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Humanity For Better Life: Views of Ancient Western and Modern Indian Philosopher

Philosophy

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ABSTRACT

Man being a social animal and his life becomes meaningful only when we stop selfishness and give up thinking about own interest. Today we feel that peace is lost in this world it is only because we have forgotten that we belong to each other. In humanity, unkindness hatred etc is like bitter curse hurled against the fate of humanity. Improving humanity should be everyone's goal. The humanity does not embrace reverence for earth; we may soon be at the principle of extinction. We cannot get away from our humanity; we cannot jump out of another. So we must love one another as we love God. The present paper highlight the views of different philosophy put forwarded, how humanity is play a pivotal role in peace and harmony in the society.

Introduction

Remember Chinese proverb "If there is righteousness in the heart there will be beauty in character, if there is beauty in character there will be harmony in the home, when there is harmony in the home, there will be order in the nation, when there is order in the nation there will be peace in the world"[1].

Humanity is called the greatest religion in the world and causing distress to other is the meanest act in the world. We should follow the dharma of humanity and kind to living creatures and plants. This makes our lives meaningful. We should learn from nature, birds and animal.

Humanity means extending unconditional love to each other and every living being on Earth. Humanity means caring for and helping other whenever and wherever possible. Helping others at times when they need that help the most. The humanity is the strange and peculiar nature of man by which he is distinguished from other being. Being human does not mean that an individual possess humanity. Humanity can be defined as quality of being human. Many famous film and music stars, politician and other influential people talk about humanity and values, religion beliefs, a hedonistic way of life and so on. Nobody can make you do what you do not want to do, so you are free to cruel or kind, honest or not – its own on choice. But as a social—animal we human being are born for love kindness, mercy humanity so on. The only thing we have in this world that to be kind to all people we meet.

Humanity can be seen as optimism applied to other people and relationships. It does not consist of any particular set of action but general good will towards others. Humanity is to help others physically, economically and mentally without any self-interest. Man being a social animal and his life becomes meaningful only when we stop selfishness and give up thinking about own interest. Today we feel that peace is lost in this world it is only because we have forgotten that we belong to each other. In humanity, unkindness hatred etc is like bitter curse hurled against the fate of humanity. Improving humanity should be everyone's goal.

The humanity does not embrace reverence for earth; we may soon be at the principle of extinction. The least likely scenario is the humanity will remain static. We cannot get away from our humanity; we cannot jump out of another. So we must love one another as we love God.

The present paper highlight the views of different philosophy put forwarded, how humanity is play a pivotal role in peace and harmony in the society Serving the poor and the disabled is one of the greatest humanitarian help an individual can provide in his or her life timed. It is essential to understand the fact that we are extremely lucky to have everything we desire at any point of time we need. Serving the needy means that you yourself think that you have more than enough resource to your disposal. People who always crib that they do not have sufficient facilities available despite having everything can never provide humanitarian service because if one has the mind set of not being self-sufficient, how can she or he someone else. One is always remembered for his or her good deeds and it is essential to understand that there are no better deeds than providing service for humanitarian causes. It eating and having fun is only what we are born to do than we should keep one thing in mind, even animal can do such activity. If God has made us human there has to be some reason behind it.

Ancient Western philosopher

Love and affection to all humanity occupies a unique place in ancient Indian. It is a vital issue. Here we would try to discuss some ideas of some prominent philosophers from ancient to modern era.

Aristotle: Human nature plays a part in the eudemonia theory since it is based on man having an end goal. This end goal is to seek happiness. This happiness is a specific type of happiness rooted within our function in society (Doctor, teacher, scholar, soldier) not pleasure. By performance will sometimes called flourishing in some translation neither our function we are able to receive happiness from it and in order to perform well we must act in accordance with our virtue. Therefore eudemonia is something based within human nature but needs a social in order to reach actualization. One final point to make on this is that if Aristotle did not include function within human nature it might be argued that he was hinting at the suggestion that man by nature is useless unless entered into a functions society ready to make use of him, concept used by Plato when lacking about why philosopher were useless.

Plato: Good action gives strength to ourselves and inspires good action in others. Good people do not need law to tell them to act responsibility, while bad people will find a way around causes. A hero is born among hundred a wise man is found among a thousand, but an accomplished one might not be found even among a hundred thousand men. Every heart sings a song incomplete, until another heart whispers back. Those who wish to sing always find a song. At the touch of a love, everyone become a poet. The greatest wealth is to line content with little. All the gold which is under or upon the earth is not enough to give in exchange for virtue. According to Plato good represents morality. Love is the joy of the good, the wonder of the wise, and the amazement of the God. The ideas of good controls, all other ideas. The idea of good is regarded as ideal.

Socrates: Socrates has a unique place in the history of happiness, as he is the first known figure in the west to argue that happiness is actually able through human effort. Basically, Socrates is concerned to establish two main points. Happiness is what all people desire, since it is always the end (goal) of our activities; it is an unconditional good. Happiness does not depend

on external things, but rather on how those things are used.

Socrates wants to show that living a virtuous life brings greater pleasure than living unvirtuous life. The result from a first life given with it greater peace and in our tranquility, which is more pleasant than the unjust life which tends to bring inner discord, guilt, stress, anxiety and other characteristics of an unhealthy mind. He can now explore the higher realm of truth and this experience makes every pleasure pale in comparison.

Modern Indian Philosopher

Swami Vivekananda: "With all its rationalism and tall talk humanity still clings to the book".

"I only preach what is good for universal humanity" [2].

