the study also indicated that religious faith and spirituality were positively related with greater perceived social support, more optimistic life orientation as well as with lower level of anxiety.

Suhail and Chaudhry (2004) conducted a study in order to examine the prevalence and predictors of subjective well-being among Eastern Muslims by using a sample of 1,000 people aged 16-80 years from the areas of Lahore. The findings of the study indicated that religious affiliation was found to be one among the better predictors of personal well-being for Eastern Muslims, other predictors of subjective well-being include work satisfaction, marital status and satisfaction, social support and class as well as level of income.

Lewis, Maltby, and Day (2005) conducted a study to examine the relationship between religiosity and happiness using a sample of 138 UK adults. The most important
finding of the study suggested that when religiosity was significantly associated with happiness, it was also found to be associated with psychological well-being, reflecting positive functioning and human development.

Abu Raiya, Pargament, Mahoney, and Stein (2008) conducted a study to develop the psychological measure of Islamic religiousness (PMIR) and to assess the relationship between PMIR and measures of well-being (physical and mental health). The sample of the study consisted of 340 Muslim people (male= 131 and female= 205) completed the online survey, age ranging from 18-60 and above years. PMIR was found to be scientifically relevant to Muslims. It was also found that general Islamic well-being, positive relation with others, purpose in life and satisfaction with life were significantly positively associated with Islamic beliefs (one of the seven sub-scales of PMIR). Depressed mood, physical health, angry feelings and alcohol use were significantly negatively associated with Islamic beliefs. The overall findings suggest that Islam plays a significant role in the well-being of Muslims.

Joshi, Kumari, and Jain (2008) advocated on the basis of the review of literature on religious belief in relation to psychological well-being that religious beliefs have significant positive effects on the psychological well-being. Psychological well-being is closely related to religious beliefs of the individual, which provide a good source of material to consider various dimensions of religious practices in relation to the other facets of psychological well-being.

Sreekumar (2008) conducted a study to examine the relationship of certain religious aspects (religious beliefs and practices) and spirituality with subjective well-being using a sample of 350 persons belonging to three major religions- Hindu, Islam and Christian (both male and female). The data was analyzed by using Karl Pearson product moment correlation and path analysis. Results indicated that both aspects of religiosity (religious belief and religious practices) and spirituality have significant positive relationships with subjective well-being. Path analysis yielded that overall spirituality has largest effect on subjective well-being.

Qidwai, Tabasum, Hanif, and Khan (2009) conducted a study to examine the association between the practice and belief in offering prayers and its effect on healing. The sample of the study consisted of 400 patients with mean age of 34.33 years at a hospital in Karachi. The results revealed that 96.5% of the patients practiced prayer for healing and
prayer caused healing was believed by them (95.85%). It was believed by 93% of the patients that prayers provide the concept of healing. Almost 97.5% believed that medical treatment should be combined with prayer for healing. It was concluded that the practice and belief in offering prayers have a favourable effect on recovery from illness and healing.

Tiliouine and Belgoumidi (2009) conducted a study to examine the association of religiosity (religious beliefs, religious practices, enrichment of religious experience and religious altruism) with subjective well-being and meaning in life. The sample of the study consisted of 495 Muslim students (male= 165 and female= 330) with mean age of 21.26 and SD= 2.30 years. The findings revealed a significant contribution of religious belief and religious altruism in providing meaning in life. Hierarchical regression analyses indicated that only religious beliefs significantly contributed to both personal well-being Index and satisfaction with life scale.

Colón-Bacó (2010) investigated the association between the strength of religious beliefs and subjective well-being by using the data from GSS (General Social Survey) 1983, 1988, 1989, 1990, 1993 and 1994 of the 3546 US respondents. The age of the respondents ranging from 18 to 89 years with mean age of 44.52 and SD= 17.46 years. In this study, the strength of the religious beliefs was measured by the frequency of prayer. The results revealed that stronger religious beliefs were positively associated with subjective well-being. The strength of religious beliefs statistically significantly predicted subjective well-being. It was also found that the frequency of prayer and religious services attendance were positively associated with life satisfaction and personal happiness.

Khan, Shirazi, and Ahmed (2011) found that females as compared to males were higher on spirituality. Spirituality was found as positively correlated with life satisfaction as well as a significant predictor of that.

Tamini and Fadaei (2011) examined the association of Islamic beliefs with psychological well-being. The sample consisted of 300 undergraduate students (male= 148 and female= 152). They completed the Islamic belief and psychological well-being questionnaire. The findings revealed that Islamic beliefs was found to be significantly positively associated with life satisfaction, optimism, happiness, personal growth and spirituality as well as with total scores of well-being, but a significant negative relationship was also found between Islamic religiosity and positive relationship with others.
Aflakseir (2012) conducted a study to investigate the relationship of religiosity with psychological well-being and personal meaning as well as to explore their perception towards meaning of life among Muslim students who practice rituals. The sample of the study consisted of 60 Muslim students of England age ranged from 18-28 years, with mean age of 22 years. The results indicated that the life was meaningfully perceived by Muslim students and the most important source of meaning in life were engaging in religious activities as well as in personal relationships with friend and family members. Further, a positive relationship was found between spirituality/religiosity as measured by ‘strength of spiritual belief scale’ and different dimensions of psychological well-being and various components of personal meaning.

Kulis, Hodge, Ayers, Brown, and Marsiglia (2012) conducted a study to explore the protective factors of spirituality and religious attendance against substance use among urban American Indian youth by using a sample of 123 American Indian youth. From the findings of the study, researchers concluded that American Indian spiritual beliefs were found to be related with antidrug attitudes, experiences and norms.

Hafeez and Rafique (2013) conducted a study to examine whether religiosity and spirituality predict psychological well-being. The sample of the study consisted of 60 (male=30 and female=30) Muslim residents of old age homes situated in the city of Lahore, aged 60 and above. The results of the study revealed that religiosity was found to be a statistically significant predictor of psychological well-being, whereas spirituality did not significantly predict psychological well-being.

Singh and Husain (2015) conducted a study in order to find out the difference between the mean scores of Muslim male and female religious devotees on their spiritual beliefs by using a sample of 160 adult Muslim religious devotees (80 male & 80 female). The mean and SD of the age of female and male participants were 29.93 and 7.03, 34.05 and 9.71 respectively. Results of the study suggested that Muslim females as compared to Muslim males hold higher level of spiritual belief in their religion.
2.2 Spiritual/Religious Practices and Well-being

Holy Shrines/ Pilgrimages

Francis and Kaldor (2002) conducted a survey using a random sample of 989 adults to examine the relationship between Christian faith and practices and psychological well-being in the Australian population. Findings of the study revealed that belief in God, Church attendance and personal prayer were found to be positively correlated with psychological well-being.

Raguram, Venkateswaran, Ramakrishna, and Weiss (2002) conducted a temple healing study in order to assess the clinical effectiveness of healing by visiting one temple of Muthusamy in South India. The sample of the consisted of 31 Hindu people (21 males and 10 females) briefly stayed at the temple. Within the sample 23 were diagnosed with paranoid schizophrenia, 6 with delusional disorders and remaining 2 with bipolar disorder. For the entire sample the mean duration of stay of psychotic disorders was 71 weeks whereas the average duration of stay in that temple was 6 weeks (range 1-24 weeks). The results of the study indicated nearly 20% of the reduction in the symptoms of these psychiatric disorders without any somatic or psychopharmacological treatment during their stay at that temple. It was concluded that to stay briefly at a healing temple can improve significantly the mental health of patients with psychiatric illness.

Clingingsmith, Khwaja, and Kremer (2009) conducted a survey study to examine the impact of performing Hajj pilgrimage to Mecca. They compared successful and unsuccessful applicants in a lottery to allocate Hajj visas, surveyed 5 to 8 months after the completion of Hajj. From the findings of the study they found that Hajjis perceived increased belief in peace, harmony and equality among the followers of the same as well as different religions, show more favourable attitudes towards women in relation to their education and employment. It was found that Hajjis were more likely to perform global Islamic religious practices that are universally accepted such as fasting and prayers (obligatory as well as optional), also found that Hajjis were less likely to undertake less universally accepted practices and beliefs such as necessity of giving dowry and using amulets.

Maheshwari and Singh (2009) conducted a study in a very specific religious context of the Ardh-kumbh Mela (2007) during the month of January and February held in Allahabad (Prayag) India, in order to investigate the association of religiosity with psychological well-

52
being (life satisfaction and happiness) among the Ardh-kumbh Mela pilgrims (Kalpvasis). In this study they used a sample of 154 Ardh-kumbh Mela pilgrims (Kalpvasis who stayed for a month at the bank of Sangam- a place where river Ganga, Yamuna and Saraswati become meet) during the Mela period in the Holy city of Allahabad. They found that among pilgrims religiosity was highly correlated with psychological well-being (life satisfaction and happiness). Happiness had a significant positive relationship with religiosity and life satisfaction. They reported that in a place of religious significances meaning the pilgrims spend time in the presence of the higher power (God) provide them the desired satisfaction and happiness.

Tewari, Khan, Hopkins, Srinivasan, and Reicher (2012) conducted a study to understand how participation in one of the world’s largest Hindu mass gathering event (Magh Mela at Allahabad, Northern India) affects well-being of the participants. The sample of the study consisted of 543 people, from which 416 pilgrims (kalpwasis) attended the Magh Mela for the full month-long festival, and 127 who did not attend at all (control group) mean and SD of age of pilgrims were 64.38, 9.32 years respectively and of control group were 60.90, 13.44 years respectively. Male and female were almost equal in both the groups. The data was collected at two times before and after the Magh Mela about their well-being. The findings of the study indicated pilgrims of the Magh Mela reported a longitudinal enhancement in their well-being as compared to those who did not attend at all.

**Prayer**

Maltby, Lewis, and Day (1999) conducted a study on 474 students (251 males and 223 females) aged 18 to 29 years to explore the role of religious activities between a number of measures of religious orientation and psychological well-being. The results of the study suggested two points: (1) the relationship between the frequency of personal prayer and psychological well-being mediate the relationship between the measures of religiosity and psychological well-being. (2) Within the theory of religious coping personal prayer may be considered as an important factor.

Baker (2008) examined the content and frequency of prayer by using the empirical data of the Baylor Religion Survey (2005), consisting of a random sample of 1,721 U.S
adults. He found that females as compared to males and people with lower income as compared to people with higher income engaged more frequently in the act of prayer.

Vasiliauskas and McMinn (2013) conducted an experimental intervention study by using a sample of 411 undergraduate students with mean age 21.0, SD= 4.3 years to explore the effect of prayer on forgiveness. Students were randomly assigned to three different groups (prayer group, devotional attention group and a control group). The prayer group engaged in a 16 days devotional prayer and reading related to forgiveness and the devotional attention group focused on devotional readings not focused on forgiveness. The findings of the study indicated that prayer intervention group towards their offender showed significant changes in empathy. Also the prayer and devotional attention group revealed significant changes in the state of forgiveness.

Alzyoud, Kheirallah, Ward, Al-Shdayfat, and Alzyoud (2014) conducted a study to investigate the religious commitment in relation to use of tobacco among Muslim youth by using a sample of 950 Muslim adolescents among them 72% of the Muslim students prayed regularly and 32% used tobacco daily. They found that the frequency of prayer had a strong negative relationship with tobacco smoking indicated that the religion may be a culturally important source for controlling tobacco use in health professional’s efforts.

**Reading religious scriptures**

Ayele, Mulligan, Ghearghiu, and Reyes-Ortiz (1999) conducted a study on 155 males to find out the relationship between intrinsic religious activity (such as bible and prayer) and life satisfaction. The important finding of this study was that intrinsic religious activity (e.g., Bible reading, prayer) had a significant positive relationship with life satisfaction.

Francis (2000) conducted a study on Bible reading in relation to purpose in life using a sample of 25,888 teenagers from England and Wales. The information about gender, age, personality, belief in God and church attendance were also accounted for. From the result of the study it was found that Bible reading had a small but unique effect in promoting a sense of purpose in life among adolescents.
Mottaghi, Esmaili, and Rohani (2011) conducted a quasi-experimental study to examine the effect of reading and hearing the verses of Holy Qur’an on the competitive anxiety among athletes by using a sample of 80 female athlete students with mean age of 21.35 ± 2.23 years. The athletes were randomly assigned either to the experimental or control group. The level of anxiety of both the groups was assessed before the tournaments. The experimental group listened the verses of Holy Qur’an by tape-recorder for 15 minutes just before starting the competition, after listening the Qur’an level of anxiety was again measured. The results showed significant difference between the mean anxiety scores of both the groups after the intervention, not before the intervention. From the findings they concluded that the recitation and listening the verses of Holy Qur’an is a simple, accessible, effective, and affordable and most importantly drug free method in order to reduce the level of anxiety among athletes.

Mahjoob, Nejati, Hosseini, and Bakhshani (2014) conducted a study to examine the effect of listening Holy Qur’an without its musical tone on mental health. The sample of the study consisted of 81 randomly selected healthy subjects with mean age of 38.19 ± 9.5 years. Subjects were categorized into two groups: experimental group and control group. Mental health of both the groups was tested by using a standard mental health questionnaire just before and after the intervention. All the subjects in the experimental group listened the Holy Qur’an recitation every morning 15 minutes for two months. 7 days after completing the intervention, subjects were again measured on mental health questionnaire. The findings of the study indicated that after listening Holy Qur’an, significant differences were found between the mean scores of mental health for experimental and control group. Listening the Holy Qur’an without its musical tone has a positive impact on mental health.

Hematti, Baradaran- Gahfarokhi, Khajooei- Fard, and Mohammadi-Bertiani (2015) conducted a study to examine the effect of Qur’an recitation (watching, listening and reading the verses of Holy Qur’an) on the life expectancy among 89 palliative radiotherapy patients. The findings of the study indicated a significant positive correlation between the recitation of Quranic verses and subjective well-being as well as between the recitation of Qur’an and increased life expectancy. Majority of the patients reported that more frequent recitation of the Holy Qur’an leads them to greater reassurance and/or more life expectancy.

Babamohamadi, Sotodehasl, Koenig, Jahani, and Ghorbani (2015) conducted a study to examine the effect of Qur’an recitation on the level of anxiety among haemodialysis
patients. The sample of the study consisted of 60 haemodialysis patients age rang 18 to 65 years randomly assigned to either experimental or control group. The experimental group involved in listening the verses of the Holy Qur’an for 20 minutes three times in a week for a month. The control group did not receive any intervention. The results of the study indicated that the Qur’an recitation was effective in reducing the level of anxiety in the intervention group as compared to the control group.

**Meditation**

Lazar, Bush, Gollub, Fricchione, Khalsa, and Benson (2000) conducted a study on a sample of 5 subjects aged 22-45 years in order to identify the brain regions active during the practice of Kundalini meditation practiced daily for at least 4 years using fMRI (functional Magnetic Resonance Imaging). The important result of the study was that neural structures are activated during the practice of meditation that is involved in controlling the autonomic nervous system as well as in attention also.

Smith (2001) studied 808 cases (average age= 23.54 years) and utilized archival data which claimed to practice relaxation in the form meditation, yoga and prayer or combination of them in order to examine the relationship between the practice of relaxation techniques (yoga, meditation and prayer) and a ‘relaxed life’. The results of this study suggested that those who practice the combination of meditation and yoga are physically relaxed, the participants of meditation are at peaceful/ease and those who practice prayer reported higher level of love and prayerfulness as well as thankfulness.

Rosenzweig, Reibel, Greeson, Brainard, and Hojat (2003) conducted a study using a sample of 302 2nd year medical students to examine the effect of a 10-week stress reduction program based on mindfulness meditation on the psychological well-being of participants compared with a controlled group. 140 students participated in the meditation program and remaining 162 were in the control group. Before and after the intervention program POMS (profile of mood states) was administered. Results indicate that before the intervention program total mood disturbance (TMD) was greater in the experimental group as compared to the control group but after 10 week meditation program experimental group scored significantly lower on TMD, tension-anxiety, fatigue-inertia, confusion-bewilderment as well as vigor-activity subscales of POMS.
Harinath et al. (2004) conducted a study to examine the impact of practicing ‘Omkar meditation’ and ‘Hatha yoga’ daily for 3 months on psychological profile, melatonin secretion and cardio respiratory performance. The sample of the study consisted of 30 healthy males with age ranging from 25 to 35 years. Subjects were divided into 2 groups: intervention group (n= 15) practiced some selected yogas for 45 minutes, and pranayama for 15 minutes during morning only and during evening practiced preparatory yogic postures and pranayama each for 15-15 minutes and also performed meditation for 30 minutes every day for 3 months. Control group performed slow running for 20 minutes, body flexibility exercises for 40 minutes during morning and, during evening played games for 60 minutes daily for 3 months. Results indicated an improvement in psychological profile, cardio respiratory performance and in plasma melatonin after 3 months of yogic practices. It was also found that in the yoga group the maximum night time melatonin levels significantly correlated with well-being scores.

Shapiro, Astin, Bishop, and Cordova (2005) conducted a study to replicate the initial research (Shapiro, Schwartz, & Bonner, 1998) which demonstrated the value of stress reduction program based on mindfulness meditation for medical and premedical students. They used a sample of 38 health care professionals (18-65 years) from which 18 randomly assigned to the MBSR group and 20 to the wait-list control group using 8-week mindfulness based stress reduction intervention. Results of the study indicate that in reducing stress level, increasing the quality of life and self-compassion the MBSR intervention may be effective for health care professionals.

Lykins and Baer (2009) conducted a study to examine the relationship of mindfulness meditation practices with psychological well-being by comparing meditators with non-meditators on various indicators of psychological well-being. From the findings of the study they found that the group of meditation scored significantly higher on total mindfulness, self-compassions and on psychological well-being as compare to the non-meditation group. Also the meditation group scored significantly lower on psychological symptoms, fear of emotion, thought suppression, difficulties with emotion regulation and on rumination as compare to non-meditators.

Newberg, Wintering, Khalsa, Roggenkamp, and Waldman (2010) conducted a study by using 15 subjects with memory problems to examine the effect of simple, brief and low cost meditation program (kirtankriya) practiced for only 12 minutes every day over an 8-
week period of time. The effect of meditation program showed significant increase in cerebral perfusion in prefrontal, parietal and auditory cortex. Neuropsychological tests showed an improvement in verbal fluency, trial B test (test on attention and working memory) as well as in logical memory in the meditation group. A significant subjective improvement in the cognitive functions was also reported by most of the participants so findings revealed positive results in both functional neuroimaging changes as well as a significant improvement in the cognitive functions.

Kalyani et al. (2011) conducted a study to explore the “neurohemodynamic correlates of ‘OM’ chanting” by using a sample of 12 healthy participants aged 22-39 years (mean ± SD=28±6 years) using fMRI (functional Magnetic Resonance Imaging). 4 participated in the yogic meditation and compared with a rest state as well as pronunciation of ‘ssss’ limbic deactivation was indicated by the neurohemodynamic correlates of chanting OM. As in the VNS (vagus nerve stimulation) treatment used for epilepsy and depression recorded the same observations.

Das and Anand (2012) conducted a study to examine the effects of meditation (OM chanting) and prayer on GSR (galvanic skin response). The sample of the study consisted of 20 normal and healthy females with age ranging from 18-24 years (mean (SD) = 18.7 (1.55)). The sample practiced meditation and prayer for 30 minutes (15 minutes prayer and 15 minutes meditation) daily for a period of one month. GSRs were recorded before and after one month course of mediation and prayer. The results indicated a significant improvement in GSR values as an effect of meditation (OM chanting) and prayer which suggested psychological relaxation. It was concluded that meditation and prayer improves the GSR and reduces the level of stress among practitioners.

Lavretsky et al. (2013) conducted a study to examine the effect of daily yogic meditation on cognitive functioning, mental health and immune cell telomerase activity by using a sample of 39 family dementia caregivers with mild depressive symptoms (mean age 60.3 years and SD= 10.2). They found that meditation group showed significant lower level of depressive symptoms and greater improvement in cognitive functioning and mental health as compared to the relaxation group. The meditation group also showed improvement in telomerase activity in comparison to the relaxation group.
Pandya (2014) conducted a study on the basis of ‘an Indian spiritual practice called the Sudarshankriya and Pranayama (SK & P)’ developed by a new popular religious movement- ‘Art of Living Foundation’ started by Sri Sri Ravi Shankar in India. The study was conducted to explore the effect of this spiritual and meditative practice in promoting well-being, using the experiences of 828 its practitioners. The findings of the study indicated that this practice is effective in order to reduce the level of stress as well as in promoting sense of overall well-being, enhancing coping and optimism.

**Yoga**

Malathi, Damodaran, Shah, Patil, and Maratha (2000) examined the effects of practicing yoga on subjective well-being among healthy people. The sample of the study consisted of 48 healthy people with age ranging from 35 to 50 years (mean 41.1 and SD 4.4 years) 24 males and 24 females. All of the participants participated into the integrated yogic practices for 1 hour for 5 days in a week for a total period of 4 months. The yogic practices included Aum chanting, suryanamskar, kapalabhati, silence, bhujangasan and so many other yogic practices. Subjective well-being was assessed by using subjective well-being inventory at 2 times before and after the yogic practices course of 4 months in order to study the effect of yoga on the subjective well-being and quality of life. The results indicated a significant improvement in 9 of the 11 factors of subjective well-being after 4 months of yoga course. So it was concluded that the regular practice of yoga have beneficial effects on subjective well-being.

Madanmohan, Jatiya, Udupa, and Bhavanani (2003) conducted a study in order to examine the effect of 6 months yoga training (asanas and pranayams) using a sample of 20 school students age range from 12 to 15 years. They divided the sample into yoga group (n= 20) and control group (n= 20). After six months training of yoga they found improvement in strength of expiratory and inspiratory muscles, lung functioning as well as strength and endurance of skeletal muscle in the yoga group. On the basis of the findings they suggest that in order to improve physiological functions, overall performance and health of students yoga should be introduced at the school level.

