

# NEO HUMANISM: REFRAMING HUMANISM FOR TRANSCENDING THE SCOPE OF MIND

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## I

Humanism is very deep and intricate philosophy since last few centuries. The attempt was to enunciate human's ability to unfold the mystery of this universe. Human beings are goaded by their instinctual urges. The fabric of human society is distorted by violence, ecological degradation, terrorism and other heinous crimes. Intellect is the precious asset that is being achieved as a result of physical and psychic clash. The social unrest that we experience across the world causes when human intellect is distorted. This misleading intellect results in defective action. It is intellect that guides human towards animality or divinity. The two social ailments pervade the whole society. One is self-pleasure and the other is sentiment. Too much emphasis on self-pleasure or *AtmaSukhaTttva* leads people to capture more physical wealth at the expense of depriving others. This mentality provokes them to do whatever they like regardless of consequences and considerations of right and wrong. Sentiments prevent people to come closer to each other. People when goaded by sentiment supports anything blindly the consequences of which are violence and hatred; poverty and pollution; disparity and ignorance, superstitions and dogma. The world of inequalities, materialist culture, and a constant fear of collapsing civilisation necessitate shift from unsustainability to a new paradigm. Modern vision of human is to become self-actualising individual where one utilises the knowledge and skills to overcome the obstacles and finds meaning in being busy and useful in search of material pleasure. The indicators of success are material security, self-esteem and autonomy (Bussey,2016). This model acknowledges competition, consumption and authority. Human in this model emphasises more on action rather than reflection. Society necessitates a new human with new wave of

consciousness where one can consider his/her as relational and rational being. Consciousness grows into the feeling of interconnectedness. All the creatures in this earth are the manifestation of the Supreme Consciousness. The first step to be rational is to liberate intellect from all dogma and narrow sentiments.

In order to sustain the superiority of intellectuals in the society, a group of people actively tried to paralyse the mass through imposing rituals, superstitions, irrational faiths and beliefs<sup>2</sup>. Human intellect is covered with narrow geo sentiment, socio-sentiment and pseudo humanistic sentiment. Human intellect should move along the right path. Human intellect must be free from dogma and superstitions. In Vedas, it is said that '*Sano buddhyashubhayasamyunaktu*'.- the prayer to God 'let my intellect (*buddhi*) be always attached to blessedness (*shubha*).' Dogma is detrimental to human society and human progress (Sarkar, 1987). Human life becomes meaningful through expanding the radius of love for all creation and a growing desire to serve creation. Human in this model maintains a balance between action, reflection and introspection.

Intelligence is the function of brain. According to Neohumanistic discourse, brain is governed by mind. Hence, the causes of social conflicts lie deep into human psyche. Unlike Western psychology, Neohumanism explains mind as the powerful factor that binds and liberates. How to reform the strength of mind for the collective welfare is the prime question. The animal instinct resides in dormant form in every human mind. It is conscience that will decide whether mind will exhibit crude expression like animal or it will express the subtle feeling of ultimate goodness. (Itself as '*satyam, ShivamSundaram*' the subtler entity). Elizabeth Phillips and John in 1781 established a school on the principles of *Knowledge* and *Goodness*. In their views, Goodness without knowledge is feeble and weak, yet knowledge without goodness is dangerous. In Aristotelian approaches, the goodness is inherent. Neohumanist education is wisdom centred without compromising the present trend in material progress.

