



MPPSC

State Civil Services

Madhya Pradesh Public Service Commission

Volume - 10

**Philosophy, Psychology, Public
Administration, Entrepreneurship,
Management, Personality Development &
Case Studies**



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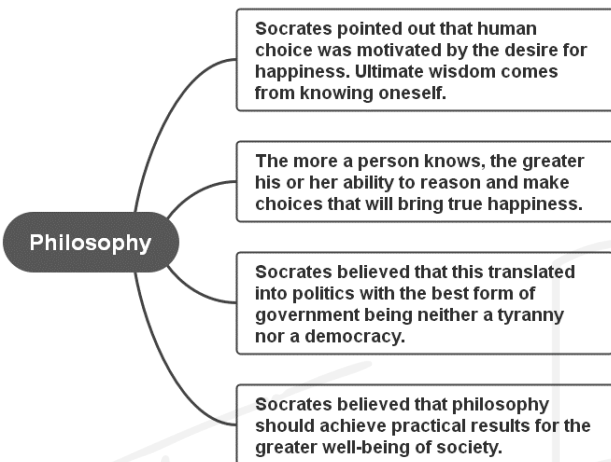
CHAPTER

Moral Thinkers, Philosophers and Social Reformers

Western Thinkers

Socrates

- A Greek philosopher from Athens who is one of the founders of Western philosophy, and first moral philosopher of the Western ethical tradition of thought.



- Grew up during the golden age of Pericles' Athens, served with distinction as a soldier, but became best known as a questioner of everything and everyone.
- His style of teaching – the Socratic method – involved not conveying knowledge, but rather asking question after clarifying question until his students arrived at their own understanding.
- Wrote nothing himself, so all that is known about him is filtered through the writings of a few contemporaries and followers, most notably his student Plato.
- Accused of corrupting the youth of Athens and sentenced to death.
- Choosing not to flee, he spent his final days in the company of his friends before drinking the executioner's cup of poisonous hemlock.

Ethical Thoughts of Socrates

Virtue Ethics

- Primarily concerned with helping one person become a better person through self-improvement.
- Requires us to understand how to transform ourselves into better people.
- It means we have to understand what is moral, how to be motivated to be moral, and how to actually behave morally.

- He thought that knowledge is virtue, and virtue leads to happiness.
- It makes sense to think that moral people know what morality is. If you know right from wrong, then you might be able to choose to do what you know to be right.
- It also makes some sense to suspect that our beliefs about right and wrong influence our decisions.
- Virtue always leads to happiness. Criminals commit crimes that hurt others. However, helping others can make us happy, so doing the right thing might be more fulfilling than committing crimes.
- Proposed "unity of the virtues" – if you have one virtue, then you have them all. Courage requires wisdom, wisdom requires moderation (e.g. appropriate eating habits), and moderation requires courage.
- He argued that all virtues are a sort of wisdom, but it isn't clear that one sort of wisdom would require all sorts of wisdom.

Ethical Intellectualism

- Reason is essential for the good life
 - One's true happiness is promoted by doing what is right.
 - When your true utility is served (by tending your soul), you are achieving happiness. Happiness is evident only in terms of a long-term effect on the soul.
 - Human action aims toward the good in accordance with purpose in nature.
- No one chooses evil or to act in ignorance
 - no one would intentionally harm themselves.
 - When harm comes to us, although we thought we were seeking the good, the good is not obtained in such a case since we lacked knowledge as to how best to achieve the good.
- 3 argument in favour of the just life over the unjust life
 1. The just man is wise and good, and the unjust man is ignorant and bad
 2. Injustice produces internal disharmony which prevents effective actions
 3. Virtue is excellence at a thing's function and the just person lives a happier life than the unjust person, since he performs the various functions of the human soul well.

Plato

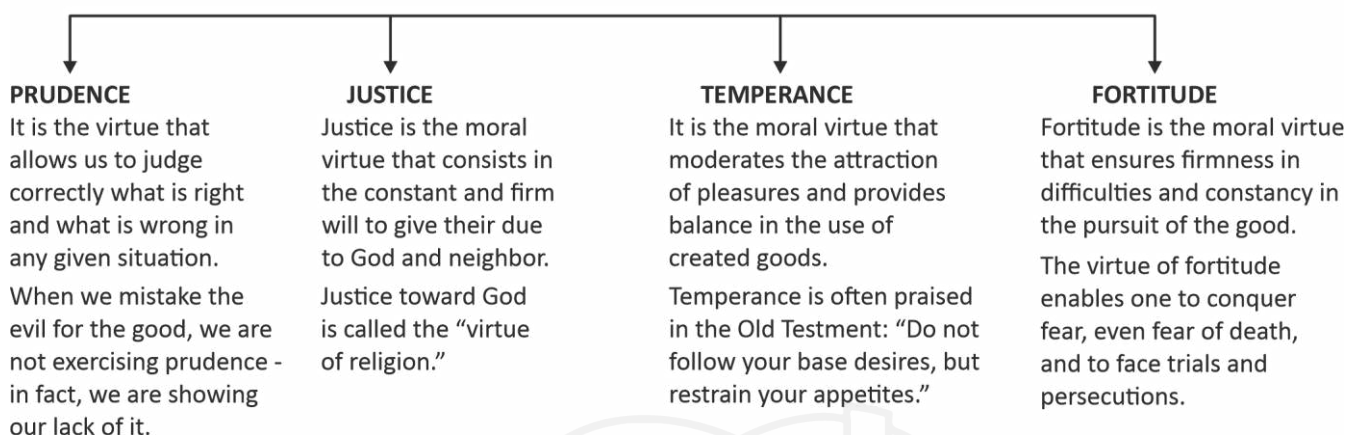
- Born in 427/428 BCE and belonged to an aristocratic family in Athens, a Greek City State.
- Disciple of Socrates who was one of the foremost philosophers of Greece.
- Founded his 'Academy' which comes from the name of a famous Athenian hero called 'Akademos'. Here

Plato taught Political Philosophy which contained politics, ethics, mathematics and sociology.

- The three most important works of Plato are 'The Republic', 'The Statesman' and 'The Laws'. Apart from these works, he has written a number of other smaller books.

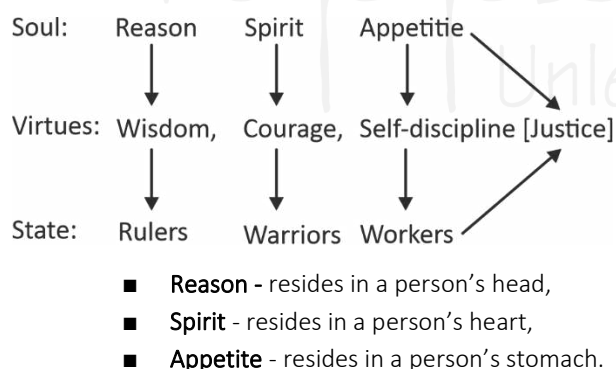
4 cardinal virtues

THE 4 CARDINAL VIRTUES



Plato's Thoughts

- **Ideal State:**
 - Made up of 3 classes namely Ruling Class, Military Class and Economic Class.
- **Ideal Justice:**
 - Justice resided both in one single human being as well as the State.
 - Every human being is endowed with three qualities –



- **Education:**
 - Based on various stages suited to the age of the students from childhood to adulthood.
 - Devised method of elimination as higher stages of education are reached by human beings.
 - Depends on the proportion of the three parts of their souls namely reason, spirit and appetite.

- **Democracy:**

Aristotle's Thoughts

- In his work 'The Republic', he practically condemned Democracy.
- Developed the idea that all were not fit to rule and that only the philosophers who had been specially trained for the purpose should rule.

- **Children:**
 - Children are national possession and as such it was obligatory on the part of the State to bring them up according to their attitudes.
- **Virtue:**
 - 3 major parts: The intellect, the emotions, and the appetites.
 - Intellect to reason and learn,
 - Emotions to be motivated,
 - Appetites to know when we are in need of something (food, water, etc.).

Aristotle

- Student of Plato
- Studied at Plato's Academy in Athens.
- Considered as an encyclopedia of Political philosophy.
- After Plato's death Aristotle started his own teaching program.
- Alexander is one of his disciples.
- Unlike Plato who proposed "Ideal State" but Aristotle proposed "Best Practicable State".
- Gave teleological explanation of universe.

