



An Outlook of Humanism in Relation to Indian Philosophical Thought

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ABSTRACT

Humanism always attempts to maintain universal brotherhood, unity, prosperity, generosity, equal treatment to all human beings and future brightness to all human beings. It desires to be the peace of all human beings, peace of the all animals and beings, peace of the world and the universe. It pleads for the enhancement of physical and mental powers in order to master the ever-pressing challenges. It urges a quest for physical and physiological health, security and job-satisfaction through the pursuit of a vocation in the social universe. This research paper attempts to understand how humanism relates to Indian philosophical thought and effort to discover and reveal regarding the humanism behind the field of Indian philosophy. The concept of sthitapragya, niskamakarma of Gita and lokasamgraha are taking a pivotal role in the field of humanism.

Keywords: brotherhood, peace, sthitapragya, niskamakarma, lokasamgraha.

Introduction: Humanism seeks the expansion of the range of awareness for the appreciation of the frontiers of the multidimensional man. It does not exalt the conquest of political power. Power and sovereignty, it regards as means and instruments to be used with caution and moderation for the eventual promotion of intelligence and a sense of sanctity of life. The glory of human life is conceived as consisting in self-abnegation, the neutralization of vanity, cupidity and anger, magnanimity of heart, moderation, and the pursuit of equity and justice. Humanism stresses the significance of the dynamic moment. The concrete moment has stupendous significance. Life is made up of such moments and hence every moment has to be utilized. Every moment, qualitatively, is of equal significance with any other moment. Hence the recognition of the immensity of the concrete moment as an unique, never to be repeated, opportunity for the engaging in strenuous activity for self-realization and altruistic good is essential. 'Humanism teaches the cultivation of the spirit of optimism. Amidst encircling gloom and sorrow, it pleads for the incorporation of the spirit of conquering youth aspiring after gaining novel experiences with vigour, zest and vitality'¹. Humanism symbolises adventurousness, quest, a spirit of enquiry and scrutiny, a plastic responsiveness to the rising demands of the situation and an organic capacity for assimilation, adaption and adjustment. These qualities have to be retained for life. They make life interesting and enjoyable. A capacity of youthful mental resilience prevents the stagnation and decadence of the human spirit. Humanism pleads for the enhancement of physical and mental powers in order to master the ever-pressing challenges. It urges a quest for physical and physiological health, security and job-satisfaction through the pursuit of a vocation in the social universe.

¹ Varma Vishwanath Prasad., (1979) 'Philosophical Humanism and Contemporary India' published by Matilal Banarsidass, Delhi. P- 7

There is one fundamental difference between Greek humanism and Indian moral spiritual humanism. The Greek sophists challenged some of the existing conventions and norms. But they were committed to the acceptance of the dominant significance of the polis or the city state. But Indian idealistic humanism has asserted the supremacy of the person who embodied in himself knowledge and character. It may be said that moral personalise and ontological individualism is the essence of Indian idealism. Abhayam is the necessary moral and spiritual attribute of the humanist. Abhayam is a more comprehensive concept than liberty which, generally signifies freedom both from external imperialism and from the internal pretensions of the sovereign imperator. Abhyam is founded on a philosophic awareness of cosmic truth and the realisation of the vanity of al worldly pleasure and utility.

Aims and objective:

1. It makes an effort to understand how humanism relates to Indian philosophical thought.
2. It makes an effort to draw attention regarding the general idea of humanism.
3. It makes an effort to discover and reveal regarding the humanism behind the field of Indian philosophy.
4. It makes an effort to elucidate the origin source of evolving the thought of humanism.
5. It makes an effort to make distinction between human and inhuman activity.

Methodology: In order to gather the data for my proposed study, I will carry out a conceptual analysis and go to the library. Primary and secondary sources, such as books, journals, interviews found in the book, news articles, online sources, and real-world experiences, should be used for data collection and observation. In the state of Assam, fieldwork and data collection will be prioritized. The information gathered through a thorough survey will be organized and thoroughly examined.

