

## **A Comparative Study on Western Humanism & Indian Humanism**

**Dr. Simanchala Pradhan<sup>1</sup>, Dr. Bhagwant singh<sup>2</sup>**

<sup>1</sup>Lecturer in Philosophy, Barpali College, Barpali (Odisha)

<sup>2</sup>Prof. & Head; Swami Vivekananda Memorial SOS in Comp.Religion,  
Philosophy & Yoga. Pt. Ravishankar Shukla University, Raipur(C.G)

---

**Abstract:** A typical humanist is a believer in the dignity of man, and is averse to advocating man's dependence on God either for worldly gains or spiritual upliftment. Modern humanists of the west are basically atheists, e.g., Corliss Lamont, have declared their positions to be frankly naturalistic or even materialistic. But the essence of Indian humanism is the proclamation – Ayomatma Brahman - the human self is big or great or cosmic. Post-modernism aspires at sub-altern empowerment ,i.e, to empower the neglected sections of the people like the Dalits, Tribals, Minorities , women and children who are the most vulnerable sections of the human race. Western humanism is basically materialistic and consumeristic whereas Indian humanism is the perfect blending of both materialism and spiritualism. Indian humanism is also known as Integral humanism where all phenomena of Nature are intergrated with a common thread known 'Chiti', the principle of unison, the vital force that restores harmony in the Universe. Western concept of 'Man' is merely a biological entity having rationality. But Indian concept of 'Man' is a spiritual entity having a body meant for cultivating the sublime goal, i.e., to know the thyself " Atmareba Are Dristwa".

---

Date of Submission: 19-07-2019

Date of acceptance: 05-08-2019

---

### **I. INTRODUCTION**

Humanism is an attitude towards human life and human values that entails the harmony of natural phenomena. It is also characterized by the interest in 'Man', concern for man , and faith in man's reason, conscience for discriminating perception of truth and goodness keeping in view of self-realisation. But a typical humanist as a believer in the dignity of man, and is averse to advocating Man's dependence on God either for worldly gains or spiritual uprising .In modern times a humanist is basically atheist , e.g, Corliss Lamont, have declared their position to be frankly naturalistic or even materialistic . To cite another instance dialectic materialism of Marx is typical pedigree of humanism. Likewise the atheistic existentialism of Jean Paul Sartre is also claimed to be a humanistic as it considers a philosophical creed opposes not only to supernaturalism and the religious world view but also religion as way of life. But the essence of Indian Humanism is the proclamation- Ayamatra Brahma – the human self is big or great or cosmic.1 It means the self is Brahman. Brahman realization is self-realization.

**Western Humanism :** The Hellenic thought presents a kind of classical humanism as it is claimed to be an oldest humanism of the west. But Hellenic thought is limited to its principal adherents , namely, Plato advocated communism of family in eccentric manner and Aristotle eulogize the institution of slavery. Whatsoever in the west humanism grows in the form of Renaissance in Italy in the fourteenth century, like the combination of circumstances that galvanized Industrial revolution and reformation in Europe . It was predicated that the intellectuals dealt with specific problems of man rather than religious dogmas of Church. It is a fact that the church has assumed a pivotal position then, and the self-centred the ruling class has affirmed the divine right theory. Renaissance humanism was concerned with the tangible problems of Man and not any supernatural existence . It really emerged out of the excessive interference of the church in state administration. Thus humanism is a term generally applied to the predominant social philosophy, intellectual and literally currents of the period from 1400AD to 1650 A.D .

Nineteenth century Utilitarian Humanism presented the doctrine of humanism in egoistic manner which had its own perversion. . Such a type of humanism completely neglected the factor of social good which in turn virtually gave rise to legitimacy of capitalism. Communism surfaced out of the reaction of Capitalism Claiming humanistic fervour by promising bread to proletarians but it snatched away their rights and liberties and crushed Man as Slave. In the 20<sup>th</sup> Century ecological humanism came in the tune with the Indian humanism but the hooligan tendency of the U.S.A its allies it turned flat.

