



DR. S. RADHAKRISHNAN'S AND HIS PERCEPTION OF HUMANISM

Dr. M. Neethi Perumal

Teaching Assistant, Department of Lifelong Learning, Alagappa University Karaikudi

ABSTRACT

Dr. S. Radhakrishnan's basic philosophical position is a kind of synthesis of advaita vedanta and the philosophy of absolute idealism. He takes up the monistic character of the Vedanta reality and combines it with some of the important aspects of absolute idealism. Like a Vedanta he believes that the reality is one, like an absolute idealist he shows that everything is a necessary aspect of one. He is not only idealist. He was a great Humanist and Universalist. His Philosophy describes spiritualistic Humanism. Humanism assumes that man is by nature good and that evil rests in society, in the conditions which surround man, and if these are removed, man's goodness will emerge and progress will be achieved. As against religion, humanism argues that this world is our chief interest and perfection of humanity is our ideal. Radhakrishnan argues that there is no conflict between religion and humanism because the inner feeling of the relation between God and man is bound to issue in the service of humanity. Radhakrishnan argues that there is no conflict between religion and humanism because the inner feeling of the relation between God and man is bound to issue in the service of humanity. While what matters is works of religious life, its social productivity, the most efficient servants of society are those who cultivate the interior life.

KEYWORDS : Dr.S. Radhakrishnan , Perception of Humanism.

BRIEF LIFE HISTORY OF DR. S. RADHAKRISHNAN'S

Sarvepalli Radhakrishnan was born on September 5, 1888 at Tirutani, Madras in a poor Brahmin family. As his father was poor Radhakrishnan supported most of his education through scholarships. Dr. Sarvepalli Radhakrishnan had his early education at Gowdie School, Tiruvallur and then went to the Lutheran Mission School in Tirupati for his high school. He joined the Voorhee's College in Vellore and later switched to the Madras Christian College. He chose Philosophy as his major subject and did his B.A. and M.A. in it. After completing his M.A., Sarvepalli Radhakrishnan, accepted an Assistant Lectureship at the Madras Presidency College in 1909. In college, he mastered the classics of Hindu philosophy, namely the Upanishads, Bhagvad Gita, Brahmasutra, and commentaries of Sankara, Ramunuja and Madhava. He also acquainted himself with Buddhist and Jain philosophy and philosophies of Western thinkers such as Plato, Plotinus, Kant, Bradley, and Bergson. In 1918, Sarvepalli Radhakrishnan was selected as Professor of Philosophy by the University of Mysore. In 1921, Radhakrishnan was nominated as Professor of Philosophy at the Calcutta University, 1921. In 1923, Dr. Radhakrishnan's book "Indian Philosophy" was published. The book was hailed as a "philosophical classic and a literary masterpiece.

Introduction Of Dr. S. Radhakrishnan's Humanism

Dr. S. Radhakrishnan's basic philosophical position is a kind of synthesis of advaita vedanta and the philosophy of absolute idealism. He takes up the monistic character of the vedantic reality and combines it with some of the important aspects of absolute idealism. Like a vedantin he believes that the reality is one, like an absolute idealist he shows that everything is a necessary aspect of one. He is not only idealist. He was a great Humanist and Universalist. His Philosophy describes spiritualistic Humanism. Humanism assumes that man is by nature good and that evil rests in society, in the conditions which surround man, and if these are removed, man's goodness will emerge and progress will be achieved. As against religion, humanism argues that this world is our chief interest and perfection of humanity is our ideal. The ultimate harmonious interrelation of all individuals with one another is the aim of humanism. Humanism admits these ultimate values and in this respect it implicitly accepts the spiritual view of the world, advocated by religion. Radhakrishnan opines that humanism overlooks the immortal longings, the intimations of sanctity, the hunger and thirst for holiness, the readiness to suffer persecution and martyrdom.

Without the postulation of such a spiritual centre, which will help us to co-ordinate the variety of unlike elements of which human nature consists, our life will have no integrity. Radhakrishnan analyzed the concept of humanism with his philosophical insights. Radhakrishnan argues that there is no conflict between religion and humanism because the inner feeling of the relation between God and man is bound to issue in the service of humanity.

