CHAPTER III

Humanism in Indian Thought: Classical and Contemporary

Indian philosophy right from the Vedas to the contemporary development is concerned with an enquiry into the nature of man, his destiny, his place in the world, his personality as a social being, religious being, ethical being, finite being, infinite being, cultural being, the relation of man to man, human welfare i.e. humanism. Indian culture has given birth to humanism and it is still nourishing for civilizational sustenance. Insisting on the supremacy of man, abhayam, the basic nature of man i.e. religious and spiritual, human values, goodness and welfare, universality and fraternity, spiritual integrity, moral uprightness, benevolence, unselfishness under all circumstances and condemning the crude technique of civilization i.e. Indian humanist are interested in the self of man. "Ātmānan Viddhi"—"know thy self" is their direction. In India, the fundamental aspiration of man is to realise his best self.

III.1. Humanism in classical Indian Philosophy:

III.1.1. Vedas:

Classical Indian Philosophy may be traced back to the Vedas. The Vedas are the oldest records of human knowledge and pioneer sources of Indian philosophy. They are the rock bed of ancient Indian history and culture. According to Swami Vivekananda, Vedas are the accumulated treasury of spiritual laws discovered by different persons in different times. Just as the law of gravitation existed before its discovery and would exist if all human beings forget it so the moral and spiritual relations between
individual spirit and the father of all spirits were there before their discovery and would remain even if we forget them. All the four Vedas Rg, Yajur, Sāmā and Atharva investigates the nature of man and his destiny. The aim of human life is the search for perfect bliss along with perfect knowledge. The Vedas say:

"Man is the life Principle, (Prāna)
Man is the Metabolic Fire(Vaiśvānara Agni)
Man is processed in the mould of Time,(Saṃvatsara).
Man is the arch model of corporeal modality, (Prathama Paśu).
Man is concretized Mind,(Mūrtta Maṇas)
Man is the child of the universal Mothers,(Apāṅgarbha)
Man is the measure of the Infinite,(Sahaswasya Pratima)
Man is the scion of the collective progenitor,(Vairāja Manu)
Man is the harmony of the cosmic chant,(Udgitha)
Man is the Divine Mystery and will,(Yajña Kratu)."

All these definitions hold man in a very high position. Supremacy of man is affirmed when man is described as the measure of the infinite. The concept man and his qualities indirectly determine even the concept of God and His qualities. Some gods are humanized. God is conceived to possess human sense of justice and capable of being influenced by human qualities of love and hate, flattery, weakness and egoistic passion. Some gods are conceived as persons. They are given the actual bodily shape, the wearing passions of human breast, and the outer polish of a fair skin and the dignity of a long beard. They fight and feast, drink and dance, eat and rejoice like the human beings. The Rg Veda points out how all gods and man are dominated by self interest.
The Vedic Aryans nourished a high degree of morality as a part of their highly ritualistic religion and mythology and it is reflected in the four Vedas. In the Vedic period men lead moral life and religious life and they worship God for helping humanity. The Vedas prescribe some moral codes for the conduct of man. The gods of the Rg. Veda are regarded as the guardian of morality. Rg. Veda regards the gods as being in general moral as inclined to help and protect the good and punish the wicked. The Vedic seers longed for emancipation from worldly evils.

There are so many examples in the Rg. Veda which reflected the humanistic feeling and humanistic behaviour of the Vedic gods. Vedic gods appear human like and in action and behaviour they appear to be humanistic. We also find humanistic feeling of the Vedic seers while praying their respectful homage to the deities. The seers pray to the Vedic god for their succour and benevolence.

In the Vedas some gods are regarded as the helper and protector of man. They have traits of offering succour to the distressed person. More generally Indra is praised as the protector, helper and friend of his worshipers. He is described as bestowing on them wealth, which is considered the result of victories over non Aryan enemies. His liberality so characteristic that the frequent attribute naghavan “bountiful” is almost exclusively his. Aśvins, Rudra and Maruts have the healing power and they cure the really afflicted person. Aśvins, the divine physicians are noted for their helpful behaviour. King Khela, Ghosā and Syāvā among many others were beneficiaries of their healing powers. Some provides medicine to the person who is sick and blind; and by his grace a blind can see, and a cripple can walk. All these are humanistic traits reflected in the activities of God in the Rg. Veda. In the hymn 10,117,1. of Rg. Veda, the
name of one Bhiksu Āṅgirasa is mentioned. Here the poet expresses his human kindness to beggars. It is stated here that hunger is not set to be a punishment for a man. It is stated here that showing cruelty to the beggars is an inhuman action. Even gods do not desire the death of man for want of food. The Vedic poet has shown all sympathy even to a gambler by understanding human psychology.

To make man more human the Vedas mentioned so many special traits of man, Vedas prescribe some religious and moral duties. By the performance of these duties one can live in harmony with the world around him. Truthfulness, inner purity, honor to parents, kindness to animal, love of man, abstinence from theft, murder and adultery — all these are the humanistic approach. The conception of man’s duty is very high and noble. Man is said to perform some duties to gods, man and animals. The duties are distinguished into 1. those to God, 2. those to seers, 3. those to manes, 4. those to man and 5. those to lower creation. Vedas do not consist on the mechanical performance of duties. Vedas suggest that in all acts unselfishness should be practiced. The hymns of the Rg. Veda recommend the duty of benevolence without reference to God. This is also popularized in Buddhism.

The Vedas believe in the doctrine of Karma which presupposes man’s freedom of will. The present life of jiva is the result of past deeds and the future depends on the present. According to the Vedas Rta, is the principle of cosmic order. The world follows the course of Rta.

Sacrifice occupies central place in Vedic philosophy. In the Satapatha Brahman, the sacrifice of all things, sarvamedha, is taught as a means to the attainment of spiritual freedom. Having conceived gods as
human, much too human, the Vedic thinkers thought that sacrifice is the best way to the heart of god.  

But there is a cry revolt against human sacrifice which is taken by the Sama Veda, Upanishads and it is carried on by the Buddhist and the Jaina school. The case of Sunaśsepa. does not indicate that the human sacrifice are either allowed or encouraged in the Vedas. The hymns of the Rg. Veda ii, iii, vi, vii mention horse sacrifice. But Sama Veda protests against all such by saying--

"O, Ye Gods! We use no sacrificial stake. We slay no victim. We worship entirely by the repetition of the sacred verses."  

To take a life of one for the benefit of other can not be humanistic. Sama Veda insists on this point. Hence it occupies a dominant place in humanism in Indian thought. 

Vedic philosophy emphasizes the spiritual nature of man. The four Māhāvakyas of the four Vedas expresses the spiritual character of man. The Māhāvakyas are--

1. Prajñānambrāhma.(The intelligence is Divine.)
2. Ayamātma Brahma.(The soul is Divine.)
3. Aham brahmasmi.(I am Divine.)
4. Tat tvam asi.(That art thou.)

"Within man there is the spirit that is the centre of everything. It is also expressed that the ultimate reality is one and this ultimate reality resides in man. "Ekam sad vipra bahudhā vadanti" 10"the real is one , the learned call it by various names." According to the Vedas, man is a religious being and by leading religious life man worship God for helping
humanity. Man's ethical life is a part of their religious life. For the Vedic philosophers service to man is important because it is service to God. For them religion is for the betterment of entire mankind.

III.1.2. Upanisads:

In the Upanisads the place of man is central. Man is regarded as the highest reality in the realm of the finite objects. Man is a combination of the finite and the infinite aspects. The finite self or embodied soul is the Atman coupled with the senses and mind. There is a unity of the individual self—Jivatman—with the universal self-Paramatman.

The humanistic standpoint of the Upanisadic thought is that man has the capacity to become perfect. The presence of the Infinite confers dignity on the self of man. The self is perfect. The individual self is real only from empirical standpoint but the reality of the self is infinite. The Upanisads say that the atman is the same as Brahman which is Sat-Cit-Ananda. The true goal of human life is the realization of atman. Kena Upanisad states, "If a man knows the atman here, he then attains the true goal of life. If he does not know it here, a great destruction awaits him. Having realized the self in every being, the wise relinquish the world and become immortal." In the Brhadaranyaka Upanisad Yāgyavalkya says "Whosoever departs from the world without knowing these imperishable is miserable. But he who departs from this world after knowing this imperishable is a knower of Brahman."

The whole process of evolution of man is humanistic. It is the process of the finite striving to become the infinite. In every aspect of human consciousness—intellectual, emotional, moral, this struggle is felt. This is the struggle of transforming the whole of finiteness into infiniteness,
humanity into divinity. In the Brhadaranyaka Upanisad the seers pray to the almighty—

"Asotoma Satgamaya, TamasomāJyotirgamaya, 
Mṛtyomā amritamgamaya." 15.

To take them from ignorance to truth, from darkness to light and from death to immortality."

In the Upanisads the ideal of man is realization of oneness with God and it is the most ultimate value. This realization gives highest kind of ananda among the different kind of pleasures—vital pleasure, the sensuous pleasure, the moral and intellectual pleasure, Taittiriya Upanisad states it “Pranārāmam mana anandam, santismṛddham amṛtam— the delight of light and mind, the fullness of peace and eternity.”—Upanisadic thought believes in the existence of God and it expresses how God helps man in distress situation. 16 The Chandogya Upanisad also refers to the finite man i.e the individual soul composed of the elements of cosmos,— earth, water, ether and fire together with the principle of the infinite.

Upanisads are very much concerned with the practical, moral, religious problems and the problems of every day life. They did not aim at the knowledge of truth alone, but also at its realization. They aim at science, philosophy and integral life for survival of humanity. Upanisads insist on the development of the moral qualities of man. Morality helps to realize the higher nature of man and it requires to transform the natural existence of man into human existence with meaning and purpose. Upanisads explain that human relation is a moral relation. Human relation is the relation of love, brotherhood, compassion, kindness etc. Without
these relations the life of man is only animal existence and then men are randomly busy with the mechanical life. 

Upanisads hold that moral life is a life of unselfish devotion to man. Moral conduct is self realized conduct. The self in the deeper nature is free from all flatters of individuality. It is valuable as leading to the highest perfection of man. Isha Upanisad states that moral life is a God centered life, a life of passionate love and enthusiasm for humanity of seeking the infinite through the finite. Love of man is love of God. Human love leads to divine love. The love of the finite has only instrumental value, while love of the eternal has intrinsic worth. "Only the love of the eternal is supreme love which is its own reward, for God is love." 17 Upanisads state that man loves other because all are one in reality. Our neighbour and ourselves are one in our inmost self. "The son is dear for the sake of the eternal in him."

