

## The Meaning and the Concept of Religion in Radhakrishnan's Philosophy

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### Abstract

An integrated approach to religion is examined by Radhakrishnan. In six volumes, he expanded on his ideas. He explains that religion constitutes the principles that we must adhere to in our everyday lives and social interactions. He claims that religion is the manifestation of truth in life and has the capacity to change who we are. The fundamental tenet of religion is the recognition of the dignity of the human spirit residing in the ultimate. Our shared spiritual challenges and goals are reflected in it. It is an invitation to an adventure in spirituality. It is the solution to reestablish the post-relationship between the eternal and the person. Man can only express his inner spirit through religion. It is the discipline that strikes the conscience, empowers us to fight evil, releases moral power, and gives us courage to try to save the world. According to Radhakrishnan, religion is a matter of emotion as well as a mental attitude. It is the encounter with ultimate reality or the experience of it. Every civilization is built upon it. It has elevated nonviolence to the pinnacle of virtue. The purpose of this paper is to examine Radhakrishnan's synthetic approach to religion.

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### Introduction

Radhakrishnan is a synthetic philosopher, claims R.S. Srivastava. Additionally, he promoted a synthetic view of religion. He is the embodiment of Hindu culture and heritage and the most eloquent spokesperson. In numerous writings, such as An Idealistic View of Life, Religion and Society, Eastern Religions and Western Thought, The Hindu View of Life, The Religion We Need, etc., Radhakrishnan expounded on his ideas about religion.

According to Radhakrishnan, religion is the only thing that can truly make us happy. The procedure is ever-changing. It can give us a divine will and keep us in close contact with creativity. According to him, religion is a creature's desire to transcend themselves by hardship and effort.<sup>[1]</sup> Religion is a way for man to communicate his actual nature. It is less of a supernatural theory. It is an experience that every man can have. Religion is an insight into reality rather than a creed or a code, says Radhakrishnan.<sup>[2]</sup> It is a man's discipline or way of life that transforms him so that the divine within him can come forth. "Religion, it urges, is a conversion, a mental and spiritual revolution, a change from a self-centered to a God-centered life," he claims.<sup>[3]</sup> It's an appeal for a fresh perspective and comprehension of life. Religion is a sentimental response to human existence.

"Religion begins for us with an awareness that our life is not of ourselves alone,"<sup>[4]</sup> says Radhakrishnan. Religion, as man's quest for this bigger self, rejects the idea that any law is faultless or that any creed is ultimate. It will continue to evolve. He says that it is the living contact with ultimate reality. Additionally, he says, "A man's religion must be his own and not simply accepted on trust or imposed by authority."<sup>[5]</sup> Additionally, he asserts that while religion may begin with the individual, it must conclude with community. According to Radhakrishnan, religion is a topic that philosophy should study just like any other aspect of life. It is more fundamentally a philosophical issue because it presupposes a set of ideals that philosophy must also take into account.<sup>[6]</sup>

According to Radhakrishnan, religion shapes the values we uphold in our day-to-day existence and interpersonal relationships. Dharma, which comes from the word "dhr," which means "to uphold or sustain the universe," is the name of religion in Indian tradition. The Upanishad, Bhagavatgita, and Manu all discuss our obligations in life. It is the karmic inspiration in Purva Mimamsa. According to Vaisesika philosophy, it is a manifestation of beatitude and contentment. According to Radhakrishnan, it is a dedicated activity. According to him, religion is the realization of the human

spirit's dignity. According to Radhakrishnan, the foundation of religion in Indian tradition and culture is found in the Vedas or Sruti, disciplined behavior, good conduct of the virtuous and elected person, and good conscience. [7]

Religion, in Radhakrishnan's view, is the belief in ultimate principles and a manner of living to achieve them. Our passion and desire to uphold our way of life are expressed through our religious beliefs. According to him, religion speaks to the conscience, aids in the fight against evil, protects us from lust and greed, and demonstrates our moral strength. It instills bravery in the endeavor to save the world. He claims that it is founded on the dignity of the individual and his connection to a greater reality. According to Radhakrishnan, religion is a call to spiritual exploration. It is a discipline and a practice. Realizing the genuine nature of spirit is the solution. It reestablishes the lost bond between the eternal and the individual. Radhakrishnan asserts that religion is the ultimate wisdom of the ages, the timeless philosophy, and the eternal religion known as Sanatana Dharma. [8]

According to him, all religions are different historical manifestations of the same, timeless, and universal truth. Once more, he asserts that while religion may have a universal goal, it is local and specific and hinders the growth of community. According to him, religion is a dynamic process that promotes social progress.

