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## **A STUDY ABOUT THE SPIRITUALISM IN MAJOR RELIGIOUS TRADITIONS**

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### **ABSTRACT**

Mysticism goes a long way past the actual world and is a method for digging profoundly into the centre of any issue. It empowers one to associate with areas of strength for the, soul that dwells inside oneself. The data presented by mysticism motivates us to seek after our singular targets and gives us a viable system for having serene existences, which further prompts inward gently and extreme edification. Mysticism has the ability to change an individual's life. It is essential to remember that except if we appreciate and help out the profound rule of the universe, neither cash nor society can assist us with finding as much satisfaction throughout everyday life. A definitive degree of mysticism is outside the ability to understand of any impact from outer action. Subsequently, we should recognize and confide in the heavenly person of presence, and we should move toward occasions and encounters with confidence, trust, and an open heart. The focal idea of mysticism, otherworldliness, can't be completely communicated or made sense of in basic, normal language. Each being now has profound pith, and the suitable words can cause our own enlivening into a higher vision.

**KEY WORDS:** Spiritualism, Major Religious, Traditions, Higher Vision.

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### **INTRODUCTION**

The objective of Sikh otherworldliness, otherwise called mukti, band khalasi, and so forth, is the association of the spirit with God. As indicated by the idea, the profound experiences of each and every Master are altogether private encounters of soul unification with God. The five phases start with the outward space of dharma, however when they arrive at the fifth level, known as sach khand, they are altogether interior. These five levels are real otherworldly encounters, not simply unique considerations or made-up ones. The human body is to be utilized to encounter these levels. These sensations are not

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apparent to our outer eyes. To see the value in these otherworldly internal encounters, we should initially open our inward eyes.

A work was made to depict the connection among otherworldliness and mysticism in the main section. The focal thought of mysticism is otherworldliness. The motivation behind mysticism, as this part clarified, is to figure out one's internal identity and to see past one's presentation. All in all, understanding the godliness is as of now present inside us. Mysticism ought not be mistaken for magic since enchantment alludes to things that can't be perceived, while mysticism has been unequivocally described as a way to understanding the eternality that as of now lives inside oneself.

All religions, both eastern and western, incorporate a profound part that is central. Otherworldliness has to do with an individual's internal life. All religions keep on making progress toward mysticism somehow. Oriental religions hold that salvation, rebirth, a ceaseless life, and the spirit's everlasting presence are valid. Salvation has forever been seen as a definitive objective of life, and many practices like yoga have been prescribed to accomplish it. With the end goal of mysticism, other phrasing, for example, mukti, moksha, nirvana, and kevalaya have been used. Every religion offered an extraordinary way to deal with accomplishing mysticism's objective. The most discussed approach in Hindu way of thinking — which likewise incorporated the Vedas, Upanishads, and Bhagavad Gita — is bhakti marga. Then again, Upanishadas advanced an emotional system for self-acknowledgment. Assuming that we read the Bhagavad Gita, it offers three margas — bhakti, karma, and gyan — and gives the choice to pick any of them in view of individual inclinations. For nirvana, Buddhism advanced an eight-overlap way. Nirjara and Samvara were the strategies utilized by the Jain religion to show up at kevalaya. Chitta-vritti-nirodha is equivalent to the mukti, or liberation, of yoga.

The Semitic religions advance petition or love as a method for becoming one with God. Christianity rejects creature penance and different sorts of outer love. Oppositely, Christianity holds that genuine petitioning heaven has the ability to scrub an individual's existence of the stains of transgression. The Realm of Paradise is open to the individuals who can purge themselves of their transgressions. The Semitic religions hold that every individual is just given one life. They genuinely trust thoughts like the

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Day of Judgment, the Restoration of the Dead, and paradise and damnation. They accepted that the amends for their wrongdoing was the obligation of heavenly messengers, lead celestial hosts, and heavenly creatures. Without God's partnership, resurrections are unimportant. The objective of Semitic beliefs is to hoist individuals to an otherworldly express that unyieldingly brings about the foundation of God's Realm. The Prophets, including Jesus Christ, Mohammed, and Zoroaster, accepted that otherworldly advancement was a definitive objective of human life so everybody would have the option to live in heaven and in fellowship with God in the afterlife.

