



SPIRITUAL AND RELIGIOUS VALUES: AN ANALYSIS

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ABSTRACT: Each and every country and race on this entire earth has its own core philosophy, has its own spiritual and religious philosophy. Spiritual and religion deeply related to each other. There is no existence of religion without spirituality. Both are very strong from very beginning. The holders of the religions and the spirituality stand firm when changes come. That's why, the religious and spiritual principles are same as well as they were in the beginning. There are various religion in India and welded to each other. So, the spirit of India called secularism. There is unity in diversity. Because the people are living there have different race, caste and religions from very beginning and even today. Every human being should love to each other as well as every religion teaches us. Spiritual and religion also promote universal brotherhood and equality on entire earth. The same theory explained in Hindu Vedas. Sufism a branch of Islam religion also has the same theory. Molana Jalal-ud-din Rumi expresses his thoughts regarding the relation of the creator and creation in the following lines "The Invisible Lights which emanate from the universal spirit are like an ocean and the individual souls are like waves". Waves, a famous novel of Virginia Woolf expresses the same thoughts as well as Molana Rumi. Religion denotes a particular system of faith and worship to the followers. Religion has been created and devised for the benefit of the people. But now it is used as a life destroying tool for the human. Misinterpretation of religions become as usual in this time. The manipulation of the religious books is effected to the illiterate people continue. As a result, we can see the violence in the name of religion easily in India, America and other countries of the world. But India is different from other countries of the world. It has unity in diversity. Perhaps, India is the only country on the earth where the people of different religions or faiths worship at a common centre of pilgrimage. The Sai Baba temple and dargah at Shirdi, Ayyappan temple at Sabarimala, Mosque of Vavar, Shrine at Valankanni, the Mosque at Nagore and Dargah of Ajmer are perfect examples of pilgrim centers where the people from different religions have the same faith. Through this paper an analysis of Spiritual and Religious Values will be containing. This will be beneficial for the human beings especially for the students of this critical time.

Religion can be defined as faith in God or gods to be worshipped, generally expressed in conduct and ritual or any particular system of belief, devotion, etc., over and over again involving a code of ethics. Spirituality can be defined as the worth or reality of being spiritual, non-physical or mostly spiritual quality as shown in thought, life, etc. Briefly, religion is a set of beliefs and rituals that claim to get a person in a right relationship with God, and spirituality is a focus on spiritual things and the spiritual world instead of earthly things. The most common delusion about spirituality is that there are many forms of spirituality, and all are equally valid. Meditating in unusual physical positions, communing with nature, seeking conversation with the spirit world, etc., may seem to be spiritual, but they are in fact false spirituality. True holiness possesses the Holy Spirit of God. True spirituality is the fruit that the Holy Spirit produces in a person's life: love, joy, peace, patience, kindness, goodness, faithfulness, gentleness, and self-control. Spirituality is all about becoming more like God, who is spirit and having our character conformed to His image.

Religion and spirituality both can be false of having a relationship with God. Religion tends to alternate the heartless observance of rituals for a real relationship with God. Spirituality tends to substitute

connection with the spirit world for a real association with God. Both can be, and often are, false paths to God. At the same time, religion can be precious in the sense that it points to the fact that there is a God and that we are somehow responsible to Him. The only factual value of religion is its capability to point out that we have fallen short and are in need of a Savior. Spirituality can be valuable in that it points out that the physical world is not all there is. Human beings are not only objects, but also possess a soul-spirit. There is a spiritual globe around us of which we should be aware. The true value of spirituality is that it points to the fact that there is something and someone beyond this material world to which we necessitate to attach.

Though value judgments should play no role in the difference between spirituality and religion, there are those who may see one as preferable to the other. For this site, no partiality is given to either, hence the use of both terms together. Spirituality encompasses such realms as the philosophic, the experiential and emotional, and the behavioral. The span of spirituality and religion along with a lack of lucidity and agreement on definitions further complicates efforts to systematize an approach to evaluation and to research. Sometimes both terms are used interchangeably. Some see religion as the demonstration of one's spirituality, yet a person can be spiritual without being religious. A person can also be externally religious in performing certain actions, and yet not focus on the underlying principles of spirituality. The common consensus regards spirituality as the broader term, encompassing religion for some, but able to stand-alone for others without addition to a particular faith group. It is significant to remember, however, that for the patient, these are not static entities, but rather they can change with the dynamics taking place in a patient's life and health and mental health status. Looking beyond the human being to family, community, and support networks, the notion of spirituality can be applied to "helping systems." For example the present model of clinical service delivery is intentionally disconnected from issues of social justice and he calls for greater trust on such "spiritual principles" as acceptance, appreciation, compassion, and interdependence. With some exceptions, most of the studies to date on spirituality and religion have centered on patients. More research needs to focus on patients from other faith traditions and the intersection of these beliefs and practices within a sociocultural context.

