
THE CONCEPT OF FAITH ACCORDING TO DR.RADHAKRISHNAN

Article Particulars

Received: 20.7.2017

Accepted: 12.10.2017

Published: 30.10.2017

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Abstract

The primary purpose of writing this article is to explore the contemporary crises in the light of Dr.Radhakrishnan concept of faith and to trace our certain elements of faith, which would lead ultimately to inter-religious dialogue. The term 'faith' invites to involve in the society, to change the unjust structure of the society. In that way without faith one cannot live in the world. Faith is inevitable. It is the principle of life even the so-called atheists have faith in values. Authentic faith implies a sense of higher values. Every human being has some idea in his or her mind of the ultimate goal of existence. It helps more to understand the concept of faith according to Dr. Radhakrishnan way of the following topics.

Keywords: *contemporary crises, Dr.Radhakrishnan, concept of faith, inter-religious dialogue, faith, spirituality, institutional religion*

Definition of Religion

Dr. Radhakrishnan has a strong inclination towards religion and he wanted to solve all the problems of the world by religion. His view on religion can be made before going into details of analysis. In their context whitehead's definition of religion as "what the individual dies with his our solitariness" is cited by Dr. Radhakrishnan in his idealistic is views of life provides us the clue to the understanding of his own view of religion. The essence of religion consists for his in man's inner commitment to God and not in his theoretical adherence to the textual dogmas and practices of traditional rituals. True religion is essentially spiritual. True religion is essentially a matter of inner tranquility and equanimity and not a matter of social acceptance and public approval. There is thus a sharp distinction made between 'personal' religion and institutional religion in the philosophy of Radhakrishnan, which he was never tired of emphasizing. Moreover, personal religion necessarily bears a mystical character according to his. 'Being mystical' however does not mean that it is meant only for exceptional individuals and remains inaccessible for others. He believes that, "All human beings are essentially

spiritual in character and therefore anyone who cultivated spiritual mode of being cannot but encounter the frontiers of inner transcendence.

Concept of God

Dr. Radhakrishnan, who is perhaps the most important living exponent of upanisadic idealism in the world today, has also been surveying the wisdom of the west to his eastern readers. They find him conversant with the eastern readers. They find him conversant with the eastern as well as western philosophy and competent enough to gather the best harvest of both the traditions. But it is not to be imagined on their account that he is mere eclectic or a plagiarist, for he has accepted their teachings because they promised a new development and he has constructed a new edifice of thought on their foundation. "The ultimate reality is recompiled, that which is complete in itself determined by itself and capable of being explained entirely from itself." Says R.P.Srinivasan. Thus according to Dr. Radhakrishnan, Brahman is the ultimate reality from which everything is born, in which everything lives and into which everything enters into end.

Universe

Dr. Radhakrishnan regards the world as real. The world is real to the extent it's the reflection of the divine. Dr. Radhakrishnan says, "The world is not a mistake or an illusion to be cast aside by the soul, but a scene of spiritual evolution, by which out of the material the divine consciousness may be manifested." The manifold universe is not an illusion; it's being though of a lower order. As he says, "In the world of experience we have a conflict between being and non-being in and through their mutual hostility the world exist." Thus the empirical world is the manifestation of the spirit. Metaphysically we may say that the universe is the outcome of the evolutionary process of the spirit. From the point of view of religion we may hold that this is the creation of God, if the world is a process, it cannot be divided into two parts, but only phases. We do not have realm of spheres of being but only modes or phases of activity. In the process of evolution there is a gradation or hierarch of matter, life mind and self.

Self

In the scale of evolution the latest emergent is self – consciousness being is the human individual. Thus it is clear that the human individuals is not separate unit, he is the manifestation of the spirit, from the evolutionary of the ultimate reality. The human individual shares with other animals a fragile body, limited life and an uncontrollable unenlightened mind.

Present Crisis of Faith

We have seen the concept of God, self and universe as part of Dr. Radhakrishnan religion; now let us see the present crisis of faith. We are at one of the most decisive moments in the life of mankind. We are living in a world in which tragedy is universal. The world is divided by misunderstanding, prejudices, and strife. At present there is no good one tradition and values. Man has lost his faith in God, in nature and in himself. He is swayed by his own whims and fancies. The world is in condition of trance.

