



The Relationship of Religion and Spirituality in the School of Thought of William James

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Abstract

Psychology of religion, an interdisciplinary field between psychology and religion, is a new knowledge that describes psychological experiences, attitudes and behaviors. This knowledge began in the late nineteenth century and was consolidated in three British, American, German and French traditions. The American tradition of experientialism, using specimens and case studies and statistical descriptions, is the intellectual philosopher and functional psychologist and nominee pragmatist William James, who empirically examines the psychological analysis of religious affairs. He who believes in the ultimate assessment of thought or experience by examining the result and the rate of profitability in life relies on two criteria of compatibility with the correct assumptions and beliefs as well as intuition and introverting as the main and most reliable research tool. James seeks to study religion over the life of man, his actions and experiences, and for this purpose uses the term religious experience. William James also believes that emotions are the most stable and fundamental elements, and religion is essentially a matter of feeling. In his view, religious experience is an experience that the subject understands religiously. In this sense, the religion of feelings, actions, and experiences of individuals in their loneliness is against whatever they consider sacred. In order to understand more about James's views on religion, this article seeks to study the relationship between religion and psychology. William James is an intellectual think tank.

Keywords: *Psychology; Religion; Epistemology; William James*

1. Introduction

Religion psychology includes psychological reflections and studies on experiences, traditions and religious attitudes. The purpose of this knowledge is to describe and explain the factors and areas of religion, its dimensions, measurement and measurement of religion and its effects and consequences in individual and social life. The psychology of religion addresses the psychological analysis of religious

concepts and teachings in terms of the emergence, growth, explanation, pathology, and the implications of religious issues. David M. Woolf (2007), a famous psychologist in the introduction of psychology of religion, says: systematic use of psychological theories and methods in terms of content of religious traditions, experiences, attitudes and behaviors associated with those traditions by individuals. In the psychology of religion, concepts such as religious and moral values such as faith and piety, repentance, humility, and envy are scientifically described. Psychologists first define this attribute and examine through the tables the development and growth of them in terms of various motivational, physical and cognitive dimensions. Occasionally, some particular situations and behaviors of people during religious rituals such as prayer, fasting, pilgrimage, and pilgrimage are also examined. William James is one of the most important psychologists of pragmatism. James's main interest in religion is focused on the practical results of religious belief in the true life of the believer. His general approach to justifying the truth of religious belief is also the same. The same field and some of James's own statements about the standard of truth-belief have led some James commentators to consider him a philosopher who has tried to call "pragmatism" as an alternative to "realism" in metaphysics, epistemology, and philosophy of religion to put forward. Referring to James's total statement on the truth of belief, as well as his arguments in the context of the incorrect interpretation of the aforementioned religion, it is shown that in James's theory of truth, there are realistic facts independent of the default mind and James's commitment to pragmatism in the field of justification religious beliefs are not contradictory. With his commitment to religious realism, the view of the existence of a recognizable and independent of the mind of the subject of religious belief shows the same thing.

William James also conveyed the truth of religion and the inherent significance of religion as belonging to the religion, and claims that there are two things in the realm of religion: one is religious organization (religiously institutionalized), such as worship, vows, religious orders and the organizational system of the church in a way that if we restrict ourselves to this area, we must define religion as an external art, namely, the art of grace and the grace of the gods. The other the internal problem (personal religion) that is related to the inner being of man and in which man and his relationship with God are raised. This second affects the religious experience and the internal relations of man with God and is certain, the philosophy and science of the word that relates to the wisdom and organization of the church and the clergy (religious acts) is beyond our discussion. Religious organizations are based on the traditional feelings that they have received.

2. *William James's Personality, Life And Works*

William James, a famous American philosopher and psychologist, was born in 1842 in New York. His father, an unorthodox scholar with literary collaborations, such as Oliver Wendell Holmes and Ralph Waldo Emerson, provided him with a freethinking space that allowed him and his children to decide on their own career and life. James's primary education was with his father. James from 1855 to 1860, along with his brother Henry, who later became a famous novelist and became famous for him (Azeri and Mousavi, 2006).

