

Religion, Ethics and Values in terms of Spirituality

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Religion and spirituality are the foundation of human life. Spirituality is again culminating in the practice of Advaita Vedanta. The improbable progress of modern science and technology has now stymied man's sense of the necessity of religious observance. As a result, religion and humanity have disappeared from the society. People are uplifted by the welfare of religion and spirituality, morally and humanely universal. But modern physics does not make people religiously and spiritually scientific. Science attracts people only to physical comfort and ease, to the extent that people become indulgent and selfish. As a result, the lack of morality in the society and the international arena threatens the existence of human beings in desperate conflicts and terrorism. The only way to free the society from this conflict and terror is to follow mentioned in the Vedas Dharma. So only if modern science can be integrated with the religion and spirituality of Vedanta, science will be saved from inevitable destruction. Otherwise destruction is inevitable.

Since ancient times the holiland India, identified as the abode of the Aryans, has experienced religious persecution at various times due to various reasons. During the time of religious crisis, The Great mans throughout the ages have developed religion in India by removing the taint of unrighteousness. One of them, Buddhadev, revealed the true nature of religion in non-violent society as much as possible. Then meeting Shankara Lord Shankaracharya founded the Sanatan Vedic religion which unifies all religions by establishing non-dualism. Swami Ramanuja of the Deccan, Guru Nanak of the Panchanas, Gaurangadeva of Navadvipa preached the greatness and magnificence of religion for the same purpose. Kabir, Tukaram rightly expanded that religion. Finally, that religion was established in the baridhara of Vishistadvaitavada, the devotee of Mahamahiruh Acharya Ramanuja of Advaita Vedanta. Sri Chaitanya Dev devoted devotee Achintya has reconciled Vedabhedabhava, Bhedabhava and Abhedabhava. After that, an unprecedented wave of devotional devotion to the mother started from Saint Krishnananda Agambageesh to the immense devotion of devotees like Sarbananda Raja Ramakrishna, Ramprasad, Kamalakanta etc. The religious movement initiated by sages such as Rammohan Ray, Brahmananda, Keshavachandra, Mahatma Vijaykrishna Goswami, Yogivar Shyamacharan Lagiri, Kabir, Nanak, Sri Krishna Sen, Pandit Shasadhar Tarkachuramani, Vyasa Tantric Sivachandra Vidyarnava, etc., attained perfection in the Matri

Sadhana of Lord Ramakrishna Paramahansadeva. In Ramakrishna Dev's pursuits and thoughts, the formula for the synthesis of Advaita Vedanta and science was first introduced. His illustrious disciple, the world-conquering warrior monk Vivekananda, analyzed in detail this formula of the wonderful synthesis of Advaita Vedanta and science in the Western world and propagated it everywhere in India and throughout the world. On that basis, many subsequent studies have proved that Advaita Vedanta is the only acceptable solution for Indians and the world to unravel the mystery of religion.

The introduction of English education under British rule in India led to a Western-influenced obsession with science and rationalism that diverted the educated society to Indian eternal religion and spirituality. Derozio's introduction of 'Young Bengal' youths were initiated into this way of thinking that everything Indian identified as superstition and European science was good and started converting to Christianity in droves.

It is noteworthy here that the ancient Indian religious consciousness guided by the Vedantic and Arya disciplines has faced the truth discovered by the scientists after crossing the path of historical long evolution. The existence of science will not be endangered if the equality of scientific truth with the truth discovered by Indian sages is preserved. And if religious truth is contradicted by scientific truth However, like Western Christianity, the influence of religion in this country will continue to weaken.

