

SOCIETY, RELIGION, SPIRITUALITY, COMMUNITY, LOVE AND HUMANITY

Abstract

Today, the social equation of the whole world seems to be polarizing on the basis of religion. The question is, what is the basis of this religion? Religion, spirituality, love or humanity. Are religion and spirituality two sides of the same coin, which governs society, love and humanity?

Does religion and spirituality give the best style of living or destroys life in the darkness of superstition? This chapter is exploration into these questions based on analysis of Indian religious and spiritual believes

Keywords: Society, religion, community, spirituality, love, humanity, life

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I. INTRODUCTION

Based on Indian society, literature and philosophy, this chapter discusses of the most relevant issues of our time.

Society, religion, spirituality, community, love and humanity.

The following couplets of Saint Kabir provide a simple and common-sense summary of Indian philosophy, Indian Hindi literature, Indian devotional tradition and Indian spiritual tradition on this subject during his time.

“mannarangae, rangaejogee kapada”

Meaning- In these lines Kabir says that the color of God's love did not enter the mind of the jogi, but he got his clothes dyed and wore it. It is like misleading the society.

**“aasanmaarimandir mein baithe,
bramh-chhaardipoojan lage pathara.”**

Meaning- He sat down in the temple. In temple he left the God Brahma and started worshipping stone.

**“kanavaphardaay jatavabadhale,
daadhee baadhaay jogee hoe gelen bakara.”**

Meaning - He says the jogi has worn coils by tearing off his ears, has grown his hair long and has grown his beard, but has not adopted the karma of a yogi. He has become like a goat by assuming such a form.

**“jangal jaaye jogee dhuniyaramaule,
kaamjarae jogee hoe gaile hijada.”**

Meaning- He goes to forest and starts hawan, puja etc. Suppresses his sex lust and becomes an enunch.

**“mathavamudaay jogee kapadorangaule,
geetabaanchke hoy gaile labara.”**

Meaning- He has shaved his head, dyed his clothes and talked big words after reading Geeta.

**“kahahinkabeersunobhaesaadho,
jandaravajavabaandhaljaibepakada.”**

Meaning- Listen brother yogi, in this way you will be thrown at the door of Yamraj with hands and feet tied. Nothing will be achieved.

At the time when Kabir was writing, caste-casteism, untouchability, religious hypocrisy, rituals full of superstition, maulvi, mullah and pandit-priests hypocrisy and communal

hysteria were at its peak in the Indian society. The public was divided in the name of religion, confused Kabir started alerting the society. He said

**voheemohammad,
voheemahaadev,
brahmaadamkahie,
kohindoo, koturookkahae,
ekjimi par rahie.**

Meaning-He said call yourself Mohammed, Mahadev, Brahma,, Adam, Hindu, Turk whatever you want, but stay together.

Kabir defines a sage.

A sage is not hungry for money but hungry for feelings. The one who roams around hungry for money is not a saint.

Speaking on the importance of Guru, he speaks –

**“gurugovinddouxhade, kaakelaagoonpaany .
balihaaree guru aapane, govinddiyomilaay.”**

Meaning-God and Guru both are there, whom should I bow? He says Go to Guru who has given you knowledge to understand God.

Emphasizing on self-analysis

**“burajodekhan main chala, buranamiliyakoy.
jo man dekhaapana, mujh se buranakoy.”**

Meaning-Went out to find evil, but could not see anywhere. But when I searched inside myself, I saw that no one else is worse than me.

He was not creating, but showing us the picture of our society. Sketches were being drawn of the fabric of Indian social life.

The whole fabric of Indian society is woven in these five words - religion, community, spirituality, love and humanity.

Creators like Kabir, Vashishtha, Patanjali, Ved Vyas, Yajnavalkya, Shankaracharya, Valmiki, Tulsi, Kalidas, Vachaspati Mishra, Vivekananda, Aurobindo and all those - who understood India, Molded in and threaded the formula for organizing the Indian society in the discipline of these five words.

The essence is that religion, community, spirituality, love and discipline of humanity have a very important place in creation and operation of creation. Discipline is an orderliness. When order is broken, the system collapses. If you look at the entire universe, you will see that everything has been created in a certain order. Earth, sky, planets-constellations, trees-plants, humans all have a fixed discipline of structure.

In the human structure, the parts of the body are made like a machine in a sequence and they work in the same way. If the discipline of any part of the body is violated, then the person is called crippled.

The art of living is also a discipline. There is a difference between getting something done and doing it systematically. Discipline teaches you to harmonize discipline of thoughts, discipline of attitudes and discipline of actions.

