



Dr. S. Radhakrishnan views on Philosophy of Religious

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Abstract:

Religion may effect a change in a person or among the group of people. It may shape them as moral. But we find some persons and socialites following moral norms without being religious. There has been an intimate connection between religion and morality. In the history of human civilization many races and social communities are following a code of conduct, which is preached by their respective religions. Humanism believes that religion must work increasingly for joy in living. The religious humanist wishes to foster these aspects that are creative in man and to encourage achievements that add to the satisfaction of life.

Key words: Religion, human civilization, Philosophy

Introduction

Religion is usually outlined as a belief in a super natural power, which transcends the human power entitling obedience and worship. Religion is predicated on the unification of man with God. Philosophy could be a philosophic pondering religion. It's an endeavor to assume critically and comprehensively with logical coherence, consistency in thought which, that stands the check of reason. It's a probe into the overall subject of religion from the philosophical position. In its enquiry it employs the accepted tools of critical appraisal and analysis with none predisposition or bias, either to defend or reject the doctrines of any specific religion. Several Philosophers have outlined religion, every covering some aspects of religion, however no definition is found to be comprehensive and complete.

Religion – in the Oxford Dictionary - The belief in a super human controlling power especially in a personal God or Gods entitled to obedience and worship, a particular system of faith and worship. Prof. Metaggart says “Religion is clearly a state of mind. It means to me

that it may best be described as emotion resting on a conviction of harmony, between ourselves the universe at large” (John McTaggart, 1906) But for Schleiermacher the element of feeling of unity is the main characteristic of religion.

Schleiermacher says “ The sum total of religion is to feel that in its highest unity, all that moves in feeling is one, to feel that ought single and particular is only possible by means of this unity; to feel that it is to say, that our being and living is a being and living in the and through God.” (Schleiermacher, 2010) In the word of Bradley morality when led beyond its self into a higher form of goodness, ends in what may be called religion (Bradley, F. H,2011).White Head thought that religion is to be ‘want the individual does with his solitariness(Whitehead,2011). William James observes religion as “the feelings, acts and experience of individual man in their solitude so far as they apprehend themselves to stand in relation to whatever they may consider the divine(Cook, C. C. H,2003).” In afore said definitions we find more stress being laid on the individual aspect of religion by



passing the social aspect. Mysticism, which plays a vital part of religion, lays more emphasis on the individual aspect and ignores the social function of religion.

“Rhys Davids, the famous Buddhist scholar thinks that religion means a law abiding, scrupulously conscientious frame of mind”. He further says that this derivation “Seems to be most in accordance with the conceptions prevalent when the use of the phrase began and more in harmony with the similar expressions that arose under similar circumstances elsewhere”(Davids,TW Rhys,2005). Most of the definitions of religion are not adequate and comprehensive converse all the aspects religion as they have been framed interims of some particular aspects of religion. Leuba classified these definitions into three types:

- 1). Framed from intellectualistic
- 2). Affectivistic
- 3). Voluntaristic or practical viewpoints.

Intellectualistic definitions conceive religion as basically religion or belief in sure things. It's conjointly information or apprehension whether or not clear or obscure of those things. Reverence for objects is an applicable perspective while not that certain higher values would be incomprehensible. However no matter is unknown or not understood isn't by the very fact itself certified as warrant reverence. This practice is all too common of giving a name to what one does not know and of their mistaking the name for a piece of knowledge and letting one's attitude be changed by the connotations of the name one chose(Ducasse, Curt John,1953).

While the intellectualistic

definitions conceive the essence of religion as belief or faith, affectivity definitions conceive religion as feeling God mentions about the intensity of the commotion of some people's experience in connection with religion. When a camp meeting in the Western New York was held, one of the participants said

“Brothers, I feel but O I feel: I feel (.S. Warner and J.C. Fisher, 1914). Humanism accepts religion in a voluntary or practical sense. The Humanist Manifesto states that religion consists of those actions, purposes that are humanly significant. The religion is inclusive of labor art, sciences, philosophy, love, friendship, and recreation – all that is in its degree, expressive of intelligently satisfying human living.

Religion must work increasingly for joy in living

Humanism believes that religion must work increasingly for joy in living. The religious humanist wishes to foster these aspects that are creative in man and to encourage achievements that add to the satisfaction of life (Ducasse, Curt John, 1953). Every religion preaches some code of conduct. For some a people religion is essentially moral. Some strictly follow religious rituals of their religion, but they are unethical in their behavior, whereas some people do not profess any religion, yet they practice morality in their day-to-day life. We find that some ethical theories are based on naturalism and humanism. They are not based on any set of dogmas and they do not accept any scriptures of prophets as final authority.

