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Having overcome your past, in steps 10-12 you continue into the future, seeking to continue improving yourself and becoming an agent of good by helping others. Step 10 "We continue into the future, seeking to continue improving yourself and becoming an agent of good by helping others. Step 10 "We continue into the future, seeking to continue improving yourself and becoming an agent of good by helping others.
you'll slip into your old behavior. If you allow resentment to build up, they'll balloon into major problems, and you'll experience a setback. From now on, if you make a mistake, promptly admit it and make amends. Continue to watch yourself for selfishness, dishonesty, resentment, and fear. If they come up, ask your higher power at once to remove
them. Discuss them with someone immediately, and make amends quickly. Then turn your thoughts to someone you can help. If you get agitated or doubtful during the day, ask for the right thought or action. On Your Relationship With Alcohol Over time, you'll realize you're seldom interested in liquor. You haven't been fighting temptation. Instead,
the problem has been removed. You feel safe and protected. Don't get complacent about your recovery. "We are not cured of alcoholics Anonymous. All Rights Reserved. Please see our legal disclaimer. Alcoholics Anonymous ®
is a trademark of Alcoholics Anonymous World Services, Inc. Philosophical and theological term For the belief in being able to contact the dead, see Spiritualism. Part of a series on Spiritualism. Part of a ser
"Spiritual but not religious" Syncretism Spiritual experience Mystical experience Oceanic feeling Religious experience Spiritual development Ego death Individuation Spiritual development Ego death Individuation Spiritual development Ego death Individuation Spiritual development Self-actualization Spiritual practice Spiritual development Ego death Individuation Spiritual development Ego death Individuation Spiritual development Ego death Individuation Spiritual development Self-actualization Spiritual practice Spiritual development Ego death Individuation Spiritual development Ego death Individuation Spiritual development Self-actualization Spiritual development Self-actualization Spiritual development Ego death Individuation Spiritual development Self-actualization Spiritual development Self-actualization
Neoplatonism Western esotericism Medieval Mysticism Early modern Perennial philosophy Jakob Böhme Emanuel Swedenborg Pietism Modern Romanticism Universalism Universalism Universalism New Thought Theosophy Anthroposophy Occultism Spiritualism Esoteric Christianity New Age Orientalist Comparative religion Neo-Advaita Nondualism
Orientalism Theosophical Society AsianPre-historic Proto-Indo-Iranian religion Iran Zoroastrianism India Advaita Vedanta Buddha-nature Enlightenment Madhyamaka Neo-Vedanta Tantra Yoga Yogachara East-Asia Taoism Other non-Western Animism Shamanism Totemism Psychological Humanistic psychology Mindfulness Positive psychology Self-
help Self-realization True self and false self Research Neurological Mystical psychosis Cognitive science of religion Seschwind syndrome Evolutionary psychology of religion Categoryvte
1] Traditionally, spirituality referred to a religious process of re-formation which "aims to recover the original shape of man", [note 2] oriented at "the image of God"[4][5] as exemplified by the founders and sacred texts of the religions of the world. The term was used within early Christianity to refer to a life oriented toward the Holy Spirit[6] and
broadened during the Late Middle Ages to include mental aspects of life.[7] In modern times, the term both spread to other religious traditions and religious traditions. Modern usages tend to refer to a subjective experience of a sacred dimension[9] and
the "deepest values and meanings by which people live",[10][11] often in a context separate from organized religious institutions.[6] This may involve belief in a supernatural realm beyond the ordinarily observable world,[12] personal growth,[13] a quest for an ultimate or sacred meaning,[14] religious experience,[15] or an encounter with one's own
"inner dimension".[16] Etymology The term spirit means "animating or vital principle in man and animals".[web 1] It is derived from the Old French espirit, which comes from the Latin word spiritus is used to translate the Greek pneuma
and Hebrew ruach.[web 1] The term "spiritual", matters "concerning the spirit", is derived from Old French spiritualitas), which is derived from Middle French spiritualité, from Late Latin "spiritualitatem" (nominative spiritualitas), which is also
derived from Latin spiritualis. [web 3] Definition There is no single, widely agreed-upon definition of the term, as used in scholarly research, show a broad range of definition with limited overlap. [1] A survey of reviews by McCarroll each dealing with the topic of spirituality gave twenty-seven
explicit definitions, among which "there was little agreement".[1] This impedes the systematic study of spirituality's core features are not unique to spirituality; for example self-transcendence, asceticism and the recognition of one's connection to all were
regarded by the atheist Arthur Schopenhauer as key to ethical life.[17][better source needed] There is a key distinction which needs to be made between the religious Experience makes the distinction early in this lecture series that there exists "one great partition which divides
the religious field. On the one side of it lies institutional, on the defines as, "the feelings, acts, and experiences of individual men in their solitude, so far as they apprehend themselves to stand in relation to whatever they may consider the divine".[19] Here as
well, this notion of the divine is non-sectarian and non-institutional. The divine can be found, according to William James, in spiritual spaces without a Godhead, such as "Buddhism", for instance, and he even claims that this notion of divinity is found in "modern transcendental idealism" and in what he terms "Emmersonianism", both of which "seem to
let God evaporate into abstract Ideality. Not a deity in concreto, not a superhuman person, but the immanent divinity in things, the essentially spiritual is not necessarily the religious, but rather, it is the experience and understanding of divinity (divinity in its