Sir Isaac Newton ushered an era of new inventions and discoveries in 17<sup>th</sup> century, he himself being the pioneer of Physical Science. Descartes, a Mathematician turned philosopher, following Newton exhorted every phenomenon including God was in the scanner of self-evident propositions. He affirmed that only mind and intellect of Man could interrogate us who I am? The answer is that I am what I am because of my very existence. This implies that had there been no existence of I myself then there would not have the question of 'I'. My existence surfaced because I perceive it through my Mind. For this reason I do exist. Descartes believes that knowledge comes out of rationalism. Bacon by following Descartes said that "Nature is meant to be subservient of Man, and therefore it must be exploited for human cause. Thus to him Man has Master over the phenomena of Nature. In this context the statement of Peter Singer is worth quoting "it is time for humanism to take a stand against this ruthless exploitation of other sentient beings, which is so powerfully buttressed by the religious views that human beings are God's special creation and that he gave them domination over animals. 2

The self-evident principles of Descartes were examined by so many thinkers who claimed that they did not think any external phenomenon existed in the body. In this context Gilbert Ryle questioned Descartes Is Mind a Ghost in the human body? Many thinkers became sceptic to the intellectual dimensions of Kant, Fichtes and Frederic Hegel. In the 20<sup>th</sup> Century existentialism emerged as a Philosophy of Humanism where the writings of Soren Kierkegaard, Nietzsche, Heidegger and finally Jean Paul Sartre. Nietzsche, Tritesche and Bernardi were well known as nihilists for their exposure of utter scepticism. Nothingness produces a feeling of 'fear and trembling' and invokes a mood of all seriousness. The choice between to be and not to be seems to have already been decided. 3( Gaur Ved Prakash; Indian Thought and Existentialism, chap. 1, page 3, Pub. Eastern book linkers, Delhi)

Again, Harrington had laid down the philosophical doctrine of materialism, to whom entire universe is constituted of atoms and by means of the laws of motions, i.e, dynamism, matters undergoes permutations and combinations out of which everything comes up. It also includes human beings and its desires. Human being, in this perspective, is nothing but a physical realm tantamount to biological effect. Thomas Hobbes emulated Harrington and propounded Scientific Materialism in the 17<sup>th</sup> century. He depicted the dismal and animal instincts of Man who was regulated exclusively for self preservation. Deeper deliberation, whatsoever, on materialism along with scepticism culminated the point of absurdism in the thoughts of Albert Camus. Camus expounded it on the basis of his noxious experience of mundane life like Sisyphus and came to the conclusion that there is no inherent rapport between cause and effect.

Post-Modernism, however, has become the climax of the humanism of the west that was prevalent in the entire gamut of knowledge. From the standpoint of theoretical aspect it sounds sumptuous but it aspires subaltern empowerment that is empowerment of the neglected sections of the society, viz, the Dalits, women, children, the aboriginals and the minorities who are the most vulnerable sections of the human race languishing in various plights, recognizing the existing socio-economic order, adoption of modern scientific technology. Hence Post-modernism derives its credence basically from the cumulative effect of Western Humanism. It sustains primarily on crude existentialism propounded by Michael Faucault as early as 1944. But it gained momentum in post Soviet erosion in nineties as if it served as elixir to the utter frustration of the Marxists. Post-Modernism goes hand in hand with Secular Humanism as against Religious Secularism of the West which claims to be agnostic that numena are unknown and unknowable. They advocate that ethical humanism could be carried on keeping apart of the religious dogmas and superstitions. This is how they use the terms as liberal, rational, critical and human in order to vindicate their standpoints. They are liked to be called simply humanists without any qualifying adjective. Subsequently they represent the cumulative effect of entire phenomena of Western Humanism Darwinism, Marxism and Weberism. All these paradigms taken together give rise to manifold ideologies, viz, materialism, rationalism, empiricism, hedonism, utilitarianism, liberalism, existentialism, nihilism, scepticism, syndicalism, socialism, communism which serve western Humanism in true sense of the term.