Human love is a shadow of divine love. Upanisad explains that not for the husband's sake is the husband dear, but for the sake of the Atman is the husband dear. The same is asserted with constant repetition of all other human, relation- such as the relation of wife, sons, kingdoms, the Brahmin and the warrior, castes, world regions, gods, living creations and the universe. "They are all here not on their own account but for the sake of the Eternal." 18

Unity of love and renunciation are depicted in the Upanisadic thought. The Isopanisad says, "tena tyaktena bhuñjitāh"- 19 Renounce it first and then enjoy.' Upanisads do not deny enjoyment (bhoga). It just regulated the toxic excitement to an artistic form. Here renunciation (tyaga) is only to realize life a bit more deeply. In the Upanisads renunciation is termed as
life affirmation, it is not life negation. It suggests that one should enjoy life with a sense of detachment.

Promoting disinterested love and killing out the sense of separateness are the essence of humanism of the Upanisad. "Life is a great festival to which we are invited that we might show tapas or self renunciation, dana or liberty, arjavam or right dealing, ahimsa or non injury to life and satya vacanam or truthfulness."\(^{20}\). The Upanisads suggest man to promote tender feeling of love, compassion and sympathy:

The Upanisadic philosophy makes right form of human conduct. Kindness and compassion for all is the general feature of the Upanisadic thought. Chandogya Upanisad mentions that meditation, concentration, charity, right dealing, non injury to life and truthfulness are right human conduct. The Upanisadic seers give more importance to purity of mind and also purity of food - _Aharasuddhau satvasuddhih_. Brhadaranyaka Upanisad explains moral life as a life of reason endowed with the virtue. All forms of human conduct where passion is controlled and reason rains supreme, where there is freedom from selfish individuality, where people work as co operators in the divine scheme are virtuous and their opposites vicious. Restraint, liberality and mercy are virtuous which are the mark of the humanist.

Upanisadic thought defines man as a responsible person who can not escape from duties. According to the Upanisads to escape from his duties is to escape from his life. Duty is the means to the end of highest perfection. Duty is the stern daughter of the voice of God. The Upanisad requires us to work disinterestedly. The righteous man is not he who lives the world and retires to a cloister, but he who lives in the world and love the object of the
world for the sake of the infinite. It is man’s duty to lay hold of God by force and action, if he does not do it he fails in his duty as man. Morality requires the postulates of religion. Morality can be reached when we rise to religion. Religion with morality is an eternal striving, a perpetual progress, an endless aspiration towards the Truth and the realization of Truth. When a man realizes the truth, evils turn away from him and is itself destroyed. The realization of the truth makes man noble, perfect and creates a power to work for humanity.

III.1.3. The Gītā:

The Gītā is a comprehensive treatise based upon the fundamental principles of human nature. Its attitude towards life and humanity is always a source of inspiration to human beings. Warren Hastings wrote with great prescience, “When the British empire is lost in oblivion, when its sources of wealth and prosperity are not remembered, this scripture and the lessons it contains will continue to inspire millions of people in this world.” It is the most influential and popular work in Indian philosophy conveying the lessons of humanism. “The Gītā is one of the clearest and most comprehensive summaries of the perennial philosophy ever to have been made. Hence its enduring value, not only for Indians but for all mankind.”

This statement clearly expresses that Gita occupies a special place in the realm of human world.

The Gītā recognizes the nature of man, the needs of man and tries to fulfill all of them. It points out how human being is a rational one, an ethical one and a spiritual one. The rational, ethical and spiritual aspects constitute the nature of man. Nothing can give him fulfillment unless it satisfies his reason, his ethical conscience and his spiritual experience. Gītā
states that a man who does not possess these different aspects, who does not harmonizes them, is not truly human. Radhakrishnan writes, “We have in the Bhagavadgītā a thing which is rational, ethical and spiritual. Every side of human nature is answered by it, is fulfilled by it.”

The true nature of man is described with the help of appropriate similes in different slokas of the Gītā.

“Na jāyate mṛyate bā kadāsin nāyam bhutwa bhabitā ba na bhuyah Agonityah sāswatoym purano na hanyate hanyamāne sarire”

“The soul is never born, nor killed, it never comes from anything. It is unborn imperishable, exist eternally and is not killed when the body is killed.”

“Ja enam betti hantāram jaschaināṁ manyate hataṁ Ubhou tou na bijānito nāyam hanti na hanyate.”

It has been said “When a killer thinks that he is killing and the killed thinks he is being killed, neither of them verily knows for the soul is neither killed never killing.”

“At the great crisis of life of man and religion, to survive humanity and to safe honesty, the poet of the Gītā makes God descended into humanity. Krsna is an avatara who was struggling against sin and evil, death and destruction. Krsna is looked upon as the saviour of man and manifest himself whenever the forces of evil threaten to destroy human value. It is stated in the Gītā,

“Yadā yadāhi dharmasya glanirbhavati bhārata Abhyuthānamadharmasya tadātmanam srijamyaham Paritrānaya Sādhunam vināsaya ca duskritam
Whenever righteousness languishes and unrighteousness is on ascendant, 
I create myself. I am born as after as, for the protection of the good, for 
destruction of the evil doers and the establishment of the law.”

Gītā starts with an inspiring note to Arjuna—a common man with all 
common human weakness and it ends with a highest human possibilities. In 
the Gītā every human being is called upon to take part in the struggle of life 
in its supreme endeavor to better itself. Human nature is a discordant 
medley of many elements- body, life, mind, intellect and spirit. This things 
fight with one another. Human life is a scene of conflict. Sometimes man 
becomes indecisive as to what to do and what not to do. At that time the 
Gītā shows the path. It is a humanistic scripture which gives solace to mind 
when a man faces danger. It relieves man when he fails to decide his duty 
as to what to do and what not to do. Gītā has not begun with the sermon 
directing sannyasin. Let us quote Radhakrishnan, “It is not an esoteric work 
designed for and understood by the specially initiated but a popular poem 
which helps even those who wonder in the region of many and variable.”

It suggests to develop the spirit of renunciation and participate in the world 
activities and fight against the battle of life. We find in the Gītā Arjuna 
represents the human race and Krsana represents human conscience. In the 
Kurukshetra, at the critical time Arjuna tries to abstain from action and get 
out of the battle of life. He wants to become a samnyasi, he wants to get out 
and not participate in the struggle. Then it is that Krsna comes and tells 
him, “It is unworthy of you.”

“Kutastvā kaśmalamidaṁ viśame samupasthitam
Anaryajuṣṭam asvargyaṁ Akirtikaram Arjuna.”
The philosophy of the Gītā is rooted in the world and life affirmation.

The mode of despair in which Arjuna is found in the first chapter of the Gītā is an essential step in the upward path. The path of progress is through suffering and self abnegation. The life of the soul is symbolized by the battle field of Kuruksetra and the Kauravas are the enemies who impede the progress of the world. Arjuna attempts to recapture the kingdom of man by resisting the temptation and controlling the patient.

Long ago the Gītā depicts ethical humanism. The message of the Gītā is ‘good for all’. It is obviously an ethical treatise; a yoga sastra. It is a treatise speaking of universal religion. It attempts a spiritual synthesis which could support life and stimulate right conduct. The Yoga sastra of the Gītā is rooted in Brahmavidya, or knowledge of the spirit. Brahmavidya suggests to man a rational approach. A metaphysical, moral, rational approach gives to man the idea that there is a supreme. The Gītā is a system of speculation as well as a rule of life, an intellectual search for truth as well as an attempt to make the truth dynamic in the soul of man. The Gītā holds that the reality is one, but it is made two fold, nara and Narayana. Purusottama is not separated from man. Man comes to realize Purusottama by actualizing his potentiality. It becomes different then whether we say God limits himself in the form of man or man rises to God working through his nature. According to Gītā, Brahmasamsparsam - touching the eternal is the absolute value. The Gita emphasizes on the ‘wholesome view of man’. It combines together person and Divine. The spiritualized activity of the Gītā maintains a balance between the phenomenal and spiritual world by admitting both war and renunciation of desire. It does not deny humanism because “True humanism seeks to keep a balance between the material and the spiritual tendencies in man.” 28
The Gītā did much to undermine inhuman practices. The religious view of the Gītā laid stress on the spirit of tolerance. The concept of tolerance which has derived from their conviction of the fundamental unity of all religious beliefs of mankind and therefore of the possibility of universal religious peace. Through religious tolerance Gītā establishes humanism. Gītā also expressed liberal attitude towards all religions. Gītā proclaimed the selfless service on the basis of oneness of all and thus establishes religious humanism. Modern philosophy holds that human mind consists of three functions—(1) thinking, (2) feeling and (3) willing. According to the predominance of these states human nature is mad up, grows and as such man behaves, moves on and so on. As will, heart and reason constitute the human spirit, in every individual karma mārga, bhakti mārga and jñāna mārga go together. In the Gītā human will, thought and emotions all become homogeneous, transformed and divine. The Gītā takes a man to a level where all the aspects of human personality are integrated, transformed and divinized. The doctrine of non violence is prominent in the Gītā. Gandhi himself says, “the overall teaching of he Gītā is not violence but non violence is evident from the argument which beings in the chapter II and ends in chapter XVIII”.

The Gītā depicts the duties of man and supports dignity of labour of every individual. Its ‘swadharma’ concept is the motto of recent humanism. The Gītā reminds us: “Perform the prescribed duties: for action is superior to inaction; moreover, if you are inactive even the maintenance of your body will be impossible.” Albert Schweitzer is worth mentioning. Schweitzer writes, “For God himself practices activity in that he creates and maintains the universe. How then can man desire to remain without works?” Gītā is not only a gospel of duty, but its direction of duty is
Karrayoga—the work without hankering after result. The Gītā presents the path of ‘Niskāma Karma Yoga’ in which knowledge, devotion and action attain their highest culmination. The Gītā says, “Karmanye vādhibhūre mā phalesu kacacana”32 The karmayogi of the Gītā is sthitaprajna, “duhkhesvanudvignamanāh sukheṣu vigatasprḥah” 32( He who is unperturbed in misery and free from desires amidst pleasure.) Making emphasis upon work without any desire for the result the Gītā has regulated work. In the Gītā man finds to establish himself on the basis of his work. The exaltation of freedom is another major theme of the philosophy of Gītā. Man is free to do anything with his power of viveka. In Gītā Kṛṣṇa teaches Arjuna the whole philosophy of life and he also shows the right and wrong. But Arjuna is always free to do as he chooses. This is stated in the sloka—“Yathā iccashī tathā kuru.”33 Gītā contributed to the spiritual freedom of self awareness. The message of Karmayoga has shown the way to real freedom.

The philosophy of Gītā reflects the social aspect of human nature. It plays an active role for the society. The social implications of the bhakti cult i.e. (1) regard all as Viṣṇu, (2) Salute the dog, ass, candala as Ātmaram is rooted in the Gītā. The Gītā wants to enrich the society laying stress on individual talents. We find that the Gītā divides the society into four classes according to aptitude and function. It gives equal right to both high and low. The Gītā insists on equality—‘samatva yoga’. In 1936, Hindu Mahasabha expressed, “The Aryan principle, for instance, had always provided us the practice of equality and the principle of equableness as evinced by ‘samatva yoga’ of the Bhagavad Gītā.”34 Here R.C. Zaehner’s view is worth mentioning, Zaehner said, “First Krishna claims to be the ‘same’ in all creatures none does he hate and none does he dearly
Love. The works governed by ego rise to human conflict. Ego is the enemy of the humanism. Gītā has transformed the ego centric person to a theoentric whole. It has extended the limit of human understanding by uniting ego and divine through love and devotion.