broadest notion - deified or godless) which forms the elemental substrate of institutional religion as we know it today.[citation needed] According to Kees Waaijman, the traditional meaning of spirituality is a process of re-formation which "aims to recover the original shape of man, the image of God. To accomplish this, the re-formation is oriented at a
mold, which represents the original shape: in Judaism the Torah, in Christianity there is Christ, for Buddhism, Buddha, and in Islam, Muhammad."[note 2] Houtman and Aupers suggest that modern spirituality is a blend of humanistic psychology, mystical and esoteric traditions, and Eastern religions.[13] In modern times the emphasis is on subjective
experience[9] and the "deepest values and meanings by which people live",[10][11] incorporating personal growth or transformation, usually in a context separate from organized religious institutions.[6] Spirituality can be defined generally as an individual's search for ultimate or sacred meaning and purpose in life.[14] Additionally it can mean to
seek out or search for personal growth, religious experience, belief in a supernatural realm or afterlife, or to make sense of one's own "inner dimension".[12][13][16] Development of the meaning of spirituality "in late antiquity.[21]
Words translatable as "spirituality" first began to arise in the 5th century and only entered common use toward the end of the Middle Ages.[22][need quotation to verify] In a Biblical context the term means being animated by God.[23] The New Testament offers the concept of being driven by the Holy Spirit, as opposed to living a life in which one
rejects this influence.[6] In the 11th century this meaning changed. "Spirituality" began to denote the mental aspect of life, as opposed to the material and sensual aspects of life, as opposed to the material and sensual aspects of life, as opposed to the material and sensual aspects of life, as opposed to the material and sensual aspects of life, as opposed to the material and sensual aspects of life, as opposed to the material and sensual aspects of life, as opposed to the material and sensual aspects of life, as opposed to the material and sensual aspects of life, as opposed to the material and sensual aspects of life, as opposed to the material and sensual aspects of life, as opposed to the material and sensual aspects of life, as opposed to the material and sensual aspects of life, as opposed to the material and sensual aspects of life, as opposed to the material and sensual aspects of life, as opposed to the material and sensual aspects of life, as opposed to the material and sensual aspects of life, as opposed to the material and sensual aspects of life, as opposed to the material and sensual aspects of life, as opposed to the material and sensual aspects of life, as opposed to the material and sensual aspects of life, as opposed to the material and sensual aspects of life, as opposed to the material and sensual aspects of life, as opposed to the material and sensual aspects of life, as opposed to the material and sensual aspects of life, as opposed to the material and sensual aspects of life, as opposed to the material and life, as opposed to the material and sensual aspects of life, as opposed to the material and life, as opposed to the material as opposed to the material and life, as opposed to the material an
denoted the territory of the clergy: "the ecclesiastical against the temporary possessions, the ecclesiastical against the secular authority, the clerical class against the secular authority against the sec
analysis of the feelings".[26][note 5] In the 17th and 18th centuries a distinction was made[by whom?] between higher and lower forms of spirituality[citation needed]: "A spiritual man is one who is Christian 'more abundantly and deeper than others'."[26][note 6] The word was also associated with mysticism and quietism, and acquired a negative
meaning.[citation needed] Modern spirituality See also: History of Western esotericism and New Age Modern notions of spirituality developed throughout the 19th and 20th century, mixing Christian ideas with Western esoteric traditions and elements of Asian, especially Indian, religions. Spirituality became increasingly disconnected from traditional
religious organisations and institutions. It is sometimes associated today with philosophical, social, or political movements such as liberalism Ralph Waldo Emerson (1803–1882) was a pioneer of the idea of spirituality as a distinct field. [28] He was one of the
major figures in Transcendentalism, an early 19th-century liberal Protestant movement, which was rooted in English and German Romanticism, the Biblical criticism of Hume, [web 4] and Neoplatonism. [29][30] The Transcendentalists emphasised an intuitive, experiential
 approach of religion.[web 5] Following Schleiermacher,[31] an individual's intuition of truth was taken as the criterion for truth.[web 5] In the late 18th and early 19th century, the first translations of Hindu texts appeared, which were also read by the Transcendentalists, and influenced their thinking.[web 5] They also endorsed universalist and
Unitarianist ideas, leading to Unitarian Universalism, the idea that there must be truth in other religions as well, since a loving God would redeem all living beings, not just Christians. [web 5] [web 6] Theosophy, and the perennial philosophy See also: Western esotericism A major influence on modern spirituality was the Theosophical
Society, which searched for 'secret teachings' in Asian religions. [32] It has been influential on modernist streams in several Asian religions, notably Neo-Vedanta, the revival of Theravada Buddhism, and Buddhism, and Buddhism modernism, which have taken over modern western notions of personal experience and universalism and integrated them in their religious
concepts.[32] A second, related influence was Anthroposophy, whose founder, Rudolf Steiner, was particularly interested in developing a genuine Western spirituality, and in the ways that such a spirituality could transform practical institutions such as education, agriculture, and medicine.[33][34] More independently, the spiritual science of