## II

Present day, people's significant intellectual progress cannot be ignored. In parallel, the society experiences the disastrous consequences of human activity. In the name of human advancement, human beings constantly rearrange and simplify nature to suit their immediate needs ((Mitra, 1987) regardless of their future consequences. The way one utilises knowledge makes it good or bad, knowledge itself is neither good nor bad. What is essential to establish some higher criteria that guide our intellect towards collective progress and happiness. People often manipulate knowledge either for their self-interest or for dominating over others. Our society needs a philosophy blended with Idealism, Realism and Pragmatism. Philosophy guides people in all the strata of life –the physical strength of all, the mental peace of all and the spiritual elevation of all (Sarkar, 1982).. The philosophical basis of Idealism will empower children mentally and elevate spiritually. The pragmatic outlook of education will lay emphasis on practice and gaining direct experience. The realism will focus on what works in a real situation. In order to maintain an adjustment between internal and external rhythms, a well-integrated philosophy is essential that guides an individual to maintain balance in both the world. Our society lacks such holistic philosophy. Many theories have established which focussed partly on different aspects of human life. Some of them have given the guidelines for physical world but failed to face the hard realities of the objective world. Some theories have shown concern for the psychic world but could not maintain balance between inner and outer world. Some theories focussed on spiritual development but could not exist due to lack of rationality. Thus we experienced many theories people rejected because they had no connection with the practicalities of the earth. The philosophy is essentially practical oriented which leads to three basic components of human life- '*life, lived and to be lived in this cosmos*' (Bhat, 2019). This paper examines the scope of neo-philosophy that establishes harmony between the external objective world and the internal subjective world. According to Sarkar, proper philosophy is like a protective fence that protects '*the inner assets of human beings from the onslaughts of materialism.*' (Sarkar, 1982).

## **Ordinary Humanism: Barrier to Universal Harmony**

Greek philosopher Protagoras in 5<sup>th</sup> Century BCE defined humanism as *humans are the measure of all things*. The historical movement of Renaissance Humanism began in Italy in Fourteenth century primarily as the intellectual movement. The movement pervaded the entire Europe in Sixteenth century. Reconstructing human ability to unfold the mystery of universe was the main thrust of this movement. The movement brought about a reform in Church because of emerging scientific mind. Reformation in education system with presupposed conditions (Kristeller, 1978, pp586) took place. Humanism came into existence to attack the doctrinaire faith of Church. The egalitarian ethics and human sentiment were likely to be the core elements of humanism for sustaining interconnectedness among all humans. But had this human sentiment crossed all limits? If we go back to the history of humanism we can see in ancient Greek, it did not extend to women or slaves, rather it united the elites with the narrow sentiment of Christianity. In 18<sup>th</sup> Century England experienced the same kind of exclusion where humanity did not embrace slaves or colonies. So, humanism failed to achieve its ultimate goal. Concept of Humanism is inadequate at least in two respects, first, only humans are considered as the measure of all things and the existence of other creatures (plants and animals) are ignored. Second, the vision of human future remains to be vague if there is humanity has only past as a reference (Towsey, 2010). Ordinary Humanism is actually the *socio-sentiments maximitis* (Sarkar, 1982) that embraces all people within one fold regardless of their caste, community and nationality. However, it disturbs the social balance for two reasons. In Humanism, people completely ignore the existence of non-human creatures. Consequently, people can easily destroy the animals and plants kingdom for their own interest. This destruction thwarts the ecological balance which in turn results in global ecological crisis. Secondly, it leads to intra-humanistic clash or inter-group clash. Motivating with human sentiment when people help the poor or other deprived ones, sometimes the thinking may come back to their mind that as these people are obligated to them so those people can be utilized for their benefit. Human mind is the reservoir of goodness and evil. When the mind follows the path of rationality it is called conscience.

It can discriminate between proper and improper; just and unjust and good or bad. The philosophical vision of humanism is although good but it lacks any direction for expansion of mind, neither has it looked upon the development of conscience from where the true spirit of humanity will come out. Thus the ordinary humanistic approach is unstable and imperfect. Sarkar defined this adulterated humanism as *pseudo-humanism*. This ordinary or general humanism acts as the barrier to social harmony (Vedaprajinananda, 2007).

Both ethics and sentiment lie at the core of Humanism. Ethics is sense of equality for all human. The sentiment is extending love and respect for all human. Human sentiment is a feeling of connectedness with those who come within the embrace of humanity. The history of Humanism told another story of human sentiment. Kristeller (1978) argued how the elite class with knowledge in Latin literature came into existence as a result of the Humanist movement. The presupposed conditions of Humanism emphasised Latin as a means of gaining knowledge. In Italian education system, Humanism movement started as a vernacular term.