Religion may effect a change in a person or among the group of people. It may shape them as moral. But we find some persons and socialites following



moral norms without being religious. There has been an intimate connection between religion and morality. In the history of human civilization many races and social communities are following a code of conduct, which is preached by their respective religions. Speculation about moral issues on the basis of reason and analysis is of recent origin. While dealing with the sociological aspect of religion Wright states:

“The endeavor to secure the conservation of socially recognized values through specifications that are believed to evoke some agency, different from the ordinary ego of the individual or from other merely human beings, and that imply a feeling of dependence upon this agency”(Wright, William Kelley,1922). In the opinion of Wright one cannot claim to make a religion his own, as one cannot devise a language. In the manner language is inherited, religion is also socially inherited.

Ch. Toy pointed out that: “Religion is man’s attitude towards the universe, regarded as a social and ethical force; it is the sense of solidarity with objects regarded as powers, and the institution of social relations with them” (Toy, 1913). Religion springs out of the human need and demand safety, security and happiness as gifts of the extra human powers, says Toy.

Leuba analyses religion from the psychological point of view to be more comprehensive. He holds that any impulse or any desire may lead to religious activity. Since religion develops certain human needs, tends to be excluded from the psychological point of view and attempts to appear exclusively in the secular life.

In the words of Leuba. “Religion serves

more and more exclusively in the attainment or preservation of that which is not otherwise easily securable and of which it is found most successful in securing.”(Leuba, J. H, 1912)

Anthropopathy behavior is a type of behavior employee in dealing with human beings, animals super human spirits and with also Gods and there are conceived as endowed with superior psychic powers than human beings. It assumes that prayers, praise hoity, can influence these invisible beings and other forms of worship. The so-called Gods are human inventions but they do not exist. They are held to be useful to the human beings even if they do not exist. Leuba maintains that certain effects of religion are valuable and real. He considers religion as an important factor in the development of human race. He further says that belief in the Gods; produce results that are beneficial to the individual as well as the society.

There have been divergent opinions on religion by the eminent religious thinkers of the West. Among the specific questions which constitute a part of the philosophy of religion in general as the nature of religion, the function and value of religion, the validity and claims of religious knowledge, religion in its relationship with morality, the characteristics of ideal religion, the problem of evil, the nature of theodicy, religion in its revealed verses natural form, the nature of soul and its destiny, the relationship of human with the divine, with regard to the freedom and the responsibility of the individual and the character of divine purpose, prophecy, intuition, revelation, inspired utterances, prayer, immorality, rituals, ceremonies, rites, meaning and significance of human existence, deity,



and the nature of faith etc.

According to some scholars, the **philosophy of religion** is not a discipline, meant for any inquiry but it is viewed as a philosophy of particular religion. Generally it becomes apologetic or defense of an accepted religious faith. Philosophy of religion has become a highly specialized discipline. It has become so complex that one must have a comprehensive grasp of various disciplines like history of religions, Ancient cultural History, History of Religious institutions, History of Theology, Psychology of Religion, Sociology of Religion, Social Psychology, Social Anthropology etc. Without such vast, varied and deep study of the subject stated above, any study of philosophy of religion remains incomplete and inadequate and in comprehensive.

Some of the important concerns that make themselves manifest and central to any philosophic treatment of religion are the problems of God, relation between God and the World religion and scientific knowledge, the existence of different religions and the prospect of genuine encounter and interrelations dialogue to promote understanding and unity of religions to share their experiences. Edward Taylor's primitive culture and Anthropology, sir James monumental work the 'Golden Bough' opened up a new vistas in the study of origin and development of religions from an anthropological approach. The development of archaeology and decipherment of the ancient texts of the early civilization like Egyptians, Assyrians and Babylonians has given much scope for the study of similarities in the religious beliefs (S.Radhakrishnan, 1933). Religion is found to be a universal phenomenon, Since the dawn of human

history to the present, all cultures and civilizations have practiced some kind of religion or the other.

In the words of Dr. S. Radhakrishnan,

"Religion is native to the human mind, integral to human nature itself. Everything else may dissolve, but belief in God which is the ultimate confession of all the religions of the world remains."(S.Radhakrishnan, 1933) No religion is perfect or final. All religions have and their historical origin. In the opinion of Dr. S. Radhakrishnan religion is a movement, and a growth. In all the religions new growth, what is called new rests on the old? He maintains that if religious forms are held to be final and infallible expressions of divine will, people should have to accept slavery, subservience of women to men and many other evils as Gods work (S.Radhakrishnan, 1933).