Martinus was an influence, especially in Scandinavia.[35] The influence of Asian traditions on western modern spirituality was deeply influenced by Swami Vivekananda's Neo-Vedanta and universalism,[36] and the spread of social welfare, education and mass travel
after World War II. Neo-Vedanta An important influence on western spirituality was Neo-Vedanta, also called neo-Hinduism which developed in response to western colonialism and orientalism. It aims to present Hinduism as a "homogenized ideal of
Hinduism"[38] with Advaita Vedanta as its central doctrine.[39] Due to the colonisation of Asia by the western world, since the 19th century an exchange of ideas has been taking place between the western world and Asia, which also influenced western religiosity.[32] Unitarianism, and the idea of Universalism, was brought to India by missionaries,
and had a major influence on neo-Hinduism via Ram Mohan Roy's Brahmo Samaj and Brahmoism. Roy attempted to modernise and reform Hinduism, from the idea of Universalism was further popularised, and brought back to the west as neo-Vedanta, by Swami Vivekananda. [40] "Spiritual but not religious" Main article:
Spiritual but not religious After the Second World War, spirituality and theistic religion became increasingly disconnected, [26] and spirituality became more oriented on subjective experience, instead of "attempts to place the self within a broader ontological context". [9] A new discourse developed, in which (humanistic) psychology, mystical and
esoteric traditions and eastern religious are being blended, to reach the true self by self-disclosure, free expression, and meditation.[13] The distinction between the spiritual and the religious became more common in the popular mind during the late 20th century with the rise of secularism and the advent of the New Age movement. Authors such as
Chris Griscom and Shirley MacLaine explored it in numerous ways in their books. Paul Heelas noted the development within New Age circles of what he called "seminar spirituality":[41] structured offerings complementing consumer choice with spiritual options. Among other factors, declining membership of organized religions and the growth of
secularism in the western world have given rise to this broader view of spirituality.[42] The term "spirituality in Judaism may involve may involve secularism in the western world have given rise to this broader view of spirituality. Brahamic faiths Judaism Spirituality in Judaism may involve may involve may involve secularism in the western world have given rise to this broader view of spirituality. Brahamic faiths Judaism Spirituality in Judaism may involve may involv
practices of Jewish ethics, Jewish prayer, Jewish prayer, Jewish meditation, Shabbat and holiday observance, Torah study, dietary laws, teshuvah, and other practices.[45][46][web 8] It may involve practices ordained by halakhah or other practices.[45] Kabbalah (literally "receiving") is an esoteric method, discipline and school of thought of Judaism. Kabbalah is a
set of esoteric teachings meant to explain the relationship between an unchanging, eternal and mysterious Ein Sof (no end) and the mortal and finite universe (his creation). Interpretations of Kabbalistic spirituality are found within Hasidic Judaism, a branch of Orthodox Judaism founded in 18th-century Eastern Europe by Rabbi Israel Baal Shem Tov
Hasidism often emphasizes the Immanent Divine presence and focuses on emotion, fervour, and the figure of the Tzadik. This movement is a Jewish spiritual movement that has focused on developing character traits such as faith, humility, and
love. The Musar movement, first founded in the 19th century by Israel Salanter and developed in the 21st century by Alan Morinis and Ira F. Stone, has encouraged spiritual practices of Jewish meditation, Jewish prayer, Jewish prayer, Jewish ethics, tzedakah, teshuvah, and the study of musar (ethical) literature.[49] Reform Judaism and Conservative Judaism have
often emphasized the spirituality of Jewish ethics and tikkun olam,[50][51] feminist spirituality,[52][53] Jewish prayer,[54][55] Torah study,[56][57] ritual,[58][59] and musar.[49][60] Christianity Main articles: Catholic spirituality and Christian mysticism This section does not cite any sources. Please help improve this section by adding citations to
reliable sources. Unsourced material may be challenged and removed. (November 2018) (Learn how and when to remove this template message) Union with Christ is the purpose of Christian mysticism. Catholic spiritual practice of living out a personal act of faith (fides qua creditur) following the acceptance of faith (fides quae
creditur). Although all Catholics are expected to pray together at Mass, there are many different forms of spirituality and private prayer which have developed over the centuries. Each of the major religious orders of the Catholic Church and other lay groupings have their own unique spirituality – its own way of approaching God in prayer and in living
out the Gospel. Christian mysticism refers to the development of mystical practices and theory within Christianity. It has often been connected to mystical theology, especially in the Catholic and Eastern Orthodox traditions. The attributes and means by which Christian mysticism is studied and practiced are varied and range from ecstatic visions of
the soul's mystical union with God to simple prayerful contemporary movement which seeks to remove the supernatural claims of the faith and replace them with a post-critical understanding of biblical spirituality based on historical and scientific research. It focuses on
the lived experience of spirituality over historical dogmatic claims, and accepts that the faith is both true and a human construction, and that spiritual experiences are psychologically and neurally real and useful. Islam An inner spiritual struggle and an outer physical struggle are two commonly accepted meanings of the Arabic word jihad:[61] The
"greater jihad" is the inner struggle by a believer to fulfill his religious duties.[61][web 9] This non-violent meaning is stressed by both Muslim[62] and non-Muslim[62] and non-Muslim[63] authors. Al-Khatib al-Baghdadi, an 11th-century Islamic scholar, referenced a statement by the companion of Muhammad, Jabir ibn Abd-Allah: The Prophet ... returned from one of his