Happiness	<ul style="list-style-type: none"> It is the ultimate good, since all other goods are intermediate The highest form of happiness is a life of intellectual contemplation. True happiness does not lay in material things, but in understanding one's true nature, and regaling one's full potential. In short, happiness depends upon ourselves, and not on the outside world. <div data-bbox="790 138 1465 638"> <p style="text-align: center;">The Four Levels of Happiness</p> <p style="text-align: center;">The Human Pursuit of Happiness</p> </div>
Virtue Ethics	<p>Virtue is a golden mean between two extremes.</p> <ul style="list-style-type: none"> Mean of the two extremes. Identification of the Golden Mean is based on a person's character, or virtue, which is engrained by habitual action. The key to virtue ethics is that the ethical action is based on the individual. <ul style="list-style-type: none"> Vice of Minimal - having a belief that god will take care everything. Vice of Excess - Be greedy in nature. How to obtain Virtues- <ol style="list-style-type: none"> Habit Happiness Intellectual virtues like Wisdom, knowledge, Prudence etc Moral Virtues like courage, temperance, liberty etc
State & Citizen	<ul style="list-style-type: none"> The foremost function of the State is to promote good life and create essential conditions for mental, moral and physical development of the people. The State should also function in such a way that good habits of individuals are converted into good actions and promote good, happy and honorable life.
Family	<ul style="list-style-type: none"> A natural institution and in fact it existed prior to the State. It is natural as individuals become members from their very birth. It is the starting point of moral life and the nucleus of the State.
Slavery	<ul style="list-style-type: none"> The slave is the first of the animate property of a Master, i.e., the slave is first among all living property of the household of which the master is the head. The slave is an instrument of action and not that of production. Because as soon as he starts performing productive functions, he loses his character as a slave and becomes virtuous.

Karl Marx

- One of the few people who changed the way we see the world.
- For Marx, **any theory should** not only **support** in **understanding** the **world** around, but be a **step towards transforming** the **world**.
- His **works** - Communist Manifesto, Materialistic Conception of History and Das Capital, are a culmination of various economic ideas, **channelled**

towards the **single goal** of **self- emancipation** of working class.

- He **touched** upon **capitalism, socialism** and **communalism**.
- Argues** that the **nature** of that **class struggle** varies according to the nature of production.
- Said** that "the history of all hitherto existing society is the history of class struggle".

Marx's conclusion:

- Classes (proletariat and bourgeoisie) are not a permanent feature of a society
- Class struggle leads to 'dictatorship of the proletariat', resulting in workers taking control of production
- 'Dictatorship of the proletariat' would lead to classless society and with the differences vanishing from the society, the state eventually withers away.

Gandhi and Marxism

Subject	Gandhiji	Marx
Concept of State	<ul style="list-style-type: none"> • Stateless and Classless society • Means - Non-Violence 	<ul style="list-style-type: none"> • Stateless society • Means - Class Struggle and Violence
Capitalism	Wanted to remove capitalism by creating Capitalist Trustees by Economic Decentralization and Cooperative societies & Cottage industries	He wanted to uproot Capitalism through Revolution
Democracy	Felt western democracy was incomplete so he wanted to decentralize powers by giving more powers to Panchayats.	Dictatorship of working class
Rights & Liberty	Staunch supporter of Individual Liberty and rights	Collective rights than Individual rights
Religion	Believed in god and led a spiritual life	Believed in Materialistic life and no faith in god
Economy & Industries	<ul style="list-style-type: none"> • Local economy needs to be strengthened. • "Not Mass Production but Production by Masses". 	Industrial Economy and Working-class dominance.

Indian thinkers

Kautilya/Chanakya

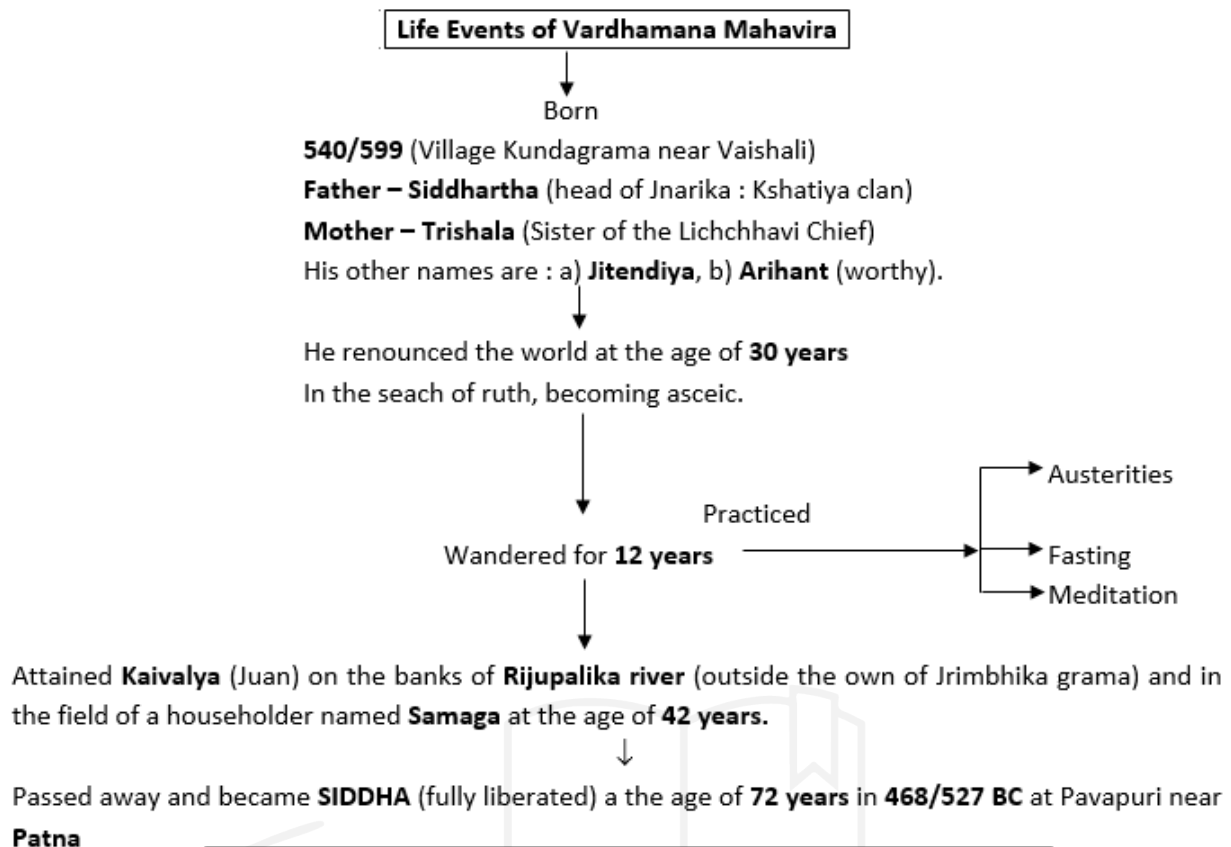
- Was the chief Minister of Chandra Gupta Maurya, who ruled a North Indian State.
- Author of Arthashastra, wrote his book in 300BCE that book concentrated more on the Political Economy.
- Arthashastra, which literally means Artha means wealth and Sastra means knowledge, "Science of wealth".
- A first literary source on political economy where he explained the concept of good governance.
- Kautilya's Thoughts:
 - King - in the happiness of his subjects lies his happiness, in their welfare his welfare. Anything considered as good only when it's good to his subjects and shall not consider it as good anything which causes harm to his subjects
 - King always accessible and available to his citizens
 - He emphasized on code of conduct to the king and his council of ministers. They should not own assets of the people
 - Progressive taxation
 - In favour of welfare state
 - Behavioural aspects of King

Chanakya Niti

Saam-Niti	Teaching and awaking public and public officials about ethical values in the administration, code of conduct, code of ethics etc.
Daam-Niti	Incentivising hard working officials, recognising the honest people and better salary structures, better working conditions and best service conditions. There should be a grievance redressal mechanism for both public and public officials.
Dandh-Niti	Those who indulge in corrupt activities should get punishment. Punishments acts as deterrents and creates fear among the officials which results corruption becomes high risk activity but in India corruption is a low risk activity and high gain activity.
Bedh-Niti	Vigilance and Intelligence and spy system on those who going against rules, taking bribes, unaccounted money etc to be reported.

Vardhamana Mahavira

- 24th and last Tirthankara of Jainism.