**The entire wavelength, keeping in view of the above, of western humanism may be enumerated under following heads :**

1. For the service of the humanism western world had been engaged in the habit of creating 'isms' i.e, each 'ism' springing out of the reaction of the prevailing 'ism' and then it itself waning out in course of time. As Hegel expounds such type of 'ism' crops up in triplicate forms, viz, thesis, anti-thesis and synthesis representing Capitalism, communism and Democratic socialism. Concord and conflict are 'sine qua non', the basic law governing the relation between individual and society, individual and the state, the state among the states, capital and labour and so on.
2. Life and entire spectrum of universe are products of matter and governed by material principles.
3. For the material prosperity of man manifold ideologies crop up, viz, rationalism, empiricism, scepticism, nihilism, liberalism, socialism, capitalism, communism, utilitarianism, individualism, ,

existentialism, modernism, post-modernism, each one surfacing as a matter of reaction and avert the other at a given interval.

4. Hedonism, emerging out of materialism, rules the rust; which made man resting on psychological and egoistic pleasure-pain theory(Jeremy Bentham).
5. Sex is the central determining factor of life(Sigmund Freud).
6. Pursuance of standard of life rather than values of life.
7. Clamour for individual rights and liberties ( from John Locke to Max Weber ), the individual right theory is harmful to human relationships,i.e, something you demand for yourself without contributing anything to the society. A right is directed towards one's own self for which rights are always in conflicting mode.
8. Sub-ordination and exploitation of natural phenomena for the material progress of Man.
9. Struggle for existence and survival of the fittest, the law of the jungle (Richard Darwin)
10. Class Struggle and Mechanical view of society where Marxism has appeared as a militant gospel of atheism , violence for the expropriation of the capitalist expropriators, armed proletarian dictatorship and a classless society conceived as an association of free producers. 4 (Philosophical Humanism and Contemporary India, Pub.Motilal Banarasi Das, autho. Viswanath Prasad Verma, Chap- ! Page – 2 )

**Impact of Western Humanism :** The western humanism envisages increase in geometrical progression , the power to satisfy both physical and psychological desires of man than increased the progression. One who is hankering after satisfying more and more desires stays in arithmetical a state of morbidity . There is a general consensus in the globe that the western model of humanity is confronted with civilizational crisis because of lack of ethical values. Some intellectual of the west address the crisis as existential crisis . If this crisis is not shorted out amicably then there will be imminent danger of extinction of human species. The crisis is the outcome of the aggressive western civilizational model led by USA , the lone super power. The USA model of human development is basically materialistic which in turn perverted into acute consumerism. It has its root in the biblical command by Lord that the nature is meant for the human exploitation for the sake of human comfort.4 On the other hand the communist model has not succeeded in evolving a suitable solution for the defects of capitalism, the prime reason is that it has devoid of moral values being in turn addicted to hectic materialism. Capitalism which is originated in Europe gives rise to Industrial Revolution widened the gap between the 'Haves' and Haves-Nots inspired Marx to set the goal for life to emancipate the ' Have-Nots'(the proletarians) from the clutches of the bourgeois, the exploitative class. Marx suggested that the objective of the proletariat could be achieved by forceful ousting the Capitalists people ,i.e, the bourgeois ones.According to Karl Marx , changes in the economic structure of society contribute to the changes in the class relations and the class relations influence the socio-political customs and traditions. 5(Reddy ; V.N.K , Humanism & Marx,Cha.5, Page.142, Pub.Bharatiya Vidya Prakashan, New Delhi.)Let the ruling class tremble at a communist revolution. Owing to the extensive use of machinery and the division of labour the work of the proletarians has lost. As a result of which class conflict takes place between the proletarians and the bourgeois .Marx in fact believes that Darwinian method of survival of the fittest ,i.e, might is right inspired the proletarians to have unity among themselves through the propagation of revenge and hatred against capitalists with a view to acquiring strength for crush capitalistic monopoly . Hence the heaven of socialism will emerge on its own out of the hell and hatred and revenge is beyond our imagination. But in the name of social amelioration Marxists seized the rights and liberties of the proletariat class and convert them as mere means towards an end. As we have observed desire , anger greed etc. are among six lower tendencies of human nature but we do not use them as the foundation of the civilized life. The work done under duress does not turn out to be an artistic work which is qualitatively exquisite. The forces working not only affects higher material capability of the individual but also it may disintegrate him emotionally. This is how Darwin concept of survival of the fittest is nothing but the Law of the Jungle . Humanity in true spirit cannot survive by adopting the law of the Law of the Jungle. Class conflict is a vague theory which has lacked of humanistic approach.