The Sikhism thought of mukti as the best of an individual's life is examined in the third part. The Master Granth Sahib, the Sikhism's Blessed Sacred writing, characterized Mukti as the association of an individual's spirit with God. In Sikhism, mukti is depicted differently as independence from immigration as well as independence from bondage and maya. The section likewise covered the Holy people's and Masters' profound experiences. These otherworldly experiences had been depicted utilizing words like "to see Him," "to converge in Him," and "to be unified with Him." as a general rule, acknowledging Him (God) isn't something new or beyond oneself; rather, it is an endeavor to acknowledge what, in truth, is a piece of the singular himself. To achieve widespread cognizance and travel past it to much higher regions to break liberated from the ties of the causal universe, the aficionado should pull out his brain and soul to break liberated from the actual security. The five phases of the searcher's otherworldly turn of events — dharma khand, gyan khand, saram khand, karam khand, and sach khand — were utilized to make sense of it.

## **INDIAN PERSPECTIVE**

The expression "Hinduism" was made by European scholastics in the eighteenth century who like "ism" however knew nothing about the reality of Indian religion. Until it appears sense to utilize the term to address a group of religions that developed over the beyond a few thousand years, describing Hinduism as one "religion." 3 Hinduism is based upon the Upanishads, Vedanta darsana (otherwise called the Brahma Sutra), and Gita, which are by and large alluded to as prasthanatrayi might be hard. Hindus' primary pattern changed to being liberated from the pattern of life and demise in the wake of tolerating



the possibility of samsara and resurrection. The Vedas are alluded to as "hazardous boats" in the Upanishads since they can't ship an individual to "the other shore." The Vedanta and most of different frameworks center around depicting the means by which man can be liberated from resurrection.

## **VEDAS**

The Vedic psalms mark the start of Indian way of thinking. The Vedas are said to have come from God. The Vedas allude to the spirit as the "atman." coming up next is the manner by which Sir Monier Williams makes sense of it:

Atman (differently got from an - - to inhale; at - to move: cf. man - the breath in Rgveda) the spirit, standard of life and sensation.

The Vedas utilize the word atman in various ways. When utilized, it alludes to the idea of knowledge (cetana - ). It is alluded to as the "Regulator" in one more area 8 Additionally, it is used to be genuine and upbeat. The expression "atman" alludes to the "thinking or scholarly standard," which is awareness despite the fact that it is attached to the gross actual body comprised of the five components (cetanah). Deussan proceeds:

Atman implies what remains assuming we detract from our individual all that is Non-self, unfamiliar, all that comes and passes away; it implies the \_changeless, indistinguishable embodiment of our own self, and then again the pith of the self of the entire world- - - it implies the main genuine substance of our tendency, our atman, our self.'

Albeit "jiva" is utilized oftentimes, as per Sayana, it is just utilized two times to allude to the "individual soul" and once to allude to life. "Prana" is moreover gotten from the action word "to inhale," thusly it probably been related with the atman. The Rigvedic masterminds knew about an element known as atman, which is basically the guideline of imperativeness or liveliness and can't be related with any part or the whole body. This large number of terms that are utilized equivalently show this. It likewise endures the annihilation of the last option. Moreover, it has pith, portability, indistinctness, awareness,

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and intangibility.

The Vedic idea of moksha is the discontinuance of common hopelessness and enduring and the accomplishment of a more satisfied, rich, and blissful life both on the planet and in paradise. It additionally involves encountering heavenly happiness in God's presence. They suggest supplication and penances as the method for accomplishing this. The quintessence of penance is to give (tyaga) one's material belongings to God, regardless of whether at first with total disregard for anyone else. This give up should be valid and made within the sight of confidence (sradha). The Vedic religion, then, at that point, was of this materialistic, life-cherishing type, with countless divine beings, the vast majority of whom were addressed by regular powers or things, however there were incidentally observable motivations to lift one god over the others. The divinities of the Rigveda incorporated the sun, moon, tempest, wind, and other regular powers, who were totally seen as human or human-like creatures. As indicated by custom, there were numerous divine beings, basically 33 essential ones who were gathered into three primary classes: lords of the sky, divine forces of the environment, and lords of the dirt.

