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**Philosophy, Psychology and Public
Administration**



PHILOSOPHY, PSYCHOLOGY AND PUBLIC ADMINISTRATION

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1 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 '**Akademios**'. 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

1. **Prudence** - Right reason in action - plays a vital role in terms of guiding and regulating all other virtues.
2. **Temperance** - is a strength that protects against excess and consists self-regulation and obedience to authority - suggests harmony among conflicting elements.
3. **Courage** - courage is bravery to do justice - removes obstacles that come in the path of justice.
4. **Justice** - Different philosophers have different idea of justice

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** -
 - **Reason** - resides in a person's head,
 - **Spirit** - resides in a person's heart,
 - **Appetite** - resides in a person's stomach.
- **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:**
 - 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**.

Aristotle’s Thoughts

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.
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"> i. Habit ii. Happiness iii. Intellectual virtues like Wisdom, knowledge, Prudence etc iv. 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.

	<ul style="list-style-type: none"> 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 Arthasastra**, wrote his book in 300BCE that book concentrated more on the **Political Economy**.
- **Arthasastra**, 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.
- Flourished about **250 years after the death of Parsvanath**.
- **Birth- Kundagrama**, a suburb of Vaishali (modern Muzaffarpur district in Bihar) in 599 B.C. (according to some in 540 B.C.).
- **Father - Siddhartha** (Head of a Kshatriyadan k/a Jnatrikas)
- **Mother - Trishala** (Sister of Chetaka - a Lichchavi Prince and ruler of Vaishali).
- **Bimbisara** - King of Magadha married Chellana, the daughter of Chetaka - Mahavira was **related to the royal family of Magadha**.
- **Very learned person** and received education in all branches of knowledge.
- **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 "Kaivaly"** while meditating **under a sal tree** beside the **river Rijjupalika**.
- 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.

Gautama Buddha

- **Born as Siddhartha** in **563 BC** on Vaishakha Purnima Day in a **Shakya Kshatriya family- Lumbini near Kapilvastu in Nepal.** (From the **Rummindei Pillar inscription of Ashoka**, it is known that Lumbini is the birthplace of Buddha).
 - **Also known as Sakyamuni**
 - **Father's name** - Suddhodhana (chief of the Sakya clan)
 - **Mother's name-** Mahamaya, (princess from the Koshala dynasty).
 - raised by his aunt, **Prajapati Gautami.**
 - **Married to Yashodhara** and had a **son named Rahula.**
-

- **4 Sights**- an old man, a sick man, a dying man, an ascetic →left home with **Channa** (the charioteer) and **Kanthaka** (the horse) in search of the truth and meaning of life.
- wandered in the Magadh and practiced meditation with help of his **guru, Alara Kalama**.
- **Udraka Ramputra**- his second teacher.
- During campaign towards **Senani village, Sujata** (a low-caste girl) offered a bowl of milk rice to him.
- After wandering around for 7 years, he **attained Enlightenment at the age of 35 at Uruvela (Bodh Gaya) under a Pipal tree** on the banks of **river Niranjana (Falgu)**. Hence, he was called “Buddha” or the Enlightened One.
- 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-Sachchani (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**.
- **First truth- suffering** (Pali: dukkha; Sanskrit: dukkha) - **characteristic of** existence in the realm of rebirth called **samsara** (literally “wandering”). In his final sermon, Buddha identified forms of suffering:

- birth,
- aging,
- sickness,
- death,
- encountering the unpleasant,
- separation from pleasant,
- not gaining what one desires
- **5 “aggregates” (skandhas)** that constitute mind and body (matter, sensations, perceptions, mental formations, and awareness).

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 – Mani'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 Charvak 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.

