

CHAPTER II

Rise of Humanism

Prior to 1470 Mediaeval Europe was dominated by christian religion. Every aspect of the life of a citizen was Governed by rules which derived their sanction ultimately from the pronouncement of the church-Fathers as the sole representatives of God. Kings ruled because God bestowed on them the right to rule their subjects. This is the famous divine right theory which has been derived directly from Bible, "Render unto ceasar the things that are ceasar's" Human beings, it was held, are born in sin and they are to undergo punishment for this sin. Knowledge is a vice for the first man viz, Adam who took the fruit of knowledge tree and caused the fall of man from the garden of Eden, namely, heaven. Therefore, not knowledge but faith, not investigation of nature but prayer considered to be the conditio sine qua non for the

ressurrection of human soul to its priestine state of glory. This is pure and simple other worldliness which entails in its wake a denigration and devaluation of this world.

With the advent of renaissance the table turned. Fall of Byzantine resulted in the discovery of ancient Greek texts of Plato and other notable writers of antiquity. The Italians were the first to discover and digest these ancient Greek texts and a new world imbued with new values were opened before them. This new world did not denigrate but Contemplate the natural world as a thing of beauty. Texts of Greek poetry and literature fashioned new taste and ushered in a new Conception of the worth of human beings and their life style. The nature is to be contemplated for beauty and also is to be investigated into for revealing her secrets to man enabling him to control her for making his worldly existence a better one. Knowledge of nature means control of nature and, therefore, power over nature. In this respect the thinkers and activists of the renaissance period differed from that of Greek antiquity. All these generated a new concentration of human beings. Human life is now at the centre of thought. How to better our living conditions how to allow human beings the freedom of expression free from the fetters religion how to enrich and perfect human lives, happened to be the goal. This is humanism and this is the boon European Renaissance bestowed on the man and woman of

Europe at the end of dark age. Kant was much influenced by Rousseau's Concept of 'General will' and the concept of 'moral freedom'. Kant had clearly pointed out that the state embodies three rational principles : Liberty, Equality and self-dependency of every Member of the Commonwealth. Man according to him, should be treated as an end in himself. To quote him :

"So act as to treat humanity whether in own person or in
 /at the same time
 that of any other, always/as an end, and never as a means"¹.
 The function of the state is to remove all the obstacles that stands in the way for the development of moral personality of man. The aim of the state is to bring realization of moral freedom of man. It is found in Kant's ethics that he advocated equality of opportunity for all. The state must ensure all round development of every individual. It must not use man merely as an instrument or means. Thus in Kant's thought we find embodiment of humanism.

In Hegel we find that man can have his real existence and ethical status only as a member of the state. From this it follows that the freedom of the individuals depends on complete submission to the state. Hegel says :

"The state as a completed reality is the ethical whole and the actualization of freedom. The state is the spirit, which abides in the world and there realizes itself

consciously. Thus state is the march of God in the World"².

Thus it is found that Hegel puts much importance on state for the freedom of the human beings. And primary importance has been given to state and then comes the human beings. Both Kant and Hegel said that the realization of moral life was possible for man only in a state. But there is significant difference between the two. In emphasizing the role of individuals, while Kant prescribed a negative function for the state, Hegel enunciated positive function for the state.

Marx was a student of Hegel. But Marx rejected Hegel's idealism. He accepted philosophical methodology of Hegel i.e. dialectical method. According to Marx, everything has a natural development with origins in the matter. He wanted to free man from "Wage slavery". And for this, he thought, there is need of changes in the materials base of society. Man is a part of nature. Man and animals differ in degree. Man can change the conditions of his life. Feuerbach revived Humanism and he found the incentive in the Hegelian system. "The new Philosophy makes man, including nature as the basis of man, to one universal and highest object of philosophy"³. According to communism, violence is necessary to eradicate the evils in society. Society is always in process of change. Society cannot remain static. Some thinkers are of opinion that dialectical materialism is closely related to mechanistic

materialism rather than to humanistic naturalism. On the other hand, some other thinkers are of opinion that communistic Philosophy is realistic humanism. "The French arrived at communism by way of Politics, the Germans arrived at socialism by way of metaphysics, which eventually changed into anthropology, ultimately both are resolved in humanism"⁴.