According to Vivekananda human being gained knowledge through reasoning and them give high speech and views about everything. In spite of all this high thinking and findings. Humanity still remains unpopular and unpracticed. According to him humanity should be practice and use every step of our life. Oneness is secreting of everything. All is one, which is a manifest itself.

Sir Aurobindo: The chief aim and duty of human spirit as are Aurobindo observed are respect, service and prayers of human being. The religion of humanity is the religion of against oppressive, cruelty and exploitation. A man can not engage himself in the welfare of others due to the existence of his ego. Freedom, equality and brotherhood are three Gods heads of soul. In spite of his brotherhood is the real key to triple gospel of the idea of humanity.

Sir Muhammad Iqbal: According to Iqbal religion is required for the moral uplift of man. If there had been no man, there would have been no needed for religion. Therefore humanity and religion complement each other. For the survival of humanity it is necessary for man to respect his fellow man. In the same way it is necessary for him to learn respect religions other than his own. It is only through the adoption of these moral and spiritual approach of Iqbal's man may rise to a fresh vision of his future. He said humanity needs three things today. A spiritual interpretation of the universe, spiritual emancipation of the individual and basic principles of universal import directing the evolution of human society on spiritual basis.

Kavi Guru RabindraNathTagore: According to Tagore the individual man must exist for men the great and must express him in this interested works, in science and philosophy, in literature and arts, in service or worship. The consciousness in man is very important for him. He says that man is referred as the gospel of humanity and harmony. He was prophet of love, harmony and fellowship. Man should treat in perspective of the eternal. His spiritual foundation includes peace, love and humanism. Man is referred as unique model of God. He says that human must inculcate the feature of 'truth' within itself. His humanistic view consist social mutuality cooperation love and service.

According to him we never can have true view of man unless we have a love for him. Civilization must be just and prized, not by the amount of power it has developed by how much it has evolved and given expression to, by its laws and institutions, the love of humanity.

"Love is the ultimate meaning of everything around us. It is not a mere sentiment, it is truth, and it is the joy that is the root of all creation."

"The human soul is on its journey from the law to love, from discipline to liberation, from the moral panel to spiritual" [3].

Mahatma Gandhi: "You must not lose faith in humanity. Humanity is like an ocean. If a few drops of the ocean are dirty, the ocean does not become dirty" [4].

"If we have no peace it is because we have forgotten that we are belongs to each other" [5].

Love is a vital issue for Gandhi undoubtedly. Love for all human beings. He did not believe indiscrimination on the ground of caste, colour, creed or religion. To him all humans under the sky are children of God. And thus have right to be love and care equally. He maintains "humanity" needs three things today. Gandhi stresses on going forward on pathway to love in an atmosphere of mutual respect for each other feelings, explicated his desire for certainty of love free from egotism, prejudice and selfishness. Mutual respect of each other sentiment and trust. For wellbeing of humanity Gandhiji advocated Ahimsa. Gandhian ahimsa is a philosophy and strategy for social change that reject use of violence. Non-violence is link with peace, passivity and pacifism. Love of the enemy or the realization of the humanity of all people, is a fundamental concept of non- violence.

Dr. Sarvepalli Radhakrishnan: Humanity was Dr. Radhakrishnan's religion. In his own words, he said, "I prefer to be human." As quoted by Banerjee (1991) he also believes that "Religion consists in doing justice, in loving mercy and in making our fellow creature happy". He also said that, he suffers when pure personal relationships as a human re spoiled and betrayed. About religious truth he also believes that, all truth about God has its source in God. However he was also of the opinion that religion must establish itself as a rational way of living. Religion must express itself in reasonable thought, fruitful action and right social institution. Secular foundation must be laid deep and preserved worthily if ever the spirit is to be at home. (Radhakrishnan, 2009).

JidduKrishnamurti: His work include the space of a human in the social and political scenario. He states so very well that one cannot know of something unless the other is also present. He gives the example of non-violence unless you know what violence is. Life itself is a movement of relationships, and we try to manipulate and control it even in the most common events of life. Freedom is found in the choiceless awareness of our daily existence and activity. For Krishnamurti, every human with a mind to think will have an interpretation of the same. To be aware might not necessarily mean to give up on life and look for the internal truth, but to be able to live peacefully with an understanding of the life one leads, the relations one shares with one's environment, and one's family and friends (Krishnamurti,, 2008). A concept very similar to that of *dharma*, which I cannot help but compare it with-put simply as-*Live your life the right way; do what you have to and be a good human being; and may be that will lead to final freedom.* Once we change ourselves, we can change society and the world in which we find ourselves. Understanding ourselves marks the beginning of wisdom (Krishnamurti, 2000).

Conclusion: Ultimate Reality and human nature are in a cause and effect relationship. An impersonal ultimate reality determines that essence of the human beings, or its innermost nature, is also impersonal. The humanities are the ideas, and the words that help us make sense of our lives and our world. The humanities introduce us to people we have never met, places we have never visited, and ideas that may have never crossed our minds. By showing how others have lived and thought about life, the humanities help us decide what is important in our own lives and what we can make them better. By connecting us with other people, they point the way to answers about what is right or wrong, or what is true to our heritage our history. The humanities help us the challenges we face together in our fami-

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lies, our communities, and as a nation. Humanities should not be confused with "humanism", a specific philosophical belief, or with "humanitarianism", the concern for charitable works and social reform (Maxwell White, 1997). As soon as we understand the importance of humanity in day to day life, the purpose which we are on Earth is automatically fulfilled. Only human beings can understand the importance of humanity. And it is humanity that is the character or nature of human being which actually gives the care essence to human interest.

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