Narendran, Nagarathna, Narendran, Gunasheela, and Nagendra (2005) conducted a study to examine the effect of yoga practices on the outcomes of pregnancy. This study
consisted of 335 pregnant women between 18 and 35 years of age and between 18 and 20 weeks of pregnancy. All of the women were divided into two groups: yoga group (n= 169) and control group (n= 166). Yoga group practiced some selected physical postures, meditation and breathing techniques 1 hour daily, from the date of enrolment into the study until delivery. While the control group walked for 30 minutes 2 times a day during the same period. The results indicated significant improvement in the number of babies with ≥2500 grams birth weight, decreases IUGR (isolated intrauterine growth retardation) and PIH (pregnancy induced hypertension) in the yoga group.

Sharma, Gupta, and Bijlani (2008) conducted a study to explore the impact of 10 days yoga intervention on subjective well-being. The sample of the study consisted of 129 healthy and ill people (coronary artery disease, diabetes mellitus, hypertension or a variety of other illness). 77 subjects were in the yoga group with age range from 19 to 76 years and 52 healthy subjects were in the control group with age range from 21 to 77 years. Subjective well-being of both the groups was assessed on the first and last day (10th day) of the yoga intervention. After 10 days intervention program it was found that 77 subjects of the yoga group reported significant improvement in the subjective well-being scores as compare to the 52 subjects of the control group.

Jadhav and Havalappanavar (2009) conducted a study to investigate the effectiveness of yoga intervention on the level of subjective well-being and on anxiety. The sample of the study consisted of 50 students (25 girls and 25 boys) with age ranging from 19-20 years. Anxiety and subjective well-being were assessed one year before and after the practice of yoga. Findings revealed a significant decrease in both state, trait anxiety as well as subjective well-being changed in the positive direction.

Biswas (2010) conducted a cross sectional study to investigate the impact of 1 hour in a day of four weeks yogic practices on reaction time and pulmonary by using a sample of 42 rural medical students. All subjects were divided into three groups: 12 subjects in the pranayam group, 13 in the yogic asanas and 17 in the Raj yoga meditation. After four weeks training by experts from the results it was found that the subjects in all of the three groups showed a significant reduction in visual reaction time (VRT) as well as auditory reaction time (ART). It was concluded that the regular practices of yoga will increase concentration and attention abilities among students.
Sharma and Manchanda (2010) reviewed a large amount of research studies on yoga and meditation in relation to well-being and concluded that the practice of yoga not only prevent and cure physical diseases but also result in higher psychic, mental peace and spiritual attainments. Through the awakening of the *charkas* expansion of consciousness takes place. In various studies the outcomes of yoga and meditation have shown beneficial effects in clinical outcomes, desirable psychosocial outcomes, neuropsychological and health care utilization.

Gopal, Mondal, Gandhi, Arora, and Bhattacharjee (2011) conducted a study to examine the effect of yoga in reducing examination stress. The sample of the study consisted of 60 students of MBBS first year randomly assigned to the yoga group (n= 30) and control group (n= 30). The yoga group attended yoga intervention for 35 minutes daily for 12 weeks while control group did not receive any intervention. Anxiety was measured at 2 times at baseline and during examination. The results indicated no significant difference for yoga group during examination stress while the control group showed a significant difference. On the basis of the findings it was concluded that the practice of yoga resists the impairment and autonomic changes of cellular immunity as seen in the stress of examination.

Rani, Tiwari, Singh, Agrawal, Ghildiyal, and Srivastava (2011) conducted a randomized controlled study to investigate the effect of yoga nidra developed by ‘Swami Satyananda Saraswati, School of Yoga, Munger, Bihar, India’ on psychological well-being among female patients of menstrual irregularities recruited. The sample of the study consisted of 150 female patient age range 18 to 45 years with menstrual irregularities were included and randomly divided into 2 groups: 75 in the yoga group and 75 in the control group. In this study yoga nidra intervention was used. The yoga group practiced yoga nidra 35 minutes in a day, five days in a week, for six months while on the other hand control group did not attend the yoga class. Data was collected by using Hindu version of Psychological General Well-being Index (PGWBI) at the commencement and after 6 months classes of yoga nidra. The results indicated a significant reduction in depression and anxiety in the yoga group. In the yoga group after six months of yoga intervention general health, positive well-being and vitality significantly improved as compared to the control group. On the basis of the findings it was concluded that the patients of menstrual irregularities having psychological problems improved significantly on their well-being, depression and anxiety by practicing 6 months yoga nidra intervention.
Singh, Gaurav, and Singh (2011) examined the effect of yogasanas on muscular strength and agility among sportsmen. The sample consisted of 30 randomly selected male players with age ranging from 18-24 years. The subjects were randomly assigned into two groups: yoga group (n= 15) and control group (n= 15). The subjects of the yoga group attained yogasanas (Pascimottanasana, Dhanurasana, Halasana, Sarvangasana, Chakrasana, Trikonasana) programme for 50 minutes 6 days in a week for 6 weeks. Results indicated a significant improvement in agility and muscular strength in the yoga group as compared to the control group.

Kumar (2012) conducted a control group research design study at the “Yoga Arogya Polyclinic of Dev Sanskrit Vishwavidyalaya, Haridwar, India” in order to examine the effect of 60 days yoga intervention on the level of general well-being by using a sample of 110 normal people (male= 55 and female= 55) age range 30 to 40 years selected from Haridwar and Dehradun. Eighty subjects practiced regular set of Asana and Pranayama under the guidance of a yoga expert for 60 days while 30 subjects in the control group. The findings of the study revealed that yoga practice have a significant positive effect on the level of general well-being among normal people.

Singh, Soni, and Singh (2012) conducted a study to investigate the effect of 2 months of yoga and pranayama on diffusion capacity among asthma patients. The sample of the study consisted of 60 asthma patient age range from 18 to 60 years. The patients were randomly divided into 2 groups: yoga group (n= 30) and control group (n= 30). Lung functions were assessed before and after 2 months intervention of yoga of all of the patients. After 2 months the yoga group recorded a statistically significant improvement in transfer factor of the lung for carbon monoxide, peak expiratory flow rate, forced expiratory volume in 1st sec, forced vital capacity, slow vital capacity and maximum voluntary ventilation and also significantly increased quality of life. On the basis of the findings it was concluded that stretching body postures and breathing during pranayama and yoga are used to increase respiratory stamina, expand the lungs, relax the chest muscles, calm the body and raise energy level.

Bansal, Gupta, Agarwal, and Sharma (2013) conducted a study in order to examine the impact of brief structured yoga intervention on mental well-being by using a sample of 82 MBBS students. Results indicated that significant improvement was reported by students in general as well as mental well-being following the yoga intervention and highly significant difference was found.
Godse, Shejwal, and Godse (2015) conducted a study to examine the effect of Suryanamaskar yoga on the relaxation dispositions (R-dispositions) among college students with high level of stress in Pune, India. They assessed a group of 419 students (age 17 to 22 years) on stress symptoms using ABC relaxation theory. A total of 124 students were identified with high stress, randomly assigned to an experimental and control group. A total of 80 students (40 in each group) out of 124 completed before and after the Suryanamaskar yoga program and then were assessed on stress dispositions and R-dispositions. The findings of the study revealed that Suryanamaskar yoga group (experimental group) was found to be higher on the R-dispositions like mental quiet, physical relaxation, refreshed and rested, at ease/peace awareness, strength and joy as compared to the control group. In addition Suryanamaskar group was found to be lower on sleepiness and on S-dispositions like worry, somatic stress and negative emotions as compared to the control group.

Fasting

Kamal, Ahmad, Sayedda, and Haque (2012) conducted a study to examine the effect of Ramadan fasting on human body metabolism. The sample of the study consisted of 30 healthy Muslim male age range from 20 to 30 years. Blood samples were taken four times: 1 week before Ramadan fasting, 14th day of Ramadan 26th day of Ramadan and after 21 days of Ramadan, at every visit blood pressure and body weight were also noted. The results of the study indicated significant reduction in body weight, LDL (low-density lipoprotein) and Triglyceride. No significant change in diastolic blood pressure but significant decrease in systolic blood pressure. No significant reduction in total cholesterol. In the first two weeks of Ramadan total protein and albumin decreased significantly but increased slightly in the last week. By 26th day of fasting the HDL (high-density lipoprotein) significantly increased. It was concluded that fasting during the month of Ramadan do not have harmful effect on health of healthy persons but also improve lipid metabolism.

Afsaneh, Mitra, and Seyedhossein (2013) examined the effect of Ramadan fasting on the self-esteem. The sample of the study consisted of 60 Muslim participants (11 males mean age 30.09 ± 9.4 and 49 females mean age 34.2 ± 9.06 years). Self-esteem of the subjects was measured by using Cooper Smith’s self-esteem inventory before and after 10 days of Ramadan. The findings of the study indicated that subjects average self-esteem increased by
p<0.01 when comparing with the average self-esteem measured before Ramadan fasting. It was concluded that Ramadan fasting can improve self-esteem.

Lahdimawan, Handono, Indra, and Prawiro (2014) conducted a study to investigate the effect of fasting during the Islamic Holy month of Ramadan on the ability of macrophages, PBMC (peripheral blood mononuclear cells) and serum in killing M. tb (Mycobacterium tuberculosis). The sample of the study consisted of 30 healthy male subjects’ age range from 18 to 20 years (mean ± SD: 20.26 ± 1.13 years). They fasted during the month of Ramadan. In the study blood sampling was conducted three times: 7 days before Ramadan, on the 7th day of Ramadan and on the 21st day of Ramadan. From the results of the study it was concluded that fasting during the month of Ramadan decreases the risk factors of TB among healthy persons and also has a favourable effect on host defence against M. tb.

Mousavi, Rezaei, Baghni, and Seifi (2014) conducted a study to examine the effect of Ramadan fasting on mental health by using a sample of 110 subjects. GHQ (general health questionnaire) was used to measure the mental health of the subjects before and after the fasting of Ramadan. Results indicated a significant difference between before and after test results in terms of the scores on GHQ, Ramadan fasting could increase the general health of the sample. A significant positive relationship was found between fasting and all of the four subscales of general health. Whereas on suicidal tendencies and severe depression fasting.

2.3 Other Spiritual practices and life satisfaction

Firth (1997), concluded based on the observations of a British Hindu community that females are more religiously active as compared to males. In the home, puja (prayer) is more often carried out at shrines by females as well as temples are set by females as compared to by males more frequently.

Pradhan (2015) conducted a study in order to explore the role of spirituality in life satisfaction among young adults using the sample of 300 young adults (150 males and 150 females) of 19- 25 years. Results suggested that respondents high in spiritual beliefs, practices and experiences were most satisfied with their life. It was also found that females higher in spiritual practices reported higher level of life satisfaction as compared to those lower in spiritual practices. Results also suggested that spiritual practices play different role
for both males and females because, females with low level of all the three dimensions were found least satisfied, whereas males with high level of spiritual practices but low on spiritual beliefs and experiences were found least satisfied. So the study suggested that spiritual practices alone cannot make life satisfied if all the three dimensions of spirituality are not in equivalence. It was concluded that by profound understanding of spiritual beliefs, motivating to practice those beliefs and experience connection with the Divine may improve satisfaction with life among young adults.

Singh (2015) conducted a study in order to examine the relationship between spiritual practices and psychological well-being by using a sample of 204 Hindu religious devotees (127 males and 77 females). Mean and SD of the age of participants were 34.40 and 13.66. Findings of the study suggested that spiritual practices were significantly positively associated with psychological well-being.

2.4 Spiritual/Religious Experiences and Well-being

Kass, Friedman, Leserman, Zuttermeister, and Benson (1991) conducted a study on health outcomes of spiritual experiences by using a sample of 83 medical outpatients. The findings of the study indicated that spiritual experiences were positively associated with health promoting attitudes, increased life satisfaction and purpose in life as well as also associated with decreased frequency of medical symptoms.

Kennedy, Kanthamani, and Palmer (1994) conducted a screening survey to find out the relationship of spiritual experiences with health, meaning in life and well-being by using a sample of 105 college students age ranging from 17-47 years, with mean age of 23 years. The results revealed that at least 59% of the students reported had experienced a spiritual/transcendent and or psychic experience. It was found that those students who reported these experiences tend to have a greater level of overall sense of meaning in life. They found that for those respondents observing religious or spiritual beliefs were important tend to report more transcendental experiences, a healthy life style, higher absorption and were willing to help others and low interest in obtaining status. They also found that observing religious or spiritual beliefs has a significant positive relationship with the global meaning in life. Further, they also found that psychic and or spiritual/ transcendental experiences had a significant positive relationship with overall meaning in life.
Kennedy and Kanthamani (1995) examined the effects of spiritual/transcendent and paranormal experiences on the life of people by using a convenience sample of 120 people (62% female and 38% males, average age= 42 years and ranged from 16 to 84 years) reported having had at least one spiritual and/or paranormal experience. Results of the study indicated that these experiences enhance their ability and interest in the spiritual matters as well as their overall sense of well-being. The majority of the people showed that these experiences resulted in a desire to achieve a higher consciousness, interest in spiritual or religious matters, belief that a higher power or being guide and watch their lives, belief in life after death, a sense of connection to others, well-being, happiness, confidence, optimistic approach about their future, purpose or meaning in life, motivation to maintain health as well as tolerance for others. They also showed decrease in negative aspects such as depression or anxiety, fear of death, fear and worry about future, loneliness and isolation. A positive relationship between current measures of well-being and current measures of spirituality was found with reported changes in spirituality and well-being from these experiences.

Krishna Mohan (1999) conducted a study to investigate the effects of spiritual experiences on psychological well-being. The sample of the study consisted of 200 individuals whose age ranging from 20 to 70 years belonging to 13 spiritual organizations based on Hindu philosophy. Subjects were assessed on the Index of Changes Resulting from Experience (ICRE), Life Experience Questionnaire (LEQ) and Checklist of Effects of Experiences (CEE). The findings of the study revealed that after having the spiritual experiences individuals were generally cheerful, happy and most of the time at peace and rarely depressed or downhearted. Most of the subjects reported that they were satisfied with the purpose and meaning of life and possessed an excellent health. A significant number of subjects reported that the spiritual experiences they had were beneficial or valuable for them. Results revealed that the majority of the experiences consisting of the references to the God, a “higher power” and a spiritual leader. Subjects further reported an increase in areas reflecting spiritual and humanistic concerns as well as a decrease in negative beliefs and feelings.

Keefe, et al. (2001) conducted a study to explore the role of daily religious/spiritual coping and daily spiritual experiences in the experience of people with pain of rheumatoid arthritis (R. A). Sample of the study consisted of 35 people with R. A. They were asked to keep daily diary for 30 days. They found that those who reported to have spiritual experiences also reported to use more frequently positive religious/spiritual coping strategies.
than negative. They also found that more frequent daily spiritual experience was related with higher levels of positive mood, strong social support and lower level of negative mood.

Underwood and Teresi (2002) found in the construct validity analysis of the 16 item Daily Spiritual Experience Scale (DSES) that higher daily spiritual experience may be positive. In the Chicago SWAN study, they found that the frequency of daily spiritual experience was significantly negatively associated with some psychosocial factors such as anxiety, depression, perceived stress, alcohol consumption and significantly positively associated with better quality of life, optimism, as well as perceived social support among the sample of 233 individuals with mean age of 46.76, SD= 2.74 years. In the Loyola study they found that more frequent daily spiritual experience was associated with more positive affect among the sample of 122 individuals with mean age of 27.7, SD= 13.4 years. It was reported that the reduced level of stress, depression and alcohol consumption as well as improved quality of life, social support and optimism mediate the relationship between daily spiritual experiences and improved health. They also found that women reported higher daily spiritual experiences than males.

Dunn, Chapleski, Stinson, and Massanari (2003) conducted a study to determine the relationship of organizational religiousness, some bio-psycho-social factors and private religious activities with daily spiritual experience. The sample consisted of 604 inner city elders with age of 60 or above years. The results indicated a significant positive relationship of Bible reading, listening or watching religious programs, more frequency of religious services attendance and having better mental health with higher daily spiritual experience.

Koenig, George, and Titus (2004) conducted a study to determine the impact of spirituality and religion on physical and psychological health as well as on social support by using a sample of 838 older adult patients aged 50 years and above. Results revealed that daily spiritual experience was negatively associated with depressive symptoms and positively associated with better cognitive functioning, stronger social support and higher degree of cooperation. In relation to private religious practices it was found that prayer and Bible reading was associated with fewer depressive symptoms, better cognitive functioning and higher degree of cooperation. On the basis of overall findings, it was concluded that religious attitudes, activities and experiences were associated with better mental health and stronger social support and to some extent, weakly associated with better physical health.
Rippentrop, Altmaier, Chen, Found, and Keffala (2005) conducted a study to investigate the relationship of multiple dimensions of religion/spirituality with physical and mental health. The sample of the study consisted of 122 chronic musculoskeletal pain patients with mean age of 52.7 years. The results indicated that better mental health status was significantly predicted by daily spiritual experiences, forgiveness, religious support, self-rankings of religious/spiritual intensity as well as negative religious coping (as feeling of punishment by God for sins, avoid belief on God). While private religious activities were negatively associated with poor physical health.

Boswell, Kahana, and Dilworth-Anderson (2006) conducted a study to examine the stress counter-balancing effects of spirituality and healthy life behaviours (physical activity and healthy diet) on the well-being of older adults. The sample of the study consisted of 221 older adults with age of 65 years and above. The results of the study revealed that daily spiritual experiences, healthy diet and physical activity leads to healthy subjective physical well-being.

Maselko and Kubzansky (2006) conducted a study by using the data from U S General Social Survey (1998) to investigate the relationship of spirituality/religiosity with the indicators of health and well-being (happiness, psychological distress and self-rated health) and any gender-wise difference. The sample of the study consisted of 1445 participants with age ranging from 18 to 65 years with a mean age of 44.67 years. The findings revealed that public religious practices at least once in a week significantly correlated with all of the three indicators of health and well-being for both males and females but this relationship was stronger in case of males than females, while the relationship between private religious practices or daily spiritual experiences with health and well-being does not significantly different gender-wise. When both public and private religious practices and spiritual experiences were analyzed all together, it was found that in case of males public religious practices most consistently predict health and well-being, and in case of females an independent relationship with health and well-being was maintained by both daily spiritual experiences and public religious practices. When daily spiritual experiences were considered separately in relation to the three indicators of health and well-being, it was found that for both males and females there was a significant relationship between daily spiritual experiences and happiness. There was also a marginal significant relationship between daily spiritual experiences and self-rated health only for females.
Mofidi, DeVellis, Blazer, DeVellis, Panter, and Jordan (2006) conducted a study to determine the relationship between spiritual experiences and depressive symptoms by using a sample of 630 middle aged and older adults. Results based on structural equation modelling it was found that daily spiritual experiences were statistically significantly correlated with fewer depressive symptoms and this association was also moderated by age as well as stress.

Watlington and Murphy (2006) conducted a study to examine the relationship of spirituality (measured by DSES), religious involvement, social support and religious coping with depressive and posttraumatic stress symptoms. The sample of the study consisted of 65 African American women with mean age of 32.22, SD= 7.45 years, all suffered from domestic violence. The results of the study indicated that women who reported frequent daily spiritual experiences reported to have fewer depressive symptoms and higher level of social support. Involvement in religious activities was also found to be inversely correlated with posttraumatic stress symptoms and depressive symptoms.

Desrosiers and Miller (2007) conducted a study to find out the relationship of spirituality with depression. The sample consisted of 615 adolescents both male (252) and female (361) age ranging from 11 to 23 years respectively. The level of depression and spirituality were found to be higher among females as compared to males. Output of regression analysis indicated that daily spiritual experiences, positive religious coping and forgiveness were negatively associated with depressive symptoms exclusively among females.

Allen, Phillips, Roff, Cavanaugh, and Day (2008) conducted a study to find out the relationship of spirituality/religiousness with physical and mental health. The sample of the study consisted of 73 older male inmates with mean and SD of age 63.68 and 8.96 years respectively. Results of the study revealed that more frequent daily spiritual experiences were associated with better emotional health. Daily spiritual experiences were found to be significantly negatively associated with depression. It was reported that those who experience more frequent daily spiritual experiences might feel less carelessness and also have better mental health.

Ellison and Fan (2008) conducted a large-scale study in which they examined the relationship of daily spiritual experiences with multiple dimensions of psychological well-being (optimism, self-esteem and happiness) using the data of a cross national survey (1998-
2004) of more than 1,000 adults in the United States. Results of the study indicated a robust positive relationship between daily spiritual experiences and psychological well-being. It was found that those people who reported higher level of spiritual experiences (e.g., experience a connection to all of life, find strength in spirituality) reported greater level of optimism, self-esteem, happiness, satisfaction with self and excitement with life.

McCauley, Tarpley, Haaz, and Bartlett (2008) conducted a study on the health outcomes of daily spiritual experiences among with and without arthritis older adults. The sample consisted of 99 patients females= 61 with mean ± SD of age= 64.46 ± 10.09 and males= 39 with mean ± SD of age 67.76 ± 8.08. Results revealed that higher levels of daily spiritual experiences were associated with increased level of energy as well as with decreased level of depressive symptoms among patients with arthritis. It was concluded that daily spiritual experiences positively affect mental health among older adults.

Park, Edmondson, Hale-Smith, and Blank (2009) conducted a study to examine the relationship between religion/ spirituality and health behaviours. They examined the relationship of daily spiritual experiences, religious attendance and religious struggle with health behaviours. The sample of the study consisted of 167 younger adults: 108 females and 59 males with mean age of 46.34, SD= 6.29 years, suffering from a variety of cancers. Results indicated that daily spiritual experiences were positively associated with greater performance of healthy behaviours as compared to religious attendance and religious struggle. The effects were partially mediated by self-assurance.