Western model of humanism , again, vents upon huge engine of production to kill others at the upon alter. Some thinkers see the repercussion of present western model and emphasized the need for an alternative approach of Capitalism and consumerism which are not only materialistic but also prompted vulgar consumerism. Westerners conceive that heavy industries and green revolution will solve all problems which actually have been proved futile , rather brought about serious degradation of nature like acute pollution problems , food contamination, reduction of bio-diversity and serious health hazards. Every man is most essentially a soul bestowed with a body-mind complex afflicted with noxious situation. But the so called materialistic man acts in such a manner that causes perilous to society, bringing about extinction and endanger of innumerable species and threatening our future generation. In the day of Globalization neither rationality nor socio-political thinking seems to guide humanity in right direction. Financial prosperity reigns paramount

which facilitates most consumerism devoid of humanity . As a result of which man whose next higher stage of evolution is divinity percolates down to the level of beastliness . Western model of gigantic industrialization gives rise to climatic change , ecological destructions , the gulf between the rich and poor , huge unemployment , terrorism and many more . Deforestation at a rapid rate is vitiating the very existence of mandatory forest cover and playing havoc with our natural resources . Rivers and water resources are getting speedy depletion and pollution prone . Global warming is at its climax , carbon emission from the industrialized nations has no bounds . The economic prosperity of some countries should not be allowed to endanger the healthy growth of less developed countries. Similarly depriving the future generations of their legitimate cultural and natural resources by the greedy and exploitative sections of the present generations will be treated as a crime against man and nature .

The western conceptual framework of humanism vitiates the social atmosphere as western measure of human welfare is based of material parameters . In western parameters family life is fast disintegrating . There is a growing class of interest in successive generations with the culture of old-age homes on one hand and the crèche on the other hand. The old family members have formidable roles for the healthy growth of social institutions including family which is neglected on the part of the westerners . Western humanists pursue immoral scientific experiments that culminate the production of weapons of mass destruction. The unethical process of cloning which in turn is anti-humanistic and degeneration of ecological balance. In the entire process of Humanism the westerners blatantly neglect the ethical and spiritual aspect of Man . Even they do not affirm “Man is much more than an advanced animal”. They enamour a fragmented world with conflicted interest lacked of the principle of harmony and peaceful co-existence . Enigmatic humanism of the west can be refurbished by implementing inclusive model of growth having a human face moulding of Indian eternal view of life that judiciously quench the overall cultural human urges and to attain the individual and universal welfare with the healthy , progressive, and harmonized adaptation of Ashrama life and that of four-fold Purusarthas aim at egalitarian socio-economic order based on Social Harmony(Samajik Samarasata).

**Indian Humanism** : Indian Humanism is known as integrated humanism or integral humanism. It envisages an integral Man consisting of body, mind , intellect and soul taken together along with an integrated Universe consisting of Man, Society, Nature , the whole range of creation both natural and artificial . Man is integral part of creation including the society .The society is the expression of the organic whole. It is the living and natural entity . It is not a mere artificial combination of the individual of a given time . Individual can not fulfil himself in his own capacity . He is indivisible part of the creation including the society. The society is created by itself . It represents the past, present and future of the contemporary individual . It is possessed of his own mind , intellect and aspiration. Such a type of imagination finds some resemblance with Mac Dougal’s assertion of ‘group psychology’(Theory of apperptipia).