The term 'renaissance' or 'revival' was used by the humanists for their time and work in a very specific sense, as a revival of arts and of letters, of eloquence and of learning. It led to a new and intensified study of ancient literature and history...

Kristeller investigated the origin and effect of Humanism and found a deep connection between Humanism and Scholasticism. Realizing the necessity of education, some people started educating the educationally backward group. But through this *literacy drive* a group of people tried to inject the ideas into their minds which in turn paralyse them in one hand and in other way, a group of elites evolved in the society. Kristeller argued that humanistic movement propagated Latin and Greek in schools with the aim to produce elite class. In the words of Kristeller (1978),

It led to a new and intensified study of ancient literature and history, and to an imitation of antiquity in poetry and prose, in history and philosophy and in many other pursuits..... This whole literary and scholarly activity demanded

as its basis a secondary and even primary education which had for its core the study of Latin and Greek language and literature.

He also emphasized how the terms *humanism* and *humanist* are applied for certain human or moral values with strong appeal to sentiments. This is the way how certain kind of satellite groups have evolved and how the true spirit of humanism had distorted.

### **Reframing Humanism**

In Nineteenth century, many new ideas and beliefs attached to humanism to make it free from authority and dogmatic constituents. Several attempts have been made to restructure humanism. Manabendra Nath Roy's (1887-1954) idea was one of them. In order to convert the humanistic movement from a mere intellectual movement to a concrete and integrated humanistic spirit, M.N Roy had redefined humanism. He realized that the humanistic movement that started in Fourteenth century is not sufficient to solve the social and political crisis at this modern time. He enunciated Radical Humanism or New Humanism for social reconstruction. Man must be sovereign and there should not be any dogmatic authority over man's life and thought. There is only one sentiment in this world and that was human sentiment. Thus Roy wanted to refashion this world as the abode of human beings. There is nothing higher than man in this world. New Humanism as social philosophy reorganised social life with extreme freedom of individual development (Kataria, 2005).

The fundamental principles of Roy's New Humanism were freedom of man and sovereignty of man. Roy considered human as a biological organism. He asserted that man evolved in this earth due to biological evolution. He denied the presence of any extraneous factor within the existence of human being. His concept of morality is vague as he argued the conscience or moral sense as the mechanistic biological function. It is innate nature of man to be rational and moral. Moral sense is deep rooted in man's instinct and intuition. As rationality is the innate nature of human so it is desirable to act morally that guarantees the live in peace and harmony. This is the new social order of

Roy's universal harmony. Roy believed in non-transcendental knowledge that revealed the truth of this physical world. There is nothing beyond that. Scientific knowledge gained through question and enquiry is considered as true knowledge. He ignored the power of mind and like western materialistic philosophy, he emphasised brain as the main instrument of thinking. Human consciousness that move towards Infinite or Cosmic Entity is ignored in Roy's philosophy. This may be one of the limitations of Radical Humanism. Huxley on the other hand explained Humanism where the concept of religion is reflected. Huxley tried to blend religion and science together and named it as the '*evolutionary humanism*' (Hans, 1963) which would embrace the mankind as a whole. Several attempts were made to reframe humanism eliminating its application in narrow sense. Christian-classical humanism reshaped and thus transformed into scientific humanism. Sebastien Castellio (1515-1563) added a new approach to Humanism in arguing that human mind can reason well, but it cannot determine the absolute truth. Thus we find there is constant effort to advance intellectually and physically in the external world, but inner psychic progress remained stultified. The external physical rhythm does not conform to the inner psychic rhythm. It affects mental equipoise of society. A clash is inevitable the impact of which is felt more in psychic realm than in the physical sphere (Anderson & Coyle, 2000). Traditionally, Humanism emphasized the relation of man to man and it focussed on human value as the highest. This is an instrumental viewpoint in sustaining social justice throughout world. Rather, it would be more justified if think that all human beings are bound together within the infinite network of relationships that span physical, intellectual and spiritual realities (Bussey, 2010). As discussed earlier, humanism is a kind of socio-sentiment that leads to groupism, where a particular group thinks only of its own socio-economic and political interests. It results in group conflicts.