Greenfield, Vaillant, and Marks (2009) conducted a study by using the data from ‘The National Survey of Midlife in the United States’ (MIDUS) 2005 of 1,564 respondents age ranging from 25 to 74 years with mean of age 56.89 and SD= 12.60 years. The aim of the study was to examine the relationship of frequent religious participation and daily spiritual experiences with various dimensions of psychological well-being (positive affect, negative affect, purpose in life, personal growth, positive relations with others, autonomy, self-acceptance and environmental mastery). The results revealed that the higher frequency of spiritual experiences were consistently and independently associated with better psychological well-being across all of the dimensions of psychological well-being and three of these beneficial association (positive affect, purpose in life and self-acceptance) were stronger in case of females than males. More frequent religious participation was independently correlated with positive relations with others, greater purpose in life and
personal growth. On the basis of the results it was concluded that daily spiritual experiences and religious participation independently associated with all of the dimensions of psychological well-being.

Kalkstein and Tower (2009) conducted a study to standardize DSES on a new population and to examine the relationship of daily spiritual experience with physical, psychological and social well-being. The sample consisted of 408 adults with mean age of 47.5, SD= 16.4 years and 85 older adults with mean age of 85.7, SD= 5.9 years, a total of 493 participants. The results revealed that women as compared to men reported more frequent daily spiritual experience; negative relationship was found between attainment of higher level of education and daily spiritual experience. It was found that frequent daily spiritual experiences negatively correlated with higher psychopathology (depressive symptoms, anxiety and loneliness) and positively associated with better self-rated health and close friendship.

van Dyke, Glenwick, Cecero, and Kim (2009) conducted a study to examine the relationship between spirituality, religious coping with psychological distress, adjustment by using a sample of 76 school students with mean age of 12.20 years and SD= 0.92 years. Results of the study revealed a significant positive relationship between daily spiritual experiences and positive affect as well as satisfaction with life. A further support for these relationships was provided by regression analysis as: higher scores on Daily Spiritual Experience Scale predicted higher scores on psychological adjustment factor and lower scores on psychological distress. However, the relationship of daily spiritual experiences with psychological distress and negative affect not found to be statistically significant but found in the negative direction. In case of males a significant negative relationship was found between daily spiritual experiences and depression subscale of BSI-18 but not for females.

Bailly and Roussiau (2010) conducted two studies to evaluate the psychometric properties of the shorter form of the DSES (6-item) in the French elderly population. In the first study the sample consisted of 195 adults with mean age of 77.44 years and SD= 5.12. 6-Item DSES (French translation) was administered and factor structure by using PCA as well as internal consistency was examined. The PCA revealed with an eigen value greater than 1, only one factor as well as a high internal consistency with Cronbach’s alpha .89 was found. In the second study, the total sample consisted of 338 subjects with mean age of 77.87 years and SD= 5.46. The basic purpose of this second study was to confirm the factor structure of
the DSES using CFA, besides this to evaluate the test-retest and internal consistency and, to assess the construct validity of the DSES, measures of depression; life satisfaction and physical health were also evaluated. The results revealed single factor model, high internal consistency with Cronbach’s alpha .92 and high test-retest reliability (r = .85). At the time of evaluating construct validity of the DSES it was found that higher scores on DSES were significantly positively associated with good life satisfaction and with two measures of physical health. It was also found that older participants scored higher on DSES, a significant positive relationship between age and DSES scores.

Campbell, Yoon, and Johnstone (2010) conducted a study to determine the association of physical health with spiritual experience, religious practices and with congregational support. The sample of the study consisted of 168 assorted medical patients with mean age of 48 years and SD= 18.3 years. Results based on hierarchical regression analysis indicated that only daily spiritual experience scale items significantly predict general health perception, the items of daily spiritual experience accounted an additional 6% variance.

Mayoral, Laca, and Mejía (2010) conducted a study to examine the relationship of daily spiritual experiences with psychological well-being, life satisfaction, personality and positive/negative effect. The sample of the study consisted of 100 Basque and 96 Mexican people with age range from 16 to 62 years. The most important finding of this study was that daily spiritual experiences was positively associated with psychological well-being, positive affect and life satisfaction as well as negatively associated with indicators of depression and anxiety.

Skarupski, Fitchett, Evans, and Mendes de Leon (2010) conducted a study to explore the levels of daily spiritual experiences among community-dwelling older adults to investigate the psychological and demographic correlates of daily spiritual experiences as well as to compare it with attending the religious services and prayer. The sample consisted of 6534 community-dwelling older adults with age 65 years and above. Results of the study revealed that the majority of the subjects reported to have at least daily spiritual experiences. Females and African Americans reported higher scores on Daily Spiritual Experience Scale as compared to males and whites respectively. There was moderate level of relationship between prayer, worship and daily spiritual experience scores, but the relationship between prayer or meditation and daily spiritual experiences was stronger as compared to the relationship with religious service attendance. They also found that those who most
frequently attend religious services reported the highest level of daily spiritual experience; however, the levels of daily spiritual experiences were also high among those who reported never or rarely worship attendance. Higher level of daily spiritual experiences was also positively associated with larger social networks, better self-rated health and lower depressive symptoms.

Kashdan and Nezlek (2012) conducted a study based on daily dairy using a sample of 87 college students (mean age 21.13, SD= 2.17 years). Students provided reports for a total of 1,239 days about their daily experiences of spirituality and well-being. From the analysis of the dairies it was found that daily experience of spirituality was positively correlated with self-esteem, meaning in life as well as positive effects.

Lynch, Hernandez-Tejada, Strom, and Egede (2012) conducted a study to investigate the relationship of spirituality with depression among patients of type 2 diabetes. The sample of the study consisted of 201 adults with diabetes. Daily spiritual experience scale (DSES) was used to measure their perception of the transcendental reality (the divine, God) in their daily life. The findings of the study indicate that higher the scores on DSES was associated with lower level of depression.

Isfahani and Nobakht (2013) conducted a study to investigate the relationship of three components of spiritual intelligence (transcendental consciousness, spiritual experience, patience and forgiveness) with happiness among the staff of ‘Golpayegan Petrochemical Company’. The sample consisted of about 156 company employees with age ranges from 26 to 35 years. The results indicated significant positive relationship between the variables: spiritual experience, transcendental consciousness and forgiveness with staff happiness. Among these variables spiritual experience has the greatest positive effect on staff happiness.

Mayoral, Underwood, Laca, and Mejía (2013) conducted a study to standardize DSES-Spanish among Maxicans. The sample of the study consisted of 206 subjects (male= 105 and female= 101) with age ranges from 15 to 70 years (mean= 27.5 and SD= 9.41). Findings supported the use of DSES-S, the psychometric properties were similar to the original version. A significant positive relationship was also found between daily spiritual experiences and satisfaction with life.

Ugwu and Ugwu (2013) examined the relationship between daily spiritual experiences, happiness and materialism by using a sample of 142 Nigerians (83 males and 59
females) with age ranges from 19 to 57 years (M= 29.7 years). Materialistic value was measured by using MVS (Materialism Value Scale), happiness was measured by using OTH (The Orientations to Happiness Scale) and DSES (Daily Spiritual Experience Scale) was used to assess participants’ spiritual experiences. The results revealed a significant positive relationship between participant’s daily spiritual experiences and happiness. Happiness was also found to be positively correlated with materialism and materialism was also positively associated with daily spiritual experiences.

Wachholtz and Rogoff (2013) investigated the relationship of spirituality with burnout among medical students. The sample consisted of 259 medical students of MD or MD/PhD. The results revealed that daily spiritual experiences and strong spiritual resources were positively associated with satisfaction with life and negatively associated with burnout and psychological distress.

Khademi, Ghasemian, and Hassanzadeh (2014) conducted a study to examine the association of daily spiritual experiences and physiological resilience with psychological well-being. The sample consisted of 127 employees of Tax Administration, Sari (Iran). Results revealed significant positive relationship of daily spiritual experiences and psychological resilience with psychological well-being. When looked separately, it was found that daily spiritual experiences were found to be significantly positively associated with psychological well-being as well as with two subscales of psychological well-being scale (self-acceptance and positive relations with others). Psychological resilience was also found to be significantly positively associated with psychological well-being while not significantly associated with the subscales of psychological well-being. Regression analysis showed that the combination of both variables (daily spiritual experiences and physiological resilience) as well as each variable separately could significantly predict psychological well-being.

Lee, Veta, Johnson, and Pagano (2014) conducted a study in order to explore the effect of increased level of daily spiritual experiences on the treatment response and during treatment changes in belief orientation among adolescents. The sample consisted of 195 (male= 93 and female= 102) with mean age of 16.2 years. It was found that increased level of daily spiritual experience was found to be associated with increased prosocial behaviours, greater likelihood of abstinence and reduced level of narcissistic behaviours. Results indicated that daily spiritual experience improves care for others and youth self-care.
Marquine, Maldonado, Zlatar, Moore, Martin, Palmer, and Jeste (2015) conducted a study to determine the differences in satisfaction with life among demographically matched Hispanic and non-Hispanic older whites. The sample consisted of 126 Hispanics and 126 non-Hispanics aged 50 and older. The results revealed a significant positive relationship of daily spiritual experiences, religious practices and compassion with satisfaction in life in the overall sample of the study.

2.5 Spiritual Belief and Spiritual Experiences

Miller, Gall, and Corbeil (2011) conducted a qualitative study on 10 individuals (2 male and 8 female) from catholic faith using semi-structured interview in order to understand the personal prayer experience with a sacred object within the situation of significant life stress. On the basis of the participants’ narratives they found that within a sacred object the experience of prayer is an integral and rich aspect of the spiritual life of those individuals which ultimately supports a sense of meaning in life even in the situation of major life stressor. Some participants revealed that they utilize prayer with a sacred object as a means of communicating and connecting with the divine and in particular as a strong root to release strong negative emotions (fear and anger). Most of the participants experience a sense of guidance as well as unconditional support which help them to remain settled when life goes apart from them. For some participants it goes beyond the emotional support and communicating with the divine to a sense of oneness with that divine reality and felt a deep spiritual/religious experience. Through prayer with the sacred object positive emotions (peace, calm) can be enhanced that in turn make more bearable negative emotions (anxiety).

On the basis of the finding of the above study it may be concluded that while doing prayer with a sacred object in order to experience the connection with the divine, a sense of oneness with the divine reality, a deep spiritual/religious experience and a sense of guidance and unconditional support one should have belief in that sacred object.

2.6 Spiritual Practices and Spiritual Experiences

The fact that both the settings and nature of prayer reliably produce spiritual/religious/mystical experiences in the traditionally religious devotees has suggested
that if the prayer is meditative (poloma’s term)/ contemplative (Hood’s term) in nature then
the prayer should be strongly related to the religious/spiritual/mystical/sacred experiences.
Hood, Morris and Watson (1987, 1989) as well as Poloma and Gallup (1991) have found
such a strong correlation in their research Studies.

Hood, Morris, and Watson (1887, 1989) conducted two separate co relational studies.
In the first study they use a convenience sample of 198 people with a mean age of 31 years
and in the second study use 86 people who prayed and meditated. The important finding of
these two studies was two studies was that intrinsic religious persons who regularly prayed or
meditated scored higher on the measures of mystical awareness (a feeling of unity) as
compared to the extrinsic religious persons.

Poloma and Gallup (1991) examined the relationship between prayer and prayer experiences
using both qualitative and quantitative data of a survey research conducted during 1985
Akron Area Survey-AAS (Poloma & Pendleton, 1991) included the data of 560 respondents.
The results of this study indicated that meditative prayer was strongly related to the religious
experience (experience of closeness to God).

On the basis of the findings of above studies it may be suggested that
meditative/contemplative prayer has a strong relationship with the experience of unity
(mystical) and nearness (numinous) to God.

Richards (1991) conducted a study on “the phenomenology and psychological
correlates of verbal prayer” using a sample of 345 participants. He found that the intensity of
prayer experiences (like feeling energy or feeling God’s presence) was positively associated
with spiritual experience, absorption and purpose in life as well as negatively associated with
external locus of control.

Idler, Boulifard, Labouvie, Chen, Krause, and Contrada (2009) conducted a study in
order to evaluate some measures to describe the experiences occurring during the worship
services. The sample of the study consisted of 576 heart surgery patients (both male and
female) with age ranges from 28 to 89 years. It was found that religious services attendance
provides multifaceted social, emotional, physical and spiritual experiences that may further
promote through multiple pathways physical health.

Buchko (2004) suggested that females experience a strong spiritual relational element
with their religion to a greater extent as compared to males. It was found that through prayer
they experience connectedness with God daily, feel sure that God is active and present in their life, seek direction and teaching from religious gurus when facing problems, feel security and comfort from faith and express devotion and respect for God.

2.7 Experimental studies on Spiritual Practices and Spiritual Experiences

van der Lans (1985, 1987) conducted an experimental study to examine whether spiritual experiences occur during the practices of meditation or not, using Sundén’s theory on a group of 35 students participated in a 4-week Zen meditation training course. In the first two weeks students were instructed to concentrate on their breathing, after those sessions they were instructed to concentrate upon any object without a focus. After the complete course, students were divided into 2 groups on the basis of the interviews: experimental group (with a religious frame of reference, n= 14) and control group (without a religious frame of reference, n= 21). The experimental group was instructed to anticipate their meditative experiences within religious traditions and the control group was instructed to anticipate their meditative experiences used for the purpose of therapy. He found that half of the experimental group reported to have religious experience during meditation; on the other hand in the control group no any single student reported the same experience.

Astin (1997) conducted a study in order to examine the effects of 8-week training in mindfulness meditation based stress reduction program on sense of control, psychological symptomatology and on spiritual experiences. The sample of the study consisted of 28 participants randomly divided into two groups: an interventional (experimental) and a non-interventional (control). The results of the study indicated that when experimental group was compared with control group it shows significant reduction in overall psychological symptomatology, utilization of an accepting mode of control and an increase in overall domain specific sense of control in their life as well as on the measure of spiritual experiences participants shows high scores.

Shapiro, Schwartz, and Bonner (1998) conducted an experimental study to examine the short term effects of 8-week stress reduction intervention based on mindfulness meditation. The sample of the study consisted of 78 medical and premedical students using a well controlled statistical design. The findings of the study indicated that the intervention can reduce effectively overall psychological distress including the symptoms of depression,
reduction in the self-reported state and trait anxiety, increased scores on the index of core spiritual experiences and overall empathy levels among interventional group compared with control group.

Wachholtz and Pargament (2005) conducted a study to examine the beneficial outcomes of spiritual intervention by comparing the effects of three techniques (secular meditation, spiritual meditation and relaxation technique). The sample of the study consisted of 68 college age students, 25 subjects in the spiritual meditation group, 22 in the relaxation group and 21 in the secular meditation group. Participants of the three groups were instructed to practice their techniques assigned for 20 minutes in a day for 2 weeks. After completion of two weeks, it was found that the participants of the spiritual meditation group reported significantly more frequent daily spiritual experiences (more closeness to God), more positive mood, spiritual health and less anxiety as compared to other two groups. Daily spiritual experiences were found to be positively associated with positive mood. The spiritual meditation group displayed increased pain tolerance.

Geary and Rosenthal (2011) conducted a study to examine the levels of daily spiritual experiences and self-reported stress before, immediately and after 1 year engaged in an 8-week mindfulness-based stress reduction course among academic health care employees. The sample of the study consisted of a total of 108 people, 59 participants both female (85%) and male (15%) (Mean age= 48 ± 9.6 years) in the MBSR group and control group comprise of 49 participants both male (4%) and female (96%) (Mean age= 42 ± 8.7 years). The MBSR group (N= 59) received and 8 week MBSR course while control group did not receive any intervention. All of the participants in both the groups completed the SF-36 measures of health and well-being, the SCL-90 (symptoms checklist), Cohen’s perceived stress scale and the daily spiritual experience scale. With the help of these tests data was collected at three times before MBSR course, immediately after completion of the course and after 1 year. It was found that the MBSR group showed improvement on all the scales but not on the physical component score of the SF-36. Immediately after the completion of MBSR course and after 1 year same results were maintained, while the control group did not show any significant change on any scale. On the basis of the findings it was concluded that 8 week MBSR course decreases the level of stress effectively and increases daily spiritual experiences among academic health care employees and these effects remain stable at least after 1 year.
Boelens, Reeves, Repogle, and Koenig (2012) conducted an 1 year follow-up study to identify the effects of prayer intervention maintained after an year on anxiety, depression and on positive emotions by using a sample of 44 females (average age 48 years). The prayer intervention consisting of 60 minutes prayer session for 6 week. Subjects completed Hamilton Rating Scale to measure anxiety and depression, daily spiritual experience scale and life orientation test before the prayer intervention, immediately after completing 6 prayer sessions, after a month and then again those subjects were reassessed with the same research instruments 1 year later. After comparing the findings of pre-prayer, immediately after 6-week prayer sessions, 1 month and again 1 year following prayer sessions, the results of the study indicated that post prayer intervention, 1 month and 1 year follow-up instruments showed significantly less anxiety and depression, greater level of daily spiritual experiences and more optimistic orientation towards life than did the pre-prayer intervention instruments. On the basis of the findings, the researchers concluded that the subjects maintained effects of prayer sessions on depression and anxiety and also on the level of spiritual experiences and optimism even after one year, whereas during one year there was no any additional medicinal treatment, psychotherapy, prayer intervention, but at the end of the prayer intervention subjects were encouraged in order to practice regular scripture reading (Bible reading) and church attendance.

The review of relevant literature revealed that more studies are needed on these aspects of spirituality for establishing interrelationship among these variables.

Next chapter shows method while studying the present problem.
Chapter Three

METHOD
Chapter 3

METHOD

The purpose of the present research was to examine the relationship of spiritual beliefs and spiritual practices with daily spiritual experiences among Hindu and Muslim religious devotees. The methodological steps used in the present study are introduced in this chapter.

3.1 Research Design

In terms of the nature of the research Quantitative Research design was used for collecting the research data; and in terms of the statistical analysis Correlational Research design was used for examining the relationship of the predictor variables; namely, spiritual beliefs and spiritual practices with the criterion variable; namely, spiritual experiences. After that Step-wise Multiple Linear Regression analysis (SMRA) was applied in order to know the percent of variance explained by the predictors in criterion.

3.2 Participants

In the present research, random sampling technique was used. The sample for the study comprised of 400 (n= 200 Hindus, 50% and n= 200 Muslims, 50%) adult religious devotees. Of these, 200 Hindu religious devotees both male (n= 100, 25%) and female (n= 100, 25%) were randomly selected from different temples and Hindu residential areas situated in Aligarh district of Uttar Pradesh. Age of Hindu religious devotees ranging from 21 to 58 years (Mean and SD were 36.48 and 12.72 respectively). Two hundred Muslim religious devotees, both male (n= 100, 25%) and female (n= 100, 25%) were randomly selected from different Mosques and Muslim residential areas situated in Aligarh district of Uttar Pradesh. Age of Muslim religious devotees ranging from 24 to 60 years (Mean and SD were 33.15 and 9.40 respectively). Mean and SD of the overall participant’s age were 36.02 and 12.68 respectively. 134 (33.5%) participants were having education up to the level of intermediate, 122 (30.5%) were graduate, and 144 (36.0%) were post-graduate. Among all of the participants, 199 (49.8%) participants were hailing from urban areas, 133 (33.3%) from rural areas, and 68 (17.0%) from sub-urban areas.
BREAK UP OF THE SAMPLE

Inclusion criteria:
Willingness of the participants and their cooperation were the main inclusion criteria. Those Hindus and Muslims who believe in the existence of God and observing prayer daily at least 2 or 3 times respectively at the temple/mosque or at their home, and also have some educational qualification were included into the sample.

Exclusion Criteria:
Those people were excluded from the study whose age was below to 21 years and those, who did not fully complete the set of questionnaire as well as those, who did not seriously responded to the questions of the given set of questionnaire.
3.3 Tools

In the present study the following tools were used to measure spiritual beliefs, spiritual practices and spiritual experiences of Hindu and Muslim religious devotees.

1. **Spiritual Belief Scale (SBS).**
2. **Spiritual Practices Scales (SPSs).**
3. **Daily Spiritual experience Scale (DSES).**

**Spiritual Belief Scale (SBS)**

In the present study SBS developed by Schaler (1996) was used to measure spiritual beliefs of Hindu and Muslim religious devotees. It is an 8-item self-report instrument, originally intended to measure the nature and extent of spiritual thinking among addiction treatment providers based on AA philosophy. “Spiritual thinking refers to any belief in a metaphysical power said to influence personal experience characterized by feelings of release, gratitude, tolerance and humility” (p.9). It is a two dimensional scale based on AA philosophy: ‘release, gratitude, humility’ dimension (subscale a= .95, n= 281) and the other is ‘tolerance’ dimension (subscale a= .53, n= 290). It is a 5-point Likert scale for each item ranging from ‘strongly disagree’ to ‘strongly agree’. The items scored in a positive direction, the total scores ranging from 5 to 40. The highest possible score is 40. The higher the score, the more the subject tend to engage in spiritual thinking along two dimensions described. The scale appeared to be a highly reliable instrument, as indicated by high Cronbach’s alpha= .92 (n= 280). Validity of the scale determined by calculating correlation matrix of subscales, was r= .50.

The SBS was standardized among Hindu religious devotees (n= 597). For the convenience of the participants, the scale was translated into Hindi language by following Double-Backward Translation Method. ‘Good’ internal consistency reliability was confirmed, as indicated by Cronbach’s alpha=.89 (George & Mallery, 2003). Moderately high Construct validity (57.70%) was found with SPSS Version 17.00. The SBS emerged as a uni-dimensional scale among Hindus while applying Statistical Analysis System (SAS) for Confirmatory Factor Analysis (CFA).

The SBS was also standardized among Muslim religious devotees (n= 249). Hindi translation was used. Internal consistency reliability was found to be ‘Acceptable’, as indicated by
Cronbach’s alpha = .75 (George & Mallery, 2003). Moderately high Construct validity (52.69%) was found with SPSS Version 17.00. The SBS emerged as a uni-dimensional scale among Muslims also while applying SAS for CFA.

**Spiritual Practices Scales (SPSs)**

In the present study two spiritual practices scales were used to measure the extent and nature of spiritual practices performed by Hindu and Muslim religious devotees separately: Spiritual Practices Scale for Hindus and Spiritual Practices Scale for Muslims. Detailed descriptions of these two scales are as follows.