According to integral humanism the nation a natural unit of society . Different societies have emerged in various parts of the globe . As human being all of them are the same but every society has procured certain unique characteristics . The intention of the Church and the Islamic Crusade was to proselytise the whole human society. Communists do not provide cognizance to the national identity of the working class . But all of their efforts have been fallen flat .

According to integral humanism the society is self-manifested and self-sufficient . It expedites credence to the individual personality. The individual is the tangible expression of society . On the other hand the society represents the collective expression of the individuals taken together. The individual and the society are not two opposite poles . Indian humanism does not affirm the Social Contract Theory as this theory opines that society is merely a mechanical congregation of individuals. If the individual produced a society then at whom the residual powers are vested? Whether in the society or in the individual ? Does the individual has right to change the society ? Can the society impose a set of regulations on the individual and claim a right to allegiance of the individual to itself? Individual, the visible entity, is also the representative of the invisible society. It is through the individual that the society manifests itself . Individual infect , the chief element of society , and the measure of its fulfilment. This is how destruction or the construction of the individuality will leave the society in a state of melancholy . A flower is what it is because of its petals as the worth of the petals lies in the flower itself, adding the beauty. Hence development of social good and individual good are subordinate to each other as the interest of the individual always lies in the interest of the society.

The fragmented version of western humanism is an impediment to human unity and world peace as there is lack of spirituality in it . Swami Vivekananda , Shree Aurobindo, R.N. Tagore, Pt. Deen Dayal Upadhyaya incorporate spiritualism in humanism. It is ethos of spiritualism that integrate motley phenomena of mundane life through the Divine Principle , i.e, the Supreme Soul(Paramatman) that exists in every phenomena of nature in the form of Atman(Soul). According to Deen Dayal Upadhyaya the unique combination of Karma Yoga, Bhakti Yoga, Gyana Yoga will serve the purpose of Man’s spiritual and material elevation. This is how Indian humanism integrates the individual , family, society, nation, world and creation in spiral form. But west

approach of these phenomena are simply mechanical for which each one of the phenomenon is insulated from the other.

Indian humanism, again, is based on four-fold eternal values called 'Chaturvidha Purushartha' propounded by Saint Manu, the harbinger of Indian Legal system. It consists of Dharma (moral values), Artha (Financial Prosperity), Kama (Physical Pleasure including sex), Mokshya (self realization). Chaturvidha spells out an integrated frame work of Indian Humanism. Dharma defines a set of rules and regulation of social life. Artha sustains the material progress of man. Kama relates to the various natural desires. In mundane life man indulge too much in Kama in order to pacify his natural urge. But pursuance of mundane pleasure without conditioned by Dharma will lead to the socio-economic obstacles. Artha and Kama are just like conflagration perpetuated by human desire. For this reason they should be controlled by Dharma, the socio-economic ethics. Proper adherence to Dharma leads to Mokshya (self-realization). Western Humanism which blatantly neglect spiritualism and social values can never be a perfect humanism. It is because of this lacuna Man aspires no goodness whether in body level or intellect level and spiritual level. An integral human life is not only the base of Indian Humanism but also underlying the principles of our social values. Hence Chaturvidha Purushartha is the ultimate objective ( Summum Bonum ) of Indian Humanism.

### **Importance of Chiti (The Vital Force) in Indian Humanism :**

'Chiti' is the dimension of Integral Humanism associated with 'Rashtra' (Nation). It is akin to the spirit of Hegel, elan vital or vital impulse of Bergeson. It is also considered as Absolute Consciousness, the life force, the culture distinct identity or Soul which causes the rise and fall of a nation. Hence 'Chiti' is the Supreme Consciousness – the divine consciousness out of which the material and spiritual prosperity of a nation augmented. The entire humanity is at stake when 'Chiti' of a nation is perverted. This is how 'Chiti' is the touchstone of a Nation. The attitude and predispositions of the people of a nation is tested through 'Chiti'. Pt. Deen dayal Upadhyaya enamours 'Chiti' as 'Rashtra Purusha', the Vital breath of Nation. Under the domain of 'Chiti' the individual, society, nation, humanity and the universe, i.e, from 'Vyasti' (individual) to 'Sristi' (Creation) do their respective duties to mould the Uniform Universe. 'Chiti' occupies a conspicuous position which relates the humanity and the universe on the one hand and integrates the individual, family and society on the other hand. Thus 'Chiti' acts as the integrating chord, balancing the wheel of the entire humanity.