## **UPANISHADS**



*The Vedas' last segments, the Upanishads, lead to the expression "Vedanta" or "the finish of the Veda." The Upanishads are heterogeneous in nature since they are a gathering of different thoughts from different scholars. The Kausitakopanishad states that in light of the fact that the crucial guideline, prana, overwhelms any remaining receptors, the spirit of an individual should be the vivifying or nurturing standard.*

*The imperative guideline, prana, isn't even referenced in that frame of mind of the Katha Upanishad that examines how the many pieces of the psychical device cooperate with each other. It peruses:*

*Know the self to be sitting in the chariot, the body to be the chariot, the keenness (budhi) the charioteer, and brain the rein. The faculties they call the ponies, the objects of the faculties their streets. At the point when he (the most elevated self) is in association with the body, the faculties and the psyche, then wise individuals call him the enjoyer.*

*The Svetasvatara Upanishad portrays the spirit as following:*

- *Whoever has characteristics (guna, differentiations) is the practitioner of deeds that bring reward;*
- *What's more, of such activity without a doubt he encounters the outcomes.*
- *Going through all structures, portrayed by the three characteristics, stepping the three ways;*



- *when combined with origination (samkalpa) and vanity (ahamkara)*
- *However, with just the characteristics of keenness and of self,*
- *The lower (self) shows up of the size of the mark of a borer.*
- *This living self is to be known as a piece of the 100th piece of the mark of a hair-partitioned 100 overlap.*
- *The spirit being neither a male, nor a female, nor fix.*
- *The spirit is neither joined to what it encounters, gets new birth as indicated by past deeds.*
- *The structure and nature of the not entirely settled from the characteristics of the deeds of every spirit.*

*"Atman," as per the Upanishads, at first signified "life," "breath," and through opportunity arrived to actually imply "feeling," "mind," "soul," and "soul." The idea of the knowing self, or atman, is portrayed in the Katha Upanishad as existing past life and demise and being unborn, everlasting, persevering, and early stage. Yet again the expression "more modest than the little, more noteworthy than the strong, put in the core of everything" is utilized to portray it. The spirit's tendency is characterized as:*

*That spirit isn't \_this' nor \_that'; Unseizable, it can't be gotten a handle on; Indestructible, it can't be obliterated; Unattached, it has no contacts; Unbound, it knows no pain;*

- *It can't be harmed.*
- *It is said in the Maitrayani Upanishad:*

*In this kind of pattern of presence (samsara) what is the benefit of satisfaction in wants, when after a man had benefited from them, there is seen more than once his re-visitation of earth? Be satisfied to convey me. In this pattern of presence, I'm similar to a frog in a waterless well. Sir, you are our method of break.*

*Considering that the joy experienced here is passing, it's a good idea that man would have found it pointless to keep on alternating in this pattern of births and passings. The karma conviction causes this pattern of birth. This perspective is additionally upheld by the Svetasvatara Upanishad and the Chandogya Upanishad. It peruses:*

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*As per his deeds (karman), the exemplified progressively expect structures in different circumstances.*

## **BHAGAVAD GITA**

Bhagavad Gita has a firm assessment in regards to the qualities of the atman (self). Atman is the possibility of pure cognizance, unbounded power, and satisfaction. It is boundless, comprehensive, and amazing in its most genuine structure. The Bhagavad Gita likewise portrays the idea of self as an everlasting nature, a heavenly flash, and a beam of the Preeminent Godhead. It is hence early stage, unborn, timeless, and everlasting. It is both a little piece of God Himself and interminable "as an immortal monad." It isn't discolored by physical processes. The jivas are intrinsically interminable and timeless, however their connection with the body and the adrsta has given them a limited presence and welcomed on their distress. As said, it is:

1. A part (ansha) of my Everlasting Being, Having turned into an epitomized soul (jiva)
2. In the universe of living creatures,
3. Attracts to itself the psyche and the five detects, Brought into the world of prakriti (basic \_nature')
4. When it gets another body or leaves an old one, This Ruler of the body takes them with it.
5. As the breeze floats smells starting with one spot then onto the next. By relating to the brain
6. And the feelings of hearing, sight, contact, taste and smell, It encounters the things of tangible discernment.
7. The beguiled neglect to remember it when, Related to the gunas,
8. It stays in a body, encounters things or leaves a body.
9. But not thus, those with the eyes of astuteness (jnanachakshu).