**Spiritual Practices Scale for Hindus (SPS-H)**

The SPS- H developed by Singh and Husain (2015) was used in the present study to measure the extent and nature of spiritual practices performed by Hindu devotees. It is a 15 item self-report instrument, 11 items with 5-point Likert scale and remaining 4 items with 3-point Likert scale. All the items were scored in a positive direction i.e. from 5 to 1 or from 3 to 1. Total scores range from 15-67. SPS- H was found to be a ‘Good’ reliable instrument as indicated by Cronbach’s alpha = .85 (George & Mallery, 2003). Factorial/ Construct validity varies from 15.87 to 20.29 indicated high construct validity of the scale. It is a three dimensional scale:

**Positive Transformation: 1, 2, 8, 9, 11 and 14.**

**Self-Purification: 7, 10, 12 and 13.**

**Expanding Awareness: 3, 4, 5, 6, and 15.**

**Positive Transformation:** Most traditional practices help people to progress on the spiritual path. Practices such as *Reading religious literature or scriptures* (Shri Ramcharitmanas, Ramayan, Shrimad Bhagavad Gita etc.), *Watching or listening religious programs on T.V or radio*, *Doing Meditation* (Devotional exercises) consisting of mental efforts directed towards *God with qualities*, *Doing Yoga*, *Enjoying with nature/beautifully explaining natural scenes (touching of clouds with hills, rising or setting the sun from the sea, explaining the clouds in different-different figures)*, *Doing Havan-Yagya* can deepen the capacity for positive transformation. These practices lead to love, freedom to the individual, and the wholeness concerned with the well-being of the whole life.
**Self-purification:** There are few spiritual practices such as *Attending religious congregation (Satsang), Going on pilgrimage (Thirhydrotra), Charity (Daan), Attending jagaran*, are used by religious people for the purpose of self-purification.

**Expanding Awareness:** Practices such as *Praying personally apart from temple, Thanking (remembering) God before or after taking meal or any specific work at home, Going to the temple, Fasting, Singing or listening sacred music (including songs, hymns, psalms and devotional chant) apart from prayer* that quiet the mind and can expand awareness, and refine perceptual power to develop subtle levels of consciousness.

**Spiritual Practices Scale for Muslims (SPS-M)**

SPS-M developed by Husain, Singh and Khan (in press) was used to measure the extent and nature of spiritual practices performed by Muslims religious devotees. It is a 12 item self-report instrument, 10 items with 5-point Likert scale and 2 items with 3-point Likert scale. All items were scored in a positive direction i.e. from 5 to 1 or from 3 to 1. Total scores range from 12 to 56. The higher the score, the more the subject tend to engage in spiritual practices along with dimensions described. The internal consistency reliability of the SPS-M is ‘Acceptable’, as indicated by Cronbach’s alpha = .71 (George & Mallery, 2003). Factorial/Construct validity varies from 14.623 to 17.108 indicated moderate level of Construct validity of the scale. It is a three dimensional scale: individual practices, collective practices and sacred practices-

**Individual Practices:** 1, 10 and 12.

**Collective Practices:** 5, 6, 7, 8 and 9.

**Sacred Practices:** 2, 3, 4 and 11.

Detailed descriptions of these three dimensions are as follows:

**Individual Practices:** The dimension of individual practices consist of the spiritual practices which one may perform individually or personally like *reading religious literature or scriptures (holy Qur’an etc.), going on pilgrimage (Haj), observing tahajjud prayer.*

**Collective Practices:** The dimension of collective practices consist of the spiritual practices which are performed in the spiritual/religious gathering like *going mosque, visiting dargah/*
khankah (holy shrines), fasting, attending religious congregation (iztama) and doing meditation.

Sacred Practices: Sacred practices include watching or listening religious programs on T.V or radio, praying personally apart from mosque, thanking (remembering) God before or after taking meal or any specific work at home, enjoying with nature.

Daily Spiritual Experience Scale (DSES)

The Daily Spiritual Experience Scale (DSES) originally developed by Lynn Underwood in 1997 intended to measure an individual’s perception, interaction and involvement with the transcendent (i.e., God, the divine) in life. Details on the English version of DSES were published in Underwood (1999), Underwood and Teresi (2002), Underwood (2006) and Underwood (2011). It is a uni-dimensional scale. It is a paper-pencil, self-report instrument consisting of 16-item self-report scale along a 6-point Likert scale (item 1 to 15) anchors labelled “Many times in a day, Every day, Most days, Some days, Once in a while and Never” and 4 point- Likert scale (item 16) labelled as “Not at all, Somewhat close, Very close and As close as possible”. For the sake of ease in interpreting the results, all of the items scored in a positive direction, for first-15 items scoring was ranging from 6 to 1 (6 for Many times in a day, 5 for Every day, 4 for Most days, 3 for Some days, 2 for once in a while and 1 for Never) and for the last item (item no- 16) scoring was ranging from 1 to 4 (1 for Not at all, 2 for Somewhat close, 3 for Very close and 4 for As close as possible). The total score ranging from 16 to 94, the higher the score, more frequent daily spiritual experiences. According to Underwood and Teresi (2002) the DSES was originally designed to assess nine dimensions: connection, interaction with the transcendent, transcending the difficulties of the present physical ills or psychological situation, a sense of wholeness and integral integration, awe, gratefulness, compassionate love, mercy and spiritual longing.

Underwood and Teresi (2002) reported adequate reliability for DSES, as indicated by Cronbach’s alphas .94 and .95 for the DSES suggesting a highly internal consistency of the instrument. They also presented preliminary estimate of Construct validity of the DSES. The results of the SWAN study (Study of Women across the Nation) with sample size of 233, revealed that on the DSES African-American women scored lower than Caucasian women did. This finding was significant in that a greater degree of daily spiritual experiences were
indicated by lower mean score on the DSES. Underwood and Teresi reported that this finding was consistent with the findings of the GSS (General Social Survey) in addition to other studies which revealed higher degree of religiousness among African-American based on religious involvement and subjective rating.

The DSES translated in Hindi by Gupta and Underwood in 2012 was used in the present study to measure daily spiritual experiences among Hindu and Muslim religious devotees. It was standardized on Indian population (n= 947) among Hindu (n= 597) and Muslim (n= 350) adults. ‘Good’ internal consistency of the DSES was confirmed as indicated by Cronbach’s alpha .86 (George & Mallery, 2003). While applying CFA, item no 16 was rejected, so the final draft consisted of 15 items along 5 point Likert scale. Unidimensionality of the scale was confirmed in CFA (Confirmatory Factor Analysis). The Construct validity (59.81%) was found to be highly satisfactory. For 15- item version, scoring procedure remain the same 6 to 1, total score of the scale ranges from 15 to 90. The highest possible score is 90, the higher the score, the more the subject tend to experience daily spiritual experiences and lower the score indicate hardly any daily spiritual experiences.

3.4 Procedure

The data were collected individually from Hindu (n= 200) and Muslims (n= 200) adults. It was decided that the data from Hindu and Muslim religious devotees will be collected from different temples and mosques situated in Aligarh district of Uttar Pradesh. After getting the consent of participants they were given a set of questionnaire in which SBS, SPS- M for Muslims/ SPS-H for Hindus and DSES were attached as a booklet form. The researcher established a rapport with the participants and requested them to fill the demographical information first. After that the SBS was administered. The researcher asked to the participants to read the instructions carefully, if you have difficulty in understanding in any item of the scale; the researcher explained and helped them to understand that item of SBS. After obtaining the data on SBS, the researcher administered SPS-H to the Hindu participants and SPS-M to the Muslim participants and asked the participants to give their responses to all of the items of the scale. Similarly, DSES was also filled by the participants. At the end, the researcher assured to the participants that their information would be kept confidential and it would be used only for research purpose. The participants generally took 40-45 minutes to complete all the scales. All the participants were approached for data collection during the whole year i.e. 2014.
Scoring of the responses was done manually by the investigator according to the scoring procedure described above for each instrument in the manual. The data was tabulated very carefully for analyzing the data so that the results can be interpreted and briefly communicated in a comprehensive manner.

3.5 Statistical Analysis

SPSS Version 17.00 of windows software was used to analyze the data. The following statistical techniques were used to analyze the data.

1. Confirmatory Factor Analysis was applied by using Statistical Analysis System (SAS) in order to confirm the factor structures of SBS and DSES among Hindu and Muslim adults.
2. Descriptive statistics were calculated to determine the sample characteristics and standard descriptive statistics such as Mean, SD, minimum, maximum scores on the variables for sub groups.
3. Pearson’s Product Moment correlation coefficients were calculated to find out the relationship of spiritual beliefs and spiritual practices with spiritual experiences among Hindu and Muslim religious devotees as well as gender-wise among them.
4. Separate Step-wise Multiple Regression models were conducted with spiritual experiences for Hindu and Muslim religious devotees as well as gender-wise among them.
5. Sub-group analysis was used to determine the moderating effects of demographical variables (age, gender and educational qualification) on the relationship of spiritual beliefs and practices with spiritual experiences separately among Hindu and Muslim devotees.

Next chapter shows the results and general discussion drawn from different statistical analysis about proposed hypotheses.
Chapter Four
RESULTS AND DISCUSSION
Chapter-4
RESULTS AND DISCUSSION

4.1 RESULTS

The present chapter has opted data analysis in accordance with the research objectives and hypotheses of the study. The present study being a correlational in nature and is aimed at studying the spiritual beliefs and spiritual practices as predictors of spiritual experiences among Hindu and Muslim religious devotees separately. For the purpose of studying the objectives of the present study data analysis has been carried out into three stages, then the results were described in accordance with the objectives and corresponding hypotheses of the present study.

First of all, Pearson Product Moment correlations were calculated in order to find out the relationship between independent (spiritual beliefs & spiritual practices) and dependent (spiritual experiences) variables among Hindus and Muslims separately. At the second stage, the Step-wise Multiple Linear Regression analysis (SMRA) was undertaken in order to determine significant predictors and goodness of fit of the model. At the third stage Sub group analysis was carried out to determine the role of moderators on the relationship between predictors and criterion for Hindu and Muslim religious devotees separately.

Descriptive statistics

To find out the nature and description of the variables measured on three scales, descriptive statistics including Mean, Standard Deviation, minimum and maximum scores on the scales were calculated by using SPSS Version 17.00 for both the communities (Hindu & Muslim) separately. Tables 4.1 and 4.2 indicate the descriptive statistics of spiritual beliefs, spiritual practices, and spiritual experiences among Hindu and Muslim religious devotees.
Table 4.1: Showing descriptive statistics of spiritual beliefs, spiritual practices and spiritual experiences among Hindu religious devotees.

<table>
<thead>
<tr>
<th>Scales</th>
<th>N</th>
<th>Mean</th>
<th>Standard Deviation</th>
<th>Minimum</th>
<th>Maximum</th>
</tr>
</thead>
<tbody>
<tr>
<td>Spiritual Beliefs</td>
<td>200</td>
<td>31.65</td>
<td>4.31</td>
<td>21</td>
<td>40</td>
</tr>
<tr>
<td>Spiritual Practices</td>
<td>200</td>
<td>45.01</td>
<td>9.55</td>
<td>21</td>
<td>63</td>
</tr>
<tr>
<td>Spiritual Experiences</td>
<td>200</td>
<td>65.71</td>
<td>11.09</td>
<td>41</td>
<td>90</td>
</tr>
</tbody>
</table>

Table 4.2: Showing descriptive statistics of spiritual beliefs, spiritual practices and spiritual experiences among Muslim religious devotees.

<table>
<thead>
<tr>
<th>Scales</th>
<th>N</th>
<th>Mean</th>
<th>Standard Deviation</th>
<th>Minimum</th>
<th>Maximum</th>
</tr>
</thead>
<tbody>
<tr>
<td>Spiritual Beliefs</td>
<td>200</td>
<td>34.29</td>
<td>3.41</td>
<td>25</td>
<td>40</td>
</tr>
<tr>
<td>Spiritual Practices</td>
<td>200</td>
<td>36.96</td>
<td>5.46</td>
<td>24</td>
<td>49</td>
</tr>
<tr>
<td>Spiritual Experiences</td>
<td>200</td>
<td>72.41</td>
<td>9.83</td>
<td>51</td>
<td>90</td>
</tr>
</tbody>
</table>

It can be observed from table 4.1 and 4.2 that on spiritual beliefs the mean, SD, minimum and maximum scores of Hindus were 31.65, 4.31, 21 and 40 respectively and of Muslims were 34.29, 3.41, 25 and 40 respectively. On spiritual practices, the mean, SD, minimum and maximum scores of Hindus were 45.01, 9.55, 21 and 63 respectively and of Muslims were 36.96, 5.46, 24 and 49. On spiritual experiences, the mean, SD, minimum and maximum scores of Hindus were 65.71, 11.09, 41 and 90 respectively and of Muslims were 72.41, 9.83, 51 and 90 respectively.
Relationship between independents and dependent variables

Pearson Product Moment correlations between independent variables (Spiritual Beliefs, Spiritual Practices and three dimensions of spiritual practices, namely, positive transformation, self-purification & expanding awareness/ individual practices, collective practices & sacred practices) as well as dependent variable (Spiritual experiences) were calculated for Hindu and Muslim religious devotees separately. Pearson Product Moment correlations are shown in Table (4.3, 4.4 & 4.5) for Hindus, Hindu male and female religious devotees respectively, in table (4.6, 4.7 & 4.8) for Muslims, Muslim male and female religious devotees respectively.

Table 4.3: Showing inter-correlations of spiritual beliefs and spiritual practices (Positive Transformation, Self-Purification & Expanding Awareness) with spiritual experiences among Hindu religious devotees (N= 200).

<table>
<thead>
<tr>
<th>Variables</th>
<th>Spiritual Beliefs</th>
<th>Spiritual Practices</th>
<th>DSEs</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>X1</td>
<td>X2</td>
<td>X3</td>
</tr>
<tr>
<td>X1</td>
<td>1</td>
<td>.20**</td>
<td>.19**</td>
</tr>
<tr>
<td>X2</td>
<td>1</td>
<td>.54**</td>
<td>.59**</td>
</tr>
<tr>
<td>X3</td>
<td>1</td>
<td>1</td>
<td>.65**</td>
</tr>
<tr>
<td>X4</td>
<td>1</td>
<td>1</td>
<td>1</td>
</tr>
<tr>
<td>X5</td>
<td>1</td>
<td>1</td>
<td>1</td>
</tr>
</tbody>
</table>

p-value: **p<.01 (two tailed), X1= Spiritual Beliefs, X2= Positive Transformation, X3= Self-Purification, X4= Expanding Awareness, X5= Overall Spiritual Practices, Y1= Spiritual experiences.

As it can be observed from the Table 4.3 that spiritual beliefs was found to be significantly positively correlated with all the dimensions of spiritual practices (positive transformation, self-purification & expanding awareness) as well as with overall spiritual practices among Hindu religious devotees. Thus H01 stating that there will be no relationship of spiritual beliefs with over all spiritual practices and its dimensions (positive transformation, self-purification & expanding awareness) among Hindus is rejected as
probability to reject the hypothesis is \( (p<0.01) \) level of significance. From this finding it can be inferred that as the level of spiritual beliefs among Hindu religious devotees’ increases, their engagement in the spiritual practices also increases. The findings empirically confirmed that those Hindu religious devotees, who have higher level of spiritual beliefs, strongly believe in the existence of supreme power in the world which tends to engage them in the spiritual practices.

It can be observed from the Table 4.3, spiritual beliefs was found to be significantly positively correlated with spiritual experiences among Hindu religious devotees. Thus \( H_02 \) stating that there will be no relationship of spiritual beliefs with spiritual experiences among Hindus is rejected as probability to reject the hypothesis is \( (p<0.01) \) level of significance. From this finding it can be inferred that as the level of spiritual beliefs among Hindu religious devotees increases, spiritual experiences also increases among them. The findings empirically confirmed that Hindu religious devotees strongly believe in the existence of supreme power in the world, and have higher level of spiritual beliefs which tends them to experience more frequently spiritual experiences.

It can be observed from the Table 4.3, that all the dimensions of spiritual practices (positive transformation, self-purification & expanding awareness) as well as overall spiritual practices were found to be significantly positively correlated with spiritual experiences among Hindu religious devotees. Thus \( H_03 \) stating that there will be no relationship of overall spiritual practices and its dimensions (positive transformation, self-purification & expanding awareness) with spiritual experiences among Hindus is rejected as probability to reject the hypothesis is \( (p<0.01) \) level of significance. The findings suggest that those Hindu religious devotees who are more frequently involved in performing the spiritual practices are more likely to report of having spiritual experiences.

The correlation coefficients range from low \( (0.19) \) to high \( (0.89) \). The correlation coefficients among all the variables were found significant at the 0.01 level of significance.
Table 4.4: Showing inter-correlations of spiritual beliefs and spiritual practices (Positive Transformation, Self-Purification & Expanding Awareness) with spiritual experiences among Hindu male religious devotees (N= 100).

<table>
<thead>
<tr>
<th>Variables</th>
<th>Spiritual Beliefs</th>
<th>Spiritual Practices</th>
<th>DSEs</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>X₁</td>
<td>X₂</td>
<td>X₃</td>
</tr>
<tr>
<td>X₁</td>
<td>1</td>
<td>.06</td>
<td>.07</td>
</tr>
<tr>
<td>X₂</td>
<td>1</td>
<td>.51**</td>
<td>.61**</td>
</tr>
<tr>
<td>X₃</td>
<td>1</td>
<td>.67**</td>
<td>.78**</td>
</tr>
<tr>
<td>X₄</td>
<td>1</td>
<td>.88**</td>
<td>.29**</td>
</tr>
<tr>
<td>X₅</td>
<td>1</td>
<td>.38**</td>
<td></td>
</tr>
<tr>
<td>Y₁</td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

*p-value: **p<.01 (two tailed), X₁= Spiritual Beliefs, X₂= Positive Transformation, X₃= Self-Purification, X₄= Expanding Awareness, X₅= Overall Spiritual Practices, Y₁= Spiritual experiences.*

As it can be observed from the Table 4.4 that spiritual beliefs was not found to be significantly correlated with all the dimensions of spiritual practices (positive transformation, self-purification & expanding awareness) as well as with overall spiritual practices among Hindu male religious devotees. Thus H₀₁ stating that there will be no relationship of spiritual beliefs with over all spiritual practices and its dimensions (positive transformation, self-purification & expanding awareness) among Hindu male religious devotees is accepted. From this finding it can be inferred that it is not necessary that as the level of spiritual beliefs among Hindu male religious devotees increases, their engagement in the spiritual practices also increases or vice-versa. The findings confirmed that those Hindu male religious devotees, who have higher level of spiritual beliefs, strongly believe in the existence of supreme power in the world does not necessarily tends to engage them in the spiritual practices.

It can be observed from the Table 4.4 that spiritual beliefs was also not found to be significantly correlated with spiritual experiences among Hindu male religious devotees. Thus H₀₂ stating that there will be no relationship of spiritual beliefs with spiritual experiences among Hindu male religious devotees is accepted. From this finding it can be
inferred that it is not necessary that as the level of spiritual beliefs among Hindu male religious devotees increases, spiritual experiences also increases among them or vice-versa.

It can be observed from the Table 4.4, that all the dimensions of spiritual practices (positive transformation, self-purification & expanding awareness) as well as overall spiritual practices were found to be significantly positively correlated with spiritual experiences among Hindu male religious devotees. Thus $H_0$3 stating that there will be no relationship of overall spiritual practices and its dimensions (positive transformation, self-purification & expanding awareness) with spiritual experiences among Hindu male religious devotees is rejected as probability to reject the hypothesis is ($p<0.01$) level of significance. The findings suggest that those Hindu male religious devotees who are more frequently involved in performing the spiritual practices are more likely to report of having spiritual experiences.
Table 4.5: Showing inter-correlations of spiritual beliefs and spiritual practices (Positive Transformation, Self-Purification & Expanding Awareness) with spiritual experiences among Hindu female religious devotees (N= 100).

<table>
<thead>
<tr>
<th>Variables</th>
<th>Spiritual Beliefs</th>
<th>Spiritual Practices</th>
<th>DSEs</th>
</tr>
</thead>
<tbody>
<tr>
<td>X&lt;sub&gt;1&lt;/sub&gt;</td>
<td>1</td>
<td>.42**</td>
<td>.26**</td>
</tr>
<tr>
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<td>.33**</td>
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<td>.40**</td>
<td></td>
</tr>
<tr>
<td>Y&lt;sub&gt;1&lt;/sub&gt;</td>
<td>1</td>
<td>1</td>
<td></td>
</tr>
</tbody>
</table>

p-value: **p<.01 (two tailed), X<sub>1</sub> = Spiritual Beliefs, X<sub>2</sub> = Positive Transformation, X<sub>3</sub> = Self-Purification, X<sub>4</sub> = Expanding Awareness, X<sub>5</sub> = Overall Spiritual Practices, Y<sub>1</sub> = Spiritual experiences.

As it can be observed from the Table 4.5 that spiritual beliefs was found to be significantly positively correlated with all the dimensions of spiritual practices (positive transformation, self-purification & expanding awareness) as well as with overall spiritual practices among Hindu religious devotees. Thus H<sub>0</sub>1 stating that there will be no relationship of spiritual beliefs with overall spiritual practices and its dimensions (positive transformation, self-purification & expanding awareness) among Hindu female religious devotees is rejected as probability to reject the hypothesis is (p<0.01) level of significance. From this finding it can be inferred that as the level of spiritual beliefs among Hindu female religious devotees’ increases, their engagement in the spiritual practices also increases. The findings empirically confirmed that those Hindu female religious devotees, who have higher level of spiritual beliefs, strongly believe in the existence of supreme power in the world which tends to engage them in performing spiritual practices.