battles, and thereupon told us, 'You have arrived with an excellent arrival, you have come from the Lesser Jihad to the Greater Jihad - the striving of a servant (of Allah) against his desires (holy war)."[unreliable source?][web 9][64][note 7] Sufism Main article: Sufism The best known form of Islamic mystic spirituality is the Sufi tradition (famous
through Rumi and Hafiz) in which a Sheikh or pir transmits spiritual discipline to students.[65] Sufism or taṣawwuf (Arabic: تصوّف). Sufis believe they are practicing ihsan (perfection of worship) as
revealed by Gabriel to Muhammad, Worship and serve Allah as you are seeing Him and while you see Him not yet truly He sees you. Sufis consider themselves as the original form of Islam. They are strong adherents to the principal of tolerance, peace and against any form of violence. The Sufi have suffered severe
persecution by more rigid and fundamentalist groups such as the Wahhabi and Salafi movement. In 1843 the Senussi Sufi were forced to flee Mecca and Medina and head to Sudan and Libya.[69] Classical Sufi scholars have defined Sufism as "a science whose objective is the reparation of the heart and turning it away from all else but God".[70]
Alternatively, in the words of the Darqawi Sufi teacher Ahmad ibn Ajiba, "a science through which one can know how to travel into the presence of the Divine, purify one's inner self from filth, and beautify it with a variety of praiseworthy traits".[71] Asian traditions Buddhism Main article: Buddhism Buddhist practices are known as Bhavana, which
literally means "development" or "cultivating"[72] or "producing"[73][74] in the sense of "calling into existence."[75] It is an important concept in Buddhist praxis (Patipatti). The word bhavana normally appears in conjunction with another word forming a compound phrase such as citta-bhavana (the development or cultivation of the heart/mind) or
metta-bhavana (the development/cultivation of loving kindness). When used on its own bhavana signifies 'spiritual cultivation' generally. Various Buddhist Paths to liberation developed throughout the ages. Best-known is the Noble Eightfold Path, but others include the Bodhisattva Path and Lamrim. Hinduism Handuism Ha
order, no centralized religious authorities, no governing body, no prophet(s) nor any binding holy book; Hindus can choose to be polytheistic, pantheistic, monistic, or atheistic, monistic, monistic
spiritual practice as one's journey towards moksha, awareness of self, the discovery of higher truths, true nature of reality, and a consciousness that is liberated and content. [78][79] Four paths Main article: Hinduism Jñāna margaBhakti margaRāja margaThree of four paths of spirituality in Hinduism Traditionally, Hinduism identifies three mārga
Jñāna marga is a path often assisted by a guru (teacher) in one's spiritual practice.[84] Bhakti marga is a path of faith and devotion to deity or deities; the spiritual practice often includes chanting, singing and music – such as in kirtans – in front of idols, or images of one or more deity, or a devotional symbol of the holy.[85] Karma marga is the path of
reflection sometimes with isolation and renunciation of the world, to a pinnacle state called samādhi.[88][89] This state of samādhi has been compared to peak experience.[90] There is a rigorous debate in Indian literature on relative merits of these theoretical spiritual practices. For example, Chandogyopanishad suggests that those who engage in
ritualistic offerings to gods and priests will fail in their spiritual practice, while those who engage in tapas will succeed; Svetasvataropanishad suggests that a successful spiritual practice without meditating on the nature of Self and
universal Truths.[91] In the practice of Hinduism, suggest modern era scholars such as Vivekananda, the choice between the paths is up to the individual and a person's proclivities.[79][92] Other scholars such as Vivekananda, the choice between the paths is up to the individual and a person's proclivities.[79][92] Other scholars such as Vivekananda, the choice between the paths is up to the individual and a person's proclivities.[79][92] Other scholars such as Vivekananda, the choice between the paths is up to the individual and a person's proclivities.[79][92] Other scholars such as Vivekananda, the choice between the paths is up to the individual and a person's proclivities.[79][92] Other scholars such as Vivekananda, the choice between the paths is up to the individual and a person's proclivities.[79][92] Other scholars such as Vivekananda, the choice between the paths is up to the individual and a person's proclivities.[79][92] Other scholars such as Vivekananda, the choice between the paths is up to the individual and a person's proclivities.[79][92] Other scholars such as Vivekananda, the choice between the paths is up to the individual and a person's proclivities.[79][92] Other scholars such as Vivekananda, the choice between the paths is up to the paths is u
Hinduism outside India, such as in Balinese Hinduism, where it is called Catur Marga (literally: four paths).[94] Schools and spiritual practices. In Tantric school for example, the spiritual practice has been referred to as sadhana. It involves initiation into the school, undergoing rituals, and
achieving moksha liberation by experiencing union of cosmic polarities.[95] The Hare Krishna school emphasizes bhakti yoga as spiritual practice emphasizes bhakti yoga as spiritual practice emphasizes jñāna yoga in stages: samnyasa (cultivate virtues), sravana (hear, study), manana (reflect) and dhyana (nididhyasana, contemplate).[97]
Jainism Jainism, traditionally known as Jain Dharma, is an ancient Indian religion. The three main pillars of Jainism are ahimsā (non-violence), anekāntavāda (non-absolutism), and aparigraha (non-attachment). Jains take five main vows: ahimsā (non-violence), anekāntavāda (non-attachment). Jains take five main vows: ahimsā (non-violence), anekāntavāda (non-attachment). Jains take five main vows: ahimsā (non-violence), anekāntavāda (non-attachment). Jains take five main vows: ahimsā (non-violence), anekāntavāda (non-attachment). Jains take five main vows: ahimsā (non-violence), anekāntavāda (non-attachment).