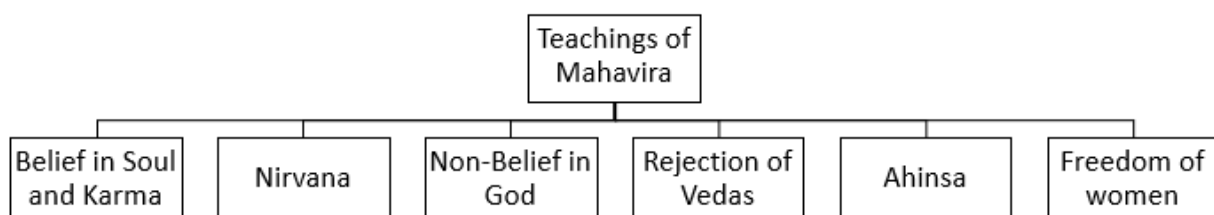
(Various traditions give different chronology of life events of Mahavira)

- Married - Yasodhara
- Daughter - Priyadarshini (who was married to Jamali).
- Jamali - first disciple of Mahavira
- Left the worldly life at the age of thirty in search of truth.
- Kept on wandering for 12 years.
- Did not stay for more than a day in a village and for more than five days in a town.
- Met a saint called **Gosala Makkhaliputta** during his visit to Nalanda. **Gosala** impressed by his knowledge, became his disciple and lived with him for six years.
 - Later had differences with Mahavira on the doctrine of rejuvenation and left him to establish a new religious order called "Ajivikas".
- At the age of 42, on the tenth of Vaisakha, outside the town of Jimbhikgram, he attained perfect knowledge

or "Kaivalya" while meditating under a sal tree beside the river Rijupalika.

- Later came to be k/a Mahavira, Jina & "Kevalin".
- Followers k/a 'Nirgranthas' (free from fetters or bonds).
- First sermon - Vipulachala near Rajagriha.
- Preached in Champa, Vaisali, Rajagriha, Mithila and Sravasti.
- Received royal patronage.
- Regularly visited King Bimbisara and Ajatasatru of Magadha.
- King Chandra Pradyota of Avanti embraced Jainism.
- Death- Pavapuri (at age of 72 in 527 B.C. (to some 468 B.C.)).
- Contemporary of Gautama Buddha.
- Accepted the teachings of Parsvanath as the basis of Jainism.

Teachings of Mahavira



- **Belief in Soul and Karma:**
 - Held that the **soul** was held in a state of bondage due to karma.
 - Believed that the **soul could be liberated only by the disintegration of Karmik force.**
 - With the decay of the karmas the intrinsic value of the soul can be highlighted and the soul shines in full luminosity.
 - **When the soul attains infinite greatness it becomes Paramatma**, the pure soul, with infinite knowledge, power and bliss.
- **Nirvana:**
 - **Chief object of life** according to Maha-vira is to attain salvation.
 - **Insisted on avoiding evil Karmas**, prevent all kinds of fresh Karmas and destroy the existing ones.
 - **Nirvana** can be achieved through 5 vows - non-injury (**Ahimsa**), speaking truth (**Satya**), non-stealing (**Asteya**), non-adultery (**Brahmacharya**) and non-possession (**aparigraha**).
 - Also **insisted** on principles of **right conduct, right faith and right knowledge.**
- **Non-Belief in God:**
 - **Did not believe in God** nor did he believe that he created the world or exercised any personal control over it.
 - World never comes to an end; it simply changes its form.
 - **Influence of the Sankhya philosophy** over this principle.
 - **Leading a life of austerity and self-mortification**, a man can get rid of his miseries and sorrows.
- **Rejection of Vedas:**
 - **Rejected the theory of the Vedas** and attached no importance to the sacrificial rituals of the Brahmins.
- **Ahimsa:**
 - **All creatures, animals, plants, stones, rocks etc. possess life** and **one should not do any harm** to the other in speech, deed or action.
 - Though this **principle** was **not entirely a new one**, credit goes to the **Jains** that they **popularized it** and thereby put an end to the practice of various types of sacrifices.
- **Freedom to Women:**
 - **Favoured the freedom of women** and believed that they **also had the right to attain Nirvana.**
 - **Followed the example** of his predecessor, **Parsva Nath.**
 - **Women allowed in the Jain Sangha** and many women became Sarmini and Sravikas.

Teachings of Jainism

1. Pancha Mahavrata (The Five Doctrines)

Non-violence (Ahimsa)	<ul style="list-style-type: none"> ● Cardinal principle of Jainism. ● Supreme religion (Ahimsa parmo dharma). ● According to Jainism, all living beings, irrespective of their size, shape, or different spiritual developments are equal. ● No living being has a right to harm, injure, or kill any other living being, including animals, insects, and plants. ● Every living being has a right to exist and it is necessary to live with every other living being in perfect harmony and peace. ● Not a negative virtue. ● Based upon the positive quality of universal love and compassion. ● One who is actuated by this ideal cannot be indifferent to suffering of others.
Non-Stealing (Achaurya or Asteya)	<ul style="list-style-type: none"> ● Taking another's property without his consent, or by unjust or immoral methods. ● One should not take anything which does not belong to him. ● Does not entitle one to take away a thing, which may be lying, unattended or unclaimed. ● One should observe this vow very strictly, and should not touch even a worthless thing, which does not belong to him. ● When accepting alms, help, or aid one should not take more than what is minimum needed. ● To take more than one's need is also considered theft in Jainism.
Truth (Satya)	<ul style="list-style-type: none"> ● Anger, greed, fear, and jokes - breeding grounds of untruth. ● Only those who have conquered greed, fear, anger, jealousy, ego, and frivolity can speak the truth. ● One should not only refrain from falsehood, but should always speak the truth, which should be wholesome and pleasant.

	<ul style="list-style-type: none"> One should remain silent if the truth causes pain, hurt, anger, or death of any living being. Truth is to be observed in speech, mind, and deed. One should not utter an untruth, ask others to do so, or approve of such activities. 		<ul style="list-style-type: none"> Pleasure of Five Senses: touch, taste, smell, sight, and hearing Feelings: pleasure and painful feelings towards any objects Equanimity towards: music and noise, good and bad smells, soft and hard objects for touch, beautiful and dirty sights, etc.
Non-Possession (Aparigraha)	<ul style="list-style-type: none"> More worldly wealth a person possesses, the more likely to commit sin to acquire and maintain the possession, and in a long run may become unhappy. Worldly wealth creates attachments, which will continuously result in greed, jealousy, selfishness, ego, hatred, violence, etc. One who desires spiritual liberation should withdraw from all attachments to pleasing objects of all the five senses. Monks observe this vow by giving up attachments to all things such as: <ul style="list-style-type: none"> Material things: wealth, property, grains, house, books, clothes, etc. Relationships: father, mother, spouse, children, friends, enemies, other monks, disciples, etc. 	Celibacy (Brahmacharya)	<ul style="list-style-type: none"> Celibacy -total abstinence from sensual pleasure and the pleasure of all five senses. Vow of controlling sensuality is very difficult to observe in its subtle form. One may refrain from physical indulgence but may still think of the pleasures of sensualism, which is prohibited in Jainism. Monks are required to observe this vow strictly and completely. Householders should not have any physical relationship other than their own spouse- that too of limited nature. <ul style="list-style-type: none"> ☞ The first four teachings - 23rd Tirthankara, Parshavanath. ☞ Last - Mahavira.

2. Triratna (Three gems)

Right Faith : Samyak Darshan	Right Knowledge : Samyak Jnana	Right Conduct – Samyak Charitra
<ul style="list-style-type: none"> Doesn't mean believing what you're told, but means seeing (hearing, feeling, etc.) things properly, and avoiding preconceptions and superstitions that get in the way of seeing clearly. Can't be achieved unless one is determined to find the truth, and distinguish it from untruth. 	<ul style="list-style-type: none"> Having an accurate and sufficient knowledge of the real universe. Requires a true knowledge of the five (or six) substances and nine truths of the universe and having that knowledge with the right mental attitude. Means having a pure soul; a soul that is free from attachment and desire. 	<ul style="list-style-type: none"> Living life according to Jain ethical rules to avoid doing harm to living things and freeing oneself from attachment and other impure attitudes and thoughts. Jains believe that a person who has right faith and right knowledge will be motivated and able to achieve right conduct.

3. Anekantavada

- Meaning "non-absolutism."
- Encourages acceptance of relativism and pluralism.
- Truth and reality are perceived differently from different points of view, and no single point of view is the complete truth.
- Objects have infinite modes of existence and qualities so they **cannot be completely grasped in all aspects** and manifestations by finite human perception.
- Only the Kevalins—the omniscient beings—**can comprehend objects** in all aspects and manifestations; others are capable of **only partial knowledge**.