To tie into the concept of practical discipline is to understand these five social concepts. Religion, Society, Spirituality, Love and Humanity.

It is the discipline of establishing a positive mindset. The mirror of mentality is the thoughts and feelings of a person. Like the feeling, like the thought, like the speech, like the expression, like the language, like the morality and like the philosophy of life.

Broadly speaking discipline

There is discipline in bidding.
There is discipline in behavior.
Language is discipline.
Morality is discipline.
There is discipline of virtues.
Religion is discipline.
Ritual is discipline.
Civilization is discipline.

All of the above disciplines are the disciplines of the totality of life. This is your religion. This is the discipline of religion. Understand it comprehensively...

II. DISCIPLINE OF EXPRESSION

Each word has its own permanent expressions. It is the soul of words. Feelings give recognition to words. Words take shape on the basis of feelings. Speech is the expression of your feelings through words.

Sanskrit scholars have given a very important place to Bhava. The main concept of the rasa theory of literature is emotion. spirituality, ethics, literary science etc. have a special identity because of the emotion element.

Sanskrit scholar Acharya Vishwanath has written in his book Sahitya Darpan that when the permanent feeling of the heart gets cooperation from Vibhava, Anubhav and Sanchari Bhava, then it is derived in the form of Rasa.

What is Rasa?

Rasa means essence or essence. This can be understood in a gross form by the example of an orange.

The water-element extracted by squeezing the orange is its juice. In gross form it can be felt by the taste of food, fruits, vegetables etc. Each Rasa has its permanent tastes, that is its Bhava.

Similarly, each word is also drenched with juice. Who have permanent feelings too.

Acharya Bharat Muni said,

Vibhaavaanubhaavavyabhichaaree-sanyogadrasanishpati

That is, the combination of Vibhava, Anubhava and SanchariBhava results in the creation of Rasa.

In this way, in Bharat Muni's Rasa Siddhanta, there was a discussion of four types of emotions, with the combination of which Rasa is generated.

1. vibhaav
2. anubhaav
3. sanchaareebhaavaur
4. sthaayeebhaav

Vibhava - The reason, which awakens the feelings located in the heart of a person, is called Vibhava. This works in two ways. One as a stimulus, the other as a support.

UddipanaVibhava - Stimulus means the cause that increases something. The causes which increase the permanent feelings of the mind are called UddipanVibhavas. This reason can be country, time, situation etc.

These vibhavas give positive or negative feelings to the permanent feelings of the mind. Shardatanaya has given its eight differences –

Lalit,
Lalitabhas,
Stable,
Picture,
rude,
really,
condemned and
pervert.

All this state of emotion creates a specific energy, which governs a person's behavior, determines his morality.

The stronger the discipline of emotions, the more organized the energy and the happier life will be.

It is your duty to make your attitude society friendly

III.DISCIPLINE OF FOOD

The body is nourished by food. Food not only gives life to life but also plays an important role in the formation of thoughts. Our thoughts become and deteriorate according to the nature of food and the urge for food

It can be clearly seen that the tendency of a person who eats sattvic food and is satisfied with the kind of food he gets is simple, while the tendency of a person who eats violent food and has a special urge towardstamsikfood is fierce. Those who consume food prepared with violence can never control their thoughts. It is impossible to get out of his lustful thoughts. Anger, resentment, jealousy, mistrust are his ornaments. Even more dangerous than those who consume non-vegetarian food is the tendency of those who eat food with a sense of violence. His thoughts can never be pure. This is a more difficult task than casting a stone.

What is violent eating?

Take the example of rice. It is as if the farmer took the seed by taking a loan during the time of paddy planting. Entry of the violent spirit of the moneylender. Entry of feeling of taking commission on seed, entry of feeling of desperation/ambition of farmer, entry of feeling of deep vision of moneylender till the harvest, entry of feeling-defects arising out of inflation of traders, market, customers all. This is violent food. Serene in appearance, but filled with hundreds of emotional conflicts, all these foods are violent.

Your general negative attitude also contaminates the food. When you transmit your negative sound energy in the atmosphere, it spreads in the air and comes back to the earth through water medium and contaminates the vegetation. When this vegetation enters our body in the form of food, then all the elements of the body get contaminated.

It is necessary to take food after purification so that a positive spiritual body can be created. Along with this, the discipline of food is also related to time.

Food gives energy to the body to work and also gives strength to keep the body strong.

But only eating clean food does not give energy or strength. Proper digestion of food is also necessary. Due to not eating food on time and in the right quantity, the digestive system becomes weak and proper digestion of food is not possible.

To take maximum energy through food, it is also necessary to be balanced. According to all the elements of the body, it is necessary to have nutrients in the food.