India is the beloved land of God. In the scriptures he has repeatedly reminded his dear children of India that after passing four hundred thousand births, man is born in Jiva Bharat due to many good fortunes. From Paramatma or ParaBrahman all living beings are created. Therefore meeting the supreme Brahman is the supreme dharma. This religion is the purpose of birth here. Other samsara actions should be performed in favor of this purpose. So in Mundkopenishad Rishikantha says-

"यस्मिन् द्यौः पृथिवी चान्तरिक्षम् मोतम् मनः सह प्राणश्चैव सर्वैः ।

त्वमेवैकं जानय आत्मानम् अन्यावाचाविमुखमञ्चयः अमृतस्यै यः सेतुः।इति". (1)

According to Advaita Vedanta only the existence of Brahman is transcendental, the existence of everything else is practical or imaginary. The children of India are therefore travelers on the Amritpath. Bhakti is the only way to search for an all-pervading self-consciousness on the Amrit Path Yatra. This is Paramdharma. The sage of Mahabharata asked to hold on to such religion at all costs. But in spite of many warnings in this amritpath, the pride of scientific discovery, Kunjhtika Kuhelkar and Himani Sampat suddenly lost their vision, the scientific splendor lasted for a long time in the worldly view, but it was only a few moments of confusion in the spiritual view, the vision contaminated by the knowledge of catastrophe thought

that non-dharma is religion and ignorance is knowledge. Due to the discovery of physical science, people neglected the most precious life resources. Forgetting Maya's cave and embracing sorrow as happiness, felt self-satisfaction.

If there is no seed of morality in the foundations of human society, then the foundations of that society will soon crumble and break down policies will spread. What is morality? In response to this question, Shahe adopted two principles that have been concluded for mankind. One of them is self-regarding, the other is para-relational. That which is self-regarding can be said to be the core of self-reformation principles. The second is post-relational and can be called the root of proper morality. The latter should not be harmed. One should never have negative thoughts. It is advisable to provide for the next good as much as possible. Such a great thought is the essence of the Vedas and Dharmashastras. It is not desirable to conflict with this principle of self-reformation. Because the ultimate meaning of morality is altruism. There is a special need to realize this in the present era. On the other hand, the main purpose of all the provisions given for self-purification or attainment, attaining God or attaining salvation is self-reformation. It is unethical as individual self-interest prevails here. For this reason, many people think that the Vedic spiritual religion is reprehensible as it is devoid of religious ethics. That is, for Mumukshu, work, worship, devotion, knowledge and salvation are all interests and the conflict between this selfishness and altruism, the basic principle of morality, is inevitable. As the Vedic devotees are faced with such an enormous problem, it is absolutely necessary to find a formula for coordination.

Solution Statement Although there is an apparent conflict between these two main sources of ethics and religion, it is possible to reconcile the two. Conflict between self-interest and altruism not only creates problems in the field of religion and policy, but also in economy, social system, politics, and people's behavior. It should be resolved by mutual settlement of the quandary there. Our speech and comments are strictly limited to the word 'self' in the sense of self-interest which the opponents have pointed out in classical religious salvation. will be easy. The comprehensive meaning of the word 'self' as the all-pervading soul is acceptable. As a result, humans have become social beings. Groups are created and nations are created. In such a larger scope the two words 'self' and 'after' may have conflicting meanings. So the combination of selfishness and altruism is not impossible.

The Upanishads recognize subjectivity as an intimate pursuit of self-knowledge. Subjective thinking is selfishness, which causes narrowness of mind. Self-knowledge, including asceticism, does not have selfishness, but selflessness. So there is no conflict of morality in classical religious thought. In the Upanishads, three types of theology were given with the initials 'D' for these three classes of beings: Devas, Asuras and Humans. The gods said to the sensual, indulgents 'damyat' i.e. be restrained, moderate the desire for pleasure, the asuras were very powerful. Drunk with energy, they used to torture everyone. He said to them 'Dayadhvam'

