TEACHER: AN ANALYTICAL STUDY

PHILOSOPHY OF DR. SARVAPALLI RADHAKRISHNAN AS A WIELDER OF TEACHER: AN ANALYTICAL STUDY

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INTRODUCTION

Dr Sarvapalli Radhakrishnan was born on September 5, 1888, at a small place, Tirutani in Madras. He was second child of his parents who spent in Tirutani and Tirupati, famous pilgrimage place. He had his school and college education in Christian missionary institutions and later he came to be acquainted with the main teachings of Christianity and also with the critical remarks of the missionaries on the Hindu way of life. He unconsciously developed a respect for such powerful religious preachers as Swami Vivekananda. In fact, he is widely acknowledged as one of the greatest religious philosophers of the modern world. The 20th century AD Indian Philosophy is greatly indebted to him for his contributions of immense scholarly works. Dr Radhakrishnan has powerfully pointed the problem of nature and destiny of man in his different works. The importance’s of spirituality in the very nature of man and mans spiritual salvation have been greatly emphasized in his philosophy. In the development of this problem in his various works the influence of Vedanta philosophy is clearly noticeable. His first book, Ethics of the Vedanta, a thesis prepared in connection with his MA examination, was published in 1908 when was only twenty. In 1909 he was appointed a teacher of Philosophy in Madras Presidency College and then his academic activities started. In 1918 he was appointed Professor of Philosophy in the new University of Mysore and gives him an opportunity of making an extensive study of western philosophy also.

Radhakrishnan has given a touch of re-orientation and reconstruction to the traditional Indian thought. Among the Indian Contemporaries, Tagore and Gandhi have influenced him. Man exists in the world for a higher cause “Man exists” Radhakrishnan observes, for something more than earthly existence. There is a higher purpose. His life is not to be regarded as a repetition of the mechanical round of animal existence being born; growing up mating and producing offspring passing out man has another function to fulfill. He has an aspiration to grow better.’ In fact, becoming better than we were we realizing that we could be better than we are human nature is essentially subject to change. It Changes due to the pressure of outer and inner necessity. Firstly, there is the natural change due to environmental and inherent causes. It is mechanical and unconscious. Secondly there is the ethical and

ABSTRACT

It is intended to focus about the philosophy of S. Radhakrishnan synoptically as a wielder of teacher. In fact, from his study it is found that the teacher is one of the pillars of the society and the nation. In this context his philosophy is the philosophy of growth and progress of mans spiritual personality. He was an Indian philosopher and statesman who served as a first vice-president and second President of India. He was an evocative teacher who believed that the teacher should be the best minds in the country. The first part of the topic will state about the true teachers are those who help us think for ourselves. In second about his concept on books that are the means by which we build bridges between culture. In this part it shows that when he became the President of India, as per request of some of his students and friends celebrated his birthday. But he says, instead of celebrating my birthday, it would be my proud if September 5th is observed as a Teachers’ Day. He also believes humanism and reason should be explained in the light of inner core or the spirit. The third on Radhakrishnan conceives that man can attain his higher destiny by becoming one with Isvara though Janna and institution. He believes in sarvamukti or cosmic liberation. The total perfection is possible for man only when the human race as a whole is liberated, only when all released souls become one with the infinite. In fifth it will elaborately explain about the concept of nature and destiny of man centers round the world. Lastly the topic will drawn some new conclusion at the end.

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spiritual change which is conscious and helped by man. Mans personality has shown or striking progress in the evolutionary process. But it is yet to be grown. It has future possibilities which are to be achieved in course of time. Man is subject and not objects. He is not to lose himself in the objective world. Ethics or the science of mortality helps him to purify his soul. Morality enables man to rise to a higher plane. Radhakrishnan has given great emphasis on the development of the religious nature of man. His concept of religion transcends all kind of creeds and dogmas where it is seemed a universal religion can fulfills the aspiration of humanity Radhakrishnan entertains respect for all kinds of religious faiths of the worlds.

Ethical Nature of Man

Radhakrishnan holds that ethics has a great significance in the life of man. It disciplines human nature and leads him towards perfection. It is a prerequisite for the attainment of spiritual destiny by man. Radhakrishnan succinctly stated that the moral law within us is evidence of our citizenship in the world of spirit. Moral discipline makes for spiritual. Their relationship is not adventitious. To reach the goal is to perfect the means to it. According to Radhakrishnan, Dharma is a combination of ethics and religion. It is the very core of morality. He maintains that dharma is progressive and changeable. He also says that the principles of dharma are eternal. His view shows that religion is absolute but it has no absolute and timeless content. The only thing eternal about morality is man’s desire for the better’. Infect dharma is a complex concept, rather difficult to define. Radhakrishnan says in his ‘The heart of Hinduism’ that ‘the complex of institutional and influences which shape the moral feeling and character of people is called the Dharma which is a fundamental feature of the Hindu religion’. Man can also develop his moral nature by cultivating love for his fellow being. He should cultivate also in sublime moral principles not only in words but also in thoughts and deeds. Morality teaches man “to refrain from anger and covetousness to be pure and loving in thought, word and deed.” Radhakrishnan regards truth as he the Supreme virtue. Man can know truth by controlling his narrow selfish motive, by transcending his ego – centricity. The followers of truth can lead a truly moral life.