Humanism has been criticised for two reasons (Sarkar, 1982). Firstly, the love and affection are restricted to human beings only. Then what will be the fate of other living and non-living entities in the society to which human existence are directly linked

with? It includes only the human sentiment with in its scope. Secondly, the Cosmic Consciousness that leads to ideation of Great has no place in Humanism.

Human progress depends on mental constitution. The greatest treasure human possesses is logical mind. With the development of the logical mind the scope of sentimentality wanes and contracts. The spirit of humanism when linked with logical thinking people are no longer motivated by narrow sentiments. The path of rationality or conscience guides people to judge everything in the light of truth. Conscience and devotional sentiments are the two means through which the imperfect humanism can be made perfect. *Power of Reasoning* is a valuable gift for human beings but how and for what purpose this power is to be used primarily depend on *sa'dhana* (Bhat, 2019). This argument strengthens the link between cognition and spirituality.

Thus the very concept of humanism can be reframed and extended to all its possible dimensions. Humans are not isolated rather all humans in this universe are connected with all animate and inanimate beings through an infinite network of relationship. The spirit of humanism must not be confined within human sentiment. The feelings, love and sentiments should be extended to everything, animate and inanimate in this universe. This is the sentiment of Neo-humanism which elevates humanism to universalism. Expansion of the radius of Humanity to reach universalism is Neo-humanism. Humanism is a physico-social philosophy, whereas, Neo-humanism is a physico-psycho- spiritual philosophy.

### **Theoretical Framework of Neo-humanism**

Neo-humanism literally stands for '*practice of love for all creation including plants, animals and the inanimate world*' as propounded by the sheer Indian Philosopher P. R. Sarkar (1921-1990). Neo-humanism is the combination of intellectual analysis, direct practical experience, universal outlooks and spiritually based intuition. These are the solid basis for developing any good theory. It is based on the understanding that our nature is three- fold and that all three aspects of our nature should be developed: our

physical health and well-being, our mental knowledge and power and our spiritual awareness and understanding.

Neohumanism is a visionary and optimistic approach to life that promotes a sense of possibilities. The holistic philosophy addressing three dimensions of human existence is not a new concept. Many of our oriental philosophy have mentioned the development of life at three levels namely physical, mental and spiritual. But to know philosophical discourses and understand it is not same. How to take all wonderful knowing into the world are the most challenging tasks. When we gather some information through our sense organs it indicates we know the object. But when the basic nature of this object is fully subjectivized through experience then we understand it. *'Real education leads to a pervasive sense of real love and compassion for all creation'* (Sarkar, 1982)

Neohumanism integrates physical, psychological, emotional, spiritual, psychosocial and environmental perspectives. Thus the approach of Neohumanism is physico-psycho-spiritual. The four pillars of this philosophy are: humanity, rationality, morality and spirituality. It gives a clear direction in physical world to maintain a harmony with all animate and inanimate around us and at the same time it awakens our relationship with Cosmic Consciousness. Thus it is the blending of inner subjective world and the outer objective world what Shambhushivanand (2014) defined as inner ecology and outer ecology.

Most of our existing philosophies ignore the status of inanimate world. But in Neohumanism, the inanimate things occupy a significant place. Neohumanism brings the subtler atom and even the sub-atoms within its scope. Sarkar (1983) argued that fundamentally there is no difference between animate and inanimate worlds. The basic characteristics that differentiate animate from inanimate are movement and presence of unit mind. But according to Sarkar, there is a characteristic of movement in both inanimate and animate. Within the atom and minute objects there are still smaller particles that maintain their structural unity. In every object the mind exists in the dormant state. Thus Neohumanism goes deep into smallest and subtlest assembling structures of inanimate objects.

What inspires one to serve people and other creations? It is the feeling of interconnectedness with the Supreme Consciousness that growing connection leads one to inculcate the spirit of service. The spirit of morality promotes harmony and sense of spirituality awakens conscience. Human beings should realise the supreme truth that the entire humanity in this universe is bound together by common ties of fraternity.