which means have mercy. Power is not to oppress others, but to protect the innocent and empower the weak. Humans are always greedy, and do not hesitate to cheat others to increase their share of wealth. He told them - 'Donate. Distribute some of the earned money instead of keeping it for your own happiness. The ultimate theory of morality is contained in these three precepts. In fact, these three classes of living beings, gods, demons and humans are considered to be present in humans. The first precept included in Ka Kata is a combination of self-devotion and altruism through these three precepts. So, in a broad sense, any conflict between religion and ethics, Tamyat and Dayadhvam are the three voices of asking religion. in betweenThrough Yajna-Dan-Tapasya, Nishkamakarma, Ashtanga Yoga and Bhakti Yoga, becoming Jnana Yoga, Param Dharmaniti Thought is diagnosed. It can be said that modern moral thought is based on ancient religious wisdom. So there is no practical conflict between the two.

Only the Vedic philosophy is capable of eradicating the horrendous disunity of different castes and communities in different parts of the world as a result of the practice of universal liberal Vedic philosophy. Because Vedic religion is not about division, it is about unification. That is, that which hinders the welfare of others is religion. But that which is benevolent to others and serves universal human values is the right religion. It should be noted here that culture can never be established without this liberal religion. But today the culture is avoiding this religion almost everywhere. Today's culture is devoid of religion, so many excitements are mere festivity. It is regrettable that today the unifying religious ideas of Indian culture have been exclusively watered down by Western thought.

In modern times, the fixed ideas of many ignorant people, Vedic religion narrows people's minds and creates differences between people, so Christianity, Hinduism, Islam are fanatics and are always in conflict with each other. But their idea about Vedic religion is completely wrong. True religion does not narrow the mind of man, does not separate man from man. Vedokta religion thought frees the heart, establishes unity irrespective of caste and caste. So unity in diversity is the essence of Indian Sanatan Dharma spirit. Implicit statement Without this spiritual feeling the true sense of religion is not awakened. An unbroken sense of humanity exists in all, irrespective of caste, individual and group. Such world humanity is the real religion, from which world brotherhood, world friendship and world peace arise. This is the main mystery of Vedantic philosophy. The secret is that Vedic literature is a unique means of not only maintaining national unity but also establishing international unity.

The creator of the entire human race is a great man. We are children of that great man. Therefore, there is a universal brotherhood among all, irrespective of whether they are Indian or non-Indian. It is undeniable that selfish thinking makes people too narrow minded to think big. And the poisonous results of that narrowness are being felt at all levels today. Therefore, if the intense personal interest in society makes people very narrow-minded and the isolation and disharmony that always stirs the organism, destruction is inevitable if it is not eradicated in any

way. To remove the narrowness of the mind, to imagine the idea of friendship, the total generosity of the mind is required. Generous people are able to treat everyone equally. Therefore, all conflicts, hatred and separation of the mind must be eliminated. Only then will emotional values be awakened in the mind. So universalism is the ultimate religion, it is not limited to Indian people only. It is a universal religion, the idea of universal friendship, the essence of which the Vedic sages thought, that all beings should see all beings as friends. Vedic poet himself it is biased to view all animals in this way. Brahmins, Kshatriyas, Vaishyas and Shudras should all show equal love to people of all castes. It is a special principle and ideal of Vedic religion. So following traditional Vedic philosophy, the mind is not narrow, the mind is liberal. Differentiation of all material things like behavior of others, food, housing etc. creates difference in imagination between caste - caste, individual - individual. Therefore, in the 'Sangyan' sukkah of the Rigveda, Rishi Sanvanana forbids the different behavior of all, regardless of caste and caste.

"सं गच्छध्वं सं वदध्वं सं वो मनांसि जानताम् ।

समानो मन्त्रः समितिः समानी समानं मनः सहचित्तमेषाम्।

समानी व आकृतिः समाना हृदयानि वः।"इति 2

Everyone should be bathed in this mantra of Rishikabi. Only then will the idea of world brotherhood be awakened forever by removing the filth of anger and hatred among people.

पादटीका-

- 1) मुण्डकोपनिषद् 2/5
- 2) ऋग्वेदः संज्ञानसूक्तम् 5/10

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