It is your duty to keep the body healthy for doing social work by paying special attention to the discipline of food.

IV. DISCIPLINE OF SILENCE

After the body comes the turn of the mind. The mind speaks a lot. It keeps on talking. It is your duty to come out of the cycle of speaking and work to make the system of the society.

Silence is the only way out of the cycle of speaking. There is great power in silence. Silence is the first practice through which energy is created. In silence the reaction stops. Watch silently your thoughts, your emotions, your behaviour, your instincts. Keep the one who is social, who is humane. Throw out the rest.

This is the best way to concentrate. New mental energy is obtained from this process of self-observation.

Discipline of emotion, discipline of food, discipline of silence is the religion of man. When religion prevails, spirituality flourishes.

Spirituality is the path to enlightenment. Enlightenment means the awakening of the inner light. This is the switch to success. The way to success opens as soon as you switch on the light beam of enlightenment.

Success is really about knowing your capabilities. Realization of inner strength is success.

The steps of spirituality are religion, sect, love and humanity. Passing through many steps, we reach the peak of spirituality.

Religion means to imbibe.
Religion is to imbibe virtues.

One of the main sources of religion in Indian philosophy is 'VatthuSahavoDhammo' means "The nature of a thing is its religion. Just as the nature of fire is heat and the nature of water is coolness, the nature of the sun is heat and the nature of the moon is gentleness, similarly every living being, animal, nature, person, object has its own special nature, living in this nature is its religion."

V. EXTERNAL AND INTERNAL FORMS OF RELIGION

The biggest question in the context of human being is that why human is born? For what purpose has he got the status of a rational being? What is the search of human life? What is he constantly in search of? In which exploration is he engaged? What scientific result is he looking for?

In which laboratory the research of which science is being done. Are you perplexed to know which nature of yours, are you perplexed? There are hundreds of questions, hundreds of texts, hundreds of texts regarding human sensitivity.

The subtle approach to penetrate these texts and texts is the nature of that particular person, it is religion.

Dharma or nature has two manifestations - root and conscious. The root manifestation is civilization, material resources.

Conscious expression is philosophy, a collection of ideas.

There is a search for happiness in both the expressions.

Root expression is termed as scientific discovery, which is visible.

Spirituality is the highest level of religion.

By going through various steps in the process of imbibing Dharma, we reach spirituality.

The diversity of rituals in the name of religion gives rise to sects, its purpose is to take a person to spirituality through the path of love, humanity, but it is being seen that rituals based sects are preventing a person from being spiritual.

We can understand this concept in a more systematic way from the difference between sect and spirituality explained by a saint of Ramakrishna Mission Ashram.

Difference between Community and Spirituality

Sr. No.	Community	Spirituality
1	Kriya-Kand, mantra chanting, penance, construction of pilgrimage and many activities etc. are considered as the basic basis of the sect.	How to change your nature while doing communal tendency is the basic basis of spirituality.
2	Every human being is divided under Sect like Hindu, Jain, Buddhist etc.	Since there is no importance of birth-based community in spirituality, it unites people.
3	In the tradition of community, the goal is to develop virtues on the basis of fear and greed in human beings. Like - we should not commit sin, because of this we have to go to hell. It is because of this fear that he is restrained from committing sin.	In spirituality, due to the true understanding of nature within a human being, love for the living being appears, due to which automatically inappropriate actions stop.
4	In the name of sect, discrimination, quarrels etc. take place among human beings because impure and illusory meaning of religious scriptures is insisted upon.	Spirituality gives the real understanding of nature and the true meaning of the scriptures is revealed through the medium of Sri Guru. As a result, discrimination, quarrels and confusion are avoided
5	Every sect has a unique style of Karma theory, but due to expectation of Karma in the sect, man always remains a slave of past deeds.	Spirituality predominates the Karma-principle in which man creates his future by being the master of his own deeds.