The Nature of Self

It is very difficult to give a clear cut definition regarding the nature of spirit in man. According to Radhakrishnan, ‘we know it, but we cannot explain it. It is felt everywhere though seen now. The self is not the gross physical body, nor the living organism, nor the mind or will, but it is an underlying unity which sustains them all. Ontologically speaking the self is beyond spatiotemporal order, beyond all change and movement from the empirical point of view, it is not a passive being but an active dynamic reality which makes all knowledge and actions possible. The transcendental and the empirical self are not two different selves but the same self which works at two different levels of reality. One of the most important characters of the spiritual man is freedom. Freedom is conceived by Radhakrishnan as constituting the essence of spirituality. Freedom ordinarily means freedom of decision or freedom of choice, but Radhakrishnan meaning of the word freedom is more comprehensive then this; it includes this meaning and adds something more to it. Radhakrishnan believes in the doctrine of karma also. More or Less in the manners of ancient Indian Philosophy he believes that the soul has to pass through various embodied stages and that the tendencies of each stage are determined by the ‘Karma’ performed in the past.

The Destiny of Man

Dr. S Radhakrishnan Says, ‘The Destiny of the human race as of the individual depends on the direction of its life forces, the lights which guide, it and the laws that mould it’ His ‘Highest destiny’ is to grow ‘more human’ more spiritual’ and to be more sympathetic in understanding others. Today because of the antagonistic Feeling, human being one divided from one another. Conflicts in their souls have grouped mankind in to numerous classes. All these antagonisms can be removed by purifying men’s hearts and minds and the human society can be remade on soundest basis. Freedom of man does not mean the escape from life. To be saved is not to be moved from the world. By Purifying his inner self- man is to live in the world. His inner being is not to be affected by the external attractions of the material world. The Hindu scars admit different digress of salvation, but the final release of all is the ultimate one. Sometimes it is found that the destination between the self and the will creates confusion in the problems of man’s freedom. Will is only the active side of self. Hence freedom of will also means freedom of self. It is actually determination by the self. It is a criticism that self-determination does not really mean freedom, as the self may be determined by the external world also. When the self is analyzed the influence of heredity and environment of the past life is clearly noticed. Therefore it may be said that the self is not free as its present life is determined by the past. As a reply to this criticism, it may be said that the self represents a form of organization which is more intimate than that which is seen in other animate and inanimate objects. Self-determination means not the determination of the fraction of the self, but the whole of it, true freedom is divine. According to Radhakrishnan ‘True freedom is the freedom of the human spirit.

Freedom of man is not a whim since our present life is the continuation of the past. The character of a man is constituted by the past history of his life. Man’s freedom of action is limited to a particular region. No Man can enjoy universal possibilities for himself. The different possibilities of man’s nature do not get the opportunity for development at atime. The cosmic exert its influence and allow only a few possibilities for realization. When man decides to do something, his mind becomes different from the mind before the decision. When a possibility turns to actually, its assumes the character of necessity. The past history cannot be rejected. It can be utilized. The possibility is the region of freedom. Though the self is not free from determination, yet it can somewhat control the past and give it a new direction. Man’s choice has the capacity of assorting freedom over necessity, and by using it he forces himself from necessity. Man is not a puppet at the hands of fate. Instead of suffering for his past, man can shape his future. Radhakrishnan says that he is not the play thing of fate or driftwood on the tide of uncontrolled events and try to focus it actively mould the future instead of passively suffering the past. The past may provide man with a chance or may stand as an obstruction. Everything depends on man’s effort of making use of it rather than what it makes use of man. Human life is not compelled to move in a particular way. Life is a growing stage and the growth is free to a certain extents.
Establishing spiritual fellowship with the whole universe. Perfect freedom is possible only in a perfect world. Hence to liberate the whole world, the liberated individual should inspire his other fellow being for the attainment of perfection. Radhakrishnan declares. All individual are destined to gain life eternal, for as a Hindu text says, we are the children of immortality ‘(amrtyasya put rah). When man conquers this eternal life, his whole being is transformed and he belongs to a divine community or Brahmaloka. In this supreme state of life individual are united by a perfect co operation of mind by mind such a perfect state of spiritualized harmony is the ultimate in of the cosmic process.

**FINDINGS AND CONCLUSION**

Radhakrishnan exposition of the problem of nature and destiny of man merits attention for several reasons. He has delineated the problem on the basis of the reinterpretation of the Advaita philosophy of Sankara Radhakrishnan is devout but not a rigid follower of Sankara philosophy. He believes that the changes and problems in the social political and economic spheres of the present day life cannot be fully met by the Sanskrit teaching. To meet the multifarious demands of the present age certain new approaches are necessary. Being aware of the requirements of the present century, Radhakrishnan explains, it is stated that our times are different, relate our experience, are not quite the same as those of the classical commentators, the chief problems facing us today is the conciliation of mankind.’ Although an absolute idealist, Radhakrishnan is not impervious to the enormous development of modern science. He, his assimilated the theory of scientific with his Advaita philosophy.

From the over and above the most noteworthy contribution of Radhakrishnan towards the problems of human nature and his ultimate destiny is his concept of universal liberation Sarvamukti. The prominent philosopher, C.E.M. Joad has termed it as on social salvation. Radhakrishnan rejects the negativistic attitude of ancient Indian thinkers. He maintains that the liberated soul is no to renounce the world but to work for the perfection of the rest of humanity. Radhakrishnan shows the importance of personal god in human society. He has tried to wipe off the gap between the empirical and the transcendental world. He has opened the way from the cosmos to the systematic exposition of the positive movement from the human to the spiritual. The topic will help in our feelings in the way ahead to sustainable changing in the society, polity and religious ethics for the coming generation in the universe.

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