The Bhagavad Gita is a different text. Its endeavor to incorporate numerous philosophical flows and strategies for accomplishing moksa gives it its adaptability. Jnana yoga, karma yoga, and bhakti yoga are suggested by the Bhagavad Gita as ways of accomplishing liberation. As per B.G.Tilak, edified karma yoga — the unengaged satisfaction of ethical commitments with a profound confidence in and all out give up to God — is the pith of the Gita. The main prerequisite is that all activities should be performed without self-magnification or narcissism to be viewed as demonstrations of dedication.

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## **OTHER VEDANTA SCHOOLS**

### **VALLABHACHARYA**

Purusa or the atman can be characterized from three distinct points, as indicated by Vallabh. He makes sense of it like this:

It very well might be characterized as beginningless, qualityless, the regulator of prakrti; and apperceptible as the object of the thought of —I. It might likewise be characterized as simply self-radiant; and once more, as that which, however not in that frame of mind by the characteristics as deformities of the universe, is yet connected with them. In oneself, being of a self-iridescent and joyful nature there is a cognizance and delight without any a wide range of objects of some sort, as in profound dreamless rest. It is subsequently cognizance which addresses the real essence of oneself, which, as far as we can tell, becomes related with different sorts of obliviousness and cutoff points itself by the object of information.

As per Vallabh, bhakti involves a strong and steadfast love for God and a significant consciousness of His Significance; this is the main way to freedom. Bhakti is alluded to as the most grounded connection to God in the Sandilya-Sutra. A supporter of pustimargiyah bhakti, Vallabh. Through this sort of bhakti, the jiva develops to energetically adore God. Such commitment is known as premabhakti, which takes on more enthusiasm and power because of an overwhelming association with and dependence on the Ruler. For the enthusiast, this adoration for the sweetheart forms into a vyaasana, or tormenting fixation. A definitive faultless joy of the Heavenly is reached when how much love power arrives at its most extreme point. The lover enters the Heavenly's last level and encounters outright fulfillment in serving Hari. The singular's vanity, inward and external separateness, and separateness from the Heavenly are totally dispensed with.

The liberated soul then, at that point, participates in an inward game (nitya-lila) and encounters the most elevated joy while sharing the Master's bliss by taking the states of even cows, creatures, birds, trees, streams, and so forth.



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## **NIMBARKACHARYA**

Ramanuja was prevailed by Nimbarkacharya, one more compelling figure in Vaishnavism. He is a bhedabhedavadin and He utilizes the relationships of the sea and its waves and the Sun and its beams, which are indivisible from each other, to feature the key personality of the variety of spirits and matter. As in they are not completely unmistakable from them, he guarantees that the impacts are non-unique in relation to the reason.

The popular text "tat tvamasi" is perused with regards to this distinction non-contrast hypothesis. Asi features the connection between the two, which is one of contrast viable with non-unique. Tat indicates the timeless, inescapable Brahman. Tvam indicates the remarkable soul, whose presence relies upon Brahman. The connection between bhinna bhina distinction and non-contrast is the way the Brahman is connected with the rest of the world. He holds that everything is administered, controlled, or managed by the Brahman, otherwise called the Incomparable Self (Paramatman).

The Brahman is at the focal point of The real world, and the singular spirits and the matter are its changes. Brahman is the material as well as the productive reason for the world. It comprises of such a power by temperance of which it changes itself into the spirits and the world, and expects the cognizant and oblivious structures.

The Brahman is recognized by Nimbarka as Krsna, and it is portrayed as the Parmatman, who is intrinsically absent any trace of all indecencies including obliviousness, outrage, disdain, and connection. He is the vault of every single great quality, cherished by all, and has four types of Vyuhas, including Vasudeva, Samkarsana, Prdyumna, and Anirudha. He additionally appears in various manifestations, like Matsya and Kurma. He is the universe's material (upadana) and compelling (nimita) cause.