He studied in schools in England, France, Switzerland and Germany. During this school, James's interest in natural science was on the one hand, and art, especially painting, fluctuated on the other. James's interest in painting was so strong that he spent painting courses, but eventually turned to natural science, but, as William James Earl said in his life story, throughout his scientific and philosophical life, his artistic look, of which the components of attention to detail tangible and belonging to style. In 1861, James entered the Lawrence School of Harvard, and then joined the Department of Anatomy and Adaptive Physiology, and in 1864, he entered the Medical Group at Harvard. In 1867, his tendency to

empirical psychology led him to study at the University of Berlin. He later returned to Harvard and completed his medical education in 1869 (Shirvani, 2007).

He suffered a mental illness at the same time, claiming that his religious beliefs helped his recovery and salvation. In the course of this period, James, including those of the French philosopher Charles Renouille, also turned to some kind of critical idealism against positivism, materialism, and transformative naturalism. He also adopted allegory instead of obstinacy and oppression instead of algebra. In 1872, he began teaching physiology at Harvard, and spent years teaching anatomy, psychology, and philosophy. In 1890, the book published the Principles of Psychology, which lasted for 12 years and was considered an important and fundamental element in psychology for a long time. Other important works include the diversity of religious experience (1902), pragmatism (1907), and the pluralistic world (1909). James had an influential, active and social personality with friends Charles Sanderson Pearce (Press), Charles Renouille, George Santana, John Dewey, Henry Bergson and Bradley. (Shakerin, 2016).

They used all their knowledge and thought and influenced them themselves. His personality was such that even the Spanish philosopher and poet, Santa Chiuna (1863-1952), who was mentally disagreeable with him, penned him with admiration. Although the roots of thought of pragmatism or the philosophy of practical authenticity are considered by Charles Sanders Pearce (Press), William James Benny is generally the principal representative of this school, and even generally American philosophy in the first half of the twentieth century. James died in 1910.

3. *Methodology by William James*

In the scientific identity of William James, the label is pragmatist and hence he is in the paradigm of empiricists. However, as he himself says, he is in the midst of moderate intellectual and hard-working empiricist rationalism, and his theoretical attention to issues sometimes overcomes his empirical aspect. He sometimes refers to his method of spiritual judgment against existentialism and uses the methods of survey, chain study, comparative study, and individual documents in the application of theoretical research, but special attention is paid to experimental and laboratory studies in his psychology studies. In psychological analysis, religious beliefs also use introspection, experimentation and comparison. He founded the first psychology lab in America in 1876.

4. *Intellectual foundations of William James*

William James an empirical and realist psychologist and famous philosopher of pragmatism, is one of the most influential proponents of the American tradition of this school. He graduated from Harvard Medical School, where he became an associate professor of anatomy and physiology, then a professor of philosophy and then a professor of psychology. He, who combines the philosophy and psychology of his work, established the first psychology lab in America at Harvard. In addition to all kinds of religious experience, the principles of psychology and pragmatism are a new name for thinking ways of James's other works (Hosseini, 2010).

James, who grew up in a Protestant setting, had religious concerns, and he himself was emotionally attached to a religious attachment and tendency. "In the background of all his works there is a great religion ... that he takes all his life and mind and produces a great effect in the world," Chapman

says of his works. In the book, "Types of Religious Experience, The self-respecting mystical statement says: "My inherent dignity is almost entirely dependent on these spiritual decisions" (James, 2002).

According to his pragmatism, he believes that the truth of everything depends on its utility in practice, and one believes when it satisfies to be confirmed by experience. From pragmatism's point of view, the only probable test of probability is that there should be something that guides us better, something best suited to every aspect of life, combined with the set of requirements of experience without removing something from it. He says elsewhere: "If there is life that's really better, and if there's a theory that believes in helping us deal with that life, then it's" really better for us "to believe it, unless the belief in that view is implicitly addressed to our larger vital interests "(James, 1902).

"The truth is nothing but ideas that are real to help us create a satisfying relationship with other parts of our experience," he says. Any idea that helps us succeed in part of our experience can bring things together in a satisfactory way, guaranteeing, simplifying matters and saving workforce, is as real and as it is real instrumentality "(James 2002).

