

RADHAKRISHNAN'S PHILOSOPHY OF HUMANISM AND ITS RELEVANCE

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INTRODUCTION:-

Dr. Sarvapali Radhakrishnan is one of the most influential figure of contemporary Indian Philosophy and religion. His efforts and sacrifices possible to intearate between East with west. So, we may regard him, as a bridge maker of Eastern and Western thought. Radhakrishnan belongs to great qualities of character and his valuable philosophical insights for society and individual became him unique personality in India. He is a firm believer and follower of Advata philosophy. His whole philosophical experience was derived from Vedanta philosophy. But he is not a blind follower because while he is busy with explaining Vedanta Philosophy, at the same time he discusses and give his valuable thought about political, education ,culture and in the filed of literature too. Over and above this, he also tries to explain pure philosophical concept of Sarvamukti, Humanism, Isvara, Destiny of man etc. In his thought, humanism is a mark of spirituality.

OBJECTIVES:-

The following are some objectives of this paper:-

- 1.1. Try to discuss a brief introduction of humanism.
- 1.2. An attempt has been made to Inter-personal relationship between man and Supreme Reality.
- 1.3. Try to attempt to show inter dependent relationship between humanism and Religion.

METHODOLOGY:-

To prepare this paper, only descriptive method is used.

DISCUSSION:-

Humanism is philosophical and literary movement which originated in Italy in the second half of the fourteenth century. The term humanism is derived from the Latin word 'Humanitus' means makes human being as the centre of reality. The term humanism has a number of meanings and each meaning constitutes different types of humanism. Literary humanism, Pragmatic humanism, Naturalistic humanism, Secular humanism, philosophical humanism, Modern humanism, Religious humanism and Spiritualistic humanism are some name of humanism. Humanism has undergone significant development assuming variety of forms in the west and in the East in recent period.

Humanism of the philosophy of Radhakrishnan is not opposed to the ancient Indian tradition, rather it is quite line with Upanisadic teaching as well as Bhagwata Gita and Brahmasutra. So, his humanism differs widley from that of the Western new which we find in the philosophy of Augeste comnte and some others.

Radhakrishnan humanism is mainly expressed through his concept of inter-personal relationship between 'I' and 'thou' because the real goal of Man lies in the unity of the life of sprit. Man's ideal is to make humanity one with the spirit. There fore, for him humanism and spiritualism are not incompitable with each other. In order to expound his idea of humanism corresponding to inter-personal relationship, the research are shall embark on his concept of man, relation betweenman with spiritual reality. He also insisted that religionandhumanism are interdependent but not

opposites. Each needs the characteristic gifts and graces of the other. By this Radhakrishnan assigns to man is a sort of centrality.

In order to understand Radhakrishnan's account of the nature of man, he accepts two aspects of man in one aspect; it is empirical and organized by physical, vital and mental phenomenon and the other aspect, a psychological self behind which there is the real or infinite self. The infinite self is spirit. The spirit expresses as itself, God and world. Thus human nature is essentially spiritual. He accepts ultimate spirituality of man but also asserts reality and value of the biological life. Radhakrishnan believes on spiritual power of man which follows from man's moral nature of love and brotherhood and leads him towards perfection. According to Radhakrishnan, Wealth and social position are not a mark of man's greatness rather it is kindness, love and sincerity towards others.

Emphasizing humanism in spiritualism, Radhakrishnan said, in the evolutionary process the human being constitutes body, mind and spirit. So, he observes spiritual human nature and destiny. The significance of man's life is not exhausted by his service of earthly kingdom. The whole complex range of human life becomes satisfied and perfect through a sense of eternity. So the basic foundation of humanism, according to Radhakrishnan is spiritualism. Man is finite-infinite being. He is finite by his individual human being struggling for his biological existence and busy with meeting his bare physical needs and he is infinite because he is the reflection of God. Man is the manifestation of infinite self through finite ego. The finite man transcends the limitation of organic demands and hankers after Truth, Beauty and Goodness. In one aspect he is subject to morality and tries to leave within the boundary of the individuality, and in other aspect, he is son of immortality "Amritrysa Putra" and belongs to the immense expansion of the spiritual man. Therefore the finite man represents one of the real aspects of man. He writes, "the realm of spirit is not cut off from the realm of life. To divide man is to outer desire and inner quality is to violate the integrity of human life, the orders of reality the transcendent and the empirical are closely related.