4. Syadavada (The theory of conditioned prediction)

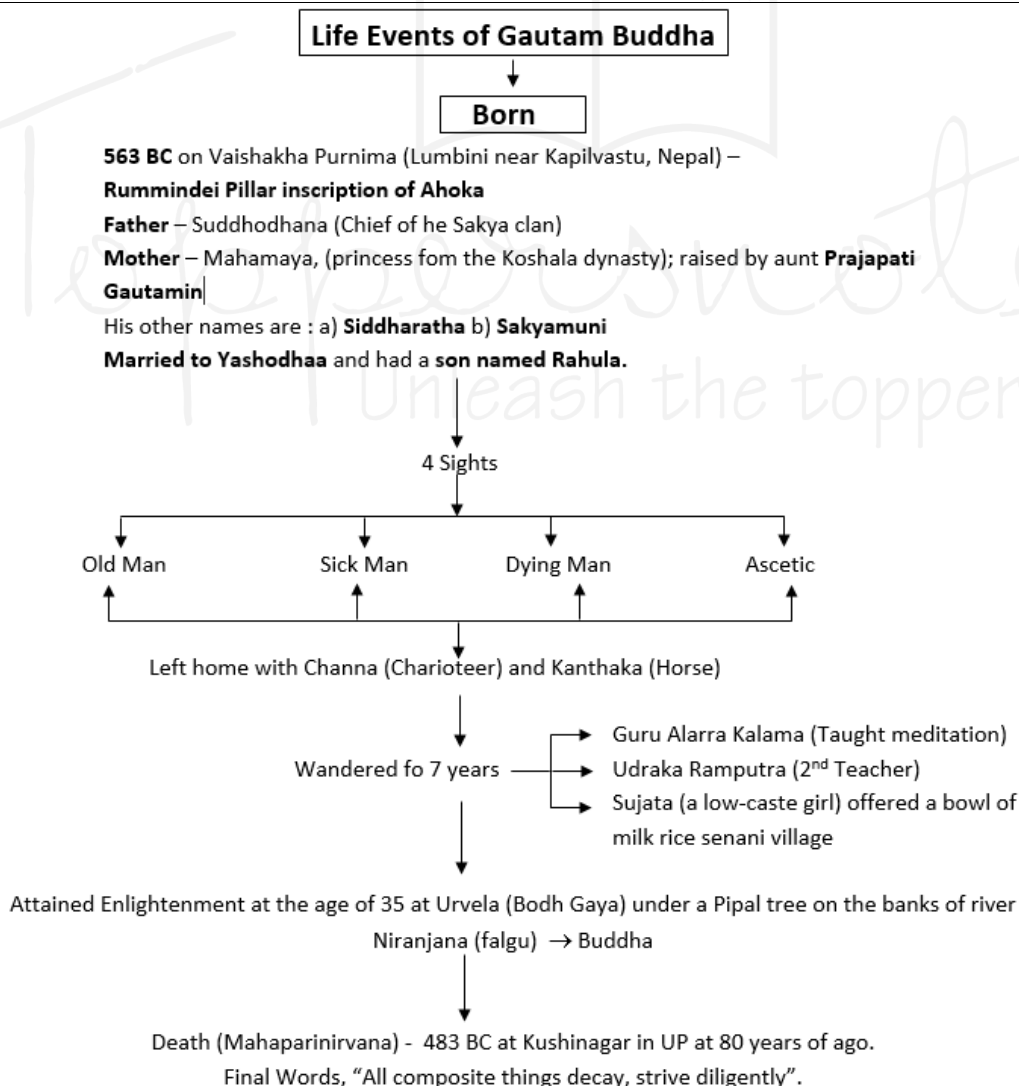
- All judgments are conditional, holding good only in certain conditions, circumstances, or senses, expressed by the word *syāt* (Sanskrit: "may be").
 - The ways of looking at a thing (called *naya*) are infinite in number.
 - Jainas hold that to interpret experience from only one *naya*, or point of view, to the exclusion of others is an error comparable to that of the seven blind men feeling an elephant, each of whom concluded that the part he was holding represented the elephant's true form.
 - **Anekāntavāda**, or the "many-sidedness of reality" - all statements can be judged as true or not true or as both true and not true and thus inexpressible, depending on the point of view.
 - Combinations of these possibilities can be stated in seven logical alternatives called *saptabhaṅgī*.
5. **18 activities- sins** (violence, theft, lies, cohabitation, anger, hoarding, pride, Maya, passion, greed, quarrel, malice, false complaint, condemning others, not to control, backbiting, false thinking and double moral standards).
6. Believed in eternity of Universe- universe composed of six non-destructible elements- Jeev

(soul), Ajeev (physical matter), Dharma, Adharma, Kal, and Akash.

7. Three sources of knowledge

- **Pratyaksha pramana** (Perception obtained through the 5 senses)
 - **Anumana** (Inference, through which we can obtain true knowledge)
 - **Shabda pramana** (Statement of an expert- in this case, tirthankaras)
8. **Ultimate aim- attainment of Nirvana-** can be achieved by practicing the Triratna of Jainism.
9. **The destiny of a man is shaped through karma** and its fruits.
10. **Nirvana in Jainism**
- Connotes the final release from the bondage of Karma.
 - Annihilation of remaining 'aghatita karmas' of the enlightened human being.
 - Followed by the cessation of his mundane existence.
 - Described as liberation of the soul of the enlightened human being.
 - Leads to 'moksha' and the human entity reaches the status of 'Siddha'.

Gautama Buddha



- Preached in the **Pali language**.
- **First sermon**- Deer Park in **Sarnath in Benares**. Event - **Dhamma Chakka Pavattana** (turning the wheel of the dharma).
- **Traveled to Kosala, Kapilvastu, Vaishali, and Rajgriha** to propagate Buddhism.
- **Maximum sermons at Shravasti**.
- **Death**- 483 BC - **Kushinagar** (Event- **Mahaparinirvana**) in UP at 80 years of age.
- **Final words**, "All composite things decay, strive diligently".

Great Events Associated with Buddha's life	Symbols
Avakranti (conception or decent)	White Elephant
Jati (Birth)	Lotus and Bull
Mahabhinishkramana (Renunciation)	Horse
Nirvana/Sambodhi (Enlightenment)	Bodhi tree

Dharmachakra Parivartana (First Sermon)	Wheel
Mahaparinirvana (Death)	Stupa

Teachings of Buddha

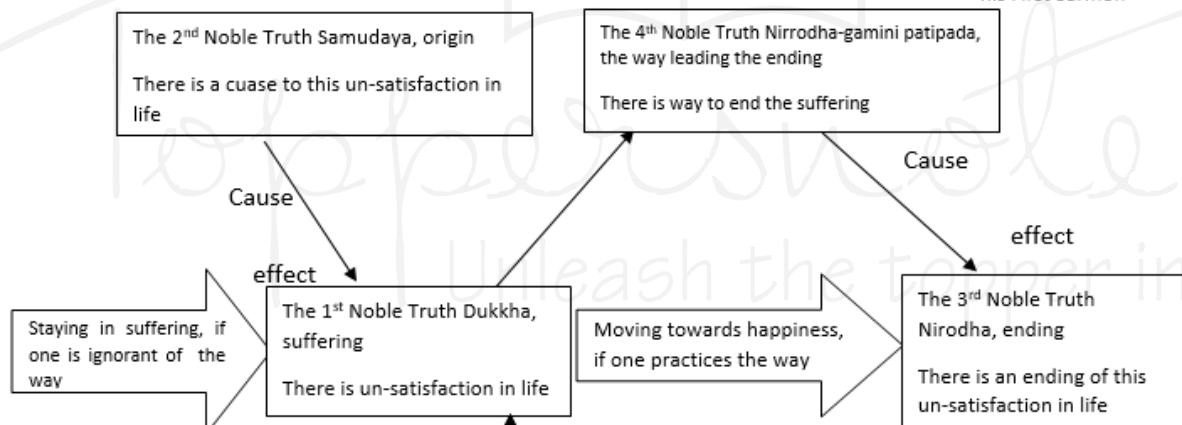
1. **Panchshila (the Five Precepts or the Social code of Conduct)**
 - Do not resort to theft
 - Do not commit violence
 - Do not use intoxicants
 - Do not lie
 - Do not indulge in corruption
2. **Arya-Sachachani (the Four Noble Truths)**
 - Four Noble Truths, **Pali** **Chattari-ariya-saccani**, **Sanskrit** **Chatvari-arya-satyani**, one of the fundamental doctrines of Buddhism, said to have been **set forth by the Buddha**, the founder of the religion, in his **first sermon**, which he gave after his enlightenment.
 - **Accepted by all schools of Buddhism** and have been the **subject of extensive commentary**.

What did the Buddha Taught ?