### **Sentiments and Psycho-physical Imbalance**

During our analysis of humanism from different humanists' perspectives, we see that humanism is a kind of sentiment. Wherever sentiment is predominant, the scope of rationality wanes and contracts (Sarkar, 1982). Sentiment is one of the expression of mind. When it is restricted for certain geographical area or community or used for any narrow sense hinders the inner growth of human beings. Sentiment is mainly expressed in two forms: geo-sentiment or socio-sentiment. Geo-sentiment refers to the expression of love and concerns for a particular geographical territory. People when are goaded by this geo-sentiment support anything blindly. They show interest for their own locality at the expense of other localities. Geo-sentiment expresses many other geocentric sentiments as geo-politics, geo-patriotism, geo-economics and geo-religion. This geo sentiment blocks human mind to flow beyond his or her own indigenous soil.

When people show interest and concern for a particular group then it is socio sentiment. It is better than geo-sentiment but not the perfect. It undermines the growth of other groups. Thus inter group clash caused bloodshed in the past. The socio sentiment leads to ethnic conflicts, communal dissensions, economic exploitation and discriminatory religious dogma.

Humanism is also a kind of socio-sentiment with broad circumference. It is so because, in humanism people show love and concerns only for human and ignore the non-human creatures. If this human sentiment is extended to include all creatures in this universe, then only it would be the perfect humanism. The humanistic sentiment unless enunciated as true humanistic inspiration from within, is likely to degenerate into Pseudo-humanism (Mohanty, 1996).

Thus we see the sentiment of any form ceases the free flowing spirit of humanity. It has a disastrous effect on society. Sentiment when utilized for narrow sense (geo or socio) lead to a psychic disorder. At this technology oriented society, people made considerable intellectual progress. They awakened intellectually but inwardly they remain incomplete, stultified and dogmatic. Consequently, People cannot maintain the balance in the speeds of the inner and outer world. The difference in rhythm of inner subjective world and outer objective world leads to psycho- physical imbalance.

This manifested universe is the expression of the Omnipotent (Vishnu). All the creatures originate from single naval point and will merge unto that point one day. This is the highest sentiment and this sentiment when attached to humanity will vibrate in all the directions. This concept is articulated in *Vishnupurana*:

*VistarahsarvabhutasyaVisnorvishvamidamjagat;*

*Drastavyamatvatmavattasmadabhadanavicaksanaeh(Vishnupurana)*

All animate and inanimate creatures in this universe are the expressions of the Supreme Consciousness. This devotional sentiment can elevate humanism to universalism and then only then it can be called Neo-humanism. The radius of circle of love for all creatures needs to be expanded to such an extent that the underlying spirit of humanism is extended to everything in this universe. Human existence can be made glorious by rising above all sorts of narrow sentiments.

The task of philosophy is not only to raise question neither it makes a heap of problems before us. Finding out solution is also the primary work of philosophy. Hence, we will examine here an alternative philosophy that can counteract all those narrow sentiments. In Neohumanism, Sarkar pointed out two distinct ways to thwart these sentiments that undermine the true spirit of humanity. The first is developing rationalistic mentality through study and secondly, developing proto-spiritualistic mentality. Human beings are more psychic than physical, whereas, animals are primarily physical. If we hurt anybody with our words or actions and then offer him or her food, the person will simply reject to have this food even if he or she is hungry. But after beating a dog if we

call it for food, it will not hesitate to take it. This is because, in animal mind remains in dormant state. But human mind controls all activities through brain. Human mind must be motivated by rationality that no animal can do. Rationality is the treasure of humanity. Rationalistic mentality can be developed through study of various subjects and the study of spiritual subjects. On the other hand, development of *proto-spiritualistic mentality* is the only way to eliminate socio-sentiment. The base of proto-spiritualistic mentality stands on the principle of social equality. It is the psychic orientation of human towards spiritual expansion. When human mind is goaded by dogma their intellect is said to be filled in blind faith and superstition. It is degenerated form of human psyche. Their intellect needs to be liberated from *quagmire of superstitions* (Sarkar, 1982). *Proto-spirituality* is an attempt to channelize the mind towards Supreme Consciousness. When this internal devotion is translated into the external sphere, the principle of social equality or *SamaSamajTattva* is established. The principle of social equality refers to the collective march of all in unison and this is the basis of *Dharma* or righteousness. Thus there exists a linear relationship in unit mind, Supreme Consciousness and external world or society.