### **Basic trends of Indian Humanism:**

1. Human Being constitutes the basic unit in the society and the whole of creation.
2. The Society is Organic and prior to the individual.
3. The individual, family, community, nation, humanity and universe all exist in a spiral form – each one is inter-connected with other by providing complete importance to each.
4. The Society in the form of Nation is greater than the state. The state is merely an embodiment of political power. It is not cynosure of the life of nation. There may be changes in the pattern of state due to the activity of the state machinery but the fundamentals of the Nation or Civilisation does not vary.
5. A nation has a Soul or Chiti, the manifestation of humanity per excellence. When the Chiti of a nation is perverted, the nation itself is dis-integrated and ruined. Indian Nation is survived till date because of its Chiti is restored till date while other Civilizations of the world are degenerated because of the disintegration of their respective Chities.
6. The Cardinal Principle of Indian Humanism is not conflict but co-operation through integral approach.
7. Humanistic tendencies are not grown on the basis of Survival of the Fittest but on the basis of Mutual Co-operation, solidarity and social harmony. So far as humanism is concerned Man adopts the four-fold pursuit of life, i.e, 'Chaturvidha Purushartha'
8. Man is an embodiment of body, mind, intellect and soul. Virat, the Vital Force (Prana Shakti) keeps the soul with the Body
9. Sarvam Khaluvidam Brahma gives rise to unity of existence among the mundane lives.
10. Being the manifestation of One Supreme Being all relations whether inter-human or between Man and Nature or between nations and nations should be on the basis of Integral Humanism.
11. Multiplicity and variety which we experience are only the various expressions of the latent unity under different names (Nama) and (Rupa).
12. Science and Spirituality is viewed to different aspects to realize the Divinity, the Ultimate Truth. Science and Technology should subservient to spirituality. It is on the basis of the fundamental approach that all the areas of activities right from individual to the universals should be carried on. This motto is summarized in the words of Bhagavad Gita "Parasparam Bhavayantaha Shreyaha Paramavapsyatha". When this aphorism is properly practised with letter and spirit, it will lead to the goal of "Vasudhaiva Kutumbakam".

Indian Humanism from the above perspective it is evident that nationalism is invariably related to itself that too Man, Nature, Soul and the Universe. Indian approach of humanism is organic and western approach of humanism is mechanical and fragmented. Again Indian humanism is submissive, sustainable, tolerant and assimilative. But western model of humanism is aggressive, disintegrated and dominant by nature. The concept of humanism is one of the conflict and confrontation between two radically different civilizations. India representing the oldest surviving civilization of the east and the British representing the comparatively new civilization. Indian Civilization enshrines a Philosophical and ethical model based on its own Ashrama System and Purusarthas- the eternal values of life. In Indian humanistic trend 'Man' is essentially Divine. Ancient sheers endow him as Son of Immortality(Amrutashya Putra). The western humanism primarily rooted in Biblical traditions and affirmed of the Abrahamic believe. According to this faith Man is born in Sin. In this context Swami Vivekananda exhorts before Chicago audience "it is sin to call a Man Sinner". Hence the ideal humanism is divinity that is potent in Man. But due to ignorance Man does realize his divinity. When the veil of ignorance is replaced by right knowledge Man realizes his Divinity. The Indian Non-dualistic thoughts of Samkara visualizes by virtue of Shrivana, Manana and Nitidhyasana one could realize the Supreme Self inherent in every phenomena of Nature(Ekam sad Vipra Bahudha Vadanti). The Supreme Self (Paramatman) resides in every phenomenon of Nature in the form of Atman(Soul). Such a realization of Supreme Self(Paramatman) makes a Man Chivalrous and catholic. This predisposition of man inspires him to serve the humanity with devotion and dedication as he imbibes the idea that the entire people of the world belongs to a family. As a consequence upon which diversity of the mundane spectrum becomes unificatory and synchronized. This evinced that Indian humanism is the integration of various dimension of Man where the concept of Soul is at its Core, the focal point. This is how the integral humanism of India is the perfect blending both material and spiritual progress of Man. There is no real chasm between matter and spirit rather each one of these two is subservient and subordinate to other. It is through the principle of Virat the principle of unification and harmonization takes place. According to Shree Aurobindo Matter and Spirit are united through a veil where matter transcends spirit and spirit transcends matter. Hence the Veil that conjoins both matter and spirit is nothing but Virat, the Vital Force that invigorates 'Prana' in the phenomena of Nature.