Love of man is essential for love of God. He who does not love man, does not love God. The spirit of harmony, the unity in diversity is the fundamental note in the philosophy of Gītā. In Gītā all contradictions of human life are resolved. All the messages of Kṛṣna is a suggestion for those who are indifferent to duties, ignorant of own self, inexperienced of life and partly correct about the realization of life. Gītā is necessary when there is a practical crisis in the application of ethics and spirituality to human life.

III.1.4. Purāṇas:

The Purāṇas are the important section of Indian philosophy. They have been the main fountain head of Indian culture and civilization Dr. N. Raghavan says, “They were devised and vehicles of a liberal education for the masses.” The Purāṇas laid utmost emphasis on the welfare of human beings. Their aim is to impart the ideals of all-round welfare to the people. They are concerned for man’s physical and mental wellbeing. They have realized that a healthy body is required to serve the cause of God and man. The Viṣṇupurāṇa says that the human body alone can aspire for svarga and apavarga—“svagāpavargau mānusyāt prāpnuvanti narā mune”. They lay great emphasize on the values of life.

The ideal of equality of all human beings is depicted in the Purāṇas. Equality pleads for social unity and integrity. In the Puranas no man can be stated to be high or low. The Skandapurāṇa expresses, “Mānusye sati samanye ko dhamaḥ ko tha cottoman” The Puranic philosophy denied the
distinction of the four varnas(castes) namely Brahmana, Kṣattriya, Vaiśya and Südra of Vedic philosophy to maintain social unity and integrity. It denied the distinction to maintain social unity and integrity. Skandapurāṇa argues that the four varnas are the four sons born of the same parents. In the Viṣṇupurāṇa we also find that all the people belonging to the four different castes sprang from the body of the Supreme Being.

A humanistic interpretation of caste system is found in the Purāṇas. In the Purāṇas it is depicted that man’s fitness to possess the superior caste was decided by virtue or merit only and not by heredity. Social upliftment of man is one of the aim of Purāṇas. The Purāṇas hold man as a social being. The responsibility of man to the society is not ignored by Purāṇas. The prime duty of man in society is to care for others also. It reminds us the view of Viṣṇusmrī. Viṣṇusmrī says that after rising from bed a man should think, “What service have I rendered to the society? Have I given anything to anybody today? Have I spoken a true word? O’today, I have a great fear. I do not know whether death, disease or grief, will over power me” Purāṇas blames the selfish motive of man and it is found in the Kurmapurāṇa

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\text{“Duṣktam hi manuṣyasya sarvem manne vyavathitam/}
\text{yo yasyānmaṁ samsānati sa tasyānati kilviśam.”}
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This reminds us Rg. Veda and the Bhagavad Gītā. In the Rg. Veda it is stated “ kevatagho bhavati kevaladi i.e “he who eats alone becomes a sinner”. Bhagavad Gītā also blames the person who cooks for himself only.” Purāṇas emphasizes on the atithiyajñā. In Purana there is a discussion on hospitality to be shown to a guest. Atithisevā is one of the humanistic act. In the Kurmapurāṇa, it has been said:
In the Purānas we find a restriction in the act of dana. We see the Viṣṇu Dharmottarapurāṇa strictly forbids us to make any gift to such man who has fallen in the eye of the society, a thief, a traitor, a disciple of wicked nature, a village priest who earns his livelihood by performing worships for all, a seller of the veda and one who lives in same house with the paramour of his wife.” In the Kurmapurāṇa the village priest are condemned for earning livelihood by performing sacrifices or religious worships for everybody indiscriminately, which makes the priest hungry for wealth. All these discussion of Purans leads us to emphasis on building a strong moral character. The humanistic motto swadharma to perform one’s own duty is insisted in the Purana. Austerity in works is depicted in Matsyapurāṇa.

III.1.5. Manusmṛti:

Manusmṛti is a book on law concerning human welfare. Manu is a great law giver. Manu has emphasized on so many aspects which are associated with humanity. He has emphasized on truthfulness. A sense of humanism permeates through the entire Smṛti. He says that one should speak the true and the pleasant. He suggests us to avoid unpleasant truth and the pleasant false. To speak the truth is dharma of man. Manu says that witness should never speak a lie. He says that a witness who does not speak the truth goes to hell and never to heaven. Again he says that a witness who speaks the truth reaches heaven after death and in this world obtains the highest fame.
An illustration on human behaviour and conduct is found in the 
Manusmṛti. Manu insists on modesty and well behaved character of man. 
He says that man should learn good conduct from the old Brāhmanas. He 
says that due to right conduct a man attains long life and desired offspring. 
He becomes wealthy due to his modesty. Even it also destroys one’s bad 
luck. Manu blamed man of bad conduct and he says that a man of bad 
conduct remains unhappy and ill and lives a short life. Manusmṛti says that 
to find the fault of old man, physically weak and uneducated is an inhuman 
activity. Manu says that one should not find faults with those who are 
physically handicapped, uneducated, old, devoid of beauty and wealth and 
those who do not belong to a high caste. He also shows the result of the 
serving of the old man. He says: “Vṛddhasevihi satatam raksobhirapi 
pujyate”, one who honours the old is worshipped even by demons.

Manu also distinguishes human activity from animal activity. 
According to Manu to do anything forcibly with any one is an animal 
activity. So man should avoid such type of activity. He says, “One should 
ever take anything forcibly from anyone. If one does so he reaches the 
state of animals.

The conception of “dānakarma” (i.e to give donation or alms) is 
depicted in the Manusmṛti and this concept is borrowed from the 
Upanishadic thought ‘tena tyaktena bhuṅjitāh.’ Dāna karma is virtuous 
activity according to Manu. By danakarma not only the donor is benefited 
but also the donor helps the needy person. Regarding dānakarma, Manu 
says that whatsoever is given without greediness by a person asked, saves the 
giver from all sins.
In the Manusmrti, there is a long discussion on hospitality to be shown to a guest. Manu is a staunchest advocate of atithisevā. Reception of a guest is a humanitarian act according to Manu. Manu says that the householder should first show reverence to the guest and then should give a seat, water and food, as best as he can. Manu also says that reverence shown to a guest brings wealth, glory, long life and heaven.

III.1.6.Cārvāka:

Cārvāka is a Nastika system of Indian philosophy and it is also anti-vedic. It regards man as the highest reality. The position of the man in the world is stated in the Cārvāka philosophy in the way—“Man is the authority of the world.” It is more a philosophy of human life rather than of Reality. It emphasizes on the problems of man rather than God. Being pure materialist, the Cārvākas do not believe in an invisible eternal soul, nor in after life and past life. They do not believe in any super natural entities. The attributes and actions supposed of the soul are really of the body. Our common language such as ‘I am fat; ‘I am hungry’ etc. proves no difference of body and soul. “The man is the body itself, which is characterized by such attributes as are implied in the expressions , ‘I am stout’; ‘I am young’;‘I am old’;‘I am an adult etc.” There is no separate existence of soul and body. The soul does not migrate from one body to another.

According to the Cārvākas, all men are made of the same stuff and there is not any fundamental difference among men. Man is composed of four elements - earth, water, air and fire. “When man dies, the earthly element returns and relapses into the earth; the watery element returns into the water, the fiery element returns into the fire, the airy elements return the
air; the senses pass in to space. Wise and fool alike, when the body dissolves, are cut off, perish, do not exist any longer.\textsuperscript{50} Intelligence of man is the modification of the four elements; consciousness is produced out of the mixture of four elements. According to Čārvākas even thought is a function of matter.

The Čārvākas philosophy has its truth in man’s instinctive urge for pleasure. For them this present life is the only life and pleasure is the ultimate end of human life. Money is a means to enjoyment. So it is necessary to earn it. Wealth and enjoyment is the object of human existence. One should not give up pleasure of his life in the false hope of a future life. The ideal of human life is: eat, drink and be merry. Pleasure is the central facts of life. In the Sarvadarśanasamgraha we find that

\begin{quote}
\textit{Rnam kṛtvā ghṛtāṃ pibet, jābat jīvem sukhām jīvet}.
\end{quote}

“While life is yours, live joyously:

None can escape Death’s searching eye;
When once this frame of ours they burn,
How shall it e’er gain return?” \textsuperscript{51}

Proclaiming pleasure is the only reality, the Čārvāka says that enjoy this life to the maximum. After death never will come this life. In this way the Carvakas put forward a hedonistic ideal of human life. It is opposite to the traditional Upanisadic view. Out of the four value—Dharma, Artha, Kama and Moksa, Carvaka rejected dharma and moksa. Only kama or sensual pleasure is regarded as the end. Artha or wealth is regarded as means to realize that end. Though pleasure is mixed up with pain, but that is no reason why it should be acquired. “Nobody cast away the grain because of the hask”.\textsuperscript{52} “nor may you say that sensual pleasures are not the
end of man because they are always mixed with some kind of pain. It is the
part of wisdom to enjoy the pure pleasure as far as we can, and leave aside
the pain which inevitably accompanies it. It is not there for us, though a
fear of pain, to reject the pleasures which our natures instinctively
recognizes as congenial".53

The Cārvākas have a deep concern for man’s physical and mental
well being. For them religious life is a hazard for the common people for
which they have advised them to refrain from religious path. They say that
religion is a foolish aberration, a mental disease. For them a God is not
necessary to account for the world. Cārvākas appeal to all man to be free
from religious prejudices. They hold that under the dominance of religious
prejudices man are accustomed to the idea of another world and God. But
when religious illusion is destroyed they feel a sense of loss and have an
uncomfortable void and privation. For man the Cārvākas have suggested
the following hedonistic path.

“bhojanam mamsarahitam
Sayanam sundarim vina
Padacarena gamana
Narakamkimatahparam.”54

Later on we find a distinction between crude and refined materialist.
There are some materialists who give prime importance to human values
and they realized that human values make life worth living. For them life
without values is animal life, not the human life. They also hold that the
pleasure of man must be different from pleasure of animal. There is a
qualitative difference in pleasure. C.D.Sharma writes that sensual pleasure
is a very faint shadow of the supreme pleasure.55 The celebrated work of
Kāmasūtra of Vātsyāyana recommends the desirability of pleasure

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including sensual pleasure but regards Dharma or moral values as the supreme end of life. It says that acquisition of pleasure should be in conformity with Dharma. A harmonious cultivation of all the three values—Dharma, Artha and Kama is found in the philosophy of Vatsyayana. It is stated in the Kāmasūtra...parasparasyanupaghātakam trivargam seveta -- No value should be rejected, suppressed or even looked down. Vātsyāyana holds man as a biological, psychological, rational and moral being. As a biological being man's satisfaction of pleasure is natural as the satisfaction of hunger or thirst. But as a rational and moral being, he is self conscious. He has the capacity of realizing values. So man transforms the animal pleasure into human pleasure instead of falling down to the level of animal by means of self control, culture, education and urbanity.