Humanistic naturalists put stress on the social studies, the welfare of man. Humanistic naturalism emphasises on human interest and affairs. It is also called humanism or scientific humanism. Now what is humanism? Humanism is the doctrine that human beings do not admit supernatural powers. It is a faith in people. It is an inquiry of ethical and spiritual values of life through philosophy, science, the Arts and literature. Humanism is essentially a modern phenomenon. It arose during 16th Century as a reaction against the other-worldly attitudes and sterile formalism indulged in by the priest-thinkers of mediaeval age. Negatively humanism emphasised the denial of faith as an instrument of knowing the supernatural. Positively it emphasised the return to the Greek view of contemplation of nature both for knowledge and for appreciation of beauty.

History contains the record of man's struggle for freedom. It is found that in the past men thought to depend either on nature or on supernatural agency i.e. god. But at times man conquers the nature and gradually he doubted the

existence of God. In course of time man removed the prejudices of supernaturalism and started to build the edifice of modern civilization. Humanism emphasised distinctively human interest and ideals. It emphasised man but it abandoned all concepts of supernatural.

Richard Falackenbergy says :

"... The mediaeval mode of thought is discarded and the new one is not yet found. What can more fittingly furnish a support, a preliminary substitute, than antiquity? Thus philosophy, also, joins in that great stream of culture, the Renaissance and humanism, which, starting from Italy, poured forth over the whole civilized world The world and man are no longer viewed through christian eyes, the one as a realm of darkness and the other as a vessel of weakness and wrath, but nature and life gleam before the new generation in joyous, hopeful light. Humanism and optimism have always been allied"⁵.

It is found that the present era is anti-scholastic, humanistic and naturalistic. Historians of Philosophy said that mediaeval philosophy is un-national, cosmopolitan, Catholic. But modern period is a period of return to the nationalism of antiquity. Be it noted that this period does not give up the benefits gained by the extension of mediaeval thought to the whole civilized world.

The word 'humanism' has wide currency and it is used in different senses. In a sense 'humanism' is a complete philosophy' in which there is no room for religion and God. To some, sympathy to human being, service to human beings, and actions conducive to the welfare of human beings are the marks of humanism i.e. showing humanitarian mentality is humanism.

However, we can say that humanism is such mentality where man is given a vital importance in society. Here, importance is given to power, existence and qualities of human beings.

Importance is given on earthly pleasure, expectation and desire of the individuals. Man has rationality and creativity. Humanism intends to give opportunity to the human beings to think rationally and create new things. Men get freedom to think and work freely. Full bloomed Manhood is the main aim of humanism. Humanism is not limited to a particular time and space. We find evolution of humanism. It has changed its form with the change, development and progress of human society. Humanism has two strands, namely, atheistic and spiritualistic. Atheistic Humanism says that man is the measure of all things. In this regard we can recall protagoras :

"He held that there is no absolute being and no universal knowledge. All truth is simply a matter of subjective feeling.

Good or bad does not belong to the nature of things but is determined solely by law and agreement . Starting from the Heraclitic thought of perpetual flux, he applied the principle to the individual . He enunciated his famous dictum that "man is the measure of all things", by which he meant that truth is relative to the individual"⁶.

From the above discussion it is clear to us that man is the architect of his future. The source of morality of man and his aesthetic awareness come from his innate reason. Hence, it is futile to admit the existence of the supersensuous being as the controller or guide of man's action. Atheistic humanism is found in ancient greece as well as in ancient India.