James satisfies one's beliefs as pleasures, calm minds and minds, constructive encounters with the person's healthy living and traits, and wants to preserve everything, as well as to follow the logic, the senses, and to take into account the most humorous and personal experiences. He takes into account the mystical and mystical experiences, if practical. He argues that pragmatism, while interested in the realities, is far from the materialistic prejudice that ordinary empiricism has suffered ... "If it turns out that the views of theology are valuable in one's life, they are for real pragmatism, namely Their value is good "(James, 1890). In the definition of religion, James also has an empirical look and says that "many of the religious philosophers have tried to provide many definitions for religion, but none could determine the essence and essence of religion for religion and express the maximum features of religion (James, 2002). He says that the essence of religion cannot be reached, but only its features can be revealed, so it is a name for a set of these features. The term "religion" does not refer to the original or single element, but to a set of things. Religion is the emotions, actions, and experiences of individuals that occur in their own worlds, so that they find themselves in relation to what the divine is considered to be. He sees the essence of religion as the sensation and practical conduct of the religions, and believes in the religious life he spoke repeatedly that religious life is widely sought to make a person exceptional and unusual. (James, 1902).

In a summing up of religious life, James says in general, in the broadest possible way, the features of religious life are based on our knowledge of these beliefs:

1. The spectacular world is part of a more spiritual world that receives its value and meaning from it.
2. Joining or joining with that superior world is our true endeavor.
3. Prayer or connection with the spirit of the world of creation of God or the order of the universe is a process in which a really (fruitful) work takes place, and spiritual powers have psychological or physical effects in us.
4. Life finds a new taste and taste, as a divine blessing appearing in the form of a life full of poetic vitality or boldness.
5. An esoteric security and tranquility are created, the result of which is inextricably linked to others, expresses affection and emotions (James 2002).

5. *Religious Experience from the Viewpoint of William James*

The first lectures by William James at the University of Cifferrd in 1902, titled "Religious Experiences," are penetrating the subject of religious experience. James, like, Schiller believes that the deeper origins of religion are the same, and philosophical and verbal beliefs are secondary and subordinate processes, such as translations of one text in another language. James, unlike Schiller, believes that religious feeling is psychologically emotional. Religious love for him is the same sense of natural love that belongs to that religion (Azerbaijan, 1998). He classifies events that can be known as religious experience, and tries to understand and evaluate them. Contrary to Schiller, William James does not combine feelings and intuition, and he does not have a special status for feeling as the work of the mind, which preceded knowledge and action, and that it was the causative factor of the two, but that emotion was perceived as a change It is in physical condition; however, religious beliefs are second-rate products that never existed if they were not religious in the past. Religious beliefs are the superficial layer of the mode of faith, which is the best feature of that emotionality. The state of faith is a kind of faith or belief that provides the basis of religious certainty. What James assumes in his proposal for the science of religions that replaces traditional theology and philosophy of religion is that the subject of hypothesis of comparative, critical thinking and the maker that constitutes that science is an immediate experience. Deeper sources of religion are in the senses, not in wisdom (Hick, 1372).

In confirmation of his view that religion is in the sense of emotion, James points out three points: negligence, religious experience is qualitatively tangible and, for an agent, seems to be a non-intermediate, not the result of inference and Informative note. Second, the credibility of the experience. People are not often affected by rational arguments about religion. Religious beliefs and teachings represent the deeper origins of feelings and experiences. If religious experience does not provide sufficient credibility for those beliefs, rational arguments are not likely to be convincing. Third, he claims that a review of various religious traditions, religious beliefs and concepts is very diverse, while the feelings and convictions that are the basis and basis for such rational diversity are fixed. Consequently, in order to understand the characteristics of the religious experience and the common aspect of various traditions, one must examine feelings and experiences, not beliefs or teachings. In his view, feelings and conduct are the most stable elements of religion; therefore, they are the most fundamental elements of religion (Braud Fout, 1998).

The central sense of religious experience is what he calls a state of faith that is not psychological, precise, and precise. The concept of the mode of faith is taken from Luba. He describes it like this: "An emotional experience that, in my opinion, should be called safe state, rather than a faith, in order to avoid exorcism. Its features include: feeling empathy and satisfaction, feeling the perception of facts that were previously unknown. " In James's theory, what is important is the separation of this feeling from thought or belief, but this separation does not end in the way, and what he feels is actually a thought that carries belief. (James, 1993).