Radhakrishnan makes a distinction between various religions. He claims that religion is a symbol of the different ways that experience may be interpreted. All religions are based on the integral experience. The variety of life experiences are coordinated and synthesized by integral experience. It gives people a growing sense of awareness and gratitude for the connectedness of reality. According to Radhakrishnan, religious creeds and theological formulations are symbols of experience. "The concept of God is an interpretation of experience," he states. [9] According to Radhakrishnan, religion is a type of experience and way of life. It is an understanding of reality. It is a certain mindset of the self, not of another. Radhakrishnan, however, describes religion in terms of individual experience. It is "an autonomous functioning of the human mind, something unique, possessing an autonomous character," [10] according to him. All values are unified and all experiences are arranged by something internal and intimate. It is the relationship between man as a whole and reality as a whole. As opposed to merely engaging in intellectual, moral, artistic, or a combination of these pursuits, it could be referred to as spiritual life. Religious experience is essential, according to Radhakrishnan. No, it's not supernatural. It is the complete response of the human psyche to reality as a whole. It is individualized, holistic, and natural. Man becomes spiritually converted as a result. It is pure understanding, self-illuminating. "It is a positive feeling of calm and confidence, joy and strength in midst of outward pain and defeat, loss and frustration," he says. [11]

According to Radhakrishnan, religion is an independent kind of experience that draws focus from the outside world to the inside. It is not institutional or dogmatic, but rather individual. "It is not so much doctrinal conformity or ceremonial piety for us as there-changing of our nature, the transforming of our personality-becoming something different from what we are," [12] He says. It is a reflection of who we are and a change in who we are. It is a mental attitude and disposition. It is in pain from birth. It is motivation to take action in the world. It is an external revolutionary since it cannot be satisfied by any arrangement in life. It is an emotional issue that requires an impartial perspective in order to be communicated to others.

According to Radhakrishnan, the core of the religion is "the intuitive loyalty to something larger than and beyond oneself, the vision of reality which stands beyond and within the passing flux of immediate things." [13]

We now talk about Radhakrishnan's belief in the purported unity of faiths. He feels that we ought to adhere to religion and let it go. He explains that all religions originate from a same substratum. According to him, all religions have a summit and are intertwined at their roots. According to him, "intercultural and interreligious cooperation has been taking place in India since the beginning of her history, with its central principle formulated by Asoka in his XIIth rock edict-samavaya eva sadhuh-concord alone his meritorious." [14] In this context, Radhakrishnan explains that there is no set religion in Hinduism that we are afflicted with dogmatism, and that active tolerance will create harmony (samavaya) in every aspect of life.

Additionally, according to Radhakrishnan, "my religious sense did not allow me to speak a rash or profane word of anything which the soul of man holds or has held scared. This attitude of respect for all creeds, this elementary good manners in matters of spirit, is bred into the marrow of one's bones by the Hindu tradition by its experience of centuries." [15] Hindu culture was characterized by religious tolerance from its inception.

According to Radhakrishnan, global religion is a universal theory that can embrace all of mankind as a Sanatana Dharma, or eternal philosophy, upon which the wisdom of an experience of the universe in the spiritual realm converge. It is accurate to state that all existing religions contribute to human spiritual education. According to Radhakrishnan, the form of universal religion in Hinduism is represented by Sanatana Dharma, or eternal religion. "It is not to be associated with any specific religion, as it is the religion that transcends race and creed," [16] he states. The religion to which we belong can be changed in such a way that it becomes more like the religion of spirit. "The Gita represents not any sect of Hinduism but Hinduism as a whole, not merely Hinduism but religion as such, in its universality, without limit of time and space, embracing within its synthesis the whole gamut of the human spirit, from the crude fetishism of the savage to the creative affirmations of the saint," [17] he writes once more.. Additionally, he says that the Vedanta (in Hinduism) is religion in its purest and most universal form rather than a religion. Sanatana Dharma, also known as eternal religion, is described by Radhakrishnan as "the mystic religion of India which affirms that things spiritual are personal, that we have to reflect them in our lives, which requires us to withdraw from the world's concerns to find the real and return to the world of history with renewed energy and certitude, which is likely to be religion of the new world, which will draw men to common center even across the national frontiers." [18]

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