Secularism

What are the chief causes of the present distress? When we refer to the cause of war we may think of the remote, the primary or the secondary cause. We may find the cause in Hitler's personal psychology his evil genius, civilization is a way of life, a movement of the human spirit. The essence lies not in any biological unity of race or in political and economic arrangements but in the values that create and sustain them. Every civilization is the expression of a religion, for religion signifies faith in absolute values and a way of life to realize them religious faith gives us the passion to persevere in the way of life and if it declines obedience degenerate into habit and habit slowly withers away. For example, the Nazi and the communist faith are secular religions.

The need for Spiritual Revival

When human being perceives that he belongs to an order of reality higher than brute nature, he cannot be satisfied with worldly success or the triumph of materialistic science. In its essence religion is a summons to spiritual adventure. It is not a theology, but practice and discipline. To restore the lost relationship between the individual and the eternal is the purpose of religion. There is an elemental urge in man not only to live, but also to live nobly. In every one of us a fundamental question arises what am I? What is my origin? What is my destiny? The experience of the mysterious is the fundamental quality underlying all religion. Goethe says "Man's highest happiness as a thinker is to have fathomed what can be fathomed and to bow in reverence before the unfathomable."

The Role of Religion in the Changing Society

According to Dr. Radhakrishnan religion has to challenge the changing society. Religion is not the code of dogmas and doctrine. It is a living science. It has to go hand in hand with the changing society. The new world society is gradually emerging. It is growing quietly imperceptibly in the minds and hearts of man.

Faith and Reason

The term 'faith' derived from the Latin fides, literally means 'belief.' But a man of religion no longer understands it in this simple sense. To him it assumes a complexity of meaning ranging from the simple belief of a person in a doctrine to the most

passionate and personal commitment to the divine person. Indian thought is firm in its conviction that religious proposition should be grounded in reason. "The real is known through discrimination reflection. Samkhya is the name of a system of philosophy, which means really investigation. By discussion we are illumined." We find Christian theologian like Karl Barth, and others who took faith to defend reason. Religious faith cannot take the place of thinking but it has to be founded on it. Only through thinking one can retain one's own faith in religion. Faith has to be sustained by inquiry. No scientist can get started without the belief that there is a world that there is order in it and that the human mind is capable of understanding this order. The effort of the scientist is to understand a presumably disorderly or incomprehensible world based on this belief.

The Role of Science in Religion

We are living in the scientific era. Due to science and technology man has made repaid progress. According to Dr. Radhakrishnan, religion and science should not be contradictory, many think that they are contradictory to one another, seems to develop a split personality. The question is often asked whether we can preserve our ethical and spiritual values in and increasingly technological civilization. We think that religion is static, while science is dynamic. The method of science is empirical, while that of religion is dogmatic.

Comparative view of Faith of Tagore

Dr. Radhakrishnan's faith experience emerged from his religious experience. According to him the problem of the world is not economical, political, and cultural but it is the problem of faith. He was well trained in Vedanta Philosophy and his early childhood shaped his faith formation. He admits that faith has mystical elements. Tagore's faith is influenced very much by the philosophy of Upanishads, Vedanta, Buddhism and the mystic saints like Kabir, Nanak, Bauls etc... He takes all these influences and moulds and shapes them in accordance with his own realization and visions. According to Tagore, religion has immense meaning. It is going beyond oneself, finding the spiritual truth within oneself, realizing the divinity that is imminent in man. Religious life consists not merely in awakening the element of divine latent in man, but also in extending the consciousness with the explicit aim of making it as universal as possible. This shows that Tagore's religion is rightly practiced it becomes "religion of the spirit."

The Inevitability of Faith

Without faith one cannot live in this world. Faith is inevitable and it is the principle of life. Even the so-called atheists have faith in values. Authentic faith implies a sense of higher values. Every human being has some idea in his or her mind of the ultimate goal

of existence. As Martin Heidegger put it, 'man is essentially a metaphysical being'. In other words we never come across any human being that is absolutely devoided of all philosophy. In the view of Ramanuja and Kiergaard, faith is supreme need of man, for both of them faith is the basic principle of human living. In the view of Kiergaard "To exist is to believe, outside of faith man merely is, he does not become and so does not exist.

Conclusion

Dr. Radhakrishnan is a radiant personality. According to him religion is the center of every being that exists. Without religion man cannot exist and so it must be dynamic and it must satisfy the scientific temper. The concept of faith has universal dimension according to him, there is no individual salvation, and salvation is possible only as a community. So in the modern world there are lot of problems, in this crisis-ridden world he emphasizes, that the simple belief of a person in a doctrine to the most passionate and personal commitment to the divine person. So in order to attain the perfection we have to commit us with the help of faith to understand the belief system.

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