III.1.7. Jainism:

Jaina philosophy as a philosophy of man recognizes that man can attain his destiny by his own effort without the grace of God. It is a philosophy which pursues the ideal of self conquest. Mahāvīra is a great figure of humanity who conquered his own self. He is the great hero of the battles of inward life. The Jainas agree in aspiring for a cessation of suffering in developing a technique of mental control and in seeking right knowledge, right perception and right conduct. The Jainas raise one to the position of a man who has attained divine status. For the Jainas the ideal man is he who establishes the supremacy of spirit and its superiority to matter. Radhakrishnan says "True man is he who uses all the possessions of the world for the purpose of realizing the innate dignity of the soul."
The Jainas defined Jīva or Atman as conscious substance. It has vital, physical, mental and sensuous power. In its pure condition jīva has pure knowledge and vision, i.e. Nirvikalpa and Savikalpa Jñāna. Jīva associated with matter is called sansari or worldly. Jīva is inherently possessed of infinite perception, infinite knowledge and infinite power. But these are blocked in jivas by the cloak of karma. The body and other conditions are all due to karma.

According to the Jaina philosophy man as a spirit has the capacity to lift above natural world. Man is able to realize his own inwardness, the inward dignity of his own self. According to the Jainas triratna—right faith, right knowledge and right character—are the means to self possession. We must have visvāsa, faith, śraddhā, that there is something superior to the things of this world. We must have knowledge, manana. By reflection we convert the product of faith into a product of enlightenment. But mere theoretical knowledge is not enough—Vākyārtha jñāna mātrena na amrtam—we can not get life eternal by mere textual learning. Caritra is another principle that we must embody in our own life. We start with darśna, pranipāta or śravana. We come to jñāna, manana, or paripraśna; then we come to nididhyāsana, sevā, or caritra.

Jaina philosophy is famous for Panca Mahābrata or five great vows—Ahīṃsa, Satyam, Asteya, Brahmachārya and Aparī graha. These are also the principles of good conduct—sādā carana. A moral man earns good conduct by his own effort. Jaina philosophy asks every man to undertake the five vows and makes himself moral being. It proclaims the sanctity of moral values. It explains that morality helps to bring about reformations of man’s nature and prevent the formation of new karma. Jainism is intensely spiritual and ethical. It is a religion without God. The Jainas do not believe.
in God. For them there is no necessity of bringing God to explain anything, because nothing is created by God. Jainas pray to Tirthankararas who achieves complete freedom, who are free from all chances of rebirth or subjection to time. The Jainas propagat religious messages for the all round welfare of people. The Jainas suggest ten dharmas as safeguard against karmas entering the soul- forgiveness, sweetness, simplicity, cleanliness, truth, self control, penance, sacrifice, indifference and celibacy.

The Jaina philosophy has set before us the ideal of ahimsa and the consequence of these ideal is framed in the Jaina doctrine of anekantavada. Aanekantavada fosters the spirit which makes us believe that what we think right may not after all be right. It makes us believe that our deepest convictions may be changeable and passing. Others view also may be right and therefore we should appreciate and tolerate others point of view. Individual freedom and social justice are both essential for human welfare. We may exaggerate the one or underestimate the other. But he who follows the Jaina concept of Anekantavada, saptabhanginaya or syadvada will not adopt that kind of cultural regimentation. He will have the spirit to discriminate between the right and the wrong in his own and in the opposites view and try to work for a greater synthesis. So man should adopt such type of attitude by following Jaina principles. V.P.Verma writes “the one important contribution of Jainism to idealist humanist philosophy is its notion of Anekantavada or multi terminal reality. This position is grounded upon the acceptance of the possibility of multiple standpoints in the realm of philosophy.”

The Jaina concept of papa and punya has a humanitarian basis. According to the Jainas sin is no offence against God but only against
man. All actions which lead to peace of mind of man is punya. Coleridge writes—

He prayeth well, who loved well
Both man and bird and beast.
He prayeth best who loveth best
All things both great and small.

The Jainas prescribe nine ways of obtaining punya. These are—giving food to the deserving, water to the thirsty, clothes to poor, shelter to monks. According to the Jainas, himsa or infliction of suffering, is the great sin or papa. Jainas mentioned other sins such as untruthfulness, dishonesty, unchastity, covetousness, hatred, quarrelsomeness, slander, defamation, abuse of others, lack of self control, hypocrisy and false faith. Anger, conceit, deceit, avarice keeps man down to the world and their opposites of patience, humility, simplicity and contentment further the growth of spiritual instincts.

The Jainas try to relate caste system to character of man. “By one’s action one becomes a Brāhmin, or Kṣatriya or a Vaisya, or Südra…..Him who is exempt from all karmas we call a Brahmin” The Jainas use the word Brahmin as an honorific title and it is applying even to persons who did not belong to the caste of Brahmans. The Jainas condemned exclusiveness and pride born of caste as human sin. The Sūtrakṛtaṅga denounces the pride of birth as one of the eight kinds of pride by which man commits sin.

The Jaina philosophy holds man as absolutely self determined person. According to the Jainas true freedom consists in an independence of all outer things. “That Jiva, which being free from relations to others and from alien through its own intrinsic nature of perception and understanding
and knows its own eternal nature to be such, is said to have conduct that is absolutely self determined." In the Sacred Book of the East, it is stated, "Man! Thou art thine own friend; why wishest thou for a friend beyond thyself."

Jainism is a religion of self help. Its messages of ahimsa, tolerance, appreciation of others point of view, self control helps man to find his inward dignity. It helps man to be self conquered. Radhakrishnan says, "...the necessity for self control, the practice of ahimsa and also tolerance and appreciation of others point of view --these are the lessons which we can acquire from the great life of Mahāvīra."

III.1.8. Buddhism:

Buddhism is confined itself only to mankind in the actual world. Buddha does not show any concern about the transcendent and the absolute. Buddhism depends upon right knowledge and code of morals and manners for man's achievement of inner purity and social unity and also social harmony and balance. Buddha philosophy conceives man as human beings living together. It enlarges the domain of compassion, liberty and equality for all human beings in the world. It drives its thought towards humanity and humanness and benevolence of people.

Man is the centre of Buddha's philosophical thoughts and religious outlook. The service of man is his main preaching. He attempts to shift centre from the worship of God to the service of man. For him, "Better homage to a man grounded in the dharma than to Agni for a hundred years." Buddha philosophy insists on a system of self culture and self development. It insists on an inward change of the heart of man. According to Buddha, sense culture is pure condition for self culture. A true sense
culture means a training of the senses so as to discriminate all forms of consciousness and estimate their real worth. Buddha holds that man can develop by his effort and training a strength and virtue that can render him independent of all things. Man can conquer himself and become the master of his own self. The teachings of the Buddha laid stress upon energy, effort and endeavour of man. There is no place of Fate or destiny. The will of the man determines the course of human life. It is said in the Dhammapada that the man himself is the master of his own self, and he is the refuge of his own self. Therefore efforts should be made to curb himself, as a horse is controlled by a rider. According to Buddha philosophy, life becomes meaningful when death can be conquered with the aid of weapons of wisdom. The verse of the Dhammapada stated that “Man should struggle here in this world with the aid of weapons of wisdom and conquer death.”

The central problem in Buddha philosophy is - how to mitigate suffering and make man’s life happy. It is mainly concerned with the liberation of man from dukha (suffering). The aim of the philosophy is common man’s mukti from miseries. “Nara-puṅgava janma-mṛtyu bhītah sramanah, Pravrajitosmi mokṣa hetoh.” (I am a sramana and ascetic, who in fear of birth and death have left home-life to gain liberation). But he stresses upon the fact that the man himself is able enough to put an end to all sufferings. Buddha discovers the Four Noble Truths and the Noble Eight Fold Path. His discovery of “Four Noble Truths” and the great “Eight Fold Path” of the ethical life are the essential philosophical means for the liberation of mankind from the miseries of life. The Eight Fold Path imbibes the deepest feeling of human welfare. All these ways lead one and “fit one to help and free others.”
The Buddha philosophy sets man above the Gods. The Buddha philosophy has no God, no immortal soul, no creation, no last judgment like other theistic religion. Without any reference to supernatural revelation, Buddha philosophy emphasizes the ethical universalism. Buddha philosophy restores the system of reason. Within the bound of reason it put an end to superstition.

The humanism of Buddha philosophy is marked by the concept of Bahujana Hitaya, Bhujana Sukhaya. Buddha spread his message for the good of many. Radhakrishnan also says, “Practise, ethical and spiritual exercises. Get to the supreme stage and work for the happiness of the world.” Buddha philosophy inspires men to work for their own well-being and the well being of others. Buddha’s religious advancement is the furtherance of human welfare. It is concerned for physical and spiritual welfare with an uncompromising attitudes towards evils of killing, lying, stealing, liquor taking, adultery, greed and exploitation. Performance of work for the mere pleasure of humanity is the highest kind of service. The Buddhist way of life is for a faith in the unity and interconnectedness of human beings. Buddha believes in spiritual fraternity. He asks man to enter a society which is based on spiritual relationship to participate in a spiritual fraternity. Buddha believes that ‘man is not fundamentally a material being, driven by the instincts of production and reproduction’. It insists upon the principle that the measure of the man must be worth, not birth. Buddha measures man by righteous conduct and not by wealth. “It is only righteous conduct that makes a man good and not the wealth itself.” The Buddhist paths of purity, righteousness and virtue are based on the principles of humanist morality and it requires definite traits in human conduct. Proper emphasize is laid in the Dhammapada on the right conduct of man. In
Dhammapada it is said that the fragrance of good conduct is superior to fragrance of the sweet scented flowers.

The first sermon of Buddha is cakra pravartanah. This sermon is started by his saying that man’s moral life consists in avoiding the two extremes of self indulgence and self mortification. So he asks us to adopt the middle path, the madhyama marga. His message is the middle path of right view or law of righteousness the teaches morality, cultivation of mind and understanding for a balanced development of personality of man.