The Four Noble Truths

One of the earliest and first set of teachings taught by the Buddha

Described by Buddha in his First Sermon



Why "noble truths" – They are truths known and penetrated by the ones why the teachings of the four noble truths- For the purification of all beings for the ending of suffering of all beings. Buddha taught the four noble truths out of compassion to all beings why do we study the four noble truths – for ending of our won sufferings. For the purification of all beings.

This is where all non-enlightened beings are at currently

In his final sermon, Buddha indemnified forms of suffering: birth, aging sickness, death, encountering the unpleasant, separation from pleasant, not gaining what one desires and 5 " aggregates" (Skandhas) that constitute mind and body (matter, sensations, perceptions, mental formations and awareness).

1. Ashtangika Marga (the Eight-Fold Paths)

- The noble path consists in the acquisition of the following eight good things:

Right views (sammaditthi or samyagdrsti)	<ul style="list-style-type: none"> • first step to moral reformation should be acquisition of right views or knowledge of truth.
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	<ul style="list-style-type: none"> Defined as correct knowledge about 4 noble truths. helps moral reformation, and leads towards nirvana. 	samyagvyaya ma)	<ul style="list-style-type: none"> prevent evil thoughts from arising anew. one should constantly endeavour to fill the mind with good ideas, and retain such ideas in the mind.
Right resolve/ determination (sammasarika ppa /samyaksarikal pa)	<ul style="list-style-type: none"> Mere knowledge of truths would be useless unless one resolves to reform life in their light. Moral aspirant is asked to renounce worldliness (all attachment to the world). 	Right mindfulness (sammāsati or samyaksamrti)	<ul style="list-style-type: none"> be diligently mindful with regard to the activities of sensations or feeling, perception, ideas, thoughts and mind. Brings poise, equilibrium and balance to the mind.
Right speech (sammavaca or samyagvak)	<ul style="list-style-type: none"> Abstention from lying, slander, unkind words and frivolous talk. 	Right concentration (sammāsama dhi / samyaksama dhi)	<ul style="list-style-type: none"> Right Effort + Right Mindfulness = Right Concentration. mindfulness of breathing method for establishing concentration in the meditator's world. leads to focussed mind and enables to attain enlightenment.
Right conduct (sammakamma nta / samyakkamma nta)	<ul style="list-style-type: none"> Consists Panca-Sila, 5 vows for desisting from killing, stealing, sensuality, lying and intoxication. 	Buddha prescribed a middle path/Madhyam marga and asked people to avoid any extremes of happiness or sorrow.	
Right livelihood (sammaajiva or samyagajiva)	<ul style="list-style-type: none"> one should earn his livelihood by honest means. one should not take forbidden means to earn and work in consistency with good determination. 	2. A person, only when he/she is liberated from the cycle of birth and death, can attain Nirvana. 3. Triratna (the Three Jewels of Buddhism) <ul style="list-style-type: none"> 3 expressions of awakened mind: buddha, dharma, and sangha. necessary element of the Buddhist path, and called the three jewels. 	
Right effort (sammavayama or	<ul style="list-style-type: none"> One cannot progress steadily unless he maintains a constant effort to root out old evil thoughts, and 		

Buddha : The Teacher
<ul style="list-style-type: none"> Refers to the historical Buddha, the original teacher. He was not God but a human being, and shows us that we too can follow the path to enlightenment. Refers to all teachers and enlightened beings who inspire and guide us.

Dhamma : The Teachings
<ul style="list-style-type: none"> Starts with 4 noble truths, 3 marks of existence, eightfold path, etc. Includes the vast body of Buddhist teachings that have been developed in the 2,600 years since then. Denotes a basic law or truth of reality.

Sangha : The Community
<ul style="list-style-type: none"> Refers to monastics and arhats in whom lay practitioners take refuge. Changed in the West, where sangha has come to mean the community of Buddhist practitioners, both monastic and lay.

Shankara

- He was **born** in a **Brahman family** in **Kaladi village** (Kerala) and was a **disciple** of **Govindapada**.
- For his **intellectual eminence**, he is **referred** as the **greatest philosopher** among the Indian thinkers.

Elements of His Philosophy

- Advaita Vedanta** – Brahman is the only Reality and the world is the creation of Maya.
- Brahman** – Brahma (Pure Consciousness) is devoid of all attributes and all categories of intellect. It is

absolutely indeterminate, non-dual, and beyond speech and mind. The moment we try to bring this Brahman within the categories of intellect, it no more remains Unconditioned Consciousness, but becomes conditioned. This Brahman reflected in or conditioned by Maya is called God.

- God** – God is the Existence- Consciousness-Bliss. He is the Perfect Personality, Lord of Maya, and the Creator, Sustainer and Destroyer of this universe. He is the object of devotion and the inspirer of moral life.

- **Individual self** – The self is non-different from Brahman. Out of ignorance individual has false impression of duality which is a major impediment in realization of true nature of self. When one is awakened by the Shruti, he realizes that he is not the body, senses or mind but is the non-dual universal Self. **Bondage** – Manj's state of bondage and suffering is due to ignorance. Owing to ignorance, the soul erroneously associates itself with the body, gross and subtle. In this state, it forgets that it is really Brahman, and identifies itself with a finite body and mind which leads to the conception of the self as the ('Ego' or 'I')
- **Liberation** – Liberation is a state of oneness with Brahman which is nothing but only the realization of our own true. It is not really the absence of misery but a state of Positive bliss. Shankara compared liberation to the finding of the necklace on the neck by one who forgot its existence there and searched for it here and there.
Tat Tvam Asi – There is an unqualified identity between the soul and God (Unqualified monism). All distinctions between objects and objects, subject and object, self and god are the illusory creation of Maya.
- **Knowledge** – Moksha is attained through **Jnanaj-Yoga (Acquisition of knowledge)**. Karma and Upasana are just catalyst which urges us to know Reality and prepare us for that Knowledge by purifying our mind but ultimately it is Knowledge which can enable us to attain liberation.

Conclusion

- According to Shankara, **Ignorance is the root cause of Bondage**.
- Shankara says that just as **light is opposed to darkness and light alone can dispel darkness**, in the same manner **knowledge alone can destroy ignorance**. According to Shankara the study of the Vedanta helps man to **destroy ignorance completely**.
- He further argues, **Knowledge is not possible without a Guru**, thus one who **aspires for liberation** should first go to a **Guru** who has realized Brahman.

Charvaka

Philosophy: Lokuyata

Source: Brishpatiya

Sutra Nature: Atheistic Hindu Tradition

Features

1. It is **based on Loka** which means the real physical world and **Ayata** which stands for opinion
2. It **supports Materialism** because materialistic experiences are real and felt by senses. Sensuous pleasure in human beings depends solely on the perception of the worldly things.

3. **Charvaka Philosophy** belongs to the Atheistic school of thought of hinduism and it **rejects** the idea of **MOKSHA**. Charavaka did **not believe** and accept any supernatural existence.
4. In terms of **knowledge**, Charavaka **rejects** the **inference based knowledge**. He **argued** that since **knowledge** is **based on inferences** which **naturally paves the way for doubts**. For example, **Inference based knowledge states** that if there is **smoke**, there **must have been fire**. Charavaka **raised doubt** on the **smoke** and **argued** there are many **ways by which smoke can arise** and pervade as **smoke comes out of the mouth in winter due to temperature difference**. That is **why** he **supported Skepticism**.
5. **Skepticism about knowledge** is **essential part of Charvaka philosophy**.
6. **Charavaka** was also Anti-vedic like **Buddhism** and **Jainism**, but **Buddha** and **Mahavira rejected Charavaka** on the thought of **Materialism**
7. In **western philosophy**, **Epicurean-ism** is quite **alike** like **Lokayata Philosophy**. Both **philosophies** promote **pleasure over pain**. Charavaka argued that one **must not resist pleasure**, but be after **pleasure** and try to **avoid pain** as much as **possible**. Charavaka was still alerted about **excessive pleasure** since it would cause **problematic mental states**.
8. **Sensuous pleasure** must be given **priority** because **senses are here to be used not to be rejected**.

Perception Vs Inference

- According to Charavaka, **Perception** is the **knowledge**. It has **two folds** i.e. **Inner and Outer**.
- While **Inner perception** is all about the **mind** and its **cognitive function**,
- **Outer perception** is the **experience of five senses**, worldly things and **nature**.
- For Charvaka, **Inferences** are merely **based observations** and they are **useful to some extent** but they are **prone to error**. Charavaka says **inferences** can only be means of **complete and valid knowledge** when one knows **All Observations**, **All premises** and **Each and every Condition**.