### **Neohumanist Consciousness**

Spirituality acts as a fine linking thread in the sense of belonging in relationship. The spirit essentially reminded us our relationship with others and which is counterpoint to fear and insecurity is 'longing for the Great' (Sarkar, 1982). This feeling of connectionism lifts us from paralysis to power and from individualism to collectivism. Instead of awakening conscience, the existing moral philosophy supports adherence to a sets of rule, norm or obligation.

### **Ecological Perspective of Neohumanism**

Neohumanism emphasizes the value of animals, plants and inanimate things. Thus it is ecologically centred philosophy. All living beings have two types of values; utility value and existential value. An animal or plant is said to have utility value considering the extent to which it is useful to human being or it serves the interest of

human being. The other is existential value. A thing is said to have existential value even if it is not immediately useful to human being or if it has negative value; does not entitle human the right to exploit them or destroy them. By virtue of its existence in this universe a *thing* or *being* contributes to the universal harmony. It is true from metaphysical point of view that '*the world of diversities is the metamorphosed form of the Supreme Consciousness*'. Understanding this deep sense value is possible only when we link everything in this universe with the expression of Cosmic Consciousness.

Human beings have to create a congenial environment to preserve all the species of animals and plants. The existence of plants and animals is indispensable for the existence of human and for promotion of human welfare. People usually preserve those species which are immediately useful to them. They only concern of their own interest and comfort. Every creature even if it does not have immediate utility value has the right to exist. Here two types of mentality are predominant underlying this action of destruction; one is the tendency of persecution and the other is causing harm to other creatures for gratification of pleasure. Both are detrimental to the society. When we say peaceful coexistence, non-human creatures also come under it, so we cannot destroy non-human creatures brutally which we have been doing. What kind of humanity is it? It is nothing but pseudo-humanistic strategy, not even humanistic strategy (Sarkar, 1982). The kind of torturing may lead to the tyranny that may be perpetrated by one social group against another in future. These defected mentality needs to be corrected through practice of well-balanced philosophy. The Supreme Consciousness manifests itself in every living and non- living creature. *Human beings must restructure their thoughts, plans and activities in accordance with the dictates of ecology* (Sarkar, 1978).

### **Humanism to Universalism**

In Neo-humanism, P. R. Sarkar (1921-1990) integrates physical, moral, spiritual, psycho-social and environmental perspectives. Now, the question is-how does the sense of universalism grow? Neo-humanism suggests mainly two ways: firstly, the development of rational and logical mind, that means, people will judge everything in the light of truth. People will be capable of consciously planning and guiding their

actions towards self-actualization in one hand and in other hand for the welfare of the society. Secondly, exploring the inner spiritual potentialities, people should realize the interconnectedness, that all beings are intimately linked with the fabric of the universe. Sarkar said, it will be possible through inculcating the idea of Cosmic Consciousness. *'We have to work hard not only for suffering humanity but also for the suffering living world'*- this is the true spirit of universalism underlying Neohumanism. Neohumanism clearly defines three common factors in every individual, and these are- expanded idea of mind that means human's mind tends to expand, limited dimensions of body means human body has limited capacity and finally, hidden spiritual potentialities means every individual has huge spiritual potentialities in dormant form. Keeping in view all these three dimensions, Neohumanist Education incorporates the subjective inner ecology and objective outer ecology. As the most intelligent and thoughtful beings in this universe, human has to accept the responsibility of entire universe.