The development of enlightenment and the service of humanity are the two essential aspects of Buddha philosophy. For Buddha these two also constitute the essentials of any religion. Radhakrishnan writes, “These two things, wisdom and love, they constitute the essence of every religion and the Buddha emphasized those two things in his life.” The Buddha gave us practical illustration. He says that it is not essential for man to escape into another world. Man has to live in this world to acquire wisdom and to spend his life in the service of humanity. There is no necessity to withdraw himself from the world. But he should participate in the world and he should work for the upliftment of humanity. Buddha was against rituals. He condemned ritualistic ceremonies. According to Buddha by doing outward rituals we do not understand the real significance of religion. Buddha says, “We want mercy, not sacrifice.” Buddha wants real help, love of humanity. Buddha philosophy inspires man to be just honorable and merciful. Buddha philosophy promotes the ideals of love, harmony and good will for enriching the human life without introduce injustice and exploitation. By teaching of the non existence of eternal self, it does away with selfishness. Buddha philosophy consists of human relation and mutual respect between human beings. According to Buddha philosophy man is to
man a friend, a mitra. The Mahayana Buddhist set forth the ideal of universal compassion. The absolute compassion, wisdom and salvation for all are identified with one another in Mahayana morality. “The Mahayanan morality has been the perennial spring of a profound sense of tenderness for life, love, altruism and service for fellow creatures in all Buddhists countries.” In Dhammapada, it is said that compassion and sympathy to the distressed are of immense importance. Morality is the existence for man to love man. It does not require the sanction of God. It is not to please god that man has to be moral. It is for his own good that man has love for man. Buddha philosophy tells us that we will be judged not by the creeds we profess or the labels we wear or the slogans we shout but by our sacrificial work and brotherly outlook. Radhakrishnan is worth mentioning here. Radhakrishnan writes, “If we learn what pain is, we become the brothers of all who suffer.” Buddha’s concept of right aspiration gives a feeling of universal love. Right aspiration is the hope to live in love with all the aspiration of true humanity( Suttavibhanga) . Giving up the idea of separateness, the aspirant works for the whole. Mahayana makes the aspirant to say, “I must bear the burden of all creatures.”-( Vajradvaja Sutta). The aspirant acts unselfishly and he is abstain from falsehood, backbiting, harsh language and from frivolous talk.

Radhakrishnan writes, “We must develop the Bodhi Hrdaya, the heart of enlightenment, the heart of love, the heart of understanding. If we are able to do it, then this world will be better place then it has been.” Buddha philosophy suggests us to be kind to all beings. Asoka asys, “Not superstitious rites, but kindness to servants and underlings, respect to those deserving of respect, self control coupled with kindness in dealing with living creatures, these and virtuous deeds of like nature are verily the rites
that are everywhere to be performed. We are asked to cherish the moods of loving kindness (maitri), compassion (karuna), cheerfulness (mudita) and impartiality. They are the systematic attempts to make the sentiments of love, sympathy etc.

Tolerance, love for all human beings, understanding, getting all people together under the supreme fellowship are the message of Buddha philosophy. Dhamapada records that tolerance and forgiveness are to be maintained. The motto of Buddhism is to overcome anger by non-anger, overcome hatred by love. The doctrine of Ahimsa is endorsed by the Dhammapada. The verse of Dhammapada said that the man who is free from the desire of causing harm to others and who is self controlled attains the highest religion. The Dhammapada holds that enmity can not be appeased by desire of enmity, but friendliness is the way to bring about tranquility. Rahhakrishanan writes, "The goal of world unity is to be achieved by ahimsa which insisted on by Hinduisim, Buddhism and Jainism."80

On the basis of humanistic norms Buddha divides act as good and bad. According to Buddha good acts are those which aim at the welfare of others and bad acts are those which aim at self advantage. "The acts which leads to a conquest of passion or a really good life hereafter are those which aim at the world welfare."81 They possess the three features of absence of lust (alobha), absence of hatred, (avadesa) and absence of delusion (amoha). The bad acts which aim at self interest and happiness on earth and lead to the bondage of birth are born of a false vision (mithyaadṛṣṭi), lust and hatred."82 Buddha philosophy exhibits its concern with the conduct and behaviour of man. Wellbeing conduct springs out of unselfishness and results in acts of love and compassion. The ill being conduct is rooted in
egoism and results in acts of malice etc. Actions becomes good by the avoidance of the ten transgressions; the three bodily sins, of murder, theft and adultery; the four senses of speech, lying slander, abuse and idle talk; and the three sins of mind, covetousness, hatred and error. Sensuality, desire for rebirth, ignorance, metaphysical speculation, are four kinds of sinful conduct. Buddha philosophy says — kill no living thing, do not steal, do not commit adultery, do not speak untruths, do not drink intoxicating liquors. These rules emphasize the needs for self control, in five different directions. Positively they mean control anger, the desire for material possessions, the lusts of the flesh, cowardice and malevolence and the craving for unwholesome excitement. The result of this self conation will be to bring happiness to himself and others and develop positive virtue. Control of anger leads to growth of gentleness, control of covetousness leads to the spread of charity, control of lust to purity in love. The ideal of virtues are stated to be ten in number—charity, purity of conduct, patience, strenuousness, meditation, intelligence, employment of right means, resoluteness, strength and knowledge. The ethical discipline of śikṣa is put down in the three rules of morality, culture and insight. In the Millinda, we find that good conduct, perseverance, mindfulness, meditation and wisdom constitute the virtuous life. Buddha teaches us the lesson of Atmasamskriti. It teaches us to cleanse our heart, to scrutinize our nature and to remake ourselves. It teaches us to get rid of all the defects which are there in our hearts. Dvitiya janma, is the central teaching of the Buddhist religion. Man is a being who can transform himself. Buddha philosophy embodies a critical analysis of the human condition and way of changing it. It also stands for necessary and required change in man's cultural life.
Buddhism is understood in context of man and society. It is rooted in social cohesion of entire mankind. Man finds his true meaning through concrete human relation. It puts forth a humanist social order in which right relation between man and man play significant role. It emphasizes good social relation and socio economic welfare of the people. It emphasizes a broader social consciousness in which social responsibility was significant. Buddhism constructs the peace channels for the welfare and happiness of man.

III.I.9. Sāṁkhya:

Sāṁkhya philosophy is propounded by the great sage Kapila. For its lofty man concerned philosophy, it occupies a unique place in Indian Philosophy. In Kapila’s doctrine, for the first time in the history of world, “the complete independence and freedom of the human mind, its full confidence in its powers, were exhibited.” Sāṁkhya also propagated religious messages for the all round welfare of people.

According to Sāṁkhya philosophy life is full of suffering where there is guna, there is suffering. It starts with universality of suffering. The human life is to get rid of suffering. The human beings strive for liberation and freedom from pain. The Sāṁkhya philosophers describe three kinds of suffering namely 1. Ādhyatmika, 2. Adhibhoutika and 3. Adhidaivika. The Sāṁkhya philosophers describe the philosophical and spiritual path to abolish them. Ignorance is the cause of suffering. Ignorance means failure to recognize one’s own real nature. Our misery will terminate only when our aviveka ends.

According to Sāṁkhya philosophy, the aim of human life is the attainment of liberation. Man achieves liberation by the realization of his
true nature. Through the true knowledge of the self man can attain liberation. Śāṁkhyā philosophy holds that study, concentration and meditation help man to attain self's true nature. Actions, their fruits, virtue-vice, pleasure - pain etc. do not effect the soul which is eternal and everfree.  

The Śāṁkhyā philosophy holds man as a moral being. The moral life is vested in the subtle body which accompanies the purusa from birth to birth; pain is the essence of bodily existence. The Jiva aims at and strives for the supreme good. The supreme good is to realize the perfection of purusa. All ethical activity of man is the fuller realization of the purusa in man. All the ethical process is rediscovery of purusa in us.

In the Śāṁkhyā philosophy, the doctrine of the gunas has a great ethical significance. Man performs either good or bad or indifferent actions which are due to three gunas--- Sattva, Rajas and Tamas. Śāṁkhyā explains different types of human nature by domination of the three gunas. The three gunas are present in different proportions in all man. The relative strength of the gunas determines human character. Tamas, if predominant, brings in inertia, ignorance, weakness, in capacity, want of faith and disinclination to act. It produces the coarse, dull, ignorant type of human nature. The individuals in whom the rajas is predominant are restless and active. Sattva develops the critical, balanced, thoughtful nature of man. Śāṁkhyā philosophy suggests to develop highly the sattva in us.

The Śāṁkhyā philosophy mentions twenty eight kinds of asakti, of which eleven belong to the senses and seventeen to buddhi. Egoism, raga or desire, dvesa or hatred and abhinivesa or fear are brought about by asakti.
The Sāṃkhya philosophy maintains the method of yoga for man's physical, mental and spiritual development. In the Sāṃkhya Sūtra the method of yoga occupies a prominent place. Man can obtain discriminative knowledge of Purusa and Prakṛti when the senses are regulated, emotional strivings are subdued and intellectual activities are controlled. Yoga helps man in all these activities and it helps to gain spiritual calm. The Sāṃkhya recognizes no merit in sacrifices. The Sāṃkhya view is that by the performance of sacrifices man simply postpones the evil but does not get rid of it.

III.1.10. Yoga:

The Yoga philosophy is a valuable gift of the great Indian sage Patanjali. Yoga philosophy tries to help for the realization of the truth of life. Like Sāṃkhya philosophy, the Yoga philosophy tries to help for man's physical, mental and spiritual development. It suggests the way of an integral and all sided development of human being. To the study of man, it contributes a lot.

Men wish to be master of their own selves. Heightening the power of concentration, arresting the vagaries of mind by fixing one's attention, controlling the different elements of human nature—physical and psychical, the Yoga philosophy makes man to be master of his own self. Practicing the path's of Yoga sincerely, man can attain Asta Aiswaryas like 1. Anima (the power to become small like an atom, and to be invisible), 2. Laghimā (the power to become light and so to be able to fly away), 3. Mahimā (the power to become big like mountain), 4. Prāpti (the power to secure what ever desired), 5. Prakāmya (the power by which all impediments in the will power are removed), 6. Vasista (the power by which all the living beings...
may be conquered), 7. Esista (the power by which one attains absolute mastery over all physical objects) and 8. Yatrākāmāvasayitva (the power by which all the desires are fulfilled).

According to the Yoga philosophy the ultimate aim of man is the realization of liberation. Indian philosophers from the Yagyavalka to Sri Aurobinda have considered Yoga to be the most potent and indispensable method to attain mukti. Yoga is a practical affair; it is a science like other sciences. It has its own methods, experts, norms of training. It has practical philosophy of life. It suggests practical paths. It prescribes the eight fold sadhanās. These are – 1. Yama or restraint, 2. Niyama or culture, 3. Asana or posture, 4. Prānayama or breath control, 5. Pratyahara or withdrawal of the senses, 6. Dhārana or attention, 7. Dhyāna or meditation, 8. Samadhi or concentration. Through these yogic techniques man can control the body, the sense organs, intellect and ego and he can realize pure self. To know one’s own self, self purification is essential. To realize the truth of our life we must have a pure heart and tranquil mind. Yoga is a methodical effort to attain perfection. Based on sound human psychological foundation, the Yoga philosophy holds citta as the most important element of human mind. Citta consists of sattva, rajas and tamas. It undergoes changes or modifications. Citta has five levels: 1. Kṣipta or restless, 2. Mūdha or torpid, 3. Vīksipta or distracted, 4. Ekāgra or concentrated, 5. Niruddha or restrained. The citta undergoes five types of changes namely 1. Pramana or true cognition, 2. Viparyaya or false cognition, 3. Vikalpa or merely verbal cognition, 4. Nidrā or sleep and 5. Smriti or memory.