Religious experience should be described from the perspective of the subject. Religious experience is an experience that the subject, as it is religious, understands, James states: "Religion, as I ask you to voluntarily accept it, means for us the feelings, deeds and experiences of individuals in their own loneliness.; They see themselves as something sacred in relation to what they understand "(James 2002). Thus, William James defines religion in terms of the subject's perception of his relation to what is sacred, and the two terms "understand" and "sacred" refer to the descriptions of the subject and the implied beliefs. The religious provisions of experience are from the epistemic side. The subject understands himself and the world in the light of religious beliefs. Religious experience is an experience the subject regards as religious, and this identification is not based on the subject or subject of experience, but is based on the epistemic aspect or its importance for the validity of religious beliefs. James, of course, refers to the epistemic quality of the mystical experience; but he calls mysticism a special form in

which the religionists admit that they see reality in that state, and mysticism is not limited to mystical experience. (James, 2008).

William James for religious experiences includes features that express mystical states; hence, it can be said that, from his point of view, there is no clear distinction between "mystical experience" and "religious experience," or if the difference between this. There are two, he did not reveal this distinction. (Wolf, 2007).

6. *Features of the Religious Experience in James's Point of View*

1. **Indispensability:** The most obvious sign in mysticism is its inability, in which the mystic state is in such a way that it does not accept expression and truth, and the quality of this state must be directly experienced and mysticism is more like a state of feeling than an understanding and Imagine

2. **Civility:** Although the mystical states are in appearance similar to emotions, they are in fact a form of identification and a sort of approach to the depths of the truth that rational reason does not go into this depth.

3. **Fleeting:** Gnostic states are not long lasting, and often, when they are spent, they disappear daily and are incompletely remembered.

4. **Passiveness:** These conditions are accepted and accepted, and although it is possible to facilitate the occurrence of the mystical present by means of voluntary measures, concentration, and implementation of particular exercises, but as soon as a certain type of consciousness begins, the mystic is conquered and Capturing power comes to a halt (James, 1907).

7. *Religious Diversity in the Viewpoint of William James*

At the same time, recognizing the diversity of religions and pluralism, James, considering a unit of religion for religion, has a kind of unity in feelings and behavior under which there is a wide variety in religious thought to identify that these elements can be a precious in religion. Concepts, symbols, and other doctrines are merely a secondary aspect, perhaps these are beneficial but not essential to sustaining religious life. The emotional character of this life is promising and inclusive. He describes this feeling:

"I try to remove one thing from all religious experiences, emotions and personal belongings, which is the core of all religions, and accepts the holy spirit of its religions. If you look at the different religions of the world, you will see how different ideas and thoughts are, but the actual emotions and practices of religions are not the same.

When you study the life of the religious elders of the world, whether Christian or Buddhist, and ... you actually see their lives close, so the different hypotheses and thoughts that make up religions are secondarily important. If you want to get the gem of religion, look at their feelings and behavior, which are the most radical religious factors. What is in between the heart and the behavior (the two basic elements) is the most basic element of our spiritual life, and the thoughts, beliefs, and works and religious institutions originate from there. One day, in all religions of the world, these superstructures will be in harmony and formality, but they can never be considered the foundations of religion. "(James, 2011).

James believes that prayer and supplication with God are the geometrical dimensions of religion after the essence of religious experience as the quality and state of what is attained in this regard. But a

prayer consisting of a request is only part of prayer, and if we consider the term in a broader sense, that is, any kind of communication or conversation with the divine powers, we can see that other practical critique will not succeed. Prayer is the broadest, most spiritual, and the most gem of religion. Prayer is indeed a true religion.

8. William James Theological Thought

8.1. Religion and Religious Belief

James says: "Religion is the greatest attachment of my life." (James, 1907) While William James's fame among philosophers is more for his method and theory and his pragmatic philosophy of truth than his work on religion, many works there are some of whom are his most important works, and he addresses religious and religious issues. Of these works, one can mention the most prominent: the natural reaction and God-fearing, the will to believe, is life worth living and the immortality of man. More importantly, his famous book, *The Varieties of Religious Experience*, is nowadays a classic work in the field of Religion Studies, and is the result of his speeches in the Gifford Contemporary Collection, which appeared in Edinburgh in 1901 and 1902. In fact, even many of James's works, whose main subjects are other things, express his continued interest in religious affairs (Azeri, 1998). For example, in his essay "The Philosophical Concepts and Practical Findings" in which James originally introduced the pragmatist or originality of his philosophy, he also spoke about the meaning of various religious and metaphysical categories. In the book of pragmatism, he spoke 9 years later when assessing and evaluating philosophical concepts of religion as the main and main attachment.