Universalism requires a new set of tools: knowledge for service, participatory and inclusive social culture, relational and rational outlook,

### **Elements of Expression of Neohumanism**

Neohumanism is expressed mainly through three elements: Layers of mind, love of creation and service (Bussey, 2016). Neohumanism connects body-mind-spirit in way for developing 'self'.... It includes love and service within its scope that it is the gift to our society and to future. The principles of Austanga Yoga are based on Neohumanistic philosophy. It is the process of subjectivization through which mind enters into the relationship with self and others.

Expanding the circle of love of human heart to embrace all living and non-living things in this universe. This is the way Sarkar re-interpreted Humanism extending its circumference from '*minimity*' to '*maximity*'. Thus Neohumanism is the extension of Humanism. Sarkar said, Neohumanism as universal humanism.

In order to internalise the values of Neohumanism concrete engagement and personal experience are required. Knowledge is acquired through introspective practice

where people realize the essential link of the self with the higher Self. Understanding the relationship and interconnectedness of one thing to other is the fundamental reality of Neohumanist practice. Neohumanism when is applied in practical field move towards morally and spiritually oriented society.

### **Expanded Idea of Mind in Neohumanism**

Generally, Western models of psychology admit brain as the location of mental activities. Cognitive development, in case of Western psychology is only to enhance the capacity of brain. But Neohumanism, the Indian philosophy explains mind as the more powerful factor in cognitive psychology. In Neohumanism, Sarkar (1982) stated that cognitive development means enhancing the power of mind. Every individual possesses the unit mind which is the transmuted form of pure consciousness. Mind is evolved from matter through clash and cohesion. There are three functional chambers of mind namely, Citta, Aham and Mahat primarily co-exist and work in relation with external world. Citta is the objectivated mind. It takes the form of whatever it comes in contact with (Rama & Brim, 2010). Aham is the directive principle of mind that drives mind either towards crude material world or to the subtle spiritual world. When Citta is bigger than the Aham, then the psychic faculty is called crude mind stuff. But when citta is suppressed by aham then the enlarged psychic faculty is called intellect. And finally the state of intuition arrives when mahat becomes larger than aham. The attainment of intuition depends on rationality and conscience which deliberately drive psychic power towards pure consciousness. Pure consciousness is spiritual. Thus we see how mind can be expanded from crude physicality to the state of pure consciousness. The approach is from physico-psychic to psycho-spiritual and from psycho-spiritual to the spiritual.

Now, the mind composed of citta, aham and mahat has five layers with varying functions.

*Addressing Different layers of mind*

Layers of mind have long been recognised in Yogic and Buddhist philosophy. This is the practical approach of Neohumanism translated into reality through experience. P. R Sarkar (1956) redefined the human development model in his book *AnandaSutram* as:

*PaincakosatomikaJaeviisattaKadaliipuspabat (AnandaSutram)*

The essence of life is adorned like banana flower where the six petals play as the layers of mind.

Mind is the fundamental cause of all human actions. Therefore, it is mind that binds and liberates. Mind can express in three ways; Instinct, Sentiments and Rationality (Mohanty, 1996). Instinct is the crude expression of mind that an individual inherits during birth. Instinct is similar to Id of Freud's psychoanalytic theory. It works at physical level and always seeks pleasure. Sentiment is more psychic than physical. In developed animal's sentiment exceeds instinct. Sentiment is the psychic movement that refers to allowing the mind run after something what it likes without considering just or unjust. Rationality is the highest treasure of human mind. When the mind follows the path of rationality, the sentiment wanes. Those who follow the path of morality and spirituality rationality is the automatic outcome for them. Layers of mind (*kosa* in Sanskrit) start from crude to subtle. The inner subtlest layer can be understood only after removing its outer crude layers. Practice of Neohumanism gradually opens up the layers of mind and expands itself to reach the innermost subtle layer called causal layer. The first layer is called *Kamamayakosa* or *conscious mind* which is the crude mind and it deals with the senses and five fundamental factors. Hence, the mind at this layer is engaged in all physical body related activities. *Citta* remains dominant in this layer. The next to *Kamamayakosa* is *Manomayakosa* that refers to the subtle layer or *sub-conscious mind*. As *Ahamis* dominated here hence, this layer of mind is engaged in all sorts of intellectual activities like thinking and remembering. Development of brain as information processing centre is influenced by expression of this layer. The last three layers or *kosas*, that is, *Atimanasa*, *Vijinamaya* and *Hiiranmaya* are collectively called the causal mind (Sarkar, 1962). Imagination, creativity, aesthetics and other subtle thinking are the activities of *atimanasakosa* or *first causal layer mind*. Intuition starts to