But in course of time the pressure of the Church came on humanism in Europe. Similarly the priest class in ancient India pressured hardly on humanism. But during the Renaissance the humanism got back its lost honour. Thus we can say that humanism is a system of views based on respect for the dignity and right of human beings. Humanism thinks for welfare of man. It thinks for all-round development of man. It creates of a favourable conditions of social/^{life} of man. It proclaims freedom of the man and is opposed to religious asceticism. Humanism is opposite to fanaticism, rigorism, intolerance.

Humanist movement came to see light during Renaissance. Erasmus was an eminent humanist who laid emphasis on human values and he ignored and criticised church. The humanists tried to bring fruition among the human beings taking interest in human problems, human nature and human values. They had intention or desire to revive the study of ancient classics. They were also desirous to build bright future for human beings. Italy produced many humanists. Petrarch is a renowned name. Similarly France produced two eminent humanists. They are : Francois Rabelais and Michel de Montaigne. Further, Reuchlin, a German Philologist, was the first person who very mildly rebuked the church for its corruptions. He showed inconsistencies of the scholastic theology. Thus a number of thinkers during the period of Renaissance criticized the theology of both the ancient and mediaeval period for inconsistency and for showing primary importance on super-natural beings and secondary importance on human beings. The humanists laid primary importance on human and discard the idols. Schiller says, "Humanism in Philosophy is opposed to naturalism and absolutism"⁷.

Man is the greatest of all beings and he is the measure of all things. Man is the highest truth. Such ideas are found in the epic, Mahabharat and such slogan is found in Chandidas in India. These are not uncommon in the thought of Confucius in China and Protagoras in Greece. Be it noted

that these ideas had been systematised, since the Renaissance in European history. The Renaissance revived the dignity of human beings. Liberal Political Philosophy says that every individual should be treated as an end in himself and not a means. The concept of dignity of human beings leads to the concept of equality of man. It is worthy to note that human rights presume not only dignity of man but also equal dignity of man. Discriminatory treatment dehumanizes man. Human rights point out that dignity of human individual is of central importance. It is to be noted that ideals of human right have been developed by the freedom of thought in Greek civilization and by the doctrine of equality of the stoics. Since the Renaissance, human rights, ideas have begun to develop. It is also to be noted that human rights were strengthened by the British struggle for freedom in the 17th century. Human rights declares that manhood should be the basis of acceptance of the individual. Man is the subject. He is not an object. Human rights demand speedy end of gross inequalities among nations.

The removal of inequalities among nations will remove the inequalities among men. Thus human rights give importance on man as man.

Humanism originated in Italy in the second half of the 14th century and then it spread in other countries of Europe. It recognizes the dignity of man and it makes man the measure

of all things. The humanists put emphasis on freedom of man.

"The literary Humanism of the Renaissance, which was essentially an attempt to emancipate thought and education from what it considered the narrow scholastic routine of the mediaeval church by appealing, to the civilizing mission of the 'humaner letters' (i.e. of classical, and more particularly Greek, Literature), thus appears to be included in the Philosophic Humanism as one of its manifestations"⁸.

Again, we get; "In fact, modern Humanism is so largely and avowedly a conscious revival of the critical relativism of Protagoras and appeals so explicitly to his maxim that man is the measure of all things that it may without injustice be described as Neo-Protagoreanism"⁹.

Humanism spread not only in Europe, but also in India. Humanistic thought is also found in Rammohun, Rabindranath, Gandhi, M.N.Roy and some others.

Humanism in India evolved through the efforts of the Hindu and Muslim saints during the mediaeval period. Further, humanism in India spread due to impact of the western influence. During the 18th century and beginning of the 19th century the priestly class were exploiting the common people in the name of religion. Human values were not admitted. But the movement of Brahma Samaj, Arya Samaj and the Ramkrishnamission enlightened the common people and these

movements brought change in the mind of the human beings & as a result a new society was born. Indian humanists were thinking of universalism and secularism. British culture and education taught the Indians the thought of fraternity. Indians felt the necessity of living together for the survival. Human race can survive if there is bond of brotherhood. Raja Rammohun Roy fought against the religious and social evils of India.

