

# Radhakrishnan on Spiritual Religion towards Social and National Construction

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**Abstract**—Undoubtedly the influence of religion in searching the meaning of life is more relevant than anything else. Even men in the past were survived with the help of religion than science. Of course, with the advent of science men were being civilized and the religion we witness in 21<sup>st</sup> century is the refinement and revision of earlier form of religion. Sarvepalli Radhakrishnan's concept of spiritual religion appears an integral part of life which may release the agony of the individual in particular, society and country at large. The society and country are being relinquished by religious conflicts. Religious conflicts appear because of the false notion of religion. Although Radhakrishnan was a firm believer of Indian spiritualism, but he at the same time went through other religions as well. He conceived it very well that there remained some truth in every religion. On the basis of this perception, Radhakrishnan developed a kind of religion that has been attributed as creative and integrated religion. It is creative in the sense that it is the outcome of the cultivation of soul. Religion, for Radhakrishnan, is the spirit of the soul. It is integrated as well because Radhakrishnan by his sheer vision tried to synthesis the essence of all religion and thereby developed spiritual religion. Epistemological inquiry is the ground of western religion. For Radhakrishnan, true religion is not the outcome of intellect rather it is the by-product of both intellect and intuition. True religion this would be the outcome of super-science. The main strategy of this paper is to appraise after Radhakrishnan the nature of spiritual religion as a means towards social and national reconstruction.

**Keywords**—religion, spiritual, universal

## I. INTRODUCTION

Dr. S. Radhakrishnan was born on 5<sup>th</sup> September, 1988, at a very small village Tirutani, north-east of Madras in South India. He was born in an orthodox conventional religious Hindu family and was a firm believer of Hindu religious outlook. According to Radhakrishnan, philosophy and religion are the two sides of the same coin. For him, a man is a born philosopher just like as a religious person. Radhakrishnan said that one can find the real meaning of life in religion because “the end of religion is an essential knowledge of God” [1]. For him, the knowledge of God guides one to reach the *end*. Although Radhakrishnan was a firm believer of Hinduism, he knows other religions also. He realized that in each and every religion there remains some truth. He tried to understand the essence of every religion. As a result, he had developed *spiritual religion*. According to Radhakrishnan, true religion would be creative in nature. Creativity is something that can be extracted out of intense cultivation of the soul. Creativity is the spirit of the soul. Over emphasizing on the creativity, Radhakrishnan talked in favour of an integrated religion. His religion has been attributed as *integrated* because he developed *spiritual religion* on the basis of comparative study of both *east* and *west*. Radhakrishnan contended that religion must express itself in reasonable thought, fruitful action, and right social institution. For him, religion is not a dogma, rather it is an

autonomous from of experience. Religion is essentially a concern of the inner life. His understanding of religion is *universal* and *monistic* in nature. It is *universal* in the sense that nobody can be excluded from the sphere of *trueuniversalreligion*. It is monistic in the sense that there is no scope for dualism in spiritual and universal religion. It is worthy to note here that Radhakrishnan was influenced by Sankara philosophy of Advaita Vedanta. For him true religion is the spirit of man deeper than *feeling*, *will* or *intellect*. True religion is the deepest depths of the soul. It is a growth, a movement, a divine journey, a stage or level where “God has put eternity into the heart of man” [2]. Thus, the sense of the *infinite* is the basis of religion. Thus, it can be said that the real meaning of the life actually rest on unity rather than anything else. At this juncture it is worth mentioning that Radhakrishnan goes against western materialism that holds that the real meaning of life is based on epistemological and logical inquiry. Radhakrishnan denies it too. For him, it would be wrong to affirm that intellect paves the way of conceptualizing true dignity of human. The problem with western religion and materialism is that it does not think the other way round. The real meaning or dignity of human life actually hinges the real meaning of life, i.e., the realization of the soul. It is nothing but a revelation that can be comprehended through intellect. The aim of religion is to attain a vision God.

## II. RELIGION IS NOT A CREED

Moreover, Radhakrishnan contends that religion is not a creed or a code but an insight into reality. The founders of beholder of religion have prophetic souls who had direct acquaintance with spiritual reality. Spiritual knowledge, Radhakrishnan opines, is not merely conceptual or perceptual like intellectual knowledge. It is neither logical nor epistemological. It is called integral or intuitive knowledge through which one can assess the real meaning of life. This sort of spiritual knowledge helps one to know about what he is. True religion or true reality does not come to analytic intellect, but by way of creativity. The essence of life is creativity. It is a living creation of something new. Spiritualism being an intuitive knowledge assumes the continuity and unity of all experience.

## III. SPIRITUAL VIEW OF LIFE

According to Radhakrishnan, spiritual view of life rest on self-knowledge. It refers to what has otherwise been called "supreme enlightenment or *bodhi* or *prajna* or transcendental wisdom" [3]. It is equally called beatific vision, a highest level of consciousness or supreme integral experience. In Spinoza's sense, it is supreme type of knowledge which "does not result from something else but from a direct revelation of the object itself to the understanding" [4]. It is the "third kind of knowledge from where the highest possible peace of mind arises" [5]. Equally, Radhakrishnan was conscious about religious *tolerance*. The harmony, integrity and the unity of a nation depends on religious tolerance. At present there we hear so much about religious tolerance and intolerance. All social deflections are created out of religious intolerance. The great threat of a country comes from religious intolerance. Social conflict, ethnic violence and conflicts arising out of various sects and communities are being created out of religious intolerance. Radhakrishnan gives emphasize on religious tolerance. In this regard, he says, "Toleration is the homage which the finite mind pays to the inexhaustibility of the infinite" [6].

## IV. CONCLUSION

According to Radhakrishnan, religion begins for us with an awareness that our life is not of ourselves alone. Religion as man's search for this greater self will not accept any creeds as final or any laws as perfect. It will be evolutionary, moving ever onward. A man is essentially spiritual and a man offers something other than spiritual is the degradation of human soul. Accordingly, to know oneself is to know all we can know and all we need know. This is how spiritual religion appears as a constructive weapon to build a society as well as nation. The foundation of India rests on Indian spiritualism and it was true in the past and it remains true even in the day of science and technology. One has to engage in realization because it is not a miraculous solution of life's

problem but a slow deposit of life's fullness, a fruit which grows on the tree of life when it is mature. Through realization, the soul enters the stream of life and finds its reality i the larger enveloping life. It is called the life of spirit where man reveals himself as a universal man. It is a state of mind where a man realize that what he does, it does for other and what other do, do for him. Here one lost his individuality and becomes the rarity of universality. This is where the genesis of spiritual religion of Radhakrishnan is rested on.

## V. METHODOLOGY

In this research paper we basically confined ourselves to develop a theoretical approach with a comparative outlook from East as well as Western literature. Therefore, the methodology would be theoretical one, not a field base one.

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