" (R. The Bhagwati Gita. P.13)

Redhakrishnan accepts, the moral and scientific progress of humanity which is wholly depend on the growth of his spiritual conscience. He believed that human being is unique in this world. Man for him is the inheritor of the Divine spark. The great text of India has also teaches that man possesses supreme soul within him (Tat-Tvam asti) So, the destiny of man lies in the unity between the human and devine which is the expression of some spiritual activities as aesthetic, moral, or religious. When we love man, we are conscious of our unity with him in the central spirit. In other words, as a philosopher, Radhakrishnan emphasizes on the unity of Man, both as an individual and as a human community.

The religious practice can developed human spirit through worship and cultivation of love and sympathy. Man can develop his love by breaking selfish desire, disarms all hatred. It is the union with God. "When we love men, we are conscious of our unity with him in central spirit" (IRT-P45/46). Radhakrishnan introduces themorality with religion and distinguishes the spiritual ideas from moral ideas. Moral action upholds the spiritual value because morality stands a pre-requisite for the attainment of spiritual destiny by men. Otherwise the effort of religion is to enable man to realize the devine within him. At the practical level, morality and religion are real and tied up with each other. The moral principal non-violence, renunciation and suffering etc are some human activities which leads to nearest the supreme Reality. To Radhakrishnan, world is a progressive spiritual experience for which the moral force is at the center of all human affairs. The moral force is the moral principle which constitutes man's vision of Freedom.

Freedom is the nature of every human being. It is both the character of physical realm of man and spiritual destiny. Spiritual destiny means man's salvation. Radhakrisnan contended that man can only be satisfied when he recognizes the spirit is in him as the highest reality and value. For him, freedom is the very foundation of values.

As a humanist, Radhakrishnan continued his efforts to bring about a spiritual regeneration of

mankind. Therefore, in his idea of humanism, he also introduces both traditional Indian philosophical concept of Karma, rebirth, salvation etc.

The law of karma is the determiner of the development of human being. Man is responsible for his future for the sake of karma. The law of karma is organic in nature so God is in man. Man always tries to effort good within him in his eternal endeavour.

Radhakrishnan conceives that, the higher destiny of man is union with Isvara. He believes Sarvamukti or cosmic liberation. Unlike some traditional concept of salvation, he said, salvation doesn't imply complete ceasation of body. After salvation, it is necessary to service for the good of others. He says, the liberated soul has to come back to this world again and again for the sake of other salvation. The individual task is not complete after attaining liberation, since he has to make efforts for the liberation of others. Individual salvation is not the ultimate Destiny of the finite souls.

Radhakrishnan always tried to spiritualized all aspects of human life namely social, ethical, political, cultural etc. Regarding civilization he says, so many civilizations have come, floated on the surface, disappeared again, what remains is humanity. It is for the sake of that humanity that we have to work.

RELEVANCE:-

Radhakrishnan humanism stands against anti-spiritualistic. Therefore, it should be needed to relevant for present people. At present, science and technology has immense developed and men go to cope with scientific way of life, that they are not ready to give value on super natural elements. But Radhakrishnan rightly shows that spiritualism doesn't oppose humanism. His creativity of the spirit

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is an essential condition to attain higher knowledge because it ensures positivistic attitudes towards life.

Radhakrishnan's implication of sarvamukti and ethical ideal are rich connotation on his humanism. The leaving style of modern people are more complex and machinised that sometimes we ourselves have turned into machines. Man have hurried to fulfill their modern amenities so that we haven't enough time to invest ourselves to do goodness for others. As a result, men become restless and lost some ethical and social manner just like, truth, love, brotherhood, peace, non-violence etc and make himself selfish and ambitious. In this regard, the feeling of sarvamukti is a way to establish selfishness and egalitarian society. The ethical awareness of Radhakrishnan have give immense ethical ideal of man that man should like to remember, all men are part of supreme Reality and behave as so.

Present Political society is not stable due to some discriminating struggle among people. The discrimination of caste, sex and demand for separate state are some greater problem of a country like India. In this regard humanism of Radhakrishnan is necessary against discrimination of cast, religion and sex because this humanism teachers 'I' and 'than'.

CONCLUSION:-

Today, due to political, social, economic and cultural change, most of the countries of the world are facing various kinds of crisis. In this respect, Radhakrishnan concept of humanism has a distinctive feature to cover not only in the man with Absolute or Religion but also cover the political, the social, the cultural and the educational field. His humanism gives positivistic and optimistic towards life. Over and above, spirituality in latent, each and every sphere of human activity.