It can be observed from the Table 4.5, spiritual beliefs was found to be significantly positively correlated with spiritual experiences among Hindu female religious devotees. Thus H<sub>0</sub>2 stating that there will be no relationship of spiritual beliefs with spiritual
experiences among Hindu female religious devotees is rejected as probability to reject the hypothesis is (p<0.01) level of significance. This finding suggested that as the level of spiritual beliefs among Hindu female religious devotees increases, spiritual experiences also increases among them. The findings empirically confirmed that those Hindu female religious devotees who strongly believe in the existence of supreme power in the world, and have higher level of spiritual beliefs which tends them to experience more frequently spiritual experiences.

It can be observed from the Table 4.5, that all the dimensions of spiritual practices (positive transformation, self-purification & expanding awareness) as well as overall spiritual practices were found to be significantly positively correlated with spiritual experiences among Hindu female religious devotees. Thus $H_0$ stating that there will be no relationship of overall spiritual practices and its dimensions (positive transformation, self-purification & expanding awareness) with spiritual experiences among Hindu female religious devotees is rejected as probability to reject the hypothesis is (p<0.01) level of significance. The findings suggest that those Hindu female religious devotees who are more frequently involved in performing the spiritual practices are more likely to report of having spiritual experiences.

The correlation coefficients range from low (0.24) to high (0.90). The correlation coefficients among all the variables were found significant at the 0.01 level of significance.
Table 4.6: Showing inter-correlations of spiritual beliefs and spiritual practices (Individual Practices, Collective Practices & Sacred Practices) with spiritual experiences among Muslim religious devotees (N=200).

<table>
<thead>
<tr>
<th>Variables</th>
<th>Spiritual Beliefs</th>
<th>Spiritual Practices</th>
<th>DSEs</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>X₁</td>
<td>X₂</td>
<td>X₃</td>
</tr>
<tr>
<td>X₁</td>
<td>1</td>
<td>.06</td>
<td>.16*</td>
</tr>
<tr>
<td>X₂</td>
<td>1</td>
<td>.42**</td>
<td>.27**</td>
</tr>
<tr>
<td>X₃</td>
<td>1</td>
<td>.24**</td>
<td>.77**</td>
</tr>
<tr>
<td>X₄</td>
<td>1</td>
<td>.70**</td>
<td>.28**</td>
</tr>
<tr>
<td>X₅</td>
<td>1</td>
<td>.47**</td>
<td></td>
</tr>
<tr>
<td>Y₁</td>
<td>1</td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

p-value: *p<.05, **p<.01 (two tailed), X₁= Spiritual Beliefs, X₂= Individual Practices, X₃= Collective Practices, X₄= Sacred Practices, X₅= Overall Spiritual Practices, Y₁= Spiritual experiences.

As it can be observed from the Table 4.6, spiritual beliefs was found to be significantly positively correlated with two dimensions of spiritual practices (collective practices and sacred practices) as well as with overall spiritual practices among Muslim religious devotees, but not with individual practices. Thus H₀₄ stating that there will be no relationship of spiritual beliefs with overall spiritual practices and its dimensions (individual practices, collective practices & sacred practices) among Muslim religious devotees is partially rejected as probability to reject the hypothesis is p<0.05 level of significance. From this finding it can be inferred that as the level of Islamic spiritual beliefs among Muslim religious devotees’ increases, their engagement in performing the Islamic spiritual practices also increases. The findings confirmed that Muslim religious devotees strongly believe in the five pillars of Islam tend to engage in the overall Islamic spiritual practices such as The declaration of Faith, five times Prayers, Charity, Fasting in the holy month of Ramadan, The Pilgrimage to Mecca.

It can be observed from the Table 4.6, spiritual beliefs was found to be significantly positively correlated with spiritual experiences among Muslim religious devotees. Thus H₀₅ stating that there will be no relationship of spiritual beliefs with spiritual experiences among
Muslims is rejected as probability to reject the hypothesis is (p<0.01) level of significance. From this finding it can be inferred that as the level of Islamic spiritual beliefs among Muslim religious devotees increases, spiritual experiences also increases among them. The present findings confirmed that the spiritual beliefs of Muslim religious devotees and their beliefs in the five pillars of Islam tend to experience more frequently spiritual experiences.

It can be observed from the Table 4.6, that all the dimensions of spiritual practices (individual practices, collective practices & sacred practices) as well as overall spiritual practices were significantly positively correlated with spiritual experiences among Muslim religious devotees. Thus H0 stating that there will be no relationship of overall spiritual practices and its dimensions (individual practices, collective practices & sacred practices) with spiritual experiences among Muslim religious devotees is rejected as probability to reject the hypothesis is (p<0.01) level of significance. The findings confirmed that those Muslim religious devotees who are more frequently engaged in overall spiritual practices as well as in the individual practices (reading religious literature or scriptures (Holy Qur'an etc.), going on pilgrimage (Haj), doing Tahjjud prayer), collective practices (going mosque, visiting dargah/khankah (holy shrines), fasting, attending religious congregation (Iztama) and doing meditation) and in sacred practices (watching or listening religious programs on T.V or radio, praying personally apart from mosque, thanking (remembering) God before or after taking meal or any specific work at home, enjoying with nature) are more likely to report of having more spiritual experiences.

The correlations among all the variables range from low (.16) to moderate (.77) and were found significant at 0.05 to 0.01 levels of significance.
Table 4.7: Showing inter-correlations of spiritual beliefs and spiritual practices (Individual Practices, Collective Practices & Sacred Practices) with spiritual experiences among Muslim male religious devotees (N= 100).

<table>
<thead>
<tr>
<th>Variables</th>
<th>Spiritual Beliefs</th>
<th>Practices</th>
<th>DSEs</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>X1</td>
<td>X2</td>
<td>X3</td>
</tr>
<tr>
<td>X1</td>
<td>1</td>
<td>.01</td>
<td>.08</td>
</tr>
<tr>
<td>X2</td>
<td>1</td>
<td>.57**</td>
<td>.32**</td>
</tr>
<tr>
<td>X3</td>
<td>1</td>
<td>.24*</td>
<td>.82**</td>
</tr>
<tr>
<td>X4</td>
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<td>.67**</td>
</tr>
<tr>
<td>X5</td>
<td>1</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Y1</td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

p-value: *p<.05, **p<.01 (two tailed), X1 = Spiritual Beliefs, X2 = Individual Practices, X3 = Collective Practices, X4 = Sacred Practices, X5 = Overall Spiritual Practices, Y1 = Spiritual experiences.

As it can be observed from the Table 4.7 that spiritual beliefs was not found to be significantly correlated with all the dimensions of spiritual practices (Individual Practices, Collective Practices & Sacred Practices) as well as with overall spiritual practices among Muslim male religious devotees. Thus H04 stating that there will be no relationship of spiritual beliefs with over all spiritual practices and its dimensions (Individual Practices, Collective Practices & Sacred Practices) among Muslim male religious devotees is accepted. From this finding it can be inferred that it is not necessary that as the level of spiritual beliefs among Muslim male religious devotees increases, their engagement in the spiritual practices also increases or vice-versa. The findings also empirically confirmed that those Muslim religious devotees who strongly believe in the five pillars of Islam does not necessarily tend to engage in the overall Islamic spiritual practices such as The declaration of Faith, five times Prayers, Charity, Fasting in the holy month of Ramadan, The Pilgrimage to Mecca.

It can be observed from the Table 4.7, spiritual beliefs was found to be significantly positively correlated with spiritual experiences among Muslim male religious devotees.
Thus $H_0.5$ stating that there will be no relationship of spiritual beliefs with spiritual experiences among Muslim male religious devotees is rejected as probability to reject the hypothesis is ($p<0.01$) level of significance. From this finding it can be inferred that as the level of Islamic spiritual beliefs among Muslim male religious devotees increases, spiritual experiences also increases among them. The present findings confirmed that those Muslim male religious devotees who have belief in the five pillars of Islam tend to experience more frequently spiritual experiences.

It can be observed from the Table 4.7, that two dimensions of spiritual practices (individual practices & collective practices) as well as overall spiritual practices were found to be significantly positively correlated with spiritual experiences among Muslim male religious devotees. Thus $H_0.6$ stating that there will be no relationship of overall spiritual practices and its dimensions (individual practices, collective practices & sacred practices) with spiritual experiences among Muslim male religious devotees is partially rejected as probability to reject the hypothesis is ($p<0.01$) level of significance. The findings confirmed that those Muslim male religious devotees who are more frequently engaged in spiritual practices are more likely to report of having more spiritual experiences.
Table 4.8: Showing inter-correlations of spiritual beliefs and spiritual practices (Individual Practices, Collective Practices & Sacred Practices) with spiritual experiences among Muslim female religious devotees (N= 100).

<table>
<thead>
<tr>
<th>Variables</th>
<th>Spiritual Beliefs</th>
<th>Spiritual Practices</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>X1</td>
<td>X2</td>
</tr>
<tr>
<td>X1</td>
<td>1</td>
<td>.01</td>
</tr>
<tr>
<td>X2</td>
<td>1</td>
<td>.24*</td>
</tr>
<tr>
<td>X3</td>
<td>1</td>
<td>.24*</td>
</tr>
<tr>
<td>X4</td>
<td>1</td>
<td>.72**</td>
</tr>
<tr>
<td>X5</td>
<td>1</td>
<td>.47**</td>
</tr>
<tr>
<td>Y1</td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

p-value: *p<.05, **p<.01 (two tailed), X₁= Spiritual Beliefs, X₂= Individual Practices, X₃= Collective Practices, X₄= Sacred Practices, X₅= Overall Spiritual Practices, Y₁= Spiritual experiences.

As it can be observed from the Table 4.8, spiritual beliefs was found to be significantly positively correlated with two dimensions of spiritual practices (collective practices & sacred practices) as well as with overall spiritual practices among Muslim female religious devotees, but not with individual practices. Thus H₀₄ stating that there will be no relationship of spiritual beliefs with over all spiritual practices and its dimensions (individual practices, collective practices & sacred practices) among Muslim female religious devotees is partially rejected as probability to reject the hypothesis is (p<0.01) level of significance. From this finding it can be inferred that as the level of Islamic spiritual beliefs among Muslim female religious devotees’ increases, their engagement in performing the Islamic spiritual practices also increases. The findings also empirically confirmed that those Muslim female religious devotees who strongly believe in the five pillars of Islam tend to engage in the overall Islamic spiritual practices such as the declaration of faith, five times prayers, charity, fasting in the holy month of Ramadan, and the pilgrimage to Mecca.

It can be observed from the Table 4.8, spiritual beliefs was found to be significantly positively correlated with spiritual experiences among Muslim female religious devotees.
Thus $H_0$5 stating that there will be no relationship of spiritual beliefs with spiritual experiences among Muslim female religious devotees is rejected as probability to reject the hypothesis is ($p<0.01$) level of significance. From this finding it can be inferred that as the level of Islamic spiritual beliefs among Muslim female religious devotees increases, spiritual experiences also increases among them. The present findings confirmed that the spiritual beliefs of Muslim female religious devotees or their beliefs in the five pillars of Islam tend to experience more frequently spiritual experiences.

Results presented in the Table 4.8, that all the dimensions of spiritual practices (individual practices, collective practices & sacred practices) as well as overall spiritual practices were found to be significantly positively correlated with spiritual experiences among Muslim female religious devotees. Thus $H_0$6 stating that there will be no relationship of overall spiritual practices and its dimensions (individual practices, collective practices & sacred practices) with spiritual experiences among Muslim female religious devotees is rejected as probability to reject the hypothesis is ($p<0.01$) level of significance. The findings confirmed that those Muslim female religious devotees who are more frequently engaged in overall spiritual practices are more likely to report of having more spiritual experiences.

The correlations among all the variables range from low (.22) to moderate (.73) and were found significant at 0.05 to 0.01 levels of significance.
Multiple Linear Regression Analysis

Multiple linear regression analysis was used in the present study to examine the predictive relationship between criterion (spiritual experiences) and predictor (spiritual beliefs & spiritual practices) variables. Before performing the analysis, variables were examined for fulfillment of the assumptions of multiple linear regression parametric test viz. normality of the distribution of variables, linearity of the relationship between predictors and criterion, equality of variance and independence of variables were ensured to all possible extent.

Step-wise method for selecting the predictor variables for the regression model was considered suitable, as it is probably the most commonly used method. If the variable fails to meet entry requirements (either FIN: F-to-enter or PIN: Probability of F-to-enter), the procedure terminates with no predictor variable in the equation. If it passes the decisive factor, the second variable is selected based on the highest partial correlation. If it passes entry criteria, it also enters the equation.

Linearity, multicollinearity, test of normality and independence for variables under treatment was verified. These are sufficient conditions for the least-squares estimator to possess desirable properties. In particular, these assumptions imply that the parameter estimates will be unbiased, consistent and efficient in the class of linear unbiased estimators. Summary of the results for all the relevant tests about all different hypotheses are shown in the tables 4.9 and 4.10.
Table 4.9: Showing summary of robustness checks for Ordinary Least Squares Regression among Hindus.

<table>
<thead>
<tr>
<th>Model</th>
<th>Predictors</th>
<th>$R^2$</th>
<th>Test of Robustness</th>
<th>Whether robustness verified</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td></td>
<td></td>
<td>Linearity</td>
<td>multicollinearity</td>
</tr>
<tr>
<td>(1)</td>
<td>(2)</td>
<td>(3)</td>
<td>(4)</td>
<td>Tolerance &amp; VIF</td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td></td>
<td>(Range: Tol – 0-1, VIF- 1-9)</td>
</tr>
<tr>
<td>1. X₁</td>
<td>0.100</td>
<td>Satisfied</td>
<td>1.000, 1.000</td>
<td>Satisfied</td>
</tr>
<tr>
<td>2. X₅</td>
<td>0.167</td>
<td>Satisfied</td>
<td>1.000, 1.000</td>
<td>Satisfied</td>
</tr>
</tbody>
</table>

It can be seen from the table 4.9 that parametric assumptions viz. Linearity, multicollinearity, test of normality and independence of variables under consideration verified.

Table 4.10: Showing summary of robustness checks for Ordinary Least Squares Regression among Muslims.

<table>
<thead>
<tr>
<th>Model</th>
<th>Predictors</th>
<th>$R^2$</th>
<th>Test of Robustness</th>
<th>Whether robustness verified</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td></td>
<td></td>
<td>Linearity</td>
<td>multicollinearity</td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td></td>
<td>Tolerance &amp; VIF</td>
</tr>
<tr>
<td>(1)</td>
<td>(2)</td>
<td>(3)</td>
<td>(4)</td>
<td>(Range: Tol – 0-1, VIF- 1-9)</td>
</tr>
<tr>
<td>1. X₁</td>
<td>0.126</td>
<td>Satisfied</td>
<td>1.000, 1.000</td>
<td>Satisfied</td>
</tr>
<tr>
<td>2. X₅</td>
<td>0.221</td>
<td>Satisfied</td>
<td>1.000, 1.000</td>
<td>Satisfied</td>
</tr>
</tbody>
</table>

It can be seen from the table 4.10 that parametric assumptions viz. Linearity, multicollinearity, test of normality and independence for variables under consideration verified.
Table 4.11: Showing the results of stepwise multiple linear regression analysis by considering spiritual beliefs and spiritual practices as predictors of spiritual experiences among Hindu religious devotees.

<table>
<thead>
<tr>
<th>Predictor Variables</th>
<th>Model-1&lt;sup&gt;st&lt;/sup&gt; (Model $Y_1 = \beta_0 + \beta_1X_1$)</th>
<th>Model-2&lt;sup&gt;nd&lt;/sup&gt; (Model $Y_1 = \beta_0 + \beta_2X_5$)</th>
<th>Model-3&lt;sup&gt;rd&lt;/sup&gt; (Model $Y_1 = \beta_0 + \beta_2X_5 + \beta_1X_1$)</th>
</tr>
</thead>
<tbody>
<tr>
<td>Constant</td>
<td>39.991</td>
<td>44.353</td>
<td>29.187</td>
</tr>
</tbody>
</table>

**p<0.01 (1-tailed), Predictor Variable: $X_1 = $ Spiritual Beliefs, $X_5 = $ Spiritual Practices; Criterion Variable: $Y_1 = $ Spiritual Experiences.

It can be observed from the table 4.11 that spiritual beliefs (in the 1<sup>st</sup> model) separately explained 10% variance in spiritual experiences of Hindus and (in the 2<sup>nd</sup> model) among all the factors of spiritual practices (positive transformation, self-purification & expanding awareness), overall spiritual practices emerged as the strongest potential predictor and explained 16.7% variance in spiritual experiences. Finally, when all the predictor variables, spiritual beliefs (one) and spiritual practices (four) were entered jointly into the equation (in the 3<sup>rd</sup> model), only two predictors (overall spiritual beliefs and practices) survived and passed the criteria probability to enter (probability of F-to-enter = 0.05) and, jointly explained 21.4% variance in spiritual experiences of Hindus. In this model spiritual practices ($X_5$) emerged as the strongest potential predictor of spiritual experiences ($Y_1$) among Hindu religious devotees (as indicated by the value of $R^2$ that spiritual practices explained 16.7% of variance in spiritual experiences) and, spiritual beliefs ($X_1$) emerged as the second potential predictor of spiritual experiences (as indicated by the value of $R^2$ change that it explained 4.7% of variance) among Hindu religious devotees.
Undoubtedly, there are some other predictors of spiritual experiences which are not in the purview of the present study.

In order to determine the goodness of fit of the models, it is clear from the F values (F= 21.962, 39.729, 26.796, p<.0001) that all three models are highly significant in predicting spiritual experiences. So, it can be concluded that these models are good fit for the present research sample. Thus H07 stating that spiritual beliefs and spiritual practices will not significantly predict spiritual experiences among Hindu religious devotees is rejected as probability to reject the hypothesis is (p<.0001) level of significance.

The largest Beta value (in the 3rd model) of spiritual practices (β= .350, t= 5.345, p<.0001) suggests that it made the strongest unique contribution in explaining spiritual experiences and; the Beta value of spiritual beliefs was slightly lower (β= .224, t= 3.422, p<.001) which suggests that it made less of a contribution. On the basis of the significance level of the standardized beta value, it can be concluded that spiritual practices and beliefs made a unique and statistically significant contribution to the prediction of spiritual experiences among Hindu religious devotees.

On the basis of these findings it became clear that Hindu religious devotees strongly believe in the existence of supreme/universal power in the universe, have a greater sense of grace and gratitude towards God during their lifetime achievements (like feel that in many ways turning their life over to God has actually set them free, know that all the best things in their life have come to them through God, believe that they are blessed by God with many gifts they do not deserve, feel that it is important to thank God when they manage to do the right things, It’s only when they stop trying to play with God that they can begin to learn what God wants for them, they know that they are able to meet life’s challenges only with God’s help, know that forgiving those who have hurt them is important for their spiritual health and also believe that there are many ways to know God and their way is not the only way); as well as perform some spiritual practices which help them to progress on the spiritual path and can deepen their capacity for positive transformation. These practices lead them to love, freedom, and the wholeness concerned with the well-being of the whole life, and some spiritual practices used by religious people for the purpose of self-purification, as well as some spiritual practices which quiet the mind, expand awareness, and refine perceptual power to develop subtle levels of consciousness also performed by spiritual/religious people (such type of spiritual practices consisting of Reading religious
literature or scriptures [Shri Ramcharitmanas, Ramayan, Shrimad Bhagavad Gita etc.], Watching or listening religious programs on T.V or radio, Doing Meditation [Devotional exercises] consisting of mental efforts directed towards God with qualities, Doing Yoga, Enjoying with nature/ beautifully explaining natural scenes [touching of clouds with hills, rising or setting the sun from the sea, explaining the clouds in different-different figures], Doing Homa [Havan-Yagya], Attending religious congregation [Satsang], Going on pilgrimage [Thirthyatra], Charity [Daan], Attending jagaran, Praying personally apart from temple, Thanking [remembering] God before or after taking meal or any specific work at home, Going to the temple, Fasting, Singing or listening sacred music [including songs, hymns, psalms and devotional chant] apart from prayer) such type of religious people are more likely to experience spiritual experiences more frequently in which they experience God’s presence, a connection to all of life, during worship, or at other times when connecting with God, they feel joy which lifts them out of their daily concerns, find strength and comfort in their religion or spirituality, feel deep inner peace or harmony, ask for God’s help in the midst of daily activities, feel guided by God in the midst of daily activities, feel God’s love for them directly or through others, they are spiritually touched by the beauty of creation, feel thankful for their blessings as well as a selfless caring for others. They also accept others even when they do things they think are wrong as well as they desire to be closer to God or in union with the divine.
Table 4.12: Showing the results of stepwise multiple linear regression analysis by considering spiritual beliefs and spiritual practices as predictors of spiritual experiences among Hindu male religious devotees.

<table>
<thead>
<tr>
<th>Predictor Variables</th>
<th>Multiple R</th>
<th>$R^2$</th>
<th>Standardized $\beta$</th>
<th>t</th>
<th>F</th>
<th>p</th>
</tr>
</thead>
<tbody>
<tr>
<td>Model-1st</td>
<td>(Model $Y_1= \beta_0 + \beta_1X_1$)</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>$X_1$</td>
<td>Spiritual beliefs did not emerge into the model</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Constant</td>
<td>43.980</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Model-2nd</td>
<td>(Model $Y_1= \beta_0 + \beta_5X_5$)</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>$X_5$</td>
<td>.380</td>
<td>.145</td>
<td>.380</td>
<td>4.069**</td>
<td>16.554</td>
<td>.0001</td>
</tr>
<tr>
<td>Constant</td>
<td>43.980</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Model-3rd</td>
<td>(Model $Y_1= \beta_0 + \beta_5X_5$)</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>$X_5$</td>
<td>.380</td>
<td>.145</td>
<td>.380</td>
<td>4.069**</td>
<td>16.554</td>
<td>.0001</td>
</tr>
<tr>
<td>Constant</td>
<td>43.980</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

**$p<0.01$ (1-tailed), Predictor Variable: $X_5$= Spiritual Practices; Criterion Variable: $Y_1$= Spiritual Experiences.**

It can be observed from the table 4.12 that spiritual beliefs ($X_1$) did not emerge as a predictor of spiritual experiences (into the 1st as well as 3rd model) and; only spiritual practices ($X_5$) emerged as one and single strongest potential predictor of spiritual experiences ($Y_1$) among Hindu male religious devotees. The value of $R$ square ($R^2$) indicates that spiritual practices ($X_5$) explained 14.5% of variance in spiritual experiences ($Y_1$); undoubtedly there are some other predictors of spiritual experiences which are not in the purview of the present study.