Indian humanists pays equal importance to both material and spiritual progress of Man. The spirit or soul exists in the human body – the golden box works as an instrument to achieve the sublime goal, i.e., Mokshya. If the body is not protected with proper feeding then it will collapse as a result of which Moksha will not be achieved. After profound meditation Shree Aurobindo categorically reiterated that the present Man has to evolve into a "Super Man" - Man's destiny is to be elevated until he arrives divinity..it is a fullest or integral multidimensional personality where Soul as the Core that inheres with five sheaths (Koshas), viz, Annamaya Kosha, Pranamaya Kosha, Manamaya Kosha, vijanamaya Kosha and Anandamaya Kosha blending in a common unison (Physical, Vital, Mental, Intellectual and Vital Sheaths). All these sheaths are intimately integrated to unique manner which altogether constitute an Integral Human Body.

## II. CONCLUSION

Indian humanism enables a man to lead an integral life along with his duties towards the society, state, nation and the nature. Here the biological and economic life is governed by Dharma. Man procures material well being, bodily pleasures must have the referential foundation of Dharma, i.e., the social and moral principles leading to the path of Self-realization called Mokshya. Acquiring the means, i.e., Artha for the physical satisfaction must be conditioned by Dharma. Sensual Pleasure(Kama) arising out of physical satisfaction must be enjoyed with restraint. Dharma, the sense of commitment and empathy towards one another is the basis of peaceful co-existence and mutual understanding. Owing to this a sense of responsibility arising out of particular compatible roles prescribed by nature, underlying the institution of family, the ethical observance of the principle of the same is all equally necessary now-a-days. The present existential crisis can be alleviated through a spiritual society. Bhagavad Gita says "yogah karmasu kausalam"<sup>6</sup>(Gita 2:50) Be tactful in daily life. Be loving and peaceful in every step of your life. In other words Yoga is nothing but a skilled action. It synchronises idealism with pragmatism.

In the western individualistic school of thoughts, there has been developed self-cantered rights originated out of sheer frustration, lopsided mindset because of the excessive individualistic approach. As a result of which individual freedom is degenerated into licentious pursuits. But Indian humanism envisages how the various urges of human personality are conditioned by the social and moral values. What is the nature of relationship among individual beings and between the individual and the society? What type of rapport between the human and the natural resources and the rest of the animate and the inanimate world that develops in a social spectrum? Is there any underlying principle or value system which governs that relationship amongst various entities? How Various conflicting urges of the individuals and the society at large are shorted out and adjusted through various institutions? It is through the eternal values of purusarthas, the principle of sustenance, transformation and development could be carried out. Hence in the present progressive scenario

Man should limit his own pursuits keeping in view of the Social Harmony. Man has every right to pursue his material interest but it should be regulated by Dharma. Dharma creates the law of the Universe. It inspires Man to control his desires and creates within himself the competence to realize the Divine Essence. Establishment of Dharma means an organized social life in accord with the nature wherein each man realizes his oneness with others and imbibes with a spirit of sacrifice and dedication to make others social life richer and happier. This feeling develops a spiritual strength which leads to Common Brotherhood and self-realization. Thus Dharma stands for material, moral and spiritual well-being of the individuals. Humanism deprived of values will not be humanism at all. As we have seen pragmatic and communistic humanism cannot explain values satisfactorily since both regard biological man as the measure of all things. They neglect the cultural and spiritual aspects of human nature without the knowledge of which integrated development is not possible either for man or for society as a whole. 7 (Narain N.; Article on Spiritual humanism of S. Radhakrishnan(GRV) Page 58)