8.2. The Issue of Pragmatism and Religion

James, in the book of pragmatism, which is James's most remarkable description of the philosophy of the originality of his work, devotes much of his attention to issues of truth and reality, philosophical meanings and methodologies. Nevertheless, these discussions take place not only because of their rational and theoretical significance, but also because they recognize their results in solving questions related to the meaning and justification of religious beliefs. The eighth lecture of pragmatism specifically focuses on the issue of pragmatism and religion, and the second and third lectures include important topics on religious issues. James's writings on psychological and cognitive research are also important in his views on religion. Because one of James's goals in these works is to expand the scope of the grounds for the truth and truth of religious claims. He believes that a careful and narrow analysis of psychological experiences may provide reasons and arguments against the patterns of materialistic and materialistic causality, thus allowing a more open and empathic assessment of the validity of religious experience (James, 2011).

9. Mysticism and Mystical States from James's Point of View

William James has had a great deal of influence from Hegel, inasmuch as he believes that the universe of mysticism is the universe of reconciliations and uniqueness. In those cases, we do not deny or refuse to the extent that we submit and accept. In this great world, all extremes and limits will be enclosed and differences will be eliminated. Where everything is neglected and you will come to the final truth. He

says: "The mystical experiences are an esoteric inference that, as if sensed, is certain, even if all our apparent senses cease to exist, these experiences are perceived and understood by facts that are self-perceived We get it for us (James, 1993)

The existence of mystical creatures is completely invalidated by the claim that non-mystical states, absolute rulers of the monopoly and the ultimate of our possible beliefs. According to the virtues of the mystical creatures, they merely add an extraordinary meaning to the ordinary and apparent data of mind and consciousness. They have emotions that are similar to feelings of love, dreams and dreams; some of our soul's blessings that, with the help of them, the facts that were objectively before us, have new meanings for us, and a new connection with life we establish. Mystical things are not merely a mystical source, but they are higher in their sense of the direction in which religious feelings, even the religious sentiments of non-mystic people, tend to be.

10. Discussion and Conclusion

In the scientific community, paying attention to the correct critique of a viewpoint is a sign of credit and attention to its scientific status. Undoubtedly, humiliation for a perspective is not greater than that one does not have any critique and explanation of possible errors, and it is worth noting that in the present article, the relationship between religion and psychology in William James's intellectual books was examined and, according to analyzes it can be stated that James has to come up with a result in order to understand the truth of a thought, instead of addressing general and rational principles; instead of looking at the beginning, one has to look at it. Experience in the pragmatist thought of James is a special place, in such a way that all thought can be returned to him in every field. This is also true of his view of religion. The result is that the criterion of the truth of religious experiences is experience, but the proof of truth of the sensory propositions is due to a fraction of metaphysical and rational propositions, and empirical research can not be the cause of truth and the validity of the empirical research principle; The truth and its epistemic value must be proved elsewhere, while its religious experience is the reason for the truth and legitimacy of the religious experience, and since all the supernatural teachings are neglected, the only way to prove this self-determination and to be trapped in a rational trap is logically. In the individualist branch of religion, contrary to the inner attributes of man, that is, conscience and merits, is helplessness and defect which forms the focus of attention, and although the grace of God, whether it is achieved or not, is still the fundamental aspect of this is a controversy, and theology plays a major role, but the actions that this kind of religion prompts are personal, not rituals. The individual carries out the deal on his own, and the Church and clerical organization with its clerics and sanctities and its intermediaries are all in the secondary position. He believes that at least one meaning of personal and individual religion is more fundamental than theology or church organization. Churches have relied on tradition through the time they were founded, but founders of the Church, in principle, owe their power to direct personal contact with God. Thus, it can be said that in William James's view, it is true that rituals play a secondary role, and the primary role is assigned to feelings and emotions; and James tried to revive the element of emotion and affection, and the essence of religion or that element and an important feature that is not found elsewhere, and with which religion can be judged in the domain of esoteric experience. He also believes that if you want to extract the essence of religion, you must consider the feelings and actions of these individuals as pay attention to sustainable elements. The main work of religion is the creation of the relationship between the two elements. Ideas, symbols and other entities are foliage that may be used to complete and improve it. One day, all of them can be united in a single system of harmony, but they can not be considered as elements that have an essential role and have been necessary for religious life for all ages.

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