Yoga is an ethical preparation which stresses on non violence, truthfulness, honesty, sympathy, friendliness and freedom from jealousy. All these are necessary to become human in true sense. Ahimsa is the chief
virtue and all other virtues are rooted in it. The Yoga philosophy says that we should practice ahimsa or non violence, truthfulness, honesty, continence and non acceptance of gifts, i.e. we should abstain from the injury, from falsehood, theft, incontinence and avarice.\footnote{Ahimsa is interpreted as abstinence from malice towards all living creature in every way and at all times.} Ahimsa is interpreted as abstinence from malice towards all living creature in every way and at all times.\footnote{It is not merely non violence but non hatred (vairatyaagh).} Yoga philosophy holds that man should be free from jealousy and not be callous to the sufferings of other. It states that man should cultivate friendliness, sympathy, cheerfulness and imperturbability with regard to things, pleasant and painful, good and bad. It produces serenity of mind (cittaprasadadananam).

\textbf{III.1.11. Ny\={a}ya:}

The Ny\={a}ya Philosophy is famous for its methodology. It applies the method of logical criticism to solve the problems of human life. By means of its sound logic it tries to find out the truth of human life and defend it against hostile criticism.

Ny\={a}ya philosophy deals with the practical side of man’s life, more specially with voluntary activities. According to Ny\={a}ya philosophy, voluntary activities which are instinctive and automatic, where the operation of will (svecchadhinatva) is absent, are not objects of moral judgment. All acts have their motive (prayojana), the desire to obtain pleasure and avoid pain. According to the Ny\={a}ya philosophy good life consists not on the enjoyment of pleasure but on the deliverance from pain. It teaches that the good is freedom from individuality. The Ny\={a}ya holds that all conducts are good which tends to this and all conducts are bad which tends in its opposite direction. Ny\={a}ya philosophy divides activities
into good and bad. Charity, protection and service are good bodily activities. Murder, theft, and adultery are bad activities. Speaking the true, the useful and pleasant and study of sacred books are good activities relating speech. Lying, using harsh language and standing and indulging in frivolous talk are bad. Compassion, generosity and devotion are good activities of the mind, while those of malice, covetousness and skepticism are bad. Nyāya philosophy holds that false knowledge and selfish attitude go together. It means that true knowledge and unselfishness are organically related. Nyāya philosophy permits bhakti as a means of securing peace and happiness.

The Nyāya is a philosophy of human life. It wants to guide man in their search for truth and freedom. Radhakrishnan says, “The Nyāya assumes a power of initiative, selection and choice, implying thereby that nature of the soul is spiritual freedom.” The absolute freedom from all pain and suffering is the supreme aim of human life. By the realization of the highest good of human life, man can attain mukti or Apavarga. “The highest good consist in freedom from all sense of separateness.” The supreme condition of human being is described by the Nyāya philosophy as ‘Abhayam’ (Freedom from fare), ‘ajaram’ (freedom from decay and change), ‘amṛtyupadām’ (Freedom from death) and so forth. Some later Nyāyikas explain that liberation is the final deliverance of the soul from pain and its attainment of eternal bliss. Through tattvajñāna, man can attain liberation. It destroys mithyajñāna and then man stops to move by pravṛtti and dosa and become free.
III.1.12.Vaiśesika:

The Nyāya and the Vaiśesika are allied systems of philosophy. The Vaiśesika philosophy harmonizes the atomic theory with the moral and spiritual outlook of human life. It believes in God as the creator and moral governor of the world. Kanāda makes physical universe subservient to the moral order. Vaisesika Philosophy insists on human values and says that voluntary actions aimed at the realization of human values (Hitaprapti). For this moral distinctions apply only to voluntary activities of man.

Vaiśesika Philosophy aims at the attainment of worldly prosperity (abhyudaya) as well as spiritual good (niḥśreyasa). It says that through tattvajñāna and ceremonial piety one can achieve the goal. Vaiśesika philosophy allows yoga as yoga counts inner goodness by means of self control. It gives to man highest kind of pleasure. Prasastapada says that the highest kind of pleasure of the wise, which is “independent of all such agencies as the remembrance of the object, desire, reflection, peacefulness of mind, contentment, and the peculiar character of their virtues”.

The Vaiśesika philosophy mentions some duties of man which are universally obligatory. This universal duties are 1. faith (śraddha), 2. nonviolence (ahimsa), 3. kind feeling for all beings (bhūtahitātva), 4. truthfulness (satya vacana), 5. integrity (asteya), 6. sexual purity (brahmacarya), 7. purity of mind (anupadhā- bhavasuddhi), 8. renunciation of anger (krodhavarjana), 9. personal cleanliness through bathing (abhisecana); 10. and use of purifying substances (sucidrayyasevana); 11. devotion to the deity (visistadevatābhakti); 12. fasting (upavāsa); and 13. non neglect of duties (apramāda). According to the Vaiśesika philosophy the sanyāsin is not one who gives up the world to
itself. For them sanyāsin is one who takes the vow of universal benevolence. According to Prasastapāda the followers of the above duties have utmost purity of motive and they have no desire for gaining thereby any visible results. Their duties result in virtue (dharma). Dharma is ahimsa and adharma is himsa.

According to Vaiśeṣika philosophy man can rise to a superior order of existence or can fall in to a subhuman one. It admits that all beings occupy their respective places according to their merit. Dharma is the power or quality which resides in the human beings. When man develops this quality then man realizes his true nature. Man feels that he is distinct from this or that form and knows that all souls are alike. Then he can dispel all the motive of self interest and selfish activities are ceased. Then also objects cease to have power over man. Man realizes that all objects are only temporary compounds of atom though they are attractive and repulsive. Man becomes the master of his own-self. Realising dharma in action is the practical side of human life.

The object of Nyāya-Vaiśeṣika is the same i.e sattva-suddhi or cleasing of the heart. Gautama refers it as atma-samsara or self purification. It is to be achieved by eliminating narrow love (rāga) and hate (dvesa).

III.1.13. Mīmāṃsā:

The Mīmāṃsā system is the outcome of the ritualistic side of the Vedic culture. It insists on the right living of human being. For them dharma is the scheme of right living. According to Mīmāṃsā philosophy a good life is a life led in obedience to the vedic commandments. The Vedas supply the criterion of what is right and what is wrong. In Mīmāṃsā Philosophy dharma becomes identical with the vedic injunctions. Jaimini
defines dharma as an ordinance or command.\textsuperscript{100} Dharma leads to happiness. Paley is worth mentioning here. He says that virtue is the doing good to mankind in obedience to the will of God and for the sake of everlasting happiness. Mīmāṃsā holds that man is virtuous when his life is governed by the rules of the Vedas. Virtue consists in moral regeneration and transformation of the heart of man. For it sacrifice of selfishness is necessary. Mīmāṃsā philosophy lays stress on duty of man. For them man is responsible for their acts. Kumārila suggests to accept the guidance of the Veda in matter of duty.\textsuperscript{101} He also emphasizes on ahimsa. It assumes human freedom.

\textbf{III.1.14. Vēdānta: Saṁkara and Rāmānuja:}

In the history of human thought the Vēdānta philosophy stands as philosophy of man and reality. It is an attempt to help man to discover his real self. The Vēdānta philosophy raises the problem - what is the nature of the relation between man and reality. Saṁkara holds that the two are absolutely identical. For Rāmānuja, the two are related like part and whole. The former view is Advaita and the latter view is Visistadvaitavāda. Man's self is identical with the self of all beings and this is the universal ground of human relationship. It transcends all differences between man and man. The real self of man is the Atman, the Satyam, Jñānam and Anantam.

\textsuperscript{102} Man's position is central in Vēdānta philosophy. The Vēdānta philosophy explains that man has the potentiality for his greater expression. The operation of the infinite in the finite is the sober truth of man. Brahmatmāiktva is the final end of human life. The infinite Brahman is revealed to a larger extent in human beings that they are entitled to ethical and logical activity. The Vēdānta philosophy holds man as the ethical
The ideals of truth, beauty and goodness operate in man. These ideals enable man to choose and strive for their greater expression. Moral life deepens as we progress higher and higher.  

All men seek the best and strive for the sources of happiness. It reminds us the famous poet Browning. Browning says,

“All with a touch of nobleness despite
Their error, upward tending all though weak
Like plants in mines which never saw the sun,
But dream of him, and guess where he may be,
And do their best to climb and get to him.”

According to Saṅkara Brahman is the source of all joy.

Life is so dear for there is happiness. When the question arises why is the life so dear? The Upanisads reply: because there is joy. This joy inspire us to live. Brahmanubhava—the experience of Brahman can give us permanent satisfaction. It is the state of joy, peace and the perfection of individual development. The more we try to realize our identity with the true self, the more we get joy. A man attains immortality even here in this very life when his heart is free from all desires. To attain permanent happiness man must lift himself out of the narrowness of their individuality.

According to Saṅkara the good life consists on right action. Right action is what embodies truth, wrong that which embodies untruth. Right action leads man to a better future existence. Saṅkara also holds that man truly gains his real ends by identifying himself with the social good. Radhakrishnan says, “True peace and excellence lie not in self assertion, not in individual striving for one’s own good, but in offering oneself as a
contribution to true being of the universe. Egoism is the greatest evil, and love and compassion are the greatest good.\textsuperscript{106} 

Śaṅkara insists on suppression of one’s selfish will and assert the will of the society. Radhakrishnan maintains “Every individual must subdue his senses, which make for self assertion; pride must give place to humility, resentment to forgiveness, narrow attachment to family to universal benevolence.”\textsuperscript{107} 

Śaṅkara gives greatest importance to strengthen the character of man, purify the spirit and deepen insight of man. For these, Vedic rituals, worship of God, devout meditation, practice of virtue, practice of yoga are necessary. They help us to escape from selfish desire, hatred, dullness and make man to be religious. Every religious being attempts to rise above his incomplete, unfinished, unregenerate nature and attain completeness. For Śaṅkara religion is life and experience. Radhakrishnan writes, “you find, therefore, in Śaṅkara’s works religion as experience.”\textsuperscript{108} 

Śaṅkara holds that any man of any caste can attain highest knowledge.\textsuperscript{109} By throwing open the highest knowledge to all, Śaṅkara shows his fundamental humanity. For him birth in a particular caste is the consequence of conduct in the former existence. Vidura attains highest wisdom and it was the result of his past conduct. Conducts have their force when man are struggling upward working out the beast in them. For Śaṅkara any man of any caste who possesses spiritual insight is his guru. Śaṅkara says “He who has learned to look upon the phenomenal world in the light of non-dualism is my true teacher, be he a candala (pariah) or a dvija (twice born).