Indian humanism pays attention to the emancipation of Labourers from the grip of bourgeois exploitation and tries to free them from bureaucratic trap of the socialist stigma. Hence tormented humanism of the west can be revamped by formulating all inclusive development model in individual and social activities on the fabric of Indian eternal view of life that is to judiciously quench the overall cultural human urges and to attain the individual and universal welfare through healthy, progressive and harmonized adaptation of the same. Lack of spirituality leads to unchecked vulgar consumerism which ends in unethical demeanour like corruption, nepotism, parochialism. Spirituality and politics both are invariably related to Man. Politics aims at good governance associated to material prosperity while spirituality aims at imparting moral values in the society. For the real prosperity it requires the balance growth of material and spiritual outlook. Social welfare not only depends on material prosperity of the society but also depends on the spiritual prosperity of all the individuals. Hence lack of spirituality gives rise to crime and corruption in society. For the betterment of society the ruling class must have spiritual outlook along with empirical skills. Thus the material and spiritual combination alone is conducive to healthy growth of individual and society. In this context Gurudev Ravindra Nath Tagore's statement is worth quoting "when a man does not realize his kinship with the world, he lives in a prison whose walls are alien to him, when he meets the external spirit in all objects, then he is emancipated for, then he discovers the fullest significance of the world into which he is born; then he finds himself in perfect truth, and his harmony with the all is established."8(Tagore. R; Sadhana, in the English writing of R. Tagore, Vol. 2)

The fundamental difference between the Indian humanism and that of the western humanism is that westerners emphasize the human body and the satisfaction of its desires as the ultimate objective of life. But Indians regard the body as an instrument for sublime aims (Sariramadhyam Khaludharma Sadhanam). Indian humanists pay attention to 'Artha' and 'Kama' as they articulate materialistic values blending of them nicely with 'Dharma' and 'Moksha'. This aspect of Indian humanists is comprehended in the emphatic manner as "spiritualism, the true basis of all our activities in life. A spiritually strong and sound Man will be strong in every other respects." 9(The complete work of Swami Vivekanda, Volume – 1, Page – 52). It is spirituality that is capable of giving a feeling of completeness, bringing about an inner transformation and positive outlook, conditions of the mind and most significantly facilitating our integral well-being. Thus the essence of humanism lies in spiritual aspect Man that renders him Divine.

#### REFERENCES

- [1]. Verma, Vishwanath Prasad; Philosophical Humanism and Contemporary India; chap. 1 ; pp. 5; Publisher: Motilal Banarasi Das, New Delhi
- [2]. Singer, Peter; Free Inquiry; Issue- 24; Volume no- 6;(October/November 2004)
- [3]. pp.29- 21
- [4]. Gaur, Ved Prakash; Indian thought & Existentialism;; Chap. 1;pp.3; Pub. Eastern Book Linkers, New Delhi
- [5]. Verma, Vishwanath Prasad; Philosophical Humanism & Contemporary India; Chap. 1; pp. 2;Pub. Motilal Banarasi Das, New Delhi
- [6]. Reddy, V.N.K; Humanism & Marx; Chap. 5; pp. 142; Bharatiya Vidya Prakashan; New Delhi
- [7]. Bhagavad Gita; Chapter- 2; aphorism – 50
- [8]. Narain, N.; Article on Spiritual Humanism of S. Radhakrishnan(GRV) pp.58;
- [9]. Tagore, R.;Sadhana, in the English writing of R. Tagore; Volume – 2;
- [10]. The Complete Works of Swami Vivekananda, Volume- 1; page- 52

Dr. Simanchala Pradhan. " A Comparative Study on Western Humanism & Indian Humanism." IOSR Journal of Humanities and Social Science (IOSR-JHSS). vol. 24 no. 07, 2019, pp. 46-52.