An outlook of humanism in relation to Indian philosophical thought are briefly discussed in the following-

Humanism in Indian ethics-

Sthitaprajna: The power of knowledge and action, the power of self discipline and instinct, the person who is immersed in wisdom is called sthitapragya. Again it can be describe as a stable person has a sense of equanimity between success and failure, victory and defeat, gain and loss. Such a stable person is not bound by the result of the action even if he performs the action and is able to attains moksa as a result. The concept of Sthitaprajna is very closely related to the Niskamakarma of the Gita. Arjuna has expressed his desire to renounce the war and take up asceticism and Lord Krishna had called Arjuna to follow him as an equanimous, selfless, active and stable person. The question to be answer is: What does a wise person say? What are the signs of a stable person? Following the Gita an attempt has been made to answer these two questions. A person who is 'Yogasha' i.e, joins his will with God, avoids happiness, sorrow, desire, fear, anger.etc. performs fruitless actions. In other words, those whose wisdom is stable in happiness, sadness, desire, lust, greed, fear-anger etc. A wise person combines knowledge and action and follows the cognitive path.

So, Sthitaprajna is internally concerned with humanism. Because it emphasis on the performance of action for the well being of mankind. There are happiness, peace, unity, and prosperity among the human beings which can bring the performance of action and knowledge. It attempts to remove our nervousness of mind and sadness of our mind by the way of following the selfless action or an action without the desire of its consequences. It attempt to assist the mind of human being to do hard labour for the purpose of well beings of mankind.

Lokasamgraha: Generally Lokasamgraha is also deeply concerned with the humanism. A more precise meaning of Lokasamgraha is 'Protection of mankind, and protection of creations'. In fact, Gita's main aims and objective is to protection of mankind and creations. We should renounce such action which can be harmful for human beings and do perform the action which are helpful for human beings. 'The action should be

done for the welfare of the human race, for the sake of people's protection. This is the main objectives of Niskamakarma'².

Niskamakarma of Gita is based on a well-known moral principle of Indian philosophy. This ethical ideal of the Gita is taken from the spiritual background. This ideal of the Gita is an unprecedented combination of religion, ethics and philosophy. There are two purposes in the Niskamakarma . One is the liberation of the person, that is, the liberation or salvation of the person who does Niskamakarma. Another one is the protection of the people, that is, the constant work of the active worker, the protection of the people or the protection of the creation is the main purpose of the protection of people. The work which is done for the sake of duty without any desire of results is called idle work. Ideal action has no desire, no desire for any result. Unattached surrendering all one's actions to God is Niskamakarma. Niskamakarma does not bind the human being, but it helps the living being to attain liberation. According to the Gita, 'man should perform all his action by offering them to God, that is, he should perform his actions selflessly'³. Love happiness, unity, and welfare of mankind is become meaningless without the performance of action. Again there will be humanity in absence of love, happiness, unity and welfare. So, there is a close relationship between Niskamakarma and humanism. The ideal and same verses gives us such lesson of humanism. There is a verse-

'Karmanivardhikaraste Ma Phalesu Kadasana

Ma karmaphalaheturvya La te sangahastakarmani'⁴.

It means we have the right to perform the action but have no right to have its consequences of the action. Because if we desire the consequences of action then we have to face difficulties and become sorrowfulness. It means that in this world, it is not possible to have the consequences of all action as we desire. 'The Bhagavad Gita emphasis the performance of duties relates to one's caste or station in life without any desire for fruits, and without attachment and aversion and other selfish and base emotions'⁵. Duties ought to be performed for the sake of duty. So far the ethics of the Gita resembles that of Kant. The Gita regards the attainment of God as the highest Good. This attainment of the highest god is for the welfare and happiness of the all human beings. 'Only the Gita enjoins the performance of specific duties for the good of humanity and the realization of God'⁶. The Gita inculcates the cultivation of the virtues of humanity, forgiveness, non-injury, self-control, and so on.

Humanism in Indian philosophy:

Buddha: The morality of Buddhism is very closely related with the humanism. His morality is based on love and universal brotherhood. He attempted to make solution regarding the problem of human being. So, he introduces such path in order to get rid from suffering. He says, 'May all beings be happy and secure, may they be happy minded, Let no one deceive another, let him not despise another in any place, Let a man overcome anger by love; Let him conquer evil by good, For hatred does not cease by hatred at any time, hatred ceases by love'⁷. He contributed some precious message for the well-being of mankind. Again he attempted to highlight the importance of love for making us united, bring peace and universal brotherhood.

Jainism: Jainism enjoins the observance of five vows: non-injury, truthfulness, non-stealing, sex-restraint and non-acceptance of unnecessary gift. They consist in abstention from injury, falsehood, stealing, sex-indulgence and acceptance of unnecessary gifts. They are called small vows. When there is partial abstention from them. They are called great vows, when there is total abstention from them. The moral aspirants should mediate on goodwill or friendship for all living beings, compassion for distressed creatures, delight at the sight

² Roy Hemanta Kumar., (2017) '*Nitibijnan*' published by Rajendra Mahan Sarma, Panbazar Gyh-1 p- 149.