What did Charavaka ultimately rejected?

1. Afterlife
2. Samsara
3. Philosophy of Karma
4. Religious Rites and tradition
5. Reincarnation
6. Buddhism and Jainism Exercise focus on temperance

Criticism and Evaluation

- Charvak's promotion of materialism is interlinked with consumerism.
- It causes a struggle in long run and imbalances in the environment.

- **Spirituality** can provide **solutions** to **mental problems** while **Charavak** only talks about **Sensuous Pleasure**
- **Charavaka's skepticism** is **good** because it helps in **developing** a curious mind.
- All the scientific **discoveries** have the point of **skepticism**. **No knowledge** is **permanent** and valid until we have all the **observations**, the **core idea** of **Charavaka's philosophy** was to **explore** new means of **human pleasure** and **avoiding pain**. **Societies** at large **expect welfare** and **material happiness** is also an **essential part** of **happiness**.
- **Charvaka** helps to find out worldly **solutions** for worldly **problems** through **askance**, **questioning** and **desiring pleasure**.

Tiruvalluvar

- Wrote **Thirukkural** that concentrated on **Political governance, wisdom and Love/sex**.
- Gave many **concepts** in **Thirukkural** **regarding king** and **kingdom** which can be **correlated** with the contemporary **concepts of political science** like **state, government** etc.
- **Qualities of King:** Courage, Liberal hand, Wisdom & energy, Knowledge, Taking strong decisions.
- **What a kingdom should and should not have?** Complete cultivation, Excessive starvation, Virtuous person, Irremediable epidemics, Merchants with inexhaustible wealth, Destructive foes.
- **Components of Kingdom:** People, Army, Resources, Ministry, Friendship, Fort.
- **Duties of King:** Identifying resources, collecting revenue, Protecting revenue, Distribution of revenue.

Gurunanak

- Initiated **inter-faith dialogue** in the 16th century and had **conversations** with most of the **religious denominations** of his times.
- His **compositions** were **included in** the **Adi Granth** compiled by the **fifth Sikh Guru Arjan Dev (1563-1606)** k/a **Guru Granth Sahib** after the additions made by the 10th guru **Guru Gobind Singh (1666-1708)**.
- **Guru Nanak's Teachings:** Peace and Harmony for all
- **Great champion of equality** who **aimed at creating a casteless society** in which there is **no hierarchy**.
- **Considered differences** and **multiple identities** based on caste, creed, religion and language **irrelevant**.
- His **idea of equality** can be deduced by the following innovative social institutions, as given by him:
 - **Langar:** Collective cooking and sharing of food.
 - **Pangat:** Partaking food without distinctions of high and low caste.
 - **Sangat:** Collective decision making.

- He **said**, "Preposterous is caste, vain the distinction of birth. The Lord gives shelter to all beings".
- Referring to **women**, the **Guru Nanak** says: "How can they be inferior when they give birth to men? Women as well as men share in the grace of God and are **equally** responsible for their actions to Him."
- The **spirit of living together** and **harmoniously working together** is a **consistent thread** of thought that **runs through Guru Nanak hymns**.
- He **founded three pillars of Sikhism** namely **Naam Japna, Kirat Karni, and Vand Chakna**.
- He **consciously went on long journeys** (called **uddasian**) to far off places along with his **two companions** **Bhai Bala**, a Hindu, and **Bhai Mardana**, a Muslim, to hold dialogues with many saints and Sufis even, some charlatans who claimed some spiritual powers and had some social following.

Swami Vivekanand

- **Disciple of Ramakrishna Paramahansa**, was a **pioneer of rationalist movement in India**.
- **Follower of Vedanta Philosophy**.
- His version of Vedanta called as "**Practical Vedanta**" based on **Adi Shankar's Advaita Philosophy**.
- He **tried to find scientific account of practical Vedanta**. **Vivekananda** deeply **impressed with western materialism** and **scientific discoveries**.
- He **desired Indian spiritualism plus western materialism** for a happier life of a man.

Contributions:

- **Education and Social service through RK Mission:** To **awaken the people of India through education**, to **develop sense of patriotism** through discipline and to **serve the society** he **established the Ramakrishna Mission and Ramakrishna Math**.
- **Brotherhood:** Through speech at World parliament of religions and later initiatives developed sense of **brotherhood among the people of India and globe**
- **Rationality and Scientific temper:** He **condemned blind superstitious beliefs** and **searched for rationality and scientific meaning** to every aspect of religion. He says that **if superstition enters into the brain, man becomes ignorant** and path of degradation of life.
- **Materialism & Spiritualism:** The **West** appeared to him as the **land of material civilization**. The spirit of that civilization to him was **essential for Indian progress**. Therefore, he **declared** "From the great dynamo of Europe, the electric flow of that tremendous power vivifying the whole world, we want that energy, that love of independence, that spirit of self-reliance, that immovable fortitude, that dexterity in action, that bond of unity of purpose that thirst for improvement".

- **Religion:** He distinguishes institutional religion from personal religion. According to him true religion is one who follow their conscience and personal religion. Religion is the highest form of expressing love and devotion.
- **Empowerment:** His birth anniversary celebrated as National Youth Day. He believed that Youth energy can change the shape of the country.

Kabir

- **Bhakti Movement** which began in 13th century talked about personal devotion to god.
- The movement inspired many poets like Meera, Tyagraj as well as Kabir.
- Kabirdas was a disciple of Ramananda, and was raised by a Muslim weaver.
- He stood for doing away with all the unnecessary customs and rituals in both religions and bringing union between these religions.
- He became one of the mainstay of Bhakti movement during medieval period in India.

Key Teachings and Philosophies of Kabir

- Kabir believed that God is uni-present.
- He did not advocated idol worship
- According to him true dedication is way to realize the one own-self & hence the supreme power called God.
- Kabir did not supported asceticism and believed that one can find God without leaving the materialistic world & its obligations.
- Kabir saw all the religions in the same light & considered religions merely different means to reach the same God.
- He strictly criticized those who divides society on religious and caste grounds.
- Kabir was the first saint to reconcile Hinduism with Islam.
- Kabir took good things from all religions while filtered out orthodox practices & meaningless rituals.
- His God was a personalized God, which he can worship the way he wants to.
- These ideas were basically bedrock of Bhakti cult followed by Mira bai, Raidas, Bihari etc.

Relevance of Kabir in present time

- His dohas are still relevant today as they were when he wrote them, transcending the bounds of time.
- His secular perspective on religion is evergreen.
- It is pertinent to follow his thoughts today in these times of turmoil
- Kabir's teaching are in perfect harmony with the social and religions needs of the present times;
- He identified himself completely with the concept of an integrated Indian society and won the hearts of millions. This is the need of the hour right now.

- Technology like social media is supposed to unite people. But we are actually using the same technology to create a divisive culture and we have been hating people we don't know and have never met. Kabir has always advocated direct experience and this will be handy in present conditions.
- Acceptability of multiple narratives and the room for dissent are missing today. Kabir's teaching to express themselves freely and habit to accommodate those thoughts are much needed now.
- His idea of casteless society which is based on rationality is the answer to the creeping casteism and superstitions in the modern society.
- Kabir had a clear vision and approach towards social equality. He created awareness to end discrimination in the society. Society needs that awareness even now.
- In the present communally polarised world, Kabir's idea of unity seems almost prophetic.
- He questioned the structures and systems of the time and always questioned the people who claimed authority in the society. In the society which is turing towards status quoist, this temperament is more necessary than ever.
- Sant Kabir continues to inspire people world over even after 500 years of his death. People still find his couplet relevant in today's context which is gradually being engulfed by consumerism, urbanization and globalization.
- Hence, Kabir's dohas are rooted in basic philosophy with ability to stand the test of time. This makes the teaching of sant kabir immortal

Ravindra Nath Tagore

The philosophical teachings of Tagore became popular all over the world not only because of literary beauty but also on account of the lofty ideas they contain.

Some of the key elements of his philosophy are as follows;

- **God** – Tagore is a non-dualist but not like Sankara. The absolute is a person, a creative person which acts and creates, whom we can love and be loved. **Limitation of the Unlimited is personality of God.** God is everything, but not everything is equally God. To realize God as the Supreme person is our destiny, one has to know true nature of oneself, which is oneness with God by overcoming illusion and ignorance through a genuine love of God.
- **Love** – Love is more important than knowledge. In knowledge, the distinctions are either kept separate or completely dissolved in a rare unity. But in love, the lover and the beloved are distinguished, yet united. Love retains both unity and difference. The Supreme Person creates human beings in order to realize the bliss of love, which is possible only if lover and beloved are separate beings.