He was concerned with the liberty, peace and happiness of the entire human beings. In this connection, I like to mention the view of Sir Brojendra Nath Seal :

"Raja Rammohun was the cosmopolite, the rationalist thinker, the representative of man with a universal outlook on human civilization and its historic march"¹⁰.

Again, I like to quote K.C. Byas :

"Raja Rammohan Roy's socio-religious activities bring out clearly that he was a great humanitarian"¹¹.

The whole world knows Rabindranath Tagore as the Viswakabi, in his writings, he has put evidence that he was a lover of man and his dignity. Humanistic thought is found in him. He was influenced by the humanist tradition of the Buddha. He was deeply influenced by religious and social philosophy of mediaeval period. He was of opinion that the

difference between East and West can be removed by humanism. He has admitted man's supremacy over the rest of the universe. His humanism is different from European Humanism. Rabindra Nath Tagore's humanism says of the glorification of man. To be acquainted with Rabindra Nath we like to quote a line from K. Damadaran :

"The centre of his philosophy was man not God. Even his concept of God was influenced by the humanism inherent in his outlook. God was only the symbol of human unity and the perfection of Man's personality"¹².

In his book, Religion of Man, Rabindra Nath said :

"Our God is also man. If this is condemned as anthropomorphism then man should be blamed for being man, and the lover for loving his beloved as a person and not as a principle of psychology"¹³.

Now, we are taking up the humanistic ideas that we find in Mahatma Gandhi. The whole world in general and Indian in particular know his sacrifice for the development of beings primarily for the Indians. He was a great humanist. Carl Health regarded him as "the type of the civilized and humanized man"¹⁴.

It is found in the history that Gandhiji thought of equality of all. He thought of free of Universal man and not individual man. It is to be remembered that for Gandhi

'Free' is primarily a predicate of man and not of this or that class or nation. For human well-being there is need of two criteria, namely, justice and liberty and this has been accepted by Gandhi. He thought for the well of the people. F.R. Moraes says, "Posterity in assessing the place of Mahatma Gandhi, will rank him higher as a humanist than as a politician"¹⁵.

He was a humanist because he loved all people irrespective of caste and creed. His attempt to abolish the untouchability shows his feeling for men. He was of opinion that all men and women are equal and they are brother and sisters respectively. And all men and women are equal. There should have no differential treatment. In this connection, I like to put some lines from the mind of 'Mahatma Gandhi' which run this :

"My mission is not merely brotherhood of Indian humanity. My mission is not merely freedom of India. But through realization of freedom of India, I hope to realise and carry on the mission of the brotherhood of man"¹⁶. Here, 'My' indicates 'Gandhi'.

Thus it is clear to us that Gandhi was a lover of man and he was a humanist.

In discussing Indian humanism we have mentioned the outlook of Raja Rammohan Roy, Rabindranath Tagore and Mahatma

Gandhi. Besides, there are many humanists and religious thinkers in India who think of human good and beneficence. Like European Countries, India has given birth of many humanists who give values and dignity of man and for bringing and dignity of human beings, many great thinkers of India have dedicated their whole life and as such they are even today immortal in the history of India. The humanists of India have given much emphasis on man and his freedom.

M.N. Roy says :

"To be moral, one need only be human; it is not necessary to go in search of a mystic, if not divine, sanction, Man need not be ^a slave of god or of his own prejudice (as in the case of modern moral philosophers) to be moral. Humanist morality is evolutionary"¹⁷. Thus it is found that emphasis has been given on man and his freedom both by the Eastern and Western thinkers. In this connection, I like to quote a few lines from Dr. S.N. Ganguly and A. Comte which run thus : Dr. S.N. Ganguly says, "Man is creative and therefore his primary concern is to overcome constraints towards his goal of freedom"¹⁸. Again, I am quoting A. Comte : "To love Humanity may be truly said to constitute the whole duty of Man"¹⁹.