6	There is no clarity about the form of God and God in the sect. Mostly they are considered as synonyms.	In the spiritual path, there is complete differentiation and clarity of the basic words like God, God, soul etc.
7	In the sect, God, God, God are always considered in idols only.	In spirituality, God, God, God are believed to be within man.
8	Sect tells what to do.	It tells how and why to do spirituality.
9	It is mandatory for a human being to be born in some or the other religious sect.	It is mandatory for a human being to be born in some or the other religious sect.
10	Spiritual path is the fundamental choice of every human being.	In spirituality, looking at one's mistake in the present, work is done to rectify it. Understanding the form of liberated souls and trying to be like them is the path of spirituality.
11	The actions of the Sampradaya stop a man from doing inauspicious tendencies and add him to auspicious tendencies – this is the unique contribution of the Sampradaya.	The overall effort in spirituality is to reveal the inner purity, in which auspicious action or philosophy is taken.
12	The variety of sect is likened to different pearls strung in a rosary.	Spirituality is compared to the thread that connects the beads of various pearls.
13	The overall goal of a Sampradaya is accumulation of virtue and change in attitude.	The whole goal of spirituality is quality-development and self-realisation.
14	community suggest not to hurt anyone and also propagate the same thing.	By having an understanding of nature in spirituality, the mood of not being unhappy with anyone is created. That's why Sarhapa, Kabir, Rahim all had opposed the rituals of sects prepared in the name of religion

God is saying in Kabir's Words

Neither I am in chanting,
nor I am in penance,
Neither in Kailash,
listen sadhus,
I am in faith.

Meera also did not just worship the idol of Krishna,

she says-

Get your name, get your name, get your wealth.

What does spirituality do within you?

Slowly changes you. Makes you control your own senses. You gatyoursself purified. Inspire pure conduct with thoughts and ultimately bindin the thread of love with every particle of nature. Unconditional love is spirituality.

When we imbibe virtues, we become religious, when we are religious, love flourishes, this love is devotion and dedication. Our faith is strong, we connect with love, this connection is love. To walk on the path of love is humanity, the ultimate of humanity is spirituality. Every person walking on the path of love is religious, humane, full of love, spiritual.

Spirituality is a magic. This is not a ritual. Life is the art of living. Rituals are a dimension of spirituality. Spirituality is your character. What you see, what you do, that is spirituality.

The word spirituality comes from Sanskrit language. This word is formed by combining the prefix "adhi" in 'soul'. 'Soul' is derived from the word atman. The meaning of the word 'atman' is associated with the concept of one's own life and consciousness. The prefix "adhi" is used in the sense of superiority. In this way "spirituality" means "superior soul" i.e. superior human or creature.

In this sense, the superior nature of a person can be taken in the sense of spirituality. This means that the superior behavior that resides in the body as a person's self, is his spiritual side. Its very whiteness makes it spiritual.

The character of a person is the basic fact for spirituality to be meaningful and the person to be benefited by the benefits offered by it. The intensity of spirituality cannot be achieved by neglecting the character. For spiritual success, the field in the form of body and the manure in the form of mind have to be upgraded. The seeds of elevated desires have to be sown in the field of the body. Then it has to be nourished with the fertilizer of elevated thoughts of the mind. Then the permanent energy of spirituality can be used every moment. To feel the energy of spirituality one has to work on the body and mind.

Spirituality is an art of living. It is a medium of self-refinement. How we are from inside, how we behave, all these come under spirituality. By holding the hem of spirituality, we can go to any number of heights, provided our character is pure and personality is refined. Spirituality is the inner path that enables one to discover the essence of one's being. What you see, what you do, that is spirituality.

VI. CONSCIOUS EXPRESSION ALSO HAS TWO FORMS – INTRINSIC AND EXTRINSIC

The inner expression is spirituality and the outer sect based on your religion or nature is extrinsic. The outer form is only a cover, which gives protection to the inner form.

Perfection comes from the meeting of both, but only inner religion is acceptable. This is spirituality.

This can be understood by the example of different fruits. Coconut, orange, banana etc. The external form and internal form of all these fruits together make it complete. But when we eat them, the essentiality of its outer form is gone.

It is okay even if a fruit has an external form, but it is not necessary that it should have an external form.

In the same way, sect is the outer form of religion but spirituality is the inner light in which self-qualification develops. As the qualities develop and we become established in the inner system, the necessity of the external religion starts decreasing. Communal customs and rituals remain for safety and enjoyment. They become the means of celebration.

When the development and realization of inner qualities becomes strong, then the urges of external religions and sects start to become easy on their own.

But at present man has considered the external form i.e. religion-community to be the whole religion and is entangled in a lonely religious war. Instead of living in his own inner and outer dharma, he is running around trying to fit himself into the dharma prescribed by others.

Locking his conscience in the lock, he is busy in adopting the religious behavior created by other's nature. He has lost the ability to analyze his own behavior.

Gurus, who used to be teachers who hone inner qualities, are gone today. Today, the interpretation of religion and spirituality has become distorted due to the gurus running business on the cultivation of fear. Because of this, the elements of love and humanity are disappearing from the social system.

It is necessary that human beings should understand, reveal and dedicate their spirituality in the work of world welfare so that the basic elements of the society, love, humanity and world-fraternity, remain in existence.

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