express itself in this layer. (Brim, 2010). Here, *Mahat* becomes dominant over *aham*. This layer is activated through meditation. The second causal layer mind is called *vijinamayakosa* which is the centre of intuition, non-attachment and discrimination as to what is relative and what is absolute (Rama & Brim, 2010). Expression of mind at this layer is psycho-spiritual which is supported by feeling of interconnectedness with the Supreme Consciousness. This layer is developed through meditation and spiritual practice. The last causal layer that Sarkar (1962) defined as the *hikiranmayakosa* is the layer of spiritual effulgence. One can experience universal love and spiritual longing. It is the extreme blissful state. When this layer is activated the spirit of '*Neohumanism overflows in all directions, making all things sweet and blissful, unifying individual life with collective life and transforming this earth into a blissful heaven.*' (Sarkar, 1982). Until and unless the crude and sub-conscious layers of mind are not removed, the causal layers cannot be observed or understood. Neohumanist spirit is at the core to serve the humanity.

### **Neohumanist Spirituality**

Universal spirit is at the core of our existence. The defect in human intellect leads to disparities, violence, superstitions and many other social ailments. This defective intellect limits expansion of heart. To remove the dichotomy between 'me' and 'them' one can realise the inner essence. The process of connecting the deepest 'one-self' with the universal 'cosmic-self' is spirituality. Spirituality is at the core of Neohumanism.

Humanism ignored the existence of Absolute truth. Humanism is nothing to do with absolute authority, absolute morality and absolute perfection. Julian Huxley, the famous humanist in her book, *Evolution in Action* (1953), argued the religion values as not the divine revelation but as the function of human nature.

As mentioned earlier, Neohumanism is a physico-psycho-spiritual philosophy. Spirituality is at the core of this philosophy. Spiritual philosophy is not a dogmatic or mythical affirmation, nor is it an intellectually explained theoretical extravaganza (Raghunath, 1995). It is scientific and practical regular practice of which promotes

intuitional vision among individual. Sarkar said that '*daily nourishment of our Spiritual Being is as important as the nourishment of our physical body*'. Sarkar (1982) illustrated three dimensions of spirituality; *spirituality as cult*, *spirituality in essence* and *spirituality as the mission*.

The *Bhagabat Dharma* of human being is to follow the path of spirituality. Once a human being gets human like physical structure, he or she enters the Cosmic Circle. It is natural and equally applicable for all human being of this universe. Those who are not following this path even after having human structure, they are going against nature and simply they are following the life of animals. The universe is the expression of Macro-psyche which is again controlled by Macro-spirit. All the micro-psyhic entities reside within the Macro-psyhic entity. This is the ultimate reality. Neohumanism guides people to follow the psycho-spiritual practice. This spiritual practice, according to Sarkar is '*spirituality as a cult*'. It is physic-psycho-spiritual in nature. Through this practice, one can easily remove the defects of physical world and the defects of psychic world.

The second stage is *spirituality in essence*. It mainly works in psychic and spiritual realm. When people start spiritual practice, a collective wave will vibrate in all around. This new wave of consciousness will strengthen the humanity's collective spirit. Under this collective positive force, no pseudo-humanistic strategy will work.

Finally, *spirituality as a mission*. It is the highest realization in the path of spirituality. The feeling that all individual has a direct link with the Cosmological Hub, everything is springing from *Cosmic Existential Nucleus* (Nadabindu Yoga in Tantra). When human will attain this extreme point of unison with the Supreme Nucleus, then Neohumanism will be permanently established.

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