possessiveness). These principles have affected Jain culture in many ways, such as leading to a predominantly vegetarian lifestyle. Parasparopagraho jīvānām (the function of souls is to help one another) is the faith's motto and the Namokāra mantra is its most common and basic prayer. Jainism traces its spiritual ideas and history through a
eternal dharma with the tirthankaras guiding every time cycle of the cosmology. Sikhism An 18th Century Sikh Raja Sikhism considers spiritual life and secular life to be intertwined:[98] "In the Sikh Weltanschauung...the temporal world is part of the Infinite Reality and partakes of its characteristics."[99] Guru Nanak described
living an "active, creative, and practical life" of "truthfulness, fidelity, self-control and purity" as being higher than a purely contemplative life. [100] The 6th Sikh Guru Hargobind re-affirmed that the political/temporal (Miri) and spiritual (Piri) realms are mutually coexistent. [101] According to the 9th Sikh Guru, Tegh Bahadhur, the ideal Sikh
should have both Shakti (power that resides in the temporal), and Bhakti (spiritual meditative qualities). This was developed into the concept of the Saint Soldier by the 10th Sikh Guru, Gobind Singh.[102] According to Guru Nanak, the goal is to attain the "attendant balance of separation-fusion, self-other, action-inaction, attachment-detachment, in
spirituality Main article: Traditional African religion In some African contexts, [which?] spirituality is considered a belief system that guides the welfare of society prior to colonization and extensive introduction to Christianity or Islam, religion In some African re
was the strongest element in society influencing the thinking and actions of the people. Hence spirituality was a sub-domain of religion remains the essential background for many African people. And that religion is a communal given, not an
Age The term spiritual has frequently become used in contexts in which the term religious was formerly employed.[8] Contemporary spirituality" and "New Age in a restricted sense, which originated primarily in
mid-twentieth century England and had its roots in Theosophy and anthroposophy, and "New Age" in a general sense, which emerged in the later 1970s when increasing numbers of people ... began to perceive a broad similarity between a wide variety of "alternative ideas" and pursuits, and started to think of them as part of one "movement".[113]
Those who speak of spirituality outside of religious and generally believe in the existence of finding one's own individual path to spiritual but not religious and generally believe in the existence of finding one's own individual path to spiritual but not religious and generally believe in the existence of finding one's own individual path to spiritual but not religious and generally believe in the existence of finding one's own individual path to spiritual but not religious and generally believe in the existence of finding one's own individual path to spiritual but not religious and generally believe in the existence of finding one's own individual path to spiritual but not religious and generally believe in the existence of finding one's own individual path to spiritual but not religious and generally believe in the existence of finding one's own individual path to spiritual but not religious and generally believe in the existence of finding one's own individual path to spiritual but not religious and generally believe in the existence of finding one's own individual path to spiritual but not religious and generally believe in the existence of finding one's own individual path to spiritual but not religious and generally believe in the existence of finding one's own individual path to spiritual but not religious and generally believe in the existence of the 
but not religious".[web 10] Lockwood draws attention to the variety of spiritual experience in the contemporary West: The new Western spiritual landscape, characterised by consumerism and choice abundance, is scattered with novel religious manifestations based in psychology and the Human Potential Movement, each offering participants a
pathway to the Self.[114] Characteristics Modern spirituality centers on the "deepest values and meanings by which people live".[115] It envisions an inner path enabling a person to discover the essence of his or her being. Not all modern notions of spirituality embrace
transcendental ideas. Secular spirituality emphasizes humanistic ideas on moral character (qualities such as love, compassion, patience, tolerance, forgiveness, contentment, responsibility, harmony, and a concern for others).[117]:22 These are aspects of life and human experience which go beyond a purely materialist view of the world without
necessarily accepting belief in a supernatural reality or any divine being. Nevertheless, many humanists (e.g. Bertrand Russell, Jean-Paul Sartre) who clearly value the non-material, communal, and virtuous aspects of life reject this usage of the term "spirituality" as being overly-broad (i.e. it effectively amounts to saying "everything and anything that
is good and virtuous is necessarily spiritual").[118] In 1930 Russell, a self-described agnostic renowned as an atheist, wrote "... one's ego is no very large part of the world. The man who can centre his thoughts and hopes upon something transcending self can find a certain peace in the ordinary troubles of life which is impossible to the pure egoist."