According to Śaṅkara man can rise from this world into a stage of enlightenment. Śaṅkara says that the whole samsara is for the purpose of enabling man to reach moksa: mokṣayate saṁsarah.
Rāmānuja was a great exponent of Vedanta philosophy. His philosophy insists on kriya or doing good to others, kalyana, or wishing well to all, arjavanam or integrity; daya or compassion, ahimsa or non-violence; dāna or charity; anavasāda, or cheerfulness and hope, viveka or discrimination of food, vimoka or freedom from all else and longing for God. For him all these are an elaborate preparation of making one human. According to Rāmānuja works performed in the spirit of dedication to god develops the sattva nature of man. It helps man to see the truth. Rāmānuja believes in bhakti as the path of salvation. According to Rāmānuja bhakti is man’s reaching out towards a fuller knowledge of God quietly and meditatively. At every stage of bhakti man is perfecting himself. Rāmānuja recognizes prapatti or complete resignation of man to God as a means to attain salvation. Prapatti is open to all man. God saves man who constantly remembers Him as the object of love. Rāmānuja preaches equality in worship God. He proclaims that bhakti transcends all caste distinctions.

Rāmānuja holds that man is an integral part of Brahman. Hence there is no difference (bheda) as well as non difference between them. For him man is finite and imperfect, but Brahman is infinite and perfect. Man is inseparable from Brahman. Brahman is the inner substance of man. According to Ramanuja jiva is as real as Brahman. Jiva is the subtle body of Brahman. The material world is His gross body.

According to Rāmānuja man is free to act according to their own will. He emphasizes on human freedom. He holds that man is responsible of his own activity. Radhakrishnan says, “if the world has in it so much suffering and misery, it is not God that is responsible for it, but man, who has the power to work for good or evil”. Rāmānuja emphasizes on conviction of sin and man’s responsibility for it. But God helps man to
realize its sinful effort by the machinery of karma. For him jiva has autonomy of will. Man is an autonomous being in determining his future. Rāmānuja admits that a good man can transcend the merely natural laws of the universe. He also mentions duties of man to society.

III.2. Humanism in Contemporary Indian Philosophy:

III.2.1. B.G. Tilak:

B.G. Tilak is the most outstanding figure of the twentieth century's Indian philosophy. He is concerned with the problem of man's nature and its destiny through the light of the teaching of the Gita. Insisting on human dignity, equality and human freedom, he occupies his place among the world's humanists. Till the end of life he worked for the betterment of humanity. All his activities whether it may be social or political were concerned with the actualization of the idea of lokasamgraha, welfare of mankind. His book 'Gita Rahasaya', which is a commentary on the Gita, depicted the philosophy of lokasamgraha of the 'karma yoga'.

According to Tilak, man is superior to all living creature. For him rationality constitutes the higher nature of human personality. Tilak says that knowledge of “Right and wrong is the specific quality of man, that is of intelligent beings.” Man has the capacity to distinguish right and wrong, good and evil, virtue and vice. He can select the good and avoid the bad. Tilak says, “therefore, in order that any good action should be performed by a man, there must be a combination of Reason which is pure, that is to say, such as will arrive at a correct decision between good and bad, a Mind which will act according to the dictates of the reason, and organs which are subject to control of mind.”
Tilak gives importance to the spiritual development of man’s nature. According to him the highest ideal of man is the realization of the eternal, spiritual principle i.e Atman. Tilak says “that the first duty of every intelligent person in this world is to realize the eternal, superior, pure, immortal and all pervasive form of his own Atman, and to be merged in it.” In Tilak’s philosophy the spiritual and social sides go together. Tilak’s life was a demonstration of the great ideal of karma yoga. He proclaims that disinterested service of man is the worship of God. For Tilak yoga is Karmasu kausalam, skill in action. Samatvam yoga ucyate. Equanimity is yoga. Tilak’s concept of karma yoga teaches us how to perform action in a right way even while leading a worldly life. According to Tilak karma yoga deals with questions like what are the rules relating to Action, or why this action or karma must be performed, although the mind have become purified. Tilak applied the concept of karma yoga for the upliftment of humanity as a whole. He says that it is the prime duty of man to practice karma yoga in this worldly life though man suffers a lot and has to cross over many difficulties.

According to Tilak man as a moral being decides what he is to do from the standpoint of his conscience or monodevata. For him morality is essentially related with human reason. Tilak says, “Morality is the inherent nature of a conscience which is mindless, pure, loving, equable or in short, which is endowed with the sattva constituent; it is not the result of mere discriminating calculation.” As a moral being man shows his responsibility to society and performs his duties in a righteous and moral way. Tilak says that mental impulses like kāma, krodha, lobha are the enemies of man and man should control this impulses. He puts it, “The highest civilization consists in putting a proper restraint on this powerful
mental impulses and not in totally destroying them.” Through self control man attains the ideal of happiness and happiness is to be found in the noble activities of man. The more does man rise in his human status the power becomes his happiness. Tilak writes, “One has to investigate in to the nature of that Ātman which acquires the knowledge of one’s self and of the external world by means of the Mind and of the Reason (buddhi); and when one has once begun to think of this naturally comes to the conclusion that, that happiness which is to be found in the extremely noble activities and in the purest state of the Mind and of the Reason is the highest or the most ideal happiness of mankind”.

Tilak’s whole explanation of social philosophy has humanitarian ground. He tried to reform our society by removing prejudices and superstitions and of caste distinction. Tilak says, “all our activities must tend to the betterment of our homes, in other words the reform of our society.....There are a hundred and one terrible superstitions and dirty habits in our country, masquerading as religion. But has the Government done anything about it? It must be our job to teach our men and women our religion and its true meaning.” He says that caste distinctions were made for the well being of the society and for the upgradation of the society. “Caste distinction were originally planned on the principle of division of labour. They were means for better organization and not for disorganization as now.” He advocated a vigorous programme of national education which included prohibition and removal of untouchability. He repudiated methods of violence. When political and social conflicts were tense, he affirmed that in such matters “fanaticism is suicidal”. Tilak followed the path of non violence for the construction of well developed, well ordered human society.
Tilak wanted to build a new nation and develop a new character based on the principles of karma yoga. He has faith in the spiritual values and nonviolence. He shows his love for the country. Radhakrishnan says, "The perspective of history will record that in Tilak we had an Indian, true and great, proud of his country's past and confident about its future, a patriot unafraid and forthright, one who laid the foundation of Indian nationalism and revolutionary struggle through nonviolent political action."121

III.2.2. R.N. Tagore:

The philosophy of Rabindra Nath Tagore also revolves round mankind. He believes in the evolution of man to a higher destiny. He writes, "in the heart of all men is constantly working the urge of evolution. Man in human society is all the while striving to realize himself in the world-man by breaking through the shell of ego. In fact, it is in his process that the whole cosmic universe seeks its truth, the supreme truth of the ever-growing, ever becoming humanity."122 In his philosophy we find that there is struggle to know man himself in the face of life's adversities and emerging triumphant in his mission. Tagore's mission is to lift man out of the stale air of common life to a spiritual region so that man can realize that spirit is the ground of deepest harmony of man. For him, man aspires to a spiritual vision. Tagore writes, "...... man is not entirely an animal. He aspires to a spiritual vision, which is the vision of the whole truth. This gives him the highest delight, because it reveals to him the deepest harmony that exists between him and his surroundings."123 Through his works he speaks of that province of human life, vast and boundless, with its affections and sympathies, vicissitudes of friendship and the beauty of love, joy and sorrows of life, the horror of moral obliquity and the shame of
infamous conduct. Perpetual renewal and rededication to self development are the essence of life, according to Tagore.

Humanism is reflected in his philosophy when he points out the divinity in man. The main theme of Hibbert lectures at the University of Oxford delivered by Tagore is divinity in man. According to Tagore religion is the very basis of life and it is the way to search the deeper truths of life and human existence. In the book “The Religion of Man”, Tagore expresses that religion inevitably concentrate itself on humanity, which illumines over reason, inspires our wisdom, stimulates our love, claims our intelligent service. The Religion of Man is the religion of all humanity. Through his religion of humanity man can cross his narrow boundary of space and time. Discarding his narrow covering of humanity, he realizes the ideal man within himself through knowledge, activity and love. Man is the right object of love and worship. Truth is the basis of all great religion. Tagore rejects the view that truth is independent of humanity. Tagore says that truth, which is one with the Universal Being, must essentially be human, otherwise whatever we individuals realize as true can never be called truth. It is meaningless to search for God in the temples rather He can be found in the common man. For him it is more logical to make contact with God through man. He believes that God manifests himself amongst the poor and deprived. His philosophy reflects the concept of daridranarayana – that God can be served by serving man specially the poor. Tagore repudiates narrow, dogmatic, exclusive views of religion.

Tagore insists on relation of man to man. He speaks about the purity of our personal and interpersonal relationship. Amiya Chakravart is worth mentioning here. Chakravart observes, “His poetry images a perfection of life attainable through the purity of our personal and interpersonal
relationship in a community. The achievements of science, the progress of technological culture, even the intellectual gifts of art are relevant in terms of what we do for our inner growth and for the well being the human community as a whole." 124 For Tagore there is no conflict between social aims and spiritual life.

According to Tagore, the nectar of love removes the transitoriness of man and he comes in contact with universal humanity. He tries to develop a loving relationship with others. For him human beings are born to love and be loved. The ideal of love is the state of perfect joy and it demands a going beyond egoistic impulses, selfishness. Tagore says, "The meaning of this is that whomsoever we love, in him we find our own soul in the highest sense......because in them we have grown larger, in them we have touched the great truth which comprehends the whole universe." 125 Love transcends the narrow boundaries of ego and merges into the current of humanity. Love presupposes sacrifices. Tagore does not advocate the path of asceticism. For him life should follow the path of joy and not of austerity. Tagore attempts to awaken his power within himself to conquer sorrow and sufferings.

Man's life is an eternal search of the absolute man. Man reaches the absolute man within himself. Tagore calls this absolute man Manav Brahma. Manav Brahma is the highest ideal of humanity. When man realizes Manav Brahma, then there is no difference between man and man. Manav Brahma can be realized through social action in the spirit of love. It can never be attained in isolation. Man has the germ of morality. Due to this germ man can rises to a highest level. This new step of life is called by Tagore "the second birth." 126 Tagore says, "......This is the world of man's second birth, the extra natural world where dualism of the animal
life and the moral makes us conscious of our personality.” A moral man has the true knowledge of right and wrong, good and evil. It inspires man to elevate himself from the world of nature to the world of humanity. Moral law is the law of humanity and is inseparable from human nature. Moral life of man is a life where man ascends from selfishness to selflessness. Moral man desires to work for the betterment of his other fellow beings. Tagore’s concept of good life consists on the realization that to “live the life of goodness is to live the life of all.”

According to Tagore, true civilization rest on the profoundest and noblest spirit of humanity. In *Sadhana*, Tagore says, “Civilization must be judged and prized, not by the amount of power it has evolved and given expression to, by its laws and institutions the love of humanity. The first questions and the last it has to answer is, whether and how far it recognizes man more as a spirit than as machine,” Man has surplus energy. According to Tagore, “......man’s civilization is built upon his surplus.” The humanistic elements are depicted in his poems of *Gitanjali* and due to this element the Irish poet W.B. Yeats describe it as the ‘work of supreme culture’.