In order to determine the goodness of fit of the model, it is clear from the $F$ value ($F = 16.554$, $p<.0001$) that this model is highly significant in predicting spiritual experiences. So, it can be concluded that this model is good fit for the present research sample. Thus $H_0$ stating that spiritual beliefs and spiritual practices will not significantly predict spiritual experiences among Hindu male religious devotees is partially rejected as probability to reject the hypothesis is ($p<.0001$) level of significance.
The Beta value of spiritual practices ($\beta = .380$, $t = 4.069$, $p < .0001$) suggests that it made a strong unique contribution in explaining spiritual experiences. On the basis of the significance level of the standardized beta value, it can be concluded that spiritual practices made a unique and statistically significant contribution to the prediction of spiritual experiences among Hindu male religious devotees.
Table 4.13: Showing the results of stepwise multiple linear regression analysis by considering spiritual beliefs and spiritual practices as predictors of spiritual experiences among Hindu female religious devotees.

<table>
<thead>
<tr>
<th>Predictor Variables</th>
<th>Multiple R</th>
<th>R²</th>
<th>R² Change</th>
<th>Standardized β</th>
<th>t</th>
<th>F</th>
<th>p</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>Model-1</strong>^st</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>X₁</td>
<td>.433</td>
<td>.187</td>
<td>.187</td>
<td>.433</td>
<td>4.753**</td>
<td>22.592</td>
<td>.0001</td>
</tr>
<tr>
<td>Constant</td>
<td>28.494</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td><strong>Model-2</strong>^nd</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>X₅</td>
<td>.402</td>
<td>.162</td>
<td>.162</td>
<td>.402</td>
<td>4.351**</td>
<td>18.934</td>
<td>.0001</td>
</tr>
<tr>
<td>Constant</td>
<td>46.593</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td><strong>Model-3</strong>^rd</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>X₁, X₅</td>
<td>.496</td>
<td>.246</td>
<td>.059</td>
<td>.267</td>
<td>2.750**</td>
<td>15.833</td>
<td>.0001</td>
</tr>
<tr>
<td>Constant</td>
<td>24.730</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

*p<0.01 (1-tailed), Predictor Variable: X₁= Spiritual Beliefs, X₅= Spiritual Practices; Criterion Variable: Y₁= Spiritual Experiences.

It can be observed from the table 4.13 that spiritual beliefs(in the 1st model) separately explained 18.7% variance in spiritual experiences of Hindu females and; (in the 2nd model) among all the factors of spiritual practices (positive transformation, self-purification & expanding awareness), overall spiritual practices emerged as the strongest potential predictor and explained 16.2% variance in spiritual experiences. Finally, when all the predictor variables, spiritual beliefs (one) and spiritual practices (four) were entered jointly into the equation (in the 3rd model), only two predictors (overall spiritual beliefs and practices) survived and passed the criteria probability to enter (probability of F-to-enter = 0.05) and, jointly explained 24.6% variance in spiritual experiences of Hindu females. In this model, spiritual beliefs (X₁) emerged as the strongest potential predictor of spiritual experiences (Y₁) among Hindu female religious devotees (as indicated by the value of R² that spiritual beliefs explained 18.7% of variance in spiritual experiences) and, spiritual practices (X₅) emerged as the second potential predictor of spiritual experiences (as indicated by the value of R² change that it explained 5.9% of variance) among Hindu female
religious devotees. Undoubtedly, there are some other predictors of spiritual experiences which are not in the purview of the present study.

In order to determine the goodness of fit of the models, it is clear from the F values (F= 22.592, 18.934, 15.833, p<.0001) that all three models are highly significant in predicting spiritual experiences. So, it can be concluded that these models are good fit for the present research sample. Thus H₀ stating that spiritual beliefs and spiritual practices will not significantly predict spiritual experiences among Hindu female religious devotees is rejected as probability to reject the hypothesis is (p<.0001) level of significance.

The largest Beta value (in the 3rd model) of spiritual beliefs (β= .320, t= 3.291, p<.001) suggests that it made the strongest unique contribution in explaining spiritual experiences and; the Beta value of spiritual practices was slightly lower (β=.267, t= 2.750, p<.007) which suggests that it made less of a contribution. On the basis of the significance levels of the standardized beta values, it can be concluded that spiritual beliefs and practices made a unique and statistically significant contribution to the prediction of spiritual experiences among Hindu female religious devotees.
Table 4.14: Showing the results of stepwise multiple linear regression analysis by considering spiritual beliefs and spiritual practices as predictors of spiritual experiences among Muslim religious devotees.

<table>
<thead>
<tr>
<th>Predictor Variables</th>
<th>Multiple R</th>
<th>$R^2$</th>
<th>$R^2$ Change</th>
<th>Standardized $\beta$</th>
<th>t</th>
<th>F</th>
<th>p</th>
</tr>
</thead>
<tbody>
<tr>
<td>Model-1$^{st}$</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>$X_1$</td>
<td>.355</td>
<td>.126</td>
<td>.126</td>
<td>.355</td>
<td>5.338**</td>
<td>28.498</td>
<td>.0001</td>
</tr>
<tr>
<td>Constant</td>
<td>37.388</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Model-2$^{nd}$</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>$X_5$</td>
<td>.470</td>
<td>.221</td>
<td>.221</td>
<td>.470</td>
<td>7.487**</td>
<td>56.062</td>
<td>.0001</td>
</tr>
<tr>
<td>Constant</td>
<td>41.156</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Model-3$^{rd}$</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>$X_5$, $X_1$</td>
<td>.544</td>
<td>.296</td>
<td>.075</td>
<td>.279</td>
<td>4.592**</td>
<td>41.415</td>
<td>.0001</td>
</tr>
<tr>
<td>Constant</td>
<td>16.953</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

**p<0.01 (1-tailed), Predictor Variable: $X_1$= Spiritual Beliefs, $X_5$= Spiritual Practices; Criterion Variable: $Y_1$= Spiritual Experiences.

It can be observed from the table 4.14 that, spiritual beliefs(in the 1$^{st}$ model) separately explained 12.6% variance in spiritual experiences of Muslims and; (in the 2$^{nd}$ model) among all the factors of spiritual practices (individual practices, collective practices & sacred practices), overall spiritual practices emerged as the strongest potential predictor and explained 22.1% variance in spiritual experiences. Finally, when all the predictor variables, spiritual beliefs (one) and spiritual practices (four) were entered jointly into the equation (in the 3$^{rd}$ model), only two predictors (overall spiritual beliefs and practices) survived and passed the criteria probability to enter (probability of F-to-enter = 0.05)and, jointly explained 29.6% variance in spiritual experiences of Muslims. In this model, spiritual practices ($X_5$) emerged as the strongest potential predictor of spiritual experiences ($Y_1$) among Muslims religious devotees (as indicated by the value of $R^2$ that spiritual practices explained 22.1% of variance in spiritual experiences) and, spiritual beliefs ($X_1$) emerged as the second potential predictor of spiritual experiences (as indicated by the value of $R^2$ change that it explained 7.5% of variance) among Muslim religious devotees.
Undoubtedly, there are some other predictors of spiritual experiences which are not in the purview of the present study.

In order to determine the goodness of fit of the models, it is clear from the F values (F= 28.498, 56.062, 41.415, p<.0001) that all three models are highly significant in predicting spiritual experiences. So, it can be concluded that these models are good fit for the present research sample. Thus H08 stating that spiritual beliefs and spiritual practices will not significantly predict spiritual experiences among Muslim religious devotees is rejected as probability to reject the hypothesis is (p<.0001) level of significance.

The largest Beta value (in the 3rd model) of spiritual practices (β= .419, t= 6.901, p<.0001) suggests that it made the strongest unique contribution in explaining spiritual experiences and; the Beta value of spiritual beliefs was slightly lower (β= .279, t= 4.592, p<.0001) which suggests that it made less of a contribution. On the basis of the significance levels of the standardized beta values, it may be concluded that spiritual practices and beliefs made a unique, and statistically significant, contribution to the prediction of spiritual experiences among Muslim religious devotees.

On the basis of these findings it is clear that those Muslim religious devotees who strongly believe in the pillars of Islam have a greater sense of grace and gratitude towards God (like feel that in many ways turning their life over to God has actually set them free, know that all the best things in their life have come to them through God, believe that they are blessed by God with many gifts they do not deserve, feel that it is important to thank God when they manage to do the right things, It’s only when they stop trying to play with God that they can begin to learn what God wants for them, they know that they are able to meet life’s challenges only with God’s help, know that forgiving those who have hurt them is important for their spiritual health and also believe that there are many ways to know God and their way is not the only way); as well as perform some spiritual practices which help them to cultivate the level of spirituality, progress on the spiritual path, lead them to love, harmony, and the wholeness concerned with the holistic well-being of the life, and some spiritual practices used by religious people which quiet the mind and refine perceptual power to develop subtle levels of consciousness (such type of spiritual practices consisting of reading religious literature or scriptures (Holy Qur’an etc.), going on pilgrimage (Haj), observing tahijud prayer, going mosque, visiting dargah/ khankah (holy shrines), fasting, attending religious congregation (Iztama) and doing meditation, watching or listening...
religious programs on T.V or radio, praying personally apart from mosque, thanking (remembering) God before or after taking meal or any specific work at home, enjoying with nature) such type of religious devotees are more likely to experience spiritual experiences more frequently in which they experience God’s presence, a connection to all of life, during worship, or at other times when connecting with God, they feel joy which lifts them out of their daily concerns, find strength and comfort in their religion or spirituality, feel deep inner peace or harmony, ask for God’s help in the midst of daily activities, feel guided by God in the midst of daily activities, feel God’s love for them directly or through others, they are spiritually touched by the beauty of creation, feel thankful for their blessings as well as a selfless caring for others. They also accept others even when they do things and think that they are wrong as well as their desires to be closer to God or in union with the divine. So, it may be concluded that those Muslim religious devotees who have strong spiritual beliefs and are regularly involved in performing spiritual practices significantly predict spiritual experiences.
Table 4.15: Showing the results of stepwise multiple linear regression analysis by considering spiritual beliefs and spiritual practices as predictors of spiritual experiences among Muslim male religious devotees.

<table>
<thead>
<tr>
<th>Predictor Variables</th>
<th>Multiple R</th>
<th>$R^2$</th>
<th>$R^2$ Change</th>
<th>Standardized $\beta$</th>
<th>t</th>
<th>F</th>
<th>p</th>
</tr>
</thead>
<tbody>
<tr>
<td>Model-1$^{st}$</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>$X_1$</td>
<td>.289</td>
<td>.083</td>
<td>.083</td>
<td>.289</td>
<td>2.983**</td>
<td>8.899</td>
<td>.0040</td>
</tr>
<tr>
<td>Constant</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>39.285</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Model-2$^{nd}$</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Constant</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>45.093</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Model-3$^{rd}$</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>$X_5, X_1$</td>
<td>.506</td>
<td>.256</td>
<td>.077</td>
<td>.277</td>
<td>3.167**</td>
<td>16.732</td>
<td>.0001</td>
</tr>
<tr>
<td>Constant</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>15.726</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

**p<0.01 (1-tailed). Predictor Variable: $X_1$= Spiritual Beliefs, $X_5$= Spiritual Practices; Criterion Variable: $Y_1$= Spiritual Experiences.

It can be observed from the table 4.15 that spiritual beliefs (in the 1$^{st}$ model) separately explained 8.3% variance in spiritual experiences of Muslim males and; (in the 2$^{nd}$ model) among all the factors of spiritual practices (individual practices, collective practices & sacred practices), overall spiritual practices emerged as the strongest potential predictor and explained 18% variance in spiritual experiences. Finally, when all the predictor variables, spiritual beliefs (one) and spiritual practices (four) were entered jointly into the equation (in the 3$^{rd}$ model), only two predictors (overall spiritual beliefs and practices) survived and passed the criteria probability to enter (probability of F-to-enter = 0.05) and, jointly explained 25.6% variance in spiritual experiences of Muslim males. In this model, spiritual practices ($X_5$) emerged as the strongest potential predictor of spiritual experiences ($Y_1$) among Muslim male religious devotees (as indicated by the value of $R^2$ that spiritual practices explained 18% of variance in spiritual experiences) and, spiritual beliefs ($X_1$) emerged as the second potential predictor of spiritual experiences (as indicated by the value of $R^2$ change that it explained 7.7% of variance) among Muslim male religious
devotees. Undoubtedly, there are some other predictors of spiritual experiences which are not in the purview of the present study.

In order to determine the goodness of fit of the models, it is clear from the F values (F= 8.899, 21.454, 16.732, p<.004, .0001, .0001) that all three models are highly significant in predicting spiritual experiences. So, it can be concluded that these models are good fit for the present research sample. Thus H08 stating that spiritual beliefs and spiritual practices will not significantly predict spiritual experiences among Muslim male religious devotees is rejected as probability to reject the hypothesis is (p<.004) level of significance.

The largest Beta value (in the 3rd model) of spiritual practices (β= .416, t= 4.754, p<.0001) suggests that it made the strongest unique contribution in explaining spiritual experiences and; the Beta value of spiritual beliefs was slightly lower (β= .277, t= 3.167, p<.002) which suggests that it made less of a contribution. On the basis of the significance levels of the standardized beta values, it may be concluded that spiritual practices and beliefs made a unique and statistically significant contribution to the prediction of spiritual experiences among Muslim male religious devotees.
Table 4.16: Showing the results of stepwise multiple linear regression analysis by considering spiritual beliefs and spiritual practices as predictors of spiritual experiences among Muslim female religious devotees.

<table>
<thead>
<tr>
<th>Predictor Variables</th>
<th>Multiple R</th>
<th>$R^2$</th>
<th>$R^2$ Change</th>
<th>Standardized $\beta$</th>
<th>T</th>
<th>F</th>
<th>p</th>
</tr>
</thead>
<tbody>
<tr>
<td>Model-1st (Model $Y_1 = \beta_0 + \beta_1 X_1$)</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>$X_1$</td>
<td>.355</td>
<td>.126</td>
<td>.126</td>
<td>.355</td>
<td>3.758**</td>
<td>14.125</td>
<td>.0001</td>
</tr>
<tr>
<td>Constant</td>
<td>41.755</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Model-2nd (Model $Y_1 = \beta_0 + \beta_3 X_5$)</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>$X_5$</td>
<td>.469</td>
<td>.220</td>
<td>.220</td>
<td>.469</td>
<td>5.259**</td>
<td>27.660</td>
<td>.0001</td>
</tr>
<tr>
<td>Constant</td>
<td>39.016</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Model-3rd (Model $Y_1 = \beta_0 + \beta_3 X_5 + \beta_1 X_1$)</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>$X_5$</td>
<td>.469</td>
<td>.220</td>
<td>.220</td>
<td>.405</td>
<td>4.547**</td>
<td>27.660</td>
<td>.0001</td>
</tr>
<tr>
<td>$X_5$, $X_1$</td>
<td>.529</td>
<td>.280</td>
<td>.059</td>
<td>.252</td>
<td>2.829**</td>
<td>18.819</td>
<td>.0001</td>
</tr>
<tr>
<td>Constant</td>
<td>20.586</td>
<td></td>
<td></td>
<td></td>
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<td></td>
<td></td>
</tr>
</tbody>
</table>

**p<0.01 (1-tailed). Predictor Variable: $X_1$ = Spiritual Beliefs, $X_5$ = Spiritual Practices; Criterion Variable: $Y_1$ = Spiritual Experiences.

It can be observed from the table 4.16 that, spiritual beliefs (in the 1st model) separately explained 12.6% variance in spiritual experiences of Muslim females and; (in the 2nd model) among all the factors of spiritual practices (individual practices, collective practices & sacred practices), overall spiritual practices emerged as the strongest potential predictor and explained 22% variance in spiritual experiences. Finally, when all the predictor variables, spiritual beliefs (one) and spiritual practices (four) were entered jointly into the equation (in the 3rd model), only two predictors (overall spiritual beliefs and practices) survived and passed the criteria probability to enter (probability of F-to-enter = 0.05) and jointly explained 28% variance in spiritual experiences of Muslim females. In this model, spiritual practices ($X_5$) emerged as the strongest potential predictor of spiritual experiences ($Y_1$) among Muslim female religious devotees (as indicated by the value of $R^2$ that spiritual practices explained 22% of variance in spiritual experiences) and, spiritual beliefs ($X_1$) emerged as the second potential predictor of spiritual experiences (as indicated
by the value of $R^2$ change that it explained 5.9% of variance) among Muslim female religious devotees. Undoubtedly, there are some other predictors of spiritual experiences which are not in the purview of the present study.

In order to determine the goodness of fit of the models, it is clear from the F values ($F= 14.125, 27.660, 18.819, p<.0001$) that all three models are highly significant in predicting spiritual experiences. So, it can be concluded that these models are good fit for the present research sample. Thus $H_0$ stating that spiritual beliefs and spiritual practices will not significantly predict spiritual experiences among Muslim female religious devotees is rejected as probability to reject the hypothesis is ($p<.0001$) level of significance.

The largest Beta value (in the 3rd model) of spiritual practices ($\beta = .405, t= 4.547, p<.0001$) suggests that it made the strongest unique contribution in explaining spiritual experiences and; the Beta value of spiritual beliefs was slightly lower ($\beta = .252, t= 2.829, p<.006$) which suggests that it made less of a contribution. On the basis of the significance levels of the standardized beta values, it may be concluded that spiritual practices and beliefsmade a unique and statistically significant contribution to the prediction of spiritual experiences among Muslim female religious devotees.
Sub-Group Analysis

Sub-group analysis was used to examine the relationship between a natural/artificial dichotomous variable and a continuous variable. The moderator variables in the present case were age, gender, educational qualification and living status. To ascertain the moderating effect of age, gender and educational qualification and living status, the simple product moment correlation of spiritual beliefs and practices with spiritual experiences were calculated. To test the significance difference between two correlation coefficients, the coefficients for natural/artificial dichotomous variables were transformed into Fisher’s Z function. The function Z has two advantages over ‘r’ (1) its sampling distribution is approximately normal and (2) its SE depends only upon the size of the sample ‘N’, and is independent of the size of ‘r’. The formulae for ‘t-value’ and SE are given below:

\[
t = \frac{(r_{z1} - r_{z2})}{SE} \quad \text{and,} \quad SE = \left(\frac{1}{(N1-3)} + \frac{1}{(N2-3)}\right)
\]

Where, N1 and N2 are the sub-sample sizes for natural/artificial dichotomous variables, \(r_{z1}\) and \(r_{z2}\) are the Fisher’s Z-values and SE is the standard error of the estimate. The Fisher’s Z-value is equal to correlation coefficient, if coefficient is less than or equal to 0.25.

Table (4.17 to 4.19) presents the sub-group analysis to study the moderating effect of age, gender and educational qualification on the relationship between spiritual beliefs and practices with spiritual experiences for Hindus.
Table 4.17: Showing sub-group analysis for Age as moderator of relationship between spiritual beliefs and practices with spiritual experiences for Hindu religious devotees.

<table>
<thead>
<tr>
<th>Variables</th>
<th>Unmoderated correlation</th>
<th></th>
<th>Moderated Correlations</th>
<th>t-value</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td></td>
<td></td>
<td>Age GE 41</td>
<td>Age LT 41</td>
</tr>
<tr>
<td></td>
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<td>X1 With Y1</td>
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<td>.47</td>
<td>100</td>
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<tr>
<td>X2 With Y1</td>
<td>.40</td>
<td>200</td>
<td>.50</td>
<td>100</td>
</tr>
<tr>
<td>X3 With Y1</td>
<td>.28</td>
<td>200</td>
<td>.33</td>
<td>100</td>
</tr>
<tr>
<td>X4 With Y1</td>
<td>.33</td>
<td>200</td>
<td>.41</td>
<td>100</td>
</tr>
<tr>
<td>X5 With Y1</td>
<td>.41</td>
<td>200</td>
<td>.54</td>
<td>100</td>
</tr>
</tbody>
</table>

\[ t=1.97 \text{ (p < 0.05)}, \ t=2.34 \text{ (p < 0.02)}, \ t=2.59 \text{ (p < 0.01)} \]

\( X1 = \text{Spiritual Beliefs}, X2 = \text{Positive Transformation}, X3 = \text{Self-Purification}, X4 = \text{Expanding Awareness}, X5 = \text{Overall Spiritual Practices}, Y1 = \text{Spiritual experiences}. \)

Age of the respondents was neither found to have moderating effect on the relationship of spiritual beliefs with Spiritual experiences; nor spiritual practices with Spiritual experiences among Hindus as probability to accept the \( H_09 \) and \( H_010 \) is \((p>0.05)\) level of significance.

The Fisher’s Z values showing relationships are indicative of high magnitude of relationships between spiritual beliefs and practices with spiritual experiences in case of older age group Hindu devotees than younger age group. This is confirmed while interpreting the Zero order correlation in earlier paragraphs that the relationships between spiritual beliefs and practices with spiritual experiences is positive and significant so as to override the role of age as moderator on the relationships.
Table 4.18: Showing sub-group analysis for Gender as moderator of relationship between spiritual beliefs and practices with spiritual experiences for Hindu religious devotees.