[119] Similarly, Aristotle – one of the first known Western thinkers to demonstrate that morality, virtue and goodness can be derived without appealing to supernatural forces – argued that "men create Gods in their own image" (not the other way around). Moreover, theistic and atheistic critics alike dismiss the need for the "secular spirituality" label
on the basis that it appears to be nothing more than obscurantism in that:[citation needed] the term "spirit" is commonly taken as denoting the existence of unseen / otherworldly / life-giving forces; and words such as "morality", "philanthropy" and "humanism" already efficiently and succinctly describe the prosocial-orientation and civility that the
phrase "secular spirituality" is meant to convey but without risking confusion that one is referring to something supernatural. Although personal well-being, both physical and psychological, is said[by whom?] to be an important aspect of modern spirituality, this does not imply spirituality is essential to achieving happiness (e.g. see). Free-thinkers who
reject notions that the numinous/non-material is important to living well can be just as happy as more spiritually-oriented individuals (see)[120][need quotation to verify] Contemporary proponents of spiritually-oriented individuals (see)[120][need quotation to verify] Contemporary proponents of spiritually-oriented individuals (see)[120][need quotation to verify] Contemporary proponents of spiritually-oriented individuals (see)[120][need quotation to verify] Contemporary proponents of spiritually-oriented individuals (see)[120][need quotation to verify] Contemporary proponents of spiritually-oriented individuals (see)[120][need quotation to verify] Contemporary proponents of spiritually-oriented individuals (see)[120][need quotation to verify] Contemporary proponents of spiritually-oriented individuals (see)[120][need quotation to verify] Contemporary proponents of spiritually-oriented individuals (see)[120][need quotation to verify] Contemporary proponents of spiritually-oriented individuals (see)[120][need quotation to verify] Contemporary proponents of spiritually-oriented individuals (see)[120][need quotation to verify] Contemporary proponents of spiritually-oriented individuals (see)[120][need quotation to verify] Contemporary proponents of spiritually-oriented individuals (see)[120][need quotation to verify] Contemporary proponents of spiritually-oriented individuals (see)[120][need quotation to verify] Contemporary proponents of spiritually-oriented individuals (see)[120][need quotation to verify] Contemporary proponents of spiritually-oriented individuals (see)[120][need quotation to verify] Contemporary proponents of spiritually-oriented individuals (see)[120][need quotation to verify] (see)[120][need quotation
suggested to help the practitioner cultivate her/his inner life and character.[121][unreliable source?] [122] Ellison and Fan (2008) assert that spirituality causes a wide array of positive health outcomes, including "morale, happiness, and life satisfaction.".[123] However, Schuurmans-Stekhoven (2013) actively attempted to replicate this research and
found more "mixed" results.[124][need quotation to verify] Nevertheless, spirituality has played a central role in some self-help movements such as Alcoholics Anonymous: if an alcoholic failed to perfect and enlarge his spiritual life through work and self-sacrifice for others, he could not survive the certain trials and low spots ahead[125] Such
spiritually-informed treatment approaches have been challenged as pseudoscience.[126] Spiritual experience Spiritu
phenomenon of spirituality, and their works, include William James, The Varieties of Religious Experience (1902) and Rudolph Otto, especially The Idea of the Holy (1917) James' notions of "spiritual experience" had a further influence on the modernist streams in Asian traditions, making them even further recognisable for a western audience.[31]
William James popularized the use of the term "religious experience" in his The Varieties of Religious Experience. [127] He has also influenced the understanding of mysticism as a distinctive experience which allegedly grants knowledge. [web 11] Wayne Proudfoot traces the roots of the notion of "religious experience" further back to the German
theologian Friedrich Schleiermacher (1768–1834), who argued that religion is based on a feeling of the infinite. Schleiermacher used the idea of "religions experience" to defend religion against the growing scientific and secular critique. Many scholars of religion, of whom William James was the most influential, adopted the concept.[129] Major Asian
influences on contemporary spirituality have included Swami Vivekananda [130] (1863–1902) and D.T. Suzuki. [31] (1870–1966) Vivekananda popularised a modern syncretic Hinduism, [131][128] in which an emphasis on personal experience replaced the authority of scriptures. [128][132] Suzuki had a major influence on the popularisation of Zen in the
west and popularized the idea of enlightenment as insight into a timeless, transcendent reality.[web 12][web 13][32] Other influences came through Paul Brunton's A Search in Secret India (1934),[133] which introduced Ramana Maharshi (1879–1950) and Meher Baba (1894–1969) to a western audience. Spiritual experiences can include being
connected to a larger reality, yielding a more comprehensive self; joining with other individuals or the human community; with nature or the cosmos; or with the divine realm.[134] Spiritual practices Main article: Spiritual practices Waaijman discerns four forms of spiritual practices.[135] Somatic practices, especially deprivation and
diminishment. Deprivation aims to purify the body. Diminishment concerns the repulsement of ego-oriented impulses. Examples include fasting and poverty.[135] Psychological practices, for example meditation.[136] Social practices, for example meditation.[136] Include fasting and poverty.[135] Psychological practices, for example meditation.[136] Include fasting and poverty.[135] Psychological practices, for example meditation.[136] Include fasting and poverty.[135] Psychological practices, for example meditation.[136] Include fasting and poverty.[135] Psychological practices, for example meditation.[136] Include fasting and poverty.[135] Psychological practices, for example meditation.[136] Include fasting and poverty.[135] Psychological practices, for example meditation.[136] Include fasting and poverty.[136] Include fasting and poverty.[137] I