RADHAKRISHNAN'S AND HIS VIEW OF HUMANISM

Radhakrishnan argues that religion and humanism are not opposed. They supplement each other. Religion and art are the compression of the human spirit. Humanism admits these ultimate values and in this respect it implicitly accepts the spiritual view of the world, advocated by religion. It should be noted that when Radhakrishnan refers to religion, he means by it not organized religion or religion of the authority, but the religion of the spirit which gives freedom to man. Radhakrishnan observes that in defining the nature of man, humanism cannot exclude a reference to the spirit in him. Aristotle describes the source of reason is better than reason. Radhakrishnan opines that humanism overlooks the immortal longings, the intimations of sanctity, the hunger and thirst for holiness, the readiness to suffer persecution and martyrdom. As the Indian visitor is reported to have said to Socrates, if we do not know about God we cannot know about man. "Religion is the perfection of the truly human. Humanism today is in search of a soul." Religion and humanism, says Radhakrishnan, need to supplement each other. This recognition prepares the way for the belief in the perfection of man. He observes that when religion succeeds in making as spiritual, our conflicts are resolved. We are no more members of this or that particular group, but belong to humanity as a whole to have the primary patriotism which is the love of humanity. Humanism, opines Radhakrishnan, is a protest against naturalism on the one side and religion on the other. The soul of man is neither a thing of nature nor it is a child of God. Devotion to values would not be explicable, if men were entirely products of nature.

Observation Of Dr. S. Radhakrishnan About Humanism

In Radhakrishnan's observation, humanism seems to be religiously secularized. The self-sufficiency of the natural man and the belief that the only values that matter, are human values is the central faith of the humanists. Plato and Aristotle, from whom this faith derives its inspiration, are clearly aware that the deeper needs of the soul requirements should be satisfied. It was not really human but it feels that it is related to

something that transcends the finite and the conceivable. It was not a mere improvement of the world, but an ideal transfiguration of it. Humanism demands a disciplined life and insists on wholeness and harmony. That is possible, says Radhakrishnan, with the identification of Spirit in man. Without the postulation of such a spiritual centre, which will help us to co-ordinate the variety of unlike elements of which human nature consists, our life will have no integrity. Radhakrishnan says that Kant's attitude to moral law is deeply religious. His chief argument for theism is that since the good man is often defeated on earth, it requires a super-human power to adjust virtue and happiness. When the foundations of life are shaken, when the ultimate issues demand an answer, humanism is not sufficient. Life is a great gift and it has to bring to it a great mood. Humanism cannot induce it. Hence it is inadequate.

PERCEPTION OF HUMANISM BY Dr. S. RADHAKRISHNAN

Radhakrishnan analyzed the perception of humanism with his philosophical insights. When the humanist admits the ultimate of the values, it is implicitly accepting the spiritual view of the universe. Humanism is thus rooted in a reality deeper and more comprehensive, in which it finds its completion. While comparing naturalism, humanism and spiritualism, Radhakrishnan writes: Naturalism is right in its insistence on man as body; humanism is right when it exalts man as mind; but man is not merely body or mind, but it is spirit as well. While naturalism identifies man with body, humanism identifies man with mind. But man is neither mere body nor mind, but spirit as well. Spirit is the reality of man. So humanism cannot do duty for an adoring life which is identified with the mind of God, and manifests itself in service and self-loss. Radhakrishnan argues that there is no conflict between religion and humanism because the inner feeling of the relation between God and man is bound to issue in the service of humanity. While what matters is works of religious life, its social productivity, the most efficient servants of society are those who cultivate the interior life.

CONCLUSION

Radhakrishnan's interest in man leads him to develop a kind of social philosophy of his own. Its chief characteristics are spiritualism, universalism and humanism. It is basically spiritual, in as much as Radhakrishnan holds that the whole universe in all its complications is permeated by one supreme spiritual consciousness. His humanism is a kind of metaphysical humanism.

REFERENCES

1. Radhakrishnan.S (1952) "Fragments of a Confession", The Philosophy of Sarvepalli Radhakrishnan, Paul Arthur Schlipp, Motilal Banarsidass Publishers, 1992 (First Pub.)
2. Radhakrishnan.S (1967) Recovery of Faith, Orient Paperbacks, New Delhi.
3. Radhakrishnan.S (1940) Eastern Religions and Western Thought, Oxford University press, Second Edition.
4. Radhakrishnan.S (1951) An Idealist View of Life, George Allen & Unwin Ltd., London
5. Radhakrishnan.S (1956) My Search for Truth, Shiv Lal Agarwal Company Pvt., Ltd., Agra.