<table>
<thead>
<tr>
<th>Variables</th>
<th>Un-moderated correlation</th>
<th>Moderated Correlations</th>
<th>t-value</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td></td>
<td>Male</td>
<td>Female</td>
</tr>
<tr>
<td></td>
<td></td>
<td>N</td>
<td>n1</td>
</tr>
<tr>
<td>Gender</td>
<td></td>
<td>r</td>
<td>rz1</td>
</tr>
<tr>
<td>X1 With Y1</td>
<td>.32</td>
<td>200</td>
<td>.25</td>
</tr>
<tr>
<td>X2 With Y1</td>
<td>.40</td>
<td>200</td>
<td>.40</td>
</tr>
<tr>
<td>X3 With Y1</td>
<td>.28</td>
<td>200</td>
<td>.30</td>
</tr>
<tr>
<td>X4 With Y1</td>
<td>.33</td>
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<td>.30</td>
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<tr>
<td>X5 With Y1</td>
<td>.41</td>
<td>200</td>
<td>.40</td>
</tr>
</tbody>
</table>

$t=1.97 \ (p<0.05), \ t=2.34 \ (p<0.02), \ t=2.59 \ (p<0.01)$.

$X1=$ Spiritual Beliefs, $X2=$ Positive Transformation, $X3=$ Self-Purification, $X4=$ Expanding Awareness, $X5=$ Overall Spiritual Practices, $Y1=$ Spiritual experiences.

Gender of the respondents was neither found to have moderating effect on the relationship of spiritual beliefs with spiritual experiences; nor spiritual practices with Spiritual experiences in Hindus as probability to accept the $H_09$ and $H_010$ is ($p>0.05$) level of significance.

The Fisher’s Z values showing the relationships are indicative of high magnitude of relationships between spiritual beliefs and practices with spiritual experiences in the case of female than male Hindu devotees. This is confirmed while interpreting the Zero order correlation in earlier paragraphs that the relationships between spiritual beliefs and practices with spiritual experiences is positive and significant so as to override the role of gender as moderator on the relationships.
Table 4.19: Showing sub-group analysis for educational qualification as moderator of relationship between spiritual beliefs and practices with spiritual experiences for Hindu religious devotees.

<table>
<thead>
<tr>
<th>Variables</th>
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</tr>
</thead>
<tbody>
<tr>
<td></td>
<td></td>
<td></td>
<td>value</td>
</tr>
<tr>
<td></td>
<td>R N rz1</td>
<td>n1 rz2 n2</td>
<td></td>
</tr>
<tr>
<td>Educational Qualification</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>X1 With Y1</td>
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<td>30 .27 101 0.21</td>
<td></td>
</tr>
<tr>
<td>X2 With Y1</td>
<td>.40 200</td>
<td>28 .59 101 -2.16</td>
<td></td>
</tr>
<tr>
<td>X3 With Y1</td>
<td>.28 200</td>
<td>25 .30 101 -0.35</td>
<td></td>
</tr>
<tr>
<td>X4 With Y1</td>
<td>.33 200</td>
<td>25 .42 101 -1.18</td>
<td></td>
</tr>
<tr>
<td>X5 With Y1</td>
<td>.42 200</td>
<td>28 .58 101 -2.09</td>
<td></td>
</tr>
</tbody>
</table>

$t=1.97\ (p<0.05), \ t=2.34\ (p<0.02), \ t=2.59\ (p<0.01)$.

$X1=\ Spiritual\ Beliefs, \ X2=\ Positive\ Transformation, \ X3=\ Self-Purification, \ X4=\ Expanding\ Awareness, \ X5=\ Overall\ Spiritual\ Practices, \ Y1=\ Spiritual\ experiences.$

Educational qualification of the respondents’ was not found to have moderating effect on the relationship of spiritual beliefs with spiritual experiences of Hindus as probability to accept the $H_09$ is $(p>0.05)$ level of significance. On the other hand, educational qualification of the respondents’ was found to have moderating effect on the relationship of spiritual practices ($1^{st}$ dimension- Positive Transformation and overall spiritual practices) with spiritual experiences of Hindus as probability to partially reject the $H_010$ is $(p<0.05)$ level of significance.

The Fisher’s Z values showing relationships are indicative of high magnitude of relationships between spiritual practices with spiritual experiences in the case of low qualified Hindu devotees than high qualified. Semi-literate Hindu devotees are more involved to observe spiritual practices and resultant spiritual experiences than literate. This is confirmed while interpreting the Zero order correlation in earlier paragraphs that the relationships between spiritual practices with spiritual experiences is positive and significant so as to override the role of educational qualification as moderator on the relationships.
Table (4.20 to 4.22) presents the sub-group analysis to study the moderating effect of age, gender and educational qualification on the relationship between spiritual beliefs and practices with spiritual experiences for Muslims.

**Table 4.20:** Showing sub-group analysis for Age as moderator of relationship between spiritual beliefs and practices with spiritual experiences for Muslim religious devotees.

<table>
<thead>
<tr>
<th>Variables</th>
<th>Un-moderated correlation</th>
<th>Moderated Correlations</th>
<th>t-value</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>R  N rz1 n1 rz2 n2</td>
<td>Age GE 28 Age LT 28</td>
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</tr>
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<td></td>
</tr>
<tr>
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<td>2.43</td>
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</tr>
<tr>
<td>X4 With Y1</td>
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<tr>
<td>X5 With Y1</td>
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<td></td>
</tr>
</tbody>
</table>

\[ t=1.97 \text{ (p<0.05)}, \ t=2.34 \text{ (p<0.02)}, \ t=2.59 \text{ (p<0.01)} \]


Age of the respondents’ was not found to have moderating effect on the relationship of spiritual beliefs with spiritual experiences among Muslims as probability to accept the \( H_011 \) is (p>0.05) level of significance. On the other hand, age of the respondents’ was found to have moderating effect on the relationship of spiritual practices (2nd Dimension – Collective Practices) with spiritual experiences among Muslims as probability to partially reject the \( H_012 \) is (p<0.05) level of significance.

The Fisher’s Z values showing relationships are indicative of high magnitude of relationships between spiritual beliefs and practices with spiritual experiences in case of high age group Muslim devotees than low age group. This is confirmed while interpreting the Zero order correlation in earlier paragraphs that the relationships between spiritual beliefs and practices with spiritual experiences is positive and significant so as to override the role of age as moderator on the relationships.
Table 4.21: Showing sub-group analysis for Gender as moderator of relationship between spiritual beliefs and practices with spiritual experiences for Muslim religious devotees.

<table>
<thead>
<tr>
<th>Variables</th>
<th>Unmoderated correlation</th>
<th>Moderated Correlations</th>
<th>t-value</th>
</tr>
</thead>
<tbody>
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<td></td>
<td>R</td>
<td>N</td>
<td>rz1</td>
</tr>
<tr>
<td>Gender</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>X1 With Y1</td>
<td>.36</td>
<td>200</td>
<td>.30</td>
</tr>
<tr>
<td>X2 With Y1</td>
<td>.36</td>
<td>200</td>
<td>.38</td>
</tr>
<tr>
<td>X3 With Y1</td>
<td>.39</td>
<td>200</td>
<td>.44</td>
</tr>
<tr>
<td>X4 With Y1</td>
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<tr>
<td>X5 With Y1</td>
<td>.47</td>
<td>200</td>
<td>.45</td>
</tr>
</tbody>
</table>

\[ t=1.97 \ (p < 0.05), \ t=2.34 \ (p < 0.02), \ t=2.59 \ (p < 0.01). \]

\[ X1 = \text{Spiritual Beliefs}, \ X2 = \text{Individual Practices}, \ X3 = \text{Collective Practices}, \ X4 = \text{Sacred Practices}, \ X5 = \text{Overall Spiritual Practices}, \ Y1 = \text{Spiritual experiences}. \]

Gender of the respondents’ was neither found to have moderating effect on the relationship of spiritual beliefs with spiritual experiences; nor spiritual practices with spiritual experiences among Muslims as probability to accept the \( H_{011} \) and \( H_{012} \) is \( (p>0.05) \) level of significance.

The Fisher’s Z values showing relationships are indicative of high magnitude of relationships between spiritual beliefs and practices with spiritual experiences in the case of Muslim female devotees than male in general. A similar trend of relationships was also observed in case of Hindu devotees also. This is confirmed while interpreting the Zero order correlation in earlier paragraphs that the relationships between spiritual beliefs and practices with spiritual experiences is positive and significant so as to override the role of gender as moderator on the relationships.
Table 4.22: Showing sub-group analysis for educational qualification as moderator of relationship between spiritual beliefs and practices with spiritual experiences for Muslim religious devotees.

<table>
<thead>
<tr>
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<td>X5 With Y1</td>
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$t=1.97 \ (p<0.05), \ t=2.34 \ (p<0.02), \ t=2.59 \ (p<0.01)$.

$X1= \text{Spiritual Beliefs}, \ X2= \text{Individual Practices}, \ X3= \text{Collective Practices}, \ X4= \text{Sacred Practices}, \ X5= \text{Overall Spiritual Practices}, \ Y1= \text{Spiritual experiences}$.

Educational qualification of the respondents was neither found to have moderating effect on the relationship of spiritual beliefs with spiritual experiences; nor spiritual practices with spiritual experiences among Muslims as probability to accept the $H_{011}$ and $H_{012}$ is ($p>0.05$) level of significance.

The Fisher’s Z values showing relationships are indicative of high magnitude of relationships between spiritual beliefs and practices with spiritual experiences in the case of low qualified Muslim devotees than high qualified. Semi-literate Muslims devotees are more involved to observe spiritual beliefs and practices and resultant spiritual experiences than literate. This is confirmed while interpreting the Zero order correlation in earlier paragraphs that the relationships between spiritual beliefs and practices with spiritual experiences is positive and significant so as to override the role of educational qualification as moderator on the relationships.
4.2 General Discussion

The present study was aimed to investigate “Spiritual beliefs and spiritual practices as predictors of spiritual experiences among Hindu and Muslim religious devotees.” The results were obtained by applying the Pearson’s Product Moment Correlation in order to examine the relationship among different variables after that, Step-wise Multiple Regression to determine the significant predictor of spiritual experiences by spiritual beliefs and spiritual practices among Hindu and Muslim religious devotees of Aligarh district of Uttar Pradesh (U.P) India. Sub-group Analysis was also applied in order to see the moderating effect of age, gender and education on the relationship of spiritual beliefs and spiritual practices with spiritual experiences among both the communities. Results showed significant positive relationship between spiritual beliefs and spiritual practices, spiritual beliefs and experiences, spiritual practices and spiritual experiences among Hindu as well as Muslim religious devotees. Further, results suggest that spiritual practices and spiritual beliefs emerged as significant predictors of spiritual experiences among Hindu as well as Muslim religious devotees. Finally, educational qualification was found to have moderating effect on the relationship of spiritual practices (1st dimension – Positive Transformation and overall) with spiritual experiences among Hindus. Age of the respondents was found to have moderating effect on the relationship of spiritual practices (2nd Dimension – Collective Practices) with spiritual experiences among Muslims.

“Spirituality” has been defined variously. When connected to a religious context, it can express the more personal or intrinsic dimension of the religious life, for example a personal relationship to God, or a set of practices in the personal life aimed at cultivating compassion. In Hindu and Islamic traditions, it can refer to specific set of belief and practice that are manifested differently. When the word “spirituality” is taken out of the religious context it can become as vague as to ultimately become meaningless. But it generally points to aspects of personal life that include the transcendent and sacred dimensions. Indian spiritual traditions have taken advantage of this and elucidate the meaning of spirituality from the perspective of dharma or religion.

The findings of the present study can be corroborated by a previous study, Pradhan and Khan (2015). Results indicated a highly significant positive relationship among all the three dimensions (spiritual beliefs, practices and experiences) of spirituality for both male
and female young adults. Females were found to be high on all the three dimensions as compared to males.

There are few evidences available on the relationship between prayer as a spiritual practice and spiritual experiences to support indirectly the findings of the present study. On the basis of the findings of previous studies it may be suggested that meditative/contemplative prayer has a strong relationship with the experience of unity (mystical) and nearness (numinous) to God. Moreover, it may also be concluded that while doing prayer with a sacred object in order to experience the connection with the divine, a sense of oneness with the divine reality, a deep spiritual/religious experience and a sense of guidance and unconditional support one should have belief in that sacred object. Another group of studies are available to support the relationship between the spiritual beliefs and spiritual practices i.e. offering prayers and meditation.

Much of the work using spiritual beliefs and spiritual practices scales are not yet completed or published. In India, the DSES is being used in a study of spirituality and the caring capacity of health care organizations. It has been particularly used to the adult and elderly samples. In the present study, it is used to measure daily spiritual experiences among religious devotees.

One of the strengths of developing spiritual practices scales for Hindus and Muslims is that it helps us to better understand about their daily practices. Spiritual practices and spiritual experiences have greater importance in the lives of Hindus and Muslims. These scales and the results based on them suggest their orientation towards spirituality. The findings of the present study have also suggested the role of religiousness/spirituality in the lives of Hindu and Muslim people and how it operates in daily life.

The utility of SBS, SPS-H, SPS-M, and DSES is linked to their development significantly to the measure to the constructs of interest. Work using these scales has potential to continue to inform us about the nature of spiritual beliefs, spiritual practices and experiences, and insight into various aspects of the spiritual and religious life and its development. Spiritual beliefs, spiritual practices, and spiritual experiences have the potential to inform us about how these affects spiritual well-being.
On the basis of the review of literature it can be concluded that religious beliefs have significant positive effects on the psychological well-being. Psychological well-being is closely related to religious beliefs of the individual, which provide a good source of material to consider various dimensions of religious practices in relation to the other facets of well-being.

Next chapter shows conclusions drawn, implications and suggestions for future research.
Chapter Five

CONCLUSIONS, IMPLICATIONS AND SUGGESTIONS FOR FUTURE RESEARCH
Chapter 5

CONCLUSIONS, IMPLICATIONS AND SUGGESTIONS FOR FUTURE RESEARCH

This chapter comprises three sections. The first section is a conclusion based on findings. The second section focussed on the implications of the study. The third section addresses suggestions for future research.

5.1 Conclusions: The significant findings of the current study have led to certain conclusions.

- Spiritual beliefs were found to be significantly positively correlated with all the dimensions of spiritual practices (positive transformation, self-purification & expanding awareness) as well as with overall spiritual practices among Hindu religious devotees. Spiritual beliefs were also found to be significantly positively correlated with spiritual experiences among Hindu religious devotees.

- All the dimensions of spiritual practices (positive transformation, self-purification & expanding awareness) as well as overall spiritual practices were found to be significantly positively correlated with spiritual experiences among Hindu religious devotees.

- All the dimensions of spiritual practices (positive transformation, self-purification & expanding awareness) as well as overall spiritual practices were found to be significantly positively correlated with spiritual experiences among Hindu male religious devotees.

- Spiritual beliefs were found to be significantly positively correlated with all the dimensions of spiritual practices (positive transformation, self-purification & expanding awareness) as well as with overall spiritual practices among Hindu female religious devotees. Spiritual beliefs were also found to be significantly positively correlated with spiritual experiences among Hindu female religious devotees.

- All the dimensions of spiritual practices (positive transformation, self-purification & expanding awareness) as well as overall spiritual practices were found to be significantly positively correlated with spiritual experiences among Hindu female religious devotees.
Spiritual beliefs were found to be significantly positively correlated with collective practices and sacred practices dimensions of spiritual practices as well as with overall spiritual practices among Muslim religious devotees. Spiritual beliefs were also found to be significantly positively correlated with spiritual experiences among Muslim religious devotees.

The dimensions of spiritual practices (individual practices, collective practices & sacred practices) as well as overall spiritual practices were found to be significantly positively correlated with spiritual experiences among Muslim religious devotees.

The dimensions of spiritual practices (individual practices & collective practices) as well as overall spiritual practices were found to be significantly positively correlated with spiritual experiences among Muslim male religious devotees.

Spiritual beliefs were found to be significantly positively correlated with collective practices and sacred practices dimensions of spiritual practices as well as with overall spiritual practices among Muslim female religious devotees. Spiritual beliefs were also found to be significantly positively correlated with spiritual experiences among Muslim female religious devotees.

The dimensions of spiritual practices (individual practices, collective practices & sacred practices) as well as overall spiritual practices were found to be significantly positively correlated with spiritual experiences among Muslim female religious devotees.

Spiritual beliefs and spiritual practices emerged as the significant predictors of spiritual experiences among Hindu and Muslim religious devotees.

In case of Hindu males, only spiritual practices emerged as the significant predictor of spiritual experiences. In case of Hindu females, spiritual beliefs and spiritual practices emerged as the significant predictors of spiritual experiences.

In case of Muslim males and females, spiritual beliefs and spiritual practices emerged as the significant predictors of spiritual experiences.

Educational qualification of the respondents’ was found to have moderating effect on the relationship of spiritual practices (1st dimension- Positive Transformation and overall spiritual practices) with spiritual experiences among Hindus.

Age of the respondents’ was found to have moderating effect on the relationship of spiritual practices (2nd Dimension – Collective Practices) with spiritual experiences among Muslims.
5.2 Implications

The findings of this study have three significant implications, namely implication for theory, implication for methodology, implications for prevention/intervention and well-being.

Implications for Theory

The findings of the present study have important theoretical implications for understanding the relationship between spiritual beliefs and spiritual practices, spiritual beliefs and spiritual experiences, spiritual practices and spiritual experiences among Hindu and Muslim religious devotees as well as gender-wise in these communities. Spiritual beliefs and spiritual practices are connected to an organized group. Some people express their spirituality through religion. For other people, spirituality is not about practicing specific beliefs, but about exploring and deepening their relationship with a higher power.

When we perform appropriate spiritual practices on the basis of religious/spiritual beliefs, we make spiritual progress and get some spiritual experiences. Spiritual practices bridge the gap between intellectual knowledge obtained from sacred books and experience it spiritually.

Intellectual or theoretical knowledge only assists those who are eager in gaining some belief. In the stages of spiritual development it is a necessary step, whenever one gets spiritual experiences, develops faith in the theoretical or intellectual knowledge. The reason behind this is that spiritual experiences are discussed during spiritual meetings (satsang, iztama). Seekers, who attend spiritual meetings realise that in terms of spiritual knowledge what is taught there is not mere information but that it can be actually experience.

Implication for Methodology

This study provides standardized instruments i.e. reliable and valid used in the present study among Hindu and Muslim religious devotees. The current study is a preliminary study to provide information about psychometric characteristics of the scales among Indian people using Principal Component Factor Analysis and Confirmatory Factor Analysis. The findings do lend support to the application of the tools used.

Implications for Prevention and Intervention

Clarifying the relationships between spiritual practices and daily spiritual experiences among Hindu and Muslim religious devotees can provide guidelines for prevention and intervention
programmes for spiritual counsellors and therapists to improve health and well-being of clients.

In order to cope with the behavioural problems associated with illnesses, it is necessary to involve in spiritual practices to get the speedy recovery. Spiritual support may be a significant factor to incorporate into any intervention programme. Training of spiritual exercises or practices can alter the adverse effects of illnesses and consequently promote well-being.

Spiritual experiences suggest to an individual to adopt an appropriate spiritual practice and attain higher spiritual experiences progressively because one is making spiritual progress. Suppose an individual want to discontinue his spiritual practice/s; he may not continue to get spiritual experiences. In this case one’s spiritual belief should be more stronger before he adopts any spiritual practice.

The findings of the present study could benefit individuals of varying age groups, gender, and education levels. The findings could serve as prevention programmes for students in colleges/universities. Health psychologists could use the findings in alleviating behavioural problems.

5.3 Suggestions for Future Research

- Future research is needed in other religious groups (e.g. Christians, Sikhs, etc.) and people of other geographical areas (i.e. Urban, Rural) to validate and extend the present findings.

- Quantitative survey was utilized in this study. Further study can use a multi-method approach including quantitative and qualitative methods to that provide incremental validity to data. Hence, the spiritual experiences of people may be explored through interviews. In the early stages of spiritual journey, if we want to hear from seekers narrating their spiritual experiences, the variety and depth of spiritual experiences can be quite complex.

- It is suggested that future studies need to explore the role of certain potential moderators such as type of family and marital status to examine the relationship of spiritual beliefs with spiritual experiences, and spiritual practices with spiritual experiences.
Future studies could consider other variables such as attachment to God, spiritual well-being and meaning in life. God who gives each one of us unique spiritual experiences to generate faith. Enhancing well-being is a primary requirement for one’s spiritual growth.

In the present time, people gradually become detached from their religion/spirituality as well as its elements (spiritual/religious beliefs, practices & experiences) because of their busy life schedule and stressful life. In the present time, life become very challenging from the very initial stage to the last, like in the childhood a five or six years old child faces the challenge to get the admission in a standard school and, after schooling in a university and, after that to get a good job and own house, after getting these things challenges are not stop but also, so many family and social life challenges become start, means there is no time for cultivating spirituality and because of this life become more and more stressful and peace less and without peaceful life everything become waist. In the Eastern culture, religion/spirituality is deeply rooted. The elements of religion/spirituality are used as a therapy from the very old time for gaining mental peace, psychological and physical fitness as well as reducing the level of stress. So, family especially parents should encourage their children to engage in religious/spiritual practices like yoga, meditation, fasting, charity, reading scriptures etc…. because these practices make them not only physically and psychologically fit, mentally peaceful but also they learn from scriptures that how to control over the senses and as a result become merciful as well as side-by-side reduce the level of aggression which is increasing in the becoming generation.
REFERENCES
REFERENCES


APPENDICES
APPENDIX-A

Name : -
Gender : -
Educational qualification : -
Religion : -
Age : -
Family (joint/ single) : -
Unban/ rural/ urban-rural : -

It is assured that the information given by will be closed. Note that here no any answer is right or wrong. All of the answers given by you will be accepted. If you have any confusion please ask.

Thank you for your cooperation
APENDIX-A

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आपके द्वारा दी गई सभी सूचनाएँ पूर्णरूप से गुप्त रखी जायेंगी। ध्यान रखें यहाँ कोई भी उत्तर सही या गलत नहीं है। आपके द्वारा दिये गये सभी उत्तर स्वीकार किये जायेंगे। कहीं कोई बात समझ में न आए तो पूछ लें।

सहयोग के लिए धन्यवाद!
APPENDIX-B

Spiritual Belief Scale

Age (in Years):-.................... Gender (Male/Female):-....................

Instruction:- you possess some beliefs related to your religion. Some questions are asked in this relation. Put a mark (√ ) to the extent to which you agree or disagree with the following statements.