As a humanist Tagore feels the necessity of uniting east and west for the greater world of humanity. He is very much concerned with the problems of man and he wants to find a kingdom on this earth where different races can live together as family members without any conflicts or disputes. Tagore’s mission was one of reconciliation between East and West in a spirit of understanding and mutual enlightenment. “All humanity’s greatness is mine.” Tagore says,” The infinite personality of man can only come from the magnificent harmony of all human races. My prayer is that Infinite personalaty of man can only come from the magnificent harmony
of all human races. My prayer is that India may represent the co-operation of all the peoples on this earth. For India unity is truth and division is evil."

III.2.3. Swami Vivekananda:

Man is the central theme in the philosophy of Vivekananda. He aims at to make man master of himself. He says, “The great task is to revive the whole man as it were, in order to make him the complete master of himself. Even what we call automatic action of the organs within our bodies such as liver etc. can be made obey our commands.” According to Vivekananda man is higher than all animals, than all angels; none is greater than man. He gives prime importance to spiritual personality of man though he accepts the biological nature of human beings. The great truth of his philosophy is that the human birth is the greatest birth. Vivekananda emphasizes on the real man. He emphasizes on the manifestation of the real personality in man. He insists on the spirit of self reliance. Making oneself ‘Man’ aroused and awakened in every way is the fundamental teaching of Vivekananda’s philosophy. Vivekananda uses the term ‘arise’ (Uttisthato) and awake (jagrato). By the term arise he appeals man to arise from his inertia, and it leads to the world of action. He also appeals man to awake his Divine nature.

Vivekananda emphasizes the empirical and spiritual existence of man. Man is an organized unity of both physical and spiritual. The physical nature of man includes the bodily, biological and psychological aspects of man’s nature. But the spiritual man is the real man. The real man is Pure Consciousness, Pure Bliss and Pure Existence. The truth about man is that man is potentially divine and the realization of the divinity is the ultimate goal of human life. This divinity is also the universal ground of human
relationship. It transcends all differences between man and man. Vivekananda glorifies the human body and says that it is the greatest body in the universe and human being is the greatest being.

Vivekananda gives utmost importance to faith. He says, "Faith, sympathy- fiery faith and fiery sympathy! Life is nothing, death is nothing, hunger nothing, cold nothing. Glory unto the Lord—march on, the Lord is our general. Do not look back to see who falls--- forward---onward! Thus and thus we shall go on, brethren. Faith, faith in ourselves, faith in God---this is the secret of greatness." 133 Ideal of faith in ourselves is of the greatest help to us.

The mission of Vivekananda’s philosophy is man making. He emphasizes on man making education and man making religion—which is a humanistic religion. He dreams a new kind of man. “This new kind of man is pure in heart, clear in brain, unselfish in motivation, who works in a balanced manner with his head, heart and hand. This selfless, spotless and fearless man of character, enlightenment and love is the hope of the world.” He adopts a humanistic religion and says “it is a man making religion.” 134 This religion calls upon us to look upon all human beings as kindred, as belonging to one family. Radhakrishnan is worth mentioning here. Radhakrishnan says, “It is that kind of humanistic, man making religion which gave us courage in the days when we are young.” 135 According to Vivekananda, “The ideal of all education, all training should be ‘man making’. But instead of that, we are always trying to polish up the outside when there is no inside. The end and aim of all training is to make man grow. The man who influences, who throws his magic upon his fellowmen is a dynamo of power. When that man is ready he can do anything he likes……It is the real man.” 136 For him the science of yoga is essential in
man making. It develops human personality. He highlighted education "as the manifestation of perfection already in man."\(^{137}\)

According to Vivekananda, Religion and morality are necessary for the manifestation of perfection in man. Religion is the awaking of spirituality in man "Religion is the manifestation of the Divinity already in man."\(^{138}\) Religion indicates man's transcendental dimension and it teaches to kill the brutal nature in man and become human. He says that man is made up of three qualities... 1. brutal, 2. human and 3. Godly. "Religion is the Ideal which is raising the brute unto man and man unto God."\(^{139}\) The purpose of religion is to lift up man from his brutal quality to Godly quality. Morality and religion attempt to realize truth, good and beauty of human life. Doing good to others is virtue and virtue tends to our improvement. On the other hand injuring others is sin and it expresses man's brutal nature. Vivekananda wants that every human being should live a descent life. He wants that every one of us acquires moral strength, beauty, power, dignity and be truly human being. The humanism of Vivekanadas philosophy is depicted in his concept, "service to man is service to God," Vivekananda says "I do not believe in God or religion that can wipe the widows tear or bring a piece of bread to the orphan's mouth...... I do not call it religion so long it is confined to books or dogmas."\(^{140}\) Again he declared, "I am not a believer in God or even in Ramakrishna. I am a believer in those who adore service to humanity whom I worship".\(^{141}\) The similar line of thought is given by Radhakrishnan. Radhakrishnan says, "Service of man is the truth or the ultimate expression of any kind of religion."\(^{142}\) Those who really believe in God have an attitude of compassion, of complete sympathy for the fellow creature who are in this world. Religion stands as positive tolerance of others.
Vivekananda emphasizes on the concept of daridranarayana. Rendering service to the poor is accepted as the worship of daridranarayana. Vivekananda said, "I am worshiper of Daridranarayana, of the Narayana, who is located in all the poor people of this world. So long as they are there, how can I content myself with my own salvation or with my own beatitude? It is my duty to look after them all."  

According to him a truly religious man realizes the oneness of spirit. He recognized humanity as one in nature. He says that religion promotes social coherence and uses all our power for the good of humanity.

There are three aspects of religion— 1. Philosophy, 2. Mythology and 3. Ritual. According to Vivekananda a perfect man can make a balance in all these aspects. Vivekananda says, "Would to God that all man were so constituted that in their minds all these elements of philosophy, mysticism, emotion and of work were equally present in full! That is the ideal, my ideal of a perfect man...... To become harmoniously balanced in all these four directions is my ideal of religion."

Vivekananda's philosophy is a philosophy of action and it induces us to perform action intelligently. He says that the test of religion is not a belief but a deed, an actual action. According to him action based on universal consideration brings about harmony and equality, promotes universal welfare, peace and happiness. According to Vivekananda, the actual work has a force for the well being of others. Vivekananda says, "You work best when you work for others. The best work that you even did for yourself was when you worked for others."

Vivekananda was more interested for cultural and spiritual fraternity. He says, "when a man has reached the universal brotherhood that man
alone is a Vedantist." The more one realizes his divinity, the more he will find oneness with other beings. This identification is the source of love of mankind. Love is the expression of oneness. Vivekananda says that in hurting another I am hurting myself, in loving another I am loving myself.”

III.2.4. Gandhi:

‘The London Times’ expressed, “No country other than India and no religion other than Hinduism could produce a Gandhi.” The statement clearly reflects that Gandhi belongs to us in a very special sense. Gandhi has worked for the country and the world as a moral genius, social reformer, a great nationalist leader, a liberator of the enslaved and above all as humanist. He was the rejuvenator of Hinduism and he preached its eternal truths abroad. He interpreted the fundamental spiritual truths in modern terms to enlighten mankind. He attempted at understanding of human reality. Gandhi says, “Man becomes great exactly in the degree in which he works for the welfare of his fellowmen.” His philosophical interest is in the inward pursuit of life. For him enlightenment and ethics are the two things essential for full development of a human being. Service of humanity, love for fellow being, brotherhood, self sacrifice, truth, non-violence, freedom is the motto of his philosophy. His philosophy teaches us to get rid of feeling of hatred and makes us true devotees of ahimsa. Hatred deflects our thinking endangers the very sense of humanity.

Gandhi teaches us to repudiate violence, repudiate war. Radhakrishnan is worth mentioning here. Radhakrishnan says, “He gave us his mission, his passion and his expression, to awaken us all to a sense of our own dignity, a sense of our honour, to make us feel that we are unworthy to be called human beings if we believe in brute force.”
National integration and world peace are the objectives of Gandhi's philosophy. Gandhi has worked for social and national integration, absolute social equality, complete abolition of untouchability and caste discrimination, removal of economic disparities and emancipation of woman. He says that if people everywhere respond to them truthfully, then the world will be brought closer together, humanity can be survived and peace can be established.

The ethical, religious, social and political ideals of Gandhi's philosophy are rooted in his conception of ahimsa and truth. Gandhi took up two things—satyam vada and dharman cara—speak the truth, do the right. He called them satya and ahimsa. According to Gandhi satya requires a harmony between the outward and inward man. Vanmanasyoraikya rupam satyam. It is truth when we are able to establish an identity between word (vak) and thought (manas). Gandhi said, “If I have to bring about harmony between this two things, I have to perform penace, ridding myself of all prejudices, trying to make myself one with the supreme spirit which is there.”

Gandhi’s concept of truth and non violence conveys the message of humanism for mankind. According to him truth in action is ahimsa. A non violent person always translates truth into practical work. The doctrine of ahimsa tells us that our spirit must be pure. For Gandhi, ahimsa means renunciation of hatred vaira tyaga. The Yoga Sūtra also says: “ahimsa pratisthāyām tat sannidhau vaira-tyāgah.” Gandhi adopts ahimsa as an abstention from ill will towards any creature of the world. To be non violent man, one must control his passions control his appetites. He must not bear ill will to any human being, any creature on earth. Here we find a similarity between Gandhi and Kant. A similar line of thought is found in
Kant's philosophy when Kant says, "Treat humanity in your own person and every other person as an end in itself and not a mere means." Schwetzer put that reverence for life should be the principle which we should adopt.

Ahimsa is an essential means for the perfection of man. It is the 'Law of Life' which makes life worth living. Ahimsa is Law of Love. Gandhi said, "The men who discovered the Law of Love were the greatest scientist than any of modern scientist."\textsuperscript{150} The history of man also proves that ahimsa is the law of love that rules mankind. Gandhi says, "If we turn our eyes to the time of which history has any record down to our own time, we shall find that man has been steadily progressing towards Ahimsa.\textsuperscript{151} Ahimsa is aid for the spiritual progress of human being. For him the religion is an unceasing search for truth and a consistent practice of love i.e ahimsa. He said, "I am mixture of good and evil, weakness and strength, violence and non violence but ahimsa has no adulteration."\textsuperscript{152} He again said, "Non violence is complete innocence. Complete non violence is complete absence of ill will against all that lives. So we find that human welfare is depicted in Gandhi's Philosophy of Ahimsa. Gandhi wants to displace retaliatory view of life by love even for enemies. He worked for building up of a world of humanity. He said, "I do not wish to live in this world if it does not become united. If there is not the unity of the world on the basis of humanity, I do not wish to live in it."\textsuperscript{153}

Gandhi's prime importance to man and human values is reflected in Sarvodaya. By sarvodaya he means the awakening of all. Gandhi wants total development of man without living even the worst person outside its sphere. Sarvodaya teaches to realize others in one self and oneself in others. Gandhi emphasized the following three ideals regarding Sarvodaya - 1. The