orientedness.[136] Spiritual. All practices aim at purifying ego-centeredness, and direct the abilities at the divine reality.[136] Spiritual practices may include meditation, mindfulness, prayer, the contemplation of sacred texts, ethical development,[117] and spiritual retreats in a convent. Love and/or compassion are often[quantify] described[by
whom?] as the mainstay of spiritual development.[117] Within spirituality is also found "a common emphasis on the value of thoughtfulness, tolerance for breadth and practices and beliefs, and appreciation for the insights of other religious communities, as well as other sources of authority within the social sciences."[137] Science Relation to science
See also: Conflict thesis and Relationship between religion and science Since the scientific revolution of the 18th-century Enlightenment, the relationship between religion and science to religion and science Since the scientific revolution of the 18th-century Enlightenment, the relationship between religion and science to religion [138][139][140][page needed] and to spirituality[citation needed] has developed in complex ways. Historian John Hedley Brooke describes wide variations: The natural sciences
have been invested with religious meaning, with antireligious implications and, in many contexts, with no religious significance at all."[141] Brooke has proposed that the currently held popular notion of antagonisms between science and religious implications and, in many contexts, with no religious significance at all."[141] Brooke has proposed that the currently held popular notion of antagonisms between science and religious implications and, in many contexts, with no religious significance at all."[141] Brooke has proposed that the currently held popular notion of antagonisms between science and religious implications and, in many contexts, with no religious implications and, in many contexts, with no religious implications and in the currently held popular notion of antagonisms between science and religious implications and in the currently held popular notion of antagonisms between science and religious implications are science and religious implications and in the currently held popular notion of antagonisms between science and religious implications are scienced as a scienced and religious implications are s
the natural philosophers themselves.[144] Though physical and biological scientists today see no need for supernatural explanations to describe reality[145][146][page needed][147][note 11], some[quantify] scientists continue to regard science and spirituality as complementary, not contradictory,[148][149] and are willing to debate,[150] rather than
simply classifying spirituality and science as non-overlapping magisteria. William James, one of the preeminent philosophers of religious experience & spirituality termed the general critique of religious experience & spirituality termed the general critique of religious experience by Science as the "Survival Theory". He writes, "There is a notion in the air about us that religious experience by Science as the "Survival Theory".
of 'survival,' an atavistic relapse into a mode of thought which humanity in its more enlightened examples has outgrown; and this notion our religious anthropologists at present do little to counteract".[151] He makes the claim that theology, or the science of religion will never truly understand its subject matter, "just as Al Ghazzali told us [...] that to
understand the causes of drunkenness, as a physician understands them, is not to be drunk. A science may come to understand everything about the causes and elements of religion, and might even decide which elements were qualified, by their general harmony with other branches of knowledge, to be considered true; and yet the best man at this
science might be the man who found it hardest to be personally devout".[152] A few[quantify] religious leaders have shown openness to modern science and its methods. The 14th Dalai Lama, for example, has proposed that if a scientific analysis conclusively showed certain claims in Buddhism to be false, then the claims must be abandoned and the
findings of science accepted.[153] Quantum mysticism During the twentieth century the relationship between science and spirituality has been influenced both by Freudian psychology, which has accentuated the boundaries between the two areas by accentuating individualism and secularism, and by developments in particle physics, which reopened
the debate about complementarity between scientific and religious discourse and rekindled for many an interest in holistic conceptions of reality.[139]: 322 These conceptions were championed by New Age spiritualists in a type of quantum mysticism that they claim justifies their spiritual beliefs,[154][155] though quantum physicists themselves on
illnesses or psychological disorders.[158][159][160][161] Although spiritual individuals tend to be optimistic,[162] report greater social support,[163] and experience higher intrinsic meaning in life,[164] strength, and inner peace,[165] whether the correlation represents a causal link remains contentious. Both supporters and opponents of this claim
agree that past statistical findings are difficult to interpret, in large part because of the ongoing disagreement over how spirituality should be defined and measured. [124] There is also evidence that an agreeable/positive temperament and/or a tendency toward sociability (which all correlate with spirituality) might actually be the key psychological
unique to spirituality or faith-based groups) might just as effectively raise well-being. In sum, spirituality may not be the "active ingredient" (i.e., past association with psychological well-being measures might reflect a reverse causation or effects from other variables that correlate with spirituality),[118][163][169][170][171] and that the