³ Ibid., p- 150.

⁴ Ibid., p- 151.

⁵ Singha Jadhu Nath., '*A Mannual of Ethics*' published by New central book agency(P) ltd. Calcutta 700009, p- 365.

⁶ Ibid., p- 365.

⁷ Ibid., p- 378.

of virtuous persons, and indifference to vicious persons. 'Jainism inculcates the cultivation of the virtues of excellent forgiveness, excellent, humanity, excellent straight-forwardness, excellent purity, excellent truthfulness and excellent restraints'⁸. They are very important for the development of all human beings.

Samkara: The advaita-vedanta philosophy of Samkaracharya is also concerned with the highest good which can be attained from the realization of Brahma. Supreme happiness or bliss is Brahma or the Absolute. The attainment of Brahma, which is the nature 'of infinite bliss, is the highest good, the state of liberation, which exterminates all pain and misery. For Samkaracharya, 'The finite self is ontologically identical with Brahma'⁹. So, self-realization is the Summum Bonum (The highest good) of life. Samkara maintains, actions are due to desires, which spring from ignorance. Ignorance is false identification of the self. Desires do not directly spring from ignorance, but from emotions which are produced by ignorance. So, Samkaracharya enjoins the eradication of all emotions and desires. But love, friendship affection, generosity, patriotism, humanitarianism, desires for perfection and good of the humanity, community, nation and humanity should be cultivated. 'Brahma or Atman is the nature of bliss'¹⁰. Samkaracharya attempted to realize the Brahma or the Supreme beings for the welfare of human beings. Because, all the human beings can be peaceful by the realization of the Brahma.

Humanism is generated from painless, sorrowfulness and unbearable suffering. So we search contradiction of pain and opposite of sorrowfulness which is known as peacefulness and happiness. Again if we search peacefulness then we must realise the need of humanism. In fact, we would not think and search of humanism if we had not pain which is proceeded from our sensation, impulsion and emotion from our mind and body.

We can consider that our sensation is the beginning and end of humanism. Interdependence beings and entire objects are the pole of house, if humanism is compared to a house of peace. It can be compared as a house of peace because every beings and animals can take rest there very happily and peacefully. It is a bitter fact that the ultimate goal of humanism is the love of personal life. It is the secret of the inner mind. We know that we are inter-dependent upon the whole object of the universe. Even, wide spread wave of water has to depend upon ocean as Spinoza said. The love of personal life is become meaningless if the lives of other beings are unhappy which reacts one another. So, we love personal life along with others' life. The ultimate goal of life is to make the most people happy. According to Bentham, 'happiness is the ideal of human life.'¹¹ The only criterion for the usefulness of an action or rule is the happiness obtained as a result of it. This means that the action or rule is most helpful in the origin and growth of happiness is the action or rule which is more useful. So, he has given more emphasis on happiness of life for the purpose of human beings which is very important for the humanism. Likewise J.S Mill said, 'the ultimate goal of human life is to achieve happiness and avoid suffering'¹².

Conclusion: We meet many beggars and physically handicapped people in our home, shop, public gathering places and streets. Taking them care, offering something to eat and realising ourselves of their need are such activities of humanism. Helping to the people in their needs and taking care to the people during the time of accident, suffering from epidemic diseases and any critical situation are regarded as an activity of humanism. If we think good for human beings, then we must think good for other relevant object. We must keep interest in our mind to think some important objects those have interdependence with the human beings. The application of humanism is meaningful if we give an importance regarding the interdependence of whole objects. Humanism always attempts to maintain universal brotherhood, unity, prosperity, generosity, equal treatment to all human beings and future brightness to all human beings. It desires to be the peace of all human beings, peace of the all animals and beings, peace of the world and the universe. Gautama Baudhya attempted to do

⁸ Ibid., p- 382.

⁹ Ibid., p- 384.

¹⁰ Sanyal Jagadishwar., (1994) 'Guide to Indian Philosophy', Sribhumi publishing company, Calcutta-700009, p- 338.

¹¹ Roy Hemanta Kumar., (2017) 'Nitibijnan' published by Rajendra Mahan Sarma, Panbazar Gyh-1 p-79.

¹² Ibid., p- 85.

more for the peacefulness of all the human beings through his four noble truth and 'Nirvana'. Nirvana is an inner force of mind to destruct the negative vibrated energy of inner mind. This is a kind of strategy to regenerate over peace of mind.