1. I feel that in many ways turning my life over to God has actually set me free.
   1- Strongly disagree
   2- Disagree
   3- Neutral
   4- Agree
   5- Strongly agree

2. I know that all the best things in my life have come to me through God.
   1- Strongly disagree
   2- Disagree
   3- Neutral
   4- Agree
   5- Strongly agree

3. I believe I am blessed by God with many gifts I do not deserve.
   1- Strongly disagree
   2- Disagree
   3- Neutral
   4- Agree
   5- Strongly agree

4. I feel that it is important to thank God when I manage to do the right things.
   1- Strongly disagree
   2- Disagree
   3- Neutral
   4- Agree
   5- Strongly agree

5. It’s only when I stop trying to play with God that I can begin to learn what God wants for me.
   1- Strongly disagree
   2- Disagree
   3- Neutral
   4- Agree
   5- Strongly agree
6. I know I am able to meet life’s challenges only with God’s help.
   1- Strongly disagree
   2- Disagree
   3- Neutral
   4- Agree
   5- Strongly agree

7. I know that forgiving those who have hurt me is important for my spiritual health.
   1- Strongly disagree
   2- Disagree
   3- Neutral
   4- Agree
   5- Strongly agree

8. I believe there are many ways to know God and that my way is not the only way.
   1- Strongly disagree
   2- Disagree
   3- Neutral
   4- Agree
   5- Strongly agree
निदेश: आप अपने धर्म से सम्बन्धित कुछ विषयों रखते होंगे, यहाँ उसके सम्बन्ध में कुछ प्रश्न पूछे जा रहे हैं। क्रूपयादेश (√) लगाकर बताए कि आप निम्नलिखित वाक्यांशों से किस सीमा तक "सहमत" या "असहमत" हैं!

1. मुझे अनुमति दी गई है कि ईश्वर ने मुझे अपना जीवन बदलने के लिए वाकई अनेक प्रकार से मुक्त कर रखा है!
   1 अत्यधिक असहमत
   2 असहमत
   3 तत्स्थ
   4 सहमत
   5 अत्यधिक सहमत

2. मुझे जात है कि मेरे जीवन में अनेक ध्यानपूर्वक देखे ईश्वर के द्वारा प्रदान की गई है!
   1 अत्यधिक असहमत
   2 असहमत
   3 तत्स्थ
   4 सहमत
   5 अत्यधिक सहमत

3. मेरे विश्वास है कि ईश्वर की कुप्रष्ठ मेरी ऐसी अनेक उपलब्धियाँ हैं जिनको योग्य मैं नहीं हूं!
   1 अत्यधिक असहमत
   2 असहमत
   3 तत्स्थ
   4 सहमत
   5 अत्यधिक सहमत

4. जब मैं कोई सही काम कर पाता हूं, तब मुझे ईश्वर का ध्यानमय प्रकट करना आवश्यक लगता है!
   1 अत्यधिक असहमत
   2 असहमत
   3 तत्स्थ
   4 सहमत
   5 अत्यधिक सहमत

5. जब मैं ईश्वर की पूजा करना चाहता हूं, तब मुझे ईश्वर का प्रतिपादन प्रकट करना आवश्यक लगता है!
   1 अत्यधिक असहमत
   2 असहमत
   3 तत्स्थ
   4 सहमत
   5 अत्यधिक सहमत

6. मुझे जात है कि जीवन की चुनिंदायें का सामना मैं केवल ईश्वर की मदद से ही करने में समर्थ हूं!
   1 अत्यधिक असहमत
   2 असहमत
   3 तत्स्थ
   4 सहमत
   5 अत्यधिक सहमत

7. मुझे जात है कि आध्यात्मिक रूप से सबल रहने के लिए मुझे उन लोगों को श्रम कर देना चाहिए जिन्हें मुझे दुख दिए हैं!
   1 अत्यधिक असहमत
   2 असहमत
   3 तत्स्थ
   4 सहमत
   5 अत्यधिक सहमत

8. मेरे विश्वास है कि ईश्वरीय ज्ञान अधिकार करने के अनेक मार्ग हैं और मैं जिस मार्ग पर हूं वह एक मात्र मार्ग नहीं है!
APPENDIX-C

Spiritual Practices Scale for Hindus (SPS-H)

Instructions: Every one of us perform some spiritual practices in life, here some items related to the spiritual practices are given. Put a tick ( √ ) in front of that option of the following items which you consider important. It is assured that your responses will not be disclosed but used only for the research purpose. Read each item carefully and give your responses candidly.

1. Reading religious literature or scriptures (Shri Ramcharitmanas, Ramayan, Shri Madhbagavad Gita etc.).
   1- Many times in a day
   2- Daily
   3- Most days
   4- Once in a while
   5- Never

2. Watching or listening religious programs on T.V or radio.
   1- Daily
   2- More than once in a week
   3- Once in a week
   4- Once in a while
   5- Never

3. Praying personally apart from temple.
   1- Many times in a day
   2- Daily
   3- Most days
   4- Once in a while
   5- Never

4. Thanking (remembering) God before or after taking meal or any specific work at home.
   1- Every time
   2- Many time
   3- Many days
   4- Once in a while
   5- Never
5. Going temple.
   1- Many times in a day
   2- Daily
   3- Most days (on religious occasions)
   4- Once in a while
   5- Never

6. Fasting
   1- 31-73+ days in a year (Once in a week, Navdurga, Shivratri, Janmastmietc).
   2- 18-30 days in a year (Navdurga, Shivratri, Janmastmietc).
   3- 12-17 days in a year
   4- 1-11 days in a year
   5- Never

7. Attending religious congregation (Satsang).
   1- Once in a week
   2- Once in a month
   3- Once in a year
   4- Once in many years
   5- Never

8. Doing Meditation (Sadhana) consisting of mental efforts directed towards God with qualities.
   1- Many times in a day
   2- Daily
   3- Most days
   4- Once in a while
   5- Never

9. Doing Yoga
   1- Daily
   2- Most days
   3- Some days
   4- Once in a while
   5- Never

10. Going on pilgrimage (Thirthyatra).
    1- Once in a year
    2- Once in many years
    3- Never

11. Enjoying with nature/ beautifully explaining natural scenes (touching the clouds with hills, rising or setting the sun from the sea, explaining the clouds in different figures).
    1- Mostly
    2- Once in a while
    3- Never
12. Charity (Daan).
   1- On religious occasions
   2- Once on a while
   3- Never

   1- Once in a year
   2- Once in many years
   3- Never

   1- Daily
   2- Most days
   3- On religious occasions
   4- Once in a while
   5- Never

15. Singing or listening sacred music (including songs, hymns, psalms and devotional chant) apart from prayer.
   1- Many times in a day
   2- Daily
   3- Most days
   4- Once in a while
   5- Never

16. Any other religious practice that you do:
निदेश : आप अपने दैनिक जीवन में कुछ आध्यात्मिक अभ्यास अवस्था करते होंगे, निम्नलिखित वाक्यों के जो विकल्प आपका उद्देश्य लगे उसके सामने (✓) का प्रयोग करें आपके द्वारा दी गई सभी सूचनाएँ गूढ़ रखी जाएंगी यदि कोई बात समझ में ना आए तो पूछ लें।

1-धार्मिक साहित्य या यथा पढ़ना (श्री रामचरितमानस, रामायण, श्री मदभगवत गीता आदि)।
   1 दिन में कई बार
   2 हर रोज
   3 ज्यादातर दिन
   4 कभी कभी
   5 कभी नहीं

2-धार्मिक कार्यक्रमों को टीवी या रेडियो पर देखना या सुनना।
   1 हर रोज
   2 हमेशा में एक से ज्यादा बार
   3 हमेशा में एक बार
   4 कभी कभी
   5 कभी नहीं

3-मन्दिर के अतिरिक्त व्यक्तिगत रूप से पूजा करना।
   1 दिन में कई बार
   2 हर रोज
   3 ज्यादातर दिन
   4 कभी कभी
   5 कभी नहीं

4-घर में प्रयोग विशेष कार्य या खाने से पहले या बाद में ईश्वर का ध्यानदाय करना(आदि करना)।
   1 हर बार
   2 ज्यादातर बार
   3 ज्यादातर दिन
   4 कभी कभी
   5 कभी नहीं

5-मन्दिर जाना।
   1 दिन में कई बार
   2 हर रोज
   3 ज्यादातर दिन (धार्मिक अवसरों पर)
   4 कभी कभी
   5 कभी नहीं

6-उपवास रखना।
   1 एक साल में 31–73+ दिन (हमेशा में एक दिन ,नवदुर्ग, शिवरात्रि, जन्माष्टमी आदि)
   2 एक साल में 18–30 दिन (नवदुर्ग, शिवरात्रि, जन्माष्टमी आदि)
   3 एक साल में 12–17 दिन
   4 एक साल में 1–11दिन
   5 कभी नहीं

7-सांस्कृतिक उपवर्तित होना।
   1 हमेशा में एक बार
   2 नहीं कभी में एक बार
   3 साल में एक बार
   4 कई साल में एक बार
   5 कभी नहीं
8—ध्यान करना ( साधना ) जिसमें ध्यान अपने विचारों, प्रत्यक्ष अनुभूतियों पर केन्द्रित हो।
   1 दिन में कई बार
   2 हर दोपहर
   3 ज्यादातर दिन
   4 कभी कभी
   5 कभी नहीं
9—योग अभ्यास करना।
   1 हर मात्र
   2 ज्यादातर दिन
   3 कुछ दिन
   4 कभी कभी
   5 कभी नहीं
10—तीर्थ्यात्रा करना।
   1 एक साल में एक बार
   2 दो सालों में एक बार
   3 कभी नहीं
11—प्राकृतिक उद्योग/प्राकृतिक दृश्यों का सुरक्षितपूर्ण वर्णन करना ( बादलों का पहाड़ों से स्पर्श करना, चूहे का सुधार से उगना या उससे झूमना, बादलों की भिंत—भिंत आकृतियों में व्याख्या करना )।
   1 ज्यादातर बार
   2 कभी कभी
   3 कभी नहीं
12—दान देना।
   1 धार्मिक अवसरों पर
   2 कभी कभी
   3 कभी नहीं
13—जागरण करना। में उपस्थित होना।
   1 एक साल में एक बार
   2 दो सालों में एक बार
   3 कभी नहीं
14—हवन—यज्ञ करना।
   1 हर दोपहर
   2 ज्यादातर दिन
   3 धार्मिक अवसरों पर
   4 कभी कभी
   5 कभी नहीं
15—पूजा—अर्चना के अतिरिक्त भक्तिगीत, भजन, भक्तिपूर्ण मन्त्र जाप करना या सुनना।
   1 दिन में कई बार
   2 हर दोपहर
   3 ज्यादातर दिन
   4 कभी कभी
   5 कभी नहीं
17—धर्म से सम्बन्धित अन्य कोई अम्यास जिसे आप करते हो—
APPENDIX-D

Spiritual Practices Scale-Muslims

Instructions: Every one of us perform some spiritual practices in life, here some items related to the spiritual practices are given. Put a tick (√) in front of that option of the following items which you consider important. It is assured that your responses will not be disclosed but used only for the research purpose. Read each item carefully and give your responses candidly.

1. Reading religious literature or scriptures (holy Qur’an etc.).
   1- Many times in a day
   2- Daily
   3- Most days
   4- Once in a while
   5- Never

2. Watching or listening religious programs on T.V or radio.
   1- Daily
   2- More than once in a week
   3- Once in a week
   4- Once in a while
   5- Never

3. Praying personally apart from mosque.
   1- Many times in a day
   2- Daily
   3- Most days
   4- Once in a while
   5- Never

4. Thanking (remembering) God before or after taking meal or any specific work at home.
   1- Every time
   2- Many time
   3- Many days
   4- Once in a while
   5- Never
5. Going mosque.
   1- Many times in a day
   2- Daily
   3- Most days (on religious occasions)
   4- Once in a while
   5- Never

6. Visiting dargah/ khankah (Holy shrines).
   1- Daily
   2- Once in a week
   3- Yearly birthday (urs)
   4- Once in a while
   5- Never

7. Fasting
   1- 31-73+ days in a year (Ramadan with other)
   2- 18-30 days in a year (Ramadan)
   3- 12-17 days in a year
   4- 1-11 days in a year
   5- Never

8. Attending religious congregation(Iztama).
   1- Once in a week
   2- Once in a month
   3- Once in a year
   4- Once in many years
   5- Never

9. Doing Meditation (Devotional exercises) consisting of mental efforts directed towards Allah with qualities.
   1- Many times in a day
   2- Daily
   3- Most days
   4- Once in a while
   5- Never

10. Doing Tahjud prayer.
    1- Daily
    2- Once in a week
    3- Once in a month
    4- Once in a year (in the month of Ramadan).
    5- Never
11. Going on pilgrimage (Haj).
   1- Once in a year
   2- Once in many years
   3- Never

12. Enjoying with nature/ beautifully explaining natural scenes (touching the clouds with hills, rising or setting the sun from the sea, explaining the clouds in different-different figures).
   1- Mostly
   2- Once in a while
   3- Never

13. Any other religious practice that you do:
APPENDIX-D

SPS(M)

निर्देश : अपने दैनिक जीवन में कुछ आध्यात्मिक अभ्यास करते होंगे, जिन्हें आपको उचित लगे उसके साथने (√) का प्रयोग करें आपके द्वारा मी गई सभी सूचनाएँ गुणा स्थी जाएगी यदि कोई बात समझ में ना आए तो पूछ लें।

1—धार्मिक साहित्य या ग्रंथ विषय पढ़ना (पवित्र कुरान आदि)।
   1 दिन में कई बार
   2 हर रोज
   3 ज्यादातर दिन
   4 कभी कभी
   5 कभी नहीं

2—धार्मिक कार्यक्रमों को टीवी/या रेडियो पर देखना या सुनना।
   1 हर रोज
   2 हप्तें में एक से ज्यादा बार
   3 हप्तें में एक बार
   4 कभी कभी
   5 कभी नहीं

3—मस्जिद के अतिरिक्त व्यक्तिगत रूप से नमाज करना।
   1 दिन में कई बार
   2 हर रोज
   3 ज्यादातर दिन
   4 कभी कभी
   5 कभी नहीं

4—घर में प्रायोगिक विशेष कार्य या खाना से पहले या बाद में अल्लाह का शुक्रिया अदा करना।
   1 घर बार
   2 ज्यादातर बार
   3 ज्यादातर दिन
   4 कभी कभी
   5 कभी नहीं

5—मस्जिद जाना।
   1 दिन में कई बार
   2 हर रोज
   3 ज्यादातर दिन (धार्मिक अवसरों पर)
   4 कभी कभी
   5 कभी नहीं

6—दरगाह/खानकाह(पवित्र जगह) जाना।
   1 हर रोज
   2 हप्तें में एक बार
   3 वार्षिक जन्मदिवस पर(उससे)
   4 कभी कभी
   5 कभी नहीं
7—रोज़े रखना।
1 एक साल में 31–73+ दिन (घरजान के साथ अन्य)
2 एक साल में 18–30 दिन (केवल घरजान)
3 एक साल में 12–17 दिन
4 एक साल में 1–11 दिन
5 कभी नहीं

8—इज़तमा में उपस्थित होना।
1 हफ्ते में एक बार
2 महीने में एक बार
3 साल में एक बार
4 कई सालों में एक बार
5 कभी नहीं

9—ध्यान करना (साधना) जिसमें ध्यान अपने विचारों, प्रत्येक अनुभवों पर केन्द्रित हो।
1 दिन में कई बार
2 हर रोज
3 ज्यादातर दिन
4 कभी कभी
5 कभी नहीं

10—ताहजुद की नमाज पढ़ना।
1 हर रोज
2 हफ्ते में एक बार
3 महीने में एक बार
4 साल में एक बार (घरजान के महीने में)
5 कभी नहीं

11—हज़ करना।
1 साल में एक बार
2 कई सालों में एक बार
3 कभी नहीं

12—प्रकृति का आनंद लेना/प्राकृतिक दृश्यों का सुरुचिपूर्ण वर्णन करना (बादलों का पहाड़ों से स्पर्श करना, सूर्य का समुद्र से उगना या उससे डूबना, बादलों की रित-मित्ताकृतियों में व्याख्या करना)।
1 ज्यादातर बार
2 कभी कभी
3 कभी नहीं

15—मजबूत दे समर्पित अन्य कोई अम्यास जिसे आप करते हों—
APPENDIX-E

**Daily Spiritual Experience Scale (DSES)**

The list that follows includes items you may or may not experience. Please consider how often you directly have this experience, and try to disregard whether you feel you should or should not have these experiences. A number of items use the word ‘God.’ If this word is not a comfortable one for you, please substitute another word that calls to mind the divine or holy for you.

<table>
<thead>
<tr>
<th>Item</th>
<th>Many times in a day</th>
<th>Every day</th>
<th>Most days</th>
<th>Some days</th>
<th>Once in a while</th>
<th>Never</th>
</tr>
</thead>
<tbody>
<tr>
<td>I feel God’s presence.</td>
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<tr>
<td>I experience a connection to all of life.</td>
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<tr>
<td>During worship, or at other times when connecting with God, I feel joy which lifts me out of my daily concerns.</td>
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<tr>
<td>I find strength in my religion or spirituality.</td>
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<td>I find comfort in my religion or spirituality.</td>
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<tr>
<td>I feel deep inner peace or harmony.</td>
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<tr>
<td>I ask for God’s help in the midst of daily activities.</td>
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<tr>
<td>I feel guided by God in the midst of daily activities.</td>
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<tr>
<td>I feel God’s love for me, directly.</td>
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<tr>
<td>I feel God’s love for me, through others.</td>
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<tr>
<td>I am spiritually touched by the beauty of creation.</td>
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<tr>
<td>I feel thankful for my blessings.</td>
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<tr>
<td>I feel a selfless caring for others.</td>
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<tr>
<td>I accept others even when they do things I think are wrong.</td>
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<tr>
<td>I desire to be closer to God or in union with the divine.</td>
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</tbody>
</table>
APPENDIX E

DSES

नीचे दी गई सूची (list) में ऐसी बातें शामिल हैं जिनका आप अनुभव करते हो या न करते हों। कृपया विचार कीजिए कि आप प्रायः किसी बार ऐसा अनुभव करते हैं तथा इस पर ध्यान न दें कि आपका यह अनुभव होने चाहिए या नहीं। निम्नलिखित वाक्यों के जो विकल्प आपको उचित लगे उसको सामने (✓) का प्रयोग करें।

<table>
<thead>
<tr>
<th>क्र.सं.</th>
<th>वाक्य</th>
<th>दिन में कई बार</th>
<th>हर रोज</th>
<th>ज्यादातर दिन</th>
<th>क्रुठ दिन</th>
<th>कभी कभार</th>
<th>कभी नहीं</th>
</tr>
</thead>
<tbody>
<tr>
<td>1.</td>
<td>मैं ईश्वर की उपस्थिति महसूस करता/करती हूँ।</td>
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<tr>
<td>2.</td>
<td>मैं अनुभव करता/करती हूँ कि मैं सभी जीवन से जुड़ा/जुड़ी हूँ।</td>
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<td>3.</td>
<td>प्रायः मेरे दोषों का अन्य समय में ईश्वर से जुड़ते हुए मैं आन्दोलन अनुभव करता/करती हूँ। जो मुझे मेरी दैनिक वित्तों से बाहर निकलता है।</td>
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<td>4.</td>
<td>मैं अपने धर्म के आयतन में शाक्ति पाता/पाती हूँ।</td>
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<tr>
<td>5.</td>
<td>मैं अपने धर्म के आयतन में आराम महसूस करता/करती हूँ।</td>
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<tr>
<td>6.</td>
<td>मुझे आत्मरिक्ष या सुख का महसूस होता है।</td>
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<tr>
<td>7.</td>
<td>मैं दैनिक कार्य के बीच ईश्वर से सहायता मांगता/मांगती हूँ।</td>
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<tr>
<td>8.</td>
<td>मुझे ईश्वर का मार्गदर्शन मिलता हूँ।</td>
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<tr>
<td>9.</td>
<td>मुझे ईश्वर के प्रेम की सोच के अनुभूति होती है।</td>
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<tr>
<td>10.</td>
<td>मैं अपने लोगों के माध्यम से अपने प्रति ईश्वर का प्रेम महसूस करता/करती हूँ।</td>
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<tr>
<td>11.</td>
<td>सृष्टि की सुन्दरता ने मुझे आध्यात्मिक रूप से स्पर्श किया है।</td>
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<tr>
<td>12.</td>
<td>मुझे मिले आशीर्वादों के लिये मैं आमार महसूस करता/करती हूँ।</td>
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<tr>
<td>13.</td>
<td>मैं अन्य लोगों के प्रति निश्चय देखभाल की भावना महसूस करता/करती हूँ।</td>
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<tr>
<td>14.</td>
<td>मैं औरों को तब से स्वीकार करता/करती हूँ जब वे मेरे विचार से गलत कार्य करते हैं।</td>
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<tr>
<td>15.</td>
<td>मैं ईश्वर के और निकट आ जाँए या दिय्याता मे एकाकार हो जाँए।</td>
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</tr>
</tbody>
</table>
PUBLICATIONS AND PRESENTATIONS
LIST OF PUBLICATIONS, PSYCHOLOGICAL TESTS
STANDARDIZED AND PRESENTATIONS

EMPIRICAL PAPERS PUBLISHED


THEORITICAL PAPERS PUBLISHED


CHAPTER IN BOOK


PSYCHOLOGICAL TESTS STANDARDIZED

PAPERS PRESENTED IN NATIONAL AND INTERNATIONAL CONFERENCES / SEMINARS

- A comparative study of gym and yoga practitioners on their subjective well-being as well-being positive and negative effects. National Seminar on Yoga and Spirituality, Department of Psychology, A. M. U., Aligarh November 7-8, 2015.


- Spiritual belief among Muslim male and female religious devotees. International Conference on Youth, Gender and HIV. Amity University, Lucknow Campus, 12th-13th August, 2014.