effects of agreeableness, conscientiousness, or virtue – personality traits common in many non-spiritual people yet known to be slightly more common among the spiritual support. [118][172][173][174][175] Intercessionary prayer Masters and Spielmans [176]
conducted a meta-analysis of all the available and reputable research examining the effects of distant intercessory prayer. They found no discernible health effects from being prayed for by others. In fact, one large and scientifically rigorous study by Herbert Benson and colleagues[177] revealed that intercessory prayer had no effect on recovery from
cardiac arrest, but patients told people were praying for them actually had an increased risk of medical complications. Knowing others are professions Main article: Spiritual care in health care professions In the health-care professions there is growing[quantify]
interest in "spiritual care", to complement the medical-technical approaches and to improve the outcomes of medical treatments.[178][179] Puchalski et al. argue for "compassionate systems of care" in a spiritual experiences Neuroscientists have examined brain functioning during reported spiritual experiences[180][181] finding
that certain neurotransmitters and specific areas of the brain are involved.[182][183][184][185] Moreover, experimenters have also successfully induced spiritual experiences in individuals by administering psychoactive agents known to elicit euphoria and perceptual distortions.[186][187] Conversely, religiosity and spirituality can also be dampened
by electromagnetic stimulation of the brain.[188] These results have motivated some leading theorists to speculate that spirituality may be a benign subtype of psychosis[166][web 14][189][190][191][192] – benign in the sense that the same aberrant sensory perceptions that those suffering clinical psychoses evaluate as distressingly incongruent and
inexplicable are instead interpreted by spiritual individuals as positive (personal and meaningful transcendent experiences).[190][191] Measurement Considerable debate persists about — among other factors — spirituality's relation to religion, the number and content of its dimensions, its relation to concepts of well-being, and its universality.[193]
(ref) A number of research groups have developed instruments which attempt to measure spirituality (BMMRS) and the Daily Spiritual Experiences Scale. MacDonald et al. gave an "Expressions of Spirituality Inventory"
(ESI-R) measuring five dimensions of spirituality to over 4000 persons across eight countries. The study results and interpretation highlighted the complexity and challenges of measurement of spirituality terms ietsism Interspirituality New Age Numinous
Outline of spirituality Perennial philosophy Reason Relationship between religion Spiritual but not religious Spir
no widely agreed on definition of spirituality today".[2]* Cobb et al.: "The spiritual dimension is deeply subjective and there is no authoritative definition of spirituality".[3] a b Waaijman[4][5] uses the word "omvorming", "to change the form". Different translations are possible: transformation, re-formation, trans-mutation. In Dutch: "de hemelse
lichtsfeer tegenover de duistere wereld van de materie". [24] ^ In Dutch: "de kerkelijke tegenover de tijdelijke goederen, het kerkelijk tegenover de lekenstand".[25] ^ In Dutch: "Zuiverheid van motieven, affecties, wilsintenties, innerlijke disposities, de psychologie van het geestelijk leven, de
analyse van de gevoelens".[26] ^ In Dutch: "Een spiritueel mens is iemand die 'overvloediger en dieper dan de anderen' christen is".[26] ^ This reference gave rise to the distinguishing of two forms of jihad: "greater" and "lesser". Some Islamic scholars dispute the authenticity of this reference gave rise to the distinguishing of two forms of jihad: "greater" and "lesser".
more important.[web 9] ^ See also Bhagavad Gita (The Celestial Song), Chapters 2:56-57, 12, 13:1-28 ^ Georg Feuerstein: "Yoga is not easy to define. In most general terms, the Sanskrit word yoga stands for spiritual discipline in Hinduism, Jainism, and certain schools of Buddhism. (...). Yoga is the equivalent of Christian mysticism, Moslem Sufism
or the Jewish Kabbalah. A spiritual practitioner is known as a yogin (if male) or a yogini (if female)."[83] ^ Klaus Klostermaier discusses examples from Bhagavata Purana, another active, to wisdom and liberating knowledge. The Purana suggests that
"true knowledge of nature" leads to "true knowledge of Self and God." It illustrates 24 gurus that nature provides. For example, earth teaches steadfastness and the wisdom that all things while pursuing their own activities, do nothing but follow the divine laws that are universally established; another wisdom from earth is her example of accepting
the good and bad from everyone. Another guru, the honeybee teaches that one must make effort to gain knowledge, a willingness and flexibility to examine, pick and collect essence from different scriptures and sources. And so on. Nature is a mirror image of spirit, perceptive awareness of nature can be spirituality.[87] ^ See naturalism References
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2006, p. 1259. ^ a b Sheldrake 2007, pp. 1-2. ^ a b Griffin 1988. ^ a b Griffin 1988. ^ a b Schuurmans-Stekhoven 2014. ^ a b C d Houtman & Aupers 2007. ^ a b Snyder & Lopez 2007, pp. 1-2. ^ a b Griffin 1988. ^ a b Schuurmans-Stekhoven 2014. ^ a b Sharf 2000. ^ a b Snyder & Lopez 2007, pp. 315. ^ The Academy of Ideas, The Ethics of Schopenhauer ^ James 1901–1902, pp. 34. ^ James 1901–1902, pp. 36. ^ James 1901–1902, pp. 315. ^ The Academy of Ideas, The Ethics of Schopenhauer ^ James 1901–1902, pp. 34. ^ James 1901–1902, pp. 36. ^ James 1901–1902, pp. 315. ^ The Academy of Ideas, The Ethics of Schopenhauer ^ James 1901–1902, pp. 315. ^ The Academy of Ideas, The Ethics of Schopenhauer ^ James 1901–1902, pp. 34. ^ James 1901–1902, pp. 315. ^ James 1901–3100, pp. 315. ^ James 190
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