- **Nature and Human Being** – Nature is created both as human's home and also as an instrument which, through its beauty, awakens the human heart and directs it towards the Beloved (the Supreme). Just as an artist creates a work of art both to express and evoke a certain mood (rasa), God creates the world of nature to evoke love in the human being. Like the lotus, which has its roots in mud but its flower in clear sunlight, human has a finite pole in the world of necessity and an infinite pole in aspirations towards divinity.
- **Knowledge** – True knowledge is a **knowledge of things in their relation to the universe**, a knowledge that retains the distinctions and yet grasps them in their unity. Human has three sources of knowledge which are as follows;
 - **Senses** – Human knows the world through the senses.
 - **Intellect** – Human discovers science and logic-centred philosophy by intellect.
 - **Feeling** – Human discovers the Supreme Person by feeling.
- **Sadhna** – It means **true realization of life** which leads to love of self to love of others. To love God is to love the entire creation moving from duality to unity. The ideal human being fulfills the demands of life and meets all his social obligations. The path of renunciation is not an ideal. For those entirely engrossed in the world and those who renounce the world are equally doomed.
- **Religion** – Tagore advocated the **religion of humanity**. A person must live by one's dharma. True religion is love, harmony, simplicity. **"While God waits for his temple to be built of love, men bring stones."** He also wrote against idolatry, superstition, and religious fanaticism. We must go beyond all narrow bounds and look towards the day when **Budha, Christ and Mohammad** will become one."
- **Social Philosophy** – The human must engage both **externally in coping with nature and internally in developing spiritually**. Tagore did fight against the evils

of his society such as poverty, superstition, untouchability but did not find the West to be the source of all evil. He welcomed **Western science and Western beliefs** in individual worth, freedom, and democracy. **He believed that nationalism deteriorated from patriotism to chauvinism.**

- **Education** – In his view, the traditional schools imprison children who are born with a power to be happy and to make others happy. Hence, he started a model-school after the ancient hermitage schools of India – **santiniketan (the abode of peace)**. A garden and a handicraft shop were attached to the school. His ecological concerns were manifested in his tree planting programmes. He also widened his educational commitment by founding a university – **Visva Bharati** – where he promoted an international culture of unity in diversity.

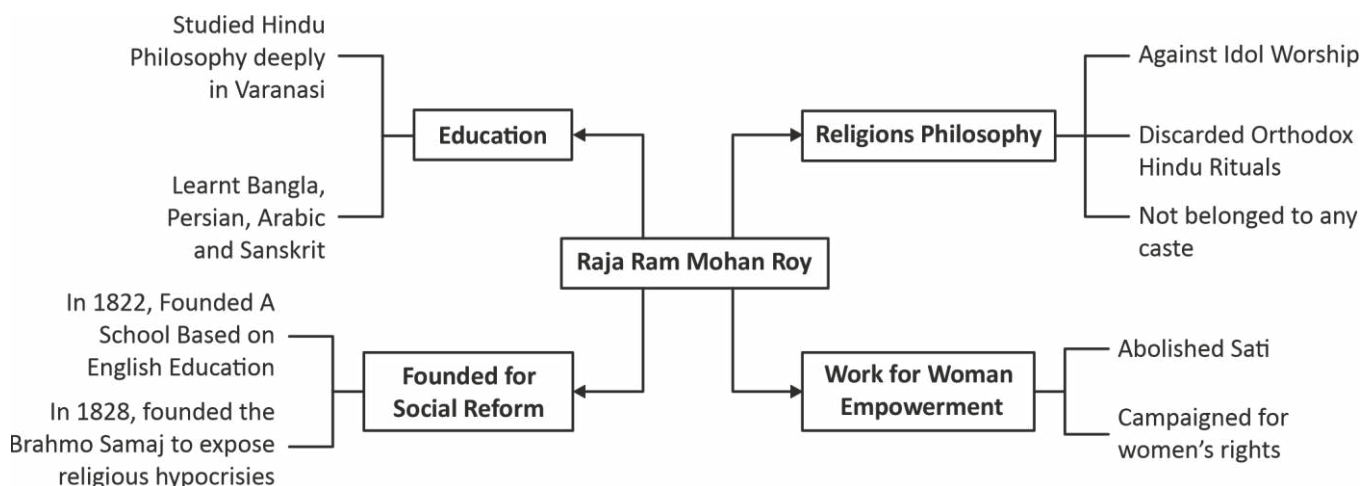
Gandhi & Tagore – Similarities

- Both are **critical of modernity** which promotes a materialistic approach to life.
- They both lay stress on the **spiritual dimension of life** as the distinguishing mark of humankind.
- They both emphasize the **need of living in tune with nature** and thus they clamor for environmental protection.
- They both had **enormous influence from other cultures and religions**. In fact, they both have been criticized that they had borrowed many concepts from other religions.
- Their ideas are indeed expressions of the Indian ideal of philosophy and religion, restated to meet the needs of modern times.

Raja Ram Mohan Roy

- **"Father of the Indian Renaissance"**.
- Born in 1772 in **Radhanagar**, a small village in **Bengal**.
- **Studied Sanskrit literature and Hindu philosophy** in Varanasi and **Persian, Arabic and Quran** in Patna.
- Great scholar and **mastered several languages** including English, Latin, Greek and Hebrew.

Social Reforms of Rammohan Roy



- **Abolished Sati:** Organised a **movement against sati** and helped **William Bentinck** to pass a law abolishing practice of sati (1829).
- **Education:** One of the earliest **propagators of modern Western education**.
 - Foundation of the **Hindu College in Calcutta (Presidency College)**
 - Established a **Vedanta College**.
 - Recognised the **importance of vernaculars** for spreading new ideas.
- **Journalism:**
 - Published **journals** in Bengali, Persian, Hindi and English to educate the public on various current issues.
 - **Samvad Kaumudi** was the most important journal brought out by him.
- **Internationalism:**
 - **Firm believer** in internationalism.
 - Took **keen interest in international events** and supported liberty & nationalism.
 - To celebrate **success of revolution in Spain** in 1823 by hosted a public dinner.
- **Religious Reforms**
 - Argued that **Vedas and Upanishads upheld the doctrine of monotheism**.
 - **Translated Vedas** and five Upanishads into Bengali.
 - In 1849 wrote **Gift to Monotheism** in Persian.
 - Believer in the **philosophy of Vedanta (Upanishads)**.
 - In 1829 founded **Atmiya Sabha (Brahmo Samaj)**
 - **Brahmo Samaj** emphasised human dignity, criticised idolatry and denounced social evils like sati.
 - **Opposed the caste rigidity** as it destroys unity
 - Wanted to mould Hinduism into a new form to suit the requirements of the age.

Philosophy of Vedanta

Ancient spiritual philosophies based on the Vedas → philosophical foundation of Hinduism.

According to Vedanta, **God is infinite existence, infinite consciousness, and infinite bliss.**

Vedanta affirms

- Oneness of existence,
- Divinity of the soul
- Harmony of all religions.

Savitribai Phule

- **Wife of Mahatma Jyotirao Phule** who educated her at home.
- In the 1850s, the Phule couple initiated two educational trusts—the **Native Female School, Pune** and **The Society for Promoting the Education of Mahars, Mangs and Etceteras**.

- Published **Kavya Phule** in 1854 and **Bavan Kashi Subodh Ratnakar** in 1892.
- In 1852, started **Mahila Seva Mandal** to raise awareness about women's rights.
- Campaigned against child marriage, while supporting widow remarriage.
- Initiated **first Satyashodhak marriage**—a marriage without a dowry, Brahmin priests or Brahminical rituals in 1873.

Swami Dayanand Saraswati

- **Mul Shankar Tiwari**
- Founder of **Arya Samaj** on **April 7, 1875**.
- **First to call for Swaraj** as "**India for Indians**" in 1876
- Sri Aurobindo and S. Radhakrishnan called him one of the "**makers of Modern India**".
- **Believed in the infallible authority of Vedas**.
- Advocated **doctrine of Karma and Reincarnation**.
- Emphasized **Vedic ideals of Brahmacharya, including celibacy and devotion to God**.
- Promoted **equal rights for women**, regarding education and reading of Indian scriptures.
- Major contribution is **Satyartha Prakash**.
- Other books include **Sanskar Vidhi, Rig Veda Bhashyam**.
- Introduced **Anglo-Vedic schools** to offer Indian students an updated curriculum teaching
- **Knowledge of Vedas along with contemporary English education**.
- Given **epithet of Maharishi** and is considered as **Makers of Modern India**.
- **Shuddhi Movement** was introduced to bring back the individuals to Hinduism.