M.N. Roy has explicitly pointed out that history cannot be considered as merely a succession of events. History contains man's struggle for freedom. In primitive days man submitted either to Nature or to God. At a certain period

this illusion was removed and modern civilization was revealed. Mr. Roy ushered in a new philosophy of man. He said that man is not a slave of any supernatural power. Man must prepare the atmosphere for the development of the human personality. He has explicitly said that man must be taken as moral entity. Man should not be taken as a biological entity. He is moral as he is rational. In order to make clear the sum and substance of the concept of the humanism from Mr. Roy here, I like to mention a few lines of Mr. Sushanto Das :

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"The individual was not/puppet in the hands of an imaginary God. Modern scientific thought placed man in the centre of the universe. Life was not a means to an end. It was an end in itself. The sole purpose of life was to live, and to live was to enjoy life. The supreme importance of the individual logically followed from the doctrine of humanism. Thus, Roy concluded, freedom rested on the three pillars of individualism, rationalism and humanism. In these intellectual explorations, Roy was steadily moving away from Marxism towards a new philosophy of life"²⁰.

However more discussion on humanism will be discussed in another chapter. And it will be found that M.N. Roy passed from Radicalism to New Humanism. Now, I like to discuss the concept of Humanism that prevails in different countries viz. Italy, France, Spain, Portugal, Holland, England and

Germany. The views differ for difference of cultural milieus of different countries. In this connection, I like to quote

- L.W.Cowle :

"The achievement of Humanism in art, literature and thought were original and distinctive. The extent to which the outlook, standards and accomplishments of this age ushered in the modern world have been exaggerated, but its uniqueness is without doubt. As Jacob Burckhardt, the historian of the civilization of the Italian Renaissance, has said, it was 'not the revival of antiquity alone'. It was a new birth as much as a rebirth"²¹.

"Scientific outlook of Humanism brought remarkable change in history, politics, literature, sociology in Europe in the 18th Century. Russell says : "... a profound revolt, both philosophical and political, against traditional systems in thought, in politics and economics, gave rise to attack upon many beliefs and institutions that had hitherto been regarded as massailable. This revolt had two very different forms, one romantic, the other rationalistic"²². Now I like to give a brief outline of the rise of different forms of Humanism in Italy, France, England, Germany, Spain, Portugal and in other small European countries as a back-stroke of prevalence of Renaissance cultural climates.

Humanism in Italy :

The Humanists movement began in Italy in the 14th Century. Italy produced many Scholars who subscribed to Humanism or the doctrine that man is the measure of all things. The eminent writers of this period are : Petrarch (1304-74), Giovanni Boccaccio (1315-75), Lodovico Ariosto (1474-1533), Torquato Tasso (1544-96) and Niccolo Machiavelli (1469-1522). They through their writings opened the eyes of men to the glories of Greek and Roman civilization, and awakened the spirit of back to the sources that is revival of the study of achievements of the antiquity. This study of antiquity differed from country to country to the then Europe and picked up a particular shape through the mental make up of the people prevalent in that country at that time.

In Italy kings and popes were supporters of the artists. They encouraged artists by providing them necessary finance to depict through their paintings, sculpture and architecture, the Divine power, as well as temporal powers of the kings. However, the artists for their inspiration looked back to the Greek and Roman models and through the alchemy of the geneous painted pictures avoiding the beaten track, created new figures through sculptures after the fashion of the Greek and new buildings in the manner of the Roman architects. However, all these are new creations and not just simply the copies

of the old. They thus trained the taste of the people and created in them a hunger for novel forms. These in that turn bursted the bonds and generated in the people also a hankering for new thoughts which used man as their pivot. Thus man became the centre of all interest and humanism was born. Renaissance humanism in Italy was originally secular and classicist, later on the preaching of Savonarola after 1490 'caused a widespread estrangement from the secularism of early Renaissance'. During this religious-minded phase of the Renaissance English people established contacts with Italy and Renaissance thoughts and climate of opinion were imported to England.