Maxmuller observes that all religions have an element of the divine. "I hold," says Maxmuller, that there is a divine element in every one of the great religions often world. I consider it blasphemous to call them the work of the devil, when they are work of God, and I hold that there is nowhere any belief in God except as the result of a Devine revelation, the effect of divine spirit working in man"(Müller,1902).

Dr. Estlin carpenter also felt that there is no absolute form of religion. Theism is found in most of the religions. As the human nature is one and the same, the religious experience and belief also must be similar with some difference due to other influences like culture and civilization, environment etc. In the Veda it is declared that people call God by name Indra, Mitre, Varuna, Agni, and so on. Sages name God with various names



but He is one. Though sages in their hymns gave many forms to God, He is but one (Rg. Veda (1-164-56)). In the Bhagavad-Gita also, the passage containing the same meaning is found.

“They also who worship other Gods and make offering to them with faith, son of Kunti, do verily make offering to me, though not according to ordinance”(Bhagavad-Gita, IX Chapter, 23rd Versa).

Similarly Emperor Asoka’s inscription reveals his liberal outlook. “The King Piyadasi honors ascetics, monks and house holders; he honors them by gifts and various kinds of favors... for he who does reverence to his own seat while disparaging the seats of others wholly from attachment to his own, with intent to enhance the splendor of his own sect in reality by such conduct inflicts the severest injury on his own sect” (S.Radhakrishnan, 1933).

St. Augustine held the same opinion. He pointed out:

“The very thing which is now called the Christian religion existed among the ancients and never failed from the beginning often human race up to the coming of Christ in the flesh. Then the true religion, which already existed, began to be called Christianity (Augustine and S.Radhakrishnan, 1933).

The change has not been much in the religious consciousness of all these thousands of years. In the prayers of Varuna as well as in the Psalms the same yearning and devotion could be found. Akbar the Mughal Emperor who ruled India declared that there are sensible men in all religions, and thinkers and men endowed with miraculous powers among all nations (S.Radhakrishnan, 1933).

No expression of religion is thorough, comprehensive and absolute. each religion has to be higher and improved thought the thought of improvement is not acceptable to dogmatists and fundamentalist’s comparative study helps the adherents of their own religion to adopt sure concepts and ideas of alternative religions to complement their own religion. The study of ‘History of Religion’ reveals that nearly all religions are to some extent influenced by alternative religions. As Dr. S. Sir Sarvepalli Radhakrishnan with competence realized that once the Vadic Aryas met the Dravidians and therefore the aboriginal tribes of India, comparisons were instituted and relative deserves were mentioned. The traditional Greeks showed considerable interest within the various practices around them. Christianity has taken many spiritual practices and ideas from Judaism. The Arab invasion of Europe confronted Christianity with Islam. Equally Buddhism has taken some ideas from the Upanishadic thought and provides a replacement interpretation to the essential problems with religion. Thus the development of religious thought is not static but dynamic and continuous. There will be continuous enrichment of each and every religion through experience, interaction and acculturation. Dr. S. Radhakrishnan is of the opinion that this process has to be a regular feature so as to continue among the major religions for the progress and development of all religions.

Finally my conclusion purpose is religion is personal and individualistic. Some individuals specialize in the intellectual and emotional aspects of Ethics and belief. Religion is conceived as a universal perform of human societies.



For several individuals religion is affair of the guts, thus typically own special feelings for the actual beliefs and ceremonies that they contemplate as sacred through long association. It's tough of them to assume associate objective and scientific stance.

Religion may be a force within the human society. Though religion is command to be a private matter; it's a social reality clasp all the values. It's inclusive of the values of truth, Beauty and goodness. Religion acknowledges all the human duties as divine commands. Religion and morality inseparably certain up with one another. Morality plays a major role with religion. Dr. S. Radhakrishnan says that the moral means that and also the religious finish can't be separated. Religion may be a life to believe however not a theory to be accepted. Religion aims at the unity of world and a real non secular life should specific itself enamored the goal of world unity might be achieved by non-violence expressed in Hinduism, Jainism, Buddhism, and Christianity.

Conclusion

Religion is associate inward transformation and a religious amendment. It has to beat the discords among the attribute. It is associate insight into reality associated an experience of reality.

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