Swami Vivekanand

He was born in Calcutta and was a pupil of **Ramakrishna Paramahansa**. In 1893, he addressed the **World Parliament of Religions at Chicago**.

PHILOSOPHY OF VIVEKANANDA

- Vivekananda is an idealist as he believes the **ultimate reality to be spiritual**.
- Reality is one absolute Brahman who is beyond space, time and causation and the same reality viewed from religious point of view is God.
- **God** – An outright rejection of God is impossible as God is presupposed as the necessary support and ground of both the world and the soul. Some of the arguments for the existence of God from the teachings of Vivekananda are as follows:
- **Argument from Design** -The vastness, harmony and the grandeur of the world lead us to suppose that there must be an architect, an intelligent designer of the universe.

- **Argument from Causality** – Everything in the universe is by turn a cause and an effect. This causal series leads to an ultimate cause, which is the Uncaused Cause (God).
- **Argument from Unity** – The universe expresses an essential unity of all things. The things that look very different from each other are really and basically one and the same. This fact of unity reveals the most underlying and unifying principle of all things, namely, God.
- **Argument from Love** – Love consists in discovering oneself in the object of love. In the act of love, the distinction between ‘me’ and ‘thou’ would vanish. The conclusion is that the reality behind everything is just one, supreme principle of love is God.
- **Argument from Authority of Scriptures** – So long as we have not been able to know and realize God, we can base ourselves on the authority of the scriptures and rely on their authority in teaching about God.
- **Argument from Analogy** – That person enjoys a picture who looks at it without the intention of buying and selling. Similarly, the whole universe is the picture of God, which would be enjoyed by humans when all their desires have vanished.
- **Argument from Intuition** – Every human has the capacity to experience God directly through intuition if one is prepared to follow the path of rigorous religious discipline and meditation. The rational ‘proofs’ are needed only so long as the capacity to have a direct vision (intuition) is not developed.
- **World** – World is God’s creation which is the expression of the Creator in finite forms. The Absolute has become the universe by passing through time, space and causation.
- **Maya** – Maya is the **power of the Creator**. It is the **principle of change** which makes creation possible. It reflects the fact of contradiction that the universe so clearly exhibits. For instance, wherever there is good, there is evil; wherever there is life, there is death and so forth. Maya is neither existence nor non-existence, but something in **between Absolute Being and non-being**.
- **Human** – Human is an **organized unity of the physical and the spiritual being**.
- Human is physically superior to all other animals because human’s physical nature is better organized and exhibits a greater unity. This uniqueness of human’s physical nature is also due to the presence of spirituality in the person.
- **Freedom and Karma** – The real nature of human is freedom which constitutes the very essence of the soul. Freedom **does not mean ‘no-determination’ at all but it means self-determination** in which the free

agent is not determined by anything else but by himself. In this way, freedom and karma no longer remain incompatible with each other. One’s own actions create tendencies that bear fruit for the future. Karma does not contradict human’s freedom since final escape rests ultimately with one’s own actions. By one’s own good deeds, one can win over one’s ignorance and suffering i.e. human is basically free.

- **Immortality** – Vivekananda admits that it is not possible to give an exact and scientific demonstration of the soul’s immortality. The soul survives death that assumes the form of rebirth and finally the realization of immortality. True immortality can be attained only when the **‘cycle’ of birth and rebirth is stopped**. The following are some of the evidences for immortality:
- **Simplicity of Soul** – The soul is immortal because it is simple. Simplicity is the absence of complexity. What is liable to destruction is invariably something complex.
- **Infinite Potentialities** – Human has the capacity to go beyond every task that one is faced with.
- **Yearning for Liberation** – Our yearning for liberation from death is a sign of immortality. Our desire for immortality itself is an evidence of immortality.

Liberation and the Means – The liberation can be attained through the practice of yoga. Vivekananda proposes the following four set of yogas;

- **Karma-Yoga** – Work is not done due to compulsion but out of a sense of duty. The karma-yogi works as a free being, unattached to all self-interest. Such work leads to knowledge, which in turn brings liberation.
- **Bhakti-yoga** – It is a genuine search for the Lord in love which grows and assumes supreme devotion in which all forms and rituals vanish. In bhakti- yoga, one trains to control one’s feelings and emotions and gives the soul higher and higher direction towards God.
- **Jnana-Yoga** – In jnana-yoga, the entire energy of the body can be concentrated in the direction of knowledge. In course of time, this concentration will become more intense and the individual may attain the stage of complete concentration. At this stage, even the distinction between the Self and Brahman will vanish.
- **Raja-yoga** – It is the method of realization through the **mystic union of the lower Self with the higher Self**. It restrains the activities of the mind and with the cessation of the activities of the mind, attachment and bondage disappears. When a person goes into **samadhi or superconscious stage**, one comes out as a sage and attains metaphysical and transcendental knowledge.

Origin and nature of religion

- Religion originates in **human's attempt to go beyond the senses**.
- The nature of religion can be known by analyzing the religious sense, which is universally present with all the three elements in it – **cognitive elements, feeling elements and conative elements**.
- The nature of religion is determined by the preponderance of one element over others.
- For instance, where there is a **preponderance of feeling, religion tends to be mystical**; where there is **emphasis on knowledge, religion is intellectual and abstract**; and where there is **predominance of volitional elements, religion becomes practical and ritual**.

Characteristics of religion

- **Supernatural Content** – The supernatural content provides a religion with its uniqueness and distinguishes it from all other forms of disciplines.
- **Transcendence** – Religion transcends not only the limitations of the senses, but also the power of reasoning or of pure intellectual deliberation.
- **Abstractions** – Religious facts are more or less abstractions which are super-sensuous, like 'the ideal unity,' 'the ideal of humanity,' and so on.
- **Awakening of spirituality** – To say that religion is a spiritual awakening is to emphasize that it begins in an awareness of the inadequacy of sense and reason.
- **Social and moral content** – Generally, morality serves social purpose and religion goes beyond it. However, religion provides a secure foundation and an ultimate sanction to morality.
- **Mental exercise** – Religion is the greatest and the healthiest exercise that the human mind can do.
- **Triple aspects of religion** – Every religion has three aspects or contents which are as follows – **Philosophy, Mythology and Rituals**

Universal Religion – A universal religion has the following features;

- It must **open its door to every individual** who is free to decide one's religion.
- It must be **inclusive of all sects** – superseding conflicts and tensions that often occur among the various sects.
- The spirit of universal religion implies **acceptance which is not just tolerance but respect for everyone**.
- **God** is the essence and ideal of universal religion.
- It must have **universal acceptability and harmonious balance** over all the aspects of religion – philosophy, emotion, work, and mysticism.

Maharshi Arvind

- He was a yogi, seer, philosopher, poet, and Indian nationalist who propounded a philosophy of divine life on earth through spiritual evolution.
- From 1902 to 1910 he partook in the struggle to free India from the British.
- In Pondichéry he founded a **community of spiritual seekers**, which took shape as **the Sri Aurobindo Ashram** in 1926.
- He was much influenced by **the American Revolution**, revolts in Italy and the medieval French revolts against England.
- He attended Congress sessions and at the same time, helped establish **the Anushilan Samiti of Calcutta in 1902**.
- He and his brother revolutionary **Barin Ghose** contributed articles to the magazine **Jugantar** which inspired many young people to take up revolutionary work.
- He was also a journalist, editing newspapers such as **Bande Mataram**.
- In May 1908, Aurobindo was arrested in connection with **the Alipore Conspiracy Case**.
- In 1914, he started publishing a magazine **Arya**.
- He wrote copiously and his greatest literary achievement was '**Savitri**', an epic poem with about 24000 lines.
- He developed a kind of Yoga called **Integral Yoga**.

His theory of Nationalism:

Sri Aurobindo Ghosh was considered as a **prophet of Indian nationalism**. Along with Bankimchandra, Tilak and Dayanand, he developed **the theory of nationalism in India**.

- Sri Aurobindo's theory of nationalism was **based on Vedanta philosophy** which saw unity and oneness in man and God.
- He declared that India was in fact Mother India which represented the united power and Shakti of millions of her children. Mother India represented the infinite energy of her people: He identified Mother India with God and maintained that it was God's divine mission to set India free.
- He said that **the village should retain its autonomy and self-government** but at the same time, 'should seek to promote national cohesion. The ideal of national Swaraj must be modeled on **the old village community** which was self-sufficient, autonomous and self-governing.

Sarvpalli Radhakrishnan

1. An **academic, philosopher, and statesman** of the 20th century.
2. **First Vice President** and **Second President** of the Republic of India.