Natural resource planning, supervision and action can be guided by holistic conventional facts and values: the spiritual and polite attitudes to country of the traditional owners are a key to the revival of important values. Traditional society was founded on esteem for the surroundings. Traditional people recognized their dependence on the ecosystem. Their dependence on, respect for and awe of their environment governed their lifestyles when the environment changed. Species and relationships traditionally provided a significant chance for the motivation and management of biodiversity conservation. Ecosystem is a source of spiritual motivation and religious understanding to many people. Should we come to face rapid environmental change and subsequent social dislocation, spiritual and religious values adapted to that situation could be profound motivators of adaptive social change and modernism. Where the recent challenges to ecosystem services are understood the experience may be a dynamic issue in the motivation of more optimistic community attitudes to natural and cultural resource management and to preventing atmosphere alter.

The spiritual and religious values of human being towards species or ecosystems are considerably personal and dependant on numerous factors like culture, religion, landscape features and sense of place. There is confirmation that fascination in wilderness, especially with some times of solitude, is able of inducing spiritual experience. This experience is described by Fredrickson and Anderson as: "... an intense and pressing recognition of one's insignificance in the larger cosmos and a heightened recognition of the inter-relatedness of all life-forms, ultimately leading to feelings of peace and humility". The origin of spiritual experience of this type is linked to engagement of the human being in manifestation.

The conventional community related directly to the country, in its holistic complication. The different ecosystem functions contribute to providing spiritual and religious values relative to other ecosystem functions. even as many ecosystem functions such as water regulation, supporting habitats, food, raw

materials, water supply and genetic resources may be a remarked constituent of a particular setting, no one element is responsible for the experience. These ecosystem functions are important to maintaining ecosystems that provide important places for people to experience spiritual and religious connections. Environment regulation plays an important role in maintaining and self regulating ecosystems whilst also contributing honestly to a person's experience. Many products from ecosystems are also important for expressing spiritual and religious values and may have totemic importance. There is also sufficient proof that very old cultural places are frequently the setting of epiphanies spiritual experience. There are numerous such places traces the ancient Aboriginal culture that existed here and pre-dated evidence of modern humans in Britain, Europe, northern Asia, North and South America and Oceania. Maintaining the extent and variety of natural features and landscapes is important to conserving this ecosystem service.

Human being inputs are not required to facilitate the service spiritual and religious values, it is directly derived from ecosystems as a whole or from specific aspects of ecosystems. The ability to endorse spiritual and religious experiences is closely related to the ability to promote the engagement in outdoor activities, especially in wilderness and other natural settings and in places of traditional cultural heritage significance. The dissimilarity between spiritual and religious experience and more objective knowledge systems is important. Both represent ways of knowing but neither are alone enough to inspire and inform human behavior. Science is not only well-matched with spirituality; it is a deep source of spirituality. Another view is that spirituality can leap ahead of science because science is limited by the demands of experimentation and measurement, while spirituality, like imagination, is immeasurable and knows no bounds.

There are some barriers for the human beings. One barrier of big worry in relation to significant cultural heritage places is limited resources for their conservation. Resources are required to protect these places from development, erosion, traffic, fire and vandalism. Threats of this nature provide barriers to present and future generations receiving this service. Many spiritual and religious sites are not officially recorded and cultural group organizations generally lack the resources to connect in comprehensive, proactive site protection. There is at this step limited chance for tour opportunities to places of traditional Aboriginal cultural heritage significance. It is suitable that such tours be undertaken with the Traditional Owner group for the specific area. This ecosystem service provides many benefits that contribute both directly and indirectly to the well-being of the society.

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