Humanism in England :

From 1496 John Colet delivered in Oxford lectures on the epistles of St. Paul which under the influence of Ficino, the Renaissance thinker of Italy, exhibited a striking un-concern for most the abstruse problems of the theology of the school-men and a great insight into the personality of St. Paul "My intent", Colet said, "is by this School specially to increase knowledge, and worshiping of God and Our Lord Jesus Christ, and good christian life and manners"²³.

Unlike Italian Humanism, the Humanism in England though produced no prodigise of erudition and scholarship, yet it

did produce in a notable way great translator of the classic. Whose translations themselves became classics in the field of translation. Chapman's Homer and Lily's Latin Grammar are conspicuous examples of such translations through which Humanism profoundly exerted its influence and helped Elizabethan literature take shape. It is not out of place in this connection to mention the name of Sri Thomas More, the author of Utopia who gave evidence in his book of open mindedness of the scholars of his ilk to all the better influences not only of Humanism but also of all renaissance movement. The aim of these scholars was the founding of schools where children should be taught good literature both Latin and Greek, for emancipation of their mind from the fetters of christian dogmas as enshrined in the books of the holy scriptures supplied by the papacy.

Humanism in France :

History says that from Italy, Renaissance spreads to western Europe. The earliest scholars of France, we can say, are Lef'evred' Etaples and Guillaume Bude. We know that many eminent humanist scholars in the 16th century were born. They are : Rebelais (1494-1533) and Michel de Montaigne (1533-92). The Renaissance in France has pronounced skeptical tone. Montaigne the author of the Essais was more

notable for his perspicuity and literary merit than for philosophic profundity. His mocking and penetrating but off hand criticism of the prevalent wings of doctrine had exerted great influence till the enlightenment. Another skeptic perexcellence was pierre charron who was described phyrro of the then France. The anti-Aris-totalian and anti-Scholastic tendencies were exhibited in France by pierre dela Ramee who embraced calvinism. Thus humanism in France quickly established ties with the Reformation. Here, I like to quote a few lines from Encyclopedia of Religion and Ethics :

"The Humanists of France, perhaps more through having felt the general stir of the Renaissance before their attention was turned to the classics than through any natural predisposition, had little of the blind reverence for all things classical that we find in Italy. Their Scholarship was thorough, but more detached and critical"²⁴.

It is found that the humanism of the French enlightenment was based on man's natural right to pleasure and happiness. The Humanists of France rejected all attempts to seek happiness beyond limits of man's terrestrial existence and rejected all conceptions of ultimate pleasure in heaven. By human happiness they meant the happiness of mundane world. From Montesquieu to Holbach we find of material well-being political freedom of the individual and human equality.

Humanism in Germany :

The Renaissance of Germany is of much importance. There it exhibits a character different from that shown in other countries and it has more philosophical fecundity. Instead of displaying a predominately humanistic nature, German thought that this period is closely connected to speculative mysticism. Mysticism of Meister Eckhart's has given rise to the doctrine preached by Heinrich Suso, Johannes Tauler, Johannes Scheffler. The Protestant mystics are also linked to this tradition. The German Renaissance makes equal use of alchemy astrology and magic and in this way mystical speculations through its blind grouping lead gradually to the development of the natural sciences. Theophrastus, Von-Hohenheim, Physician and eccentric philosopher employed these ideas generated by discomplex mixture of Science and mysticism in the study of the physical world and of man whom he considered a mirror of Universe. Despite these extravagant theories some advances in the field of the natural sciences were made by the ophrasting. Religious and mystical thoughts are of predominance interest in Germany and these have exerted tremendous influence on the theology of the reformers, viz. Luther and Zwingli. The reformation ushered in by these reformers are linked with German humanism of Philip Melanchthon and Johann Renclin on the one hand, and with protestant mysticism of Sebastian Franck, Valentin Weighl and