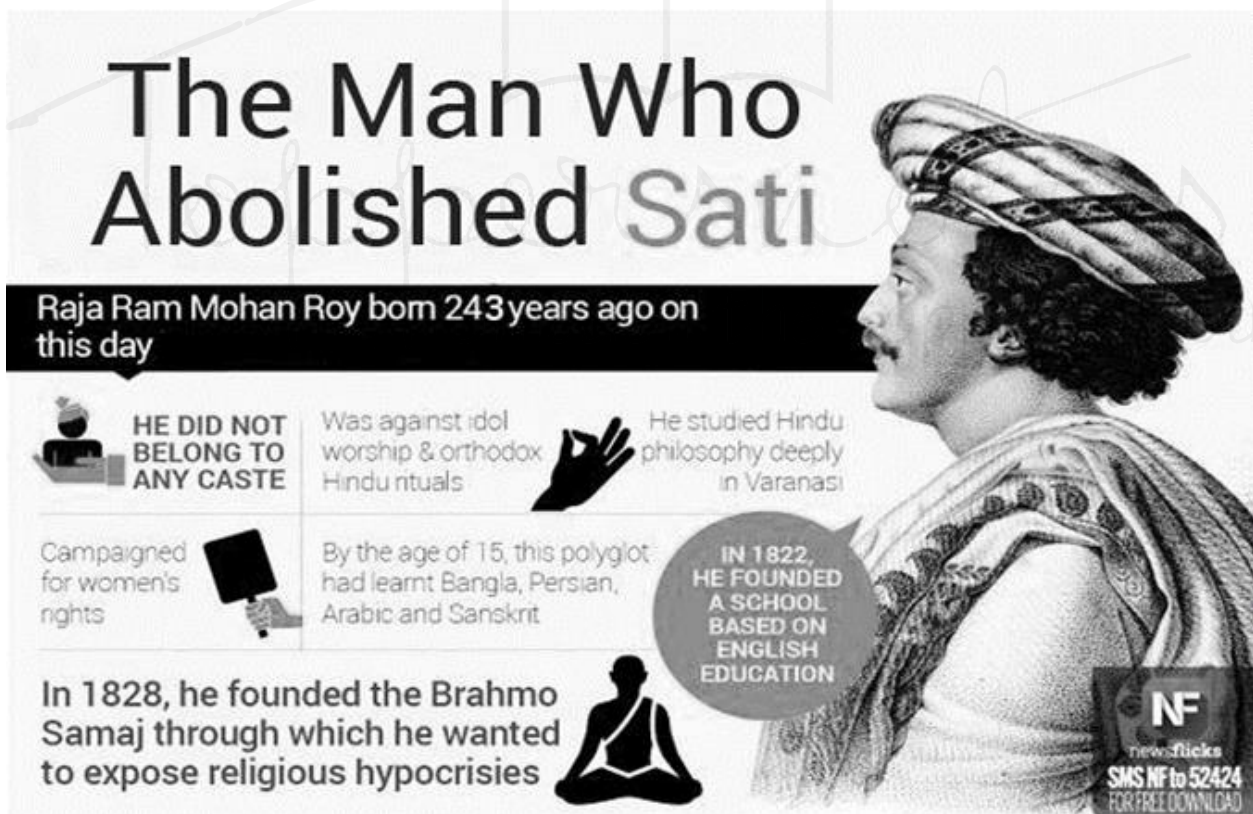
Gandhi & Tagore – Similarities

- 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



The Man Who Abolished Sati

Raja Ram Mohan Roy born 243 years ago on this day

- HE DID NOT BELONG TO ANY CASTE** (Icon: person with a book)
- Was against idol worship & orthodox Hindu rituals (Icon: hand gesture)
- He studied Hindu philosophy deeply in Varanasi (Icon: hand gesture)
- Campaigned for women's rights (Icon: person with a book)
- By the age of 15, this polyglot had learnt Bangla, Persian, Arabic and Sanskrit (Icon: hand gesture)
- IN 1822, HE FOUNDED A SCHOOL BASED ON ENGLISH EDUCATION** (Icon: person in a meditative pose)
- In 1828, he founded the Brahma Samaj through which he wanted to expose religious hypocrisies (Icon: person in a meditative pose)

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- **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**.