## **PRABHU CHAITANYA**

Between the years 1485 and 1533, Prabhu Chaitanya, otherwise called Master Gaurang as Nimai, was an immensely effective and motivated Vaisnava holy person who lived in Bengal. He dismissed the



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possibility of monism and absolutism, as indicated by which the individual is a non-element and a made up life, and the brahman is all. Conversely, Chaitanya, a dedicated devotee, shielded the legitimacy of the qualification between the two. The singular soul is at first separate from the preeminent self, looks for the preeminent self constantly, and when it is loaded up with the Incomparable Self through adoration, it loses consciousness of its different presence and is, one might say, submerged in Him. Here, but they are really discrete, is portrayed the overjoyed state in which the singular soul joins with God. Jiva is a captive to the power of fancy known as obliviousness (maya), which is governed by Kisna. He obviously comprehends its temperament and his certified relationship to God when the last option breaks liberated from its chains. Bhakti is the best way to approach and arrive at Kisna.

## CONCLUSION

You should thoroughly control the insubordinate faculties with your keenness (budhi) as a dad controls his kids so inclined to fall. To draw the brain and the faculties together into a solitary mark (of fixation) is the most elevated type of plainness (tapas). That is superior to some other method of flawlessness (dharma), being the most noteworthy such way is said. Concentrating the faculties and psyche in the pondering keenness (medha), cheering in yourself, plunk down, not thoroughly considering a lot. When the faculties have been brought back from their stances and have been quieted down in the steady, then, at that point, will you of your own self see the most elevated timeless self, the self of all, the extraordinary self, similar to a smokeless fire ... . Similarly as a powerful tree total with blossom and foods grown from the ground a branch, knows not of itself where its blossoms and natural products might be, so the (little) self not know whether it goes or whence it has come. In any case, other is the self's deepest, Self (antaratman) which studies all things. Light the light of astuteness and observe the [Great] self by thine own self. Having, seen the [Great] self, knowing all things, become caring and like a smoke that sloughed off (vimukta) its skin, swamp off every single malicious thing'.

In the Gita, the expression "Brahman" alludes to an elevated degree of self-acknowledgment where an individual is happy with themselves and their psyches are in an exact condition of harmony. A definitive object of information is Brahman, who is both inside and beyond every living thing and all light past all



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haziness. He has no beginning and can't be supposed to be either present or missing. He is likewise without faculties yet enlightens all sense-characteristics.

A work was made to depict the connection among otherworldliness and mysticism in the primary part. The focal thought of mysticism is otherworldliness. The motivation behind mysticism, as this part clarified, is to grasp one's internal identity and to see past one's superficial presentation. As such, understanding the holiness is now present inside us. Mysticism ought not be mistaken for enchantment since otherworldliness alludes to things that can't be perceived, while mysticism has been unequivocally described as a way to understanding the godliness that as of now lives inside oneself.

All religions, both eastern and western, incorporate a profound part that is key. Otherworldliness has to do with an individual's inward life. All religions keep on making progress toward mysticism somehow. Oriental religions hold that salvation, resurrection, a ceaseless life, and the spirit's everlasting presence are valid. Salvation has forever been seen as a definitive objective of life, and many practices like yoga have been prescribed to accomplish it. With the end goal of mysticism, other wording, for example, mukti, moksha, nirvana, and kevalaya have been used. Every religion offered a remarkable way to deal with accomplishing mysticism's objective. The most discussed approach in Hindu way of thinking — which likewise incorporated the Vedas, Upanishads, and Bhagavad Gita — is bhakti marga. Then again, Upanishadas advanced an emotional technique for self-acknowledgment. Assuming we read the Bhagavad Gita, it offers three margas — bhakti, karma, and gyan — and gives the choice to pick any of them in view of individual inclinations. For nirvana, Buddhism advanced an eight-crease way. Nirjara and Samvara were the techniques utilized by the Jain religion to show up at kevalaya. Chitta-vritti-nirodha is equivalent to the mukti, or liberation, of yoga.

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