Jakob Bohme. Out of the doctrines preached by Bohme in his book Aurora Spinoza developed his panthism. And as Hegel said to be a philosopher one must first be a Pantheist like spinoza. However, for a better understanding I like to quote :

"Though there were a few, like Peter Luder and Conrad Celtes (1459-1509), who may be said to represent the Neo-Paganism which was so prominent in Italy, and though most of the older Humanists refused to join the Reformers where the actual breach came, it was their work that had prepared the way for it, and their pupils gathered round Luther and Zwingli. The main stream of German Humanism had from the beginning been flowing steadily towards Reformation in some shape or form"²⁵.

The German humanists made a great contribution. They criticised scholasticism, and mediaeval thought and feudal, clerical outlook.

Humanism in Spain :

Renaissance in Spain exhibited unmistakably the characteristics of the time. Spanish culture was affected by Renaissance currents and there was in Spain a preoccupation with aesthetics, and interest in the vernacular and the craze for classical languages and literatures. In Spain the

Renaissance was decidedly by less and odds with mediaeval tradition than it was in other countries and so it was less noticeable. Luis Nives who was born in Valencia was unassuming thinker. He wrote a great deal on questions of ethics and education, and his book De anima et vita was one of the most rigorous and penetrating books that the humanists movement in Spain produced.

Humanism in Portugal :

The Renaissance in Portugal exhibited the sceptical mode of thought and its chief exponent was Francisco Sanchez, the author of the famous book *quod nihis scitur*. He exhibited the anti-scholastic but orthodox Catholic humanism, which was faithful to the principal elements of the mediaeval world but at the same time full of the spirit of the times.

Humanism in Holland :

The greatest of the European humanist who wielded the most extensive influence was Eras Mus of Rotterdam. Eras Mus wrote several books which were widely read in all countries, in particular The Praise of Folly, The Manual of the Christian Knight and the Colloquies. Despite his contact with reformers and Sceptics, ErasMus kept within the bounds of dogma. Though

he did not cease to be a Christian yet his faith was not as deep as that of the mediaeval School-men and his spirit was open and comprehensive and receptive. Erasmus represented the spirit of concord in a hard and violent epoch and was the most perfect example of Renaissance man.

At the end our survey we may, not perhaps without justification arrive at the following conclusions.

Negatively Renaissance is a break with the past and is a denial of the barren speculations of the average thinkers of the mediaeval Europe usually is described as the Europe of the dark-age. Positively it is rediscovery of the centrality of man as enunciated by Protagoras and Socrates in the age of classical antiquity. It is also at the same time revival of the idea of the stoic : live according to nature and therefore is a revival of the interest in the natural phenomena which leads to the tremendous development of modern science. Last but not least it has given rise to the spirit of the quest and of questioning every thing and only when answer to this questioning spirit is satisfactory, it is acceptable.

In this connection, it is to be noted also that the thinkers of the Renaissance period also engaged themselves in envisaging a political structure of human society in which the exploitation of man by man will be eliminated and men will treat each other as brothers on a footing of equality. The

germs of this thought are found particularly in the writings of Thomas-Campanella, Francis Bacon and Thomas More.

In fine I like to quote Margaret Chatterjee. To quote her :

"The humanist belief in man's dignity owes a lot to faith in rationality which is the Greek part of the western heritage. It also owes something to the theist's belief that man is a little lower than the angels. Renaissance humanism owed much to the Greek view and to the theist. Eighteenth century humanism, however, of which Comte can be taken as an example, was a reaction against the transcendental framework of the thought of the preceding centuries. Nineteenth century humanism rejected both naturalism and absolutism Twentieth century humanism draws heavily on the de-mythologised beliefs of earlier generations"²⁶.

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