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Q.1. Que. → Give an account of Radhakrishnan's conception of human destiny.

Ans. → Radhakrishnan while giving a conception of the human self gave an account of the destiny of man. According to Radhakrishnan the human self is to be conceived as neither a simple nor as a substance. Like matter, life and other expressions of the spirit it is an organised whole. It is the latest and highest product of the creative process of emergent evolution. The subject or the self is also the universal self. It is the core of all reality. Man is to realise his unity with the universal self. In his own spiritual existence man becomes one with the universe. The completely organised self is possible when man realises his unity with the universal self. The attainment of this stage is possible in religious intuition, where intellect, will and emotion are fully integrated and man is one with the spirit in him.

✓ Thus according to Radhakrishnan the highest destiny of the human self is the realisation of its unity with the universal self. Radhakrishnan says that there are various levels of unity.

1. Psychological unity → which is found between the animal and the environment.
2. Logical unity → which is found between intelligence and will.
3. Spiritual unity → which is found between in the level of

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spiritual consciousness or super consciousness, for the third level the individual becomes aware of the substance of spirit, not as an object of intellectual cognition, but as an awareness in which the subject becomes its own object. The spiritual unity alone satisfies our total desire and whole intelligence, it is all that there is, all being and all value.

When Radhakrishnan discuss the destiny of human self he actually elaborates his conception of liberation (moksha). Radhakrishnan is a Vedantin philosopher and the standpoint that he adopts here is a Vedantin standpoint. According to Radhakrishnan "As a matter was delivered of life and life of mind, so each man is to be delivered of the spirit. That is his destiny," just as from matter, life emerges similarly from human consciousness, the spirit or the super mind is to emerge. The emergence of the super mind is the ^{final} destiny of man. Life would emerge from material only when certain necessary material conditions were properly organised. Similarly spirit or the super mind will emerge only when certain necessary conditions are fulfilled.

In the philosophy of Kant, the ethical level is the highest level. Kant worked upon moral life as an infinite process of approximation to perfect virtue. The self

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When man appears on the earth the course of evolution changes. This change is from determinism to freedom and from the physical to the inner. Tagore believed that this change is not because of the developed faculties of intelligence and power. It is because of the speciality in man, the 'surplus' in man which is the capacity to go beyond himself. Man has a feeling that he is truly represented in something that exceeds himself. Tagore says, "Man, in his mission to create himself, tries to develop in his mind an image of his truth according to which an ideal which he believes to be universal."

He adds, "The most important fact that has come into prominence along with the change of creation in our evolution is the possession of the spirit which has its enormous capacity & with a surplus for in excess of the requirements of the biological animal in man." The unrest for knowing himself which characterises man is the distinctive work of man's freedom and this distinguishes his life from that of animals.

One of the basic points that Tagore wanted to stress in his humanism is that man appears on Earth with basic freedom, which is his distinctive character. This freedom is basically inner, but it expresses itself in various ways. Three distinctive types of the expression

of this freedom are recognised by Tagore —

1. The freedom of action.
2. The freedom of view.
3. Mental Freedom.

According to Tagore there are two sides of human nature. One side is that which is similar to animal nature. The other side is that which is peculiarly Man's. It is true that with the advent of man evolution has changed its character and has shifted its emphasis from the external to the internal. But this alone cannot be denied that man has a physical side as well. That man is different from animals does not mean that man has no concern with the physical.

According to Tagore man's nature is both finite and infinite. He wrote, "Man combines in himself spirit and nature. He is earth's child but heaven's heir." If we look at selves in their true perspective we shall find that there are in fact two selves —

1. The selves which displace itself and
2. The self which transcends itself.

The finite aspects of Man includes his physical, biological and psychological aspects, whereas his infinite nature consists in the ^{desire/longing} longing and aspirations that are ^{only when present} inexhaustible. There is a nature of man which can be determined and explained in natural and

scientific terms. There is yet another aspect of Man, which Tagore describes as the surplus of Man, which strives to go beyond the former.

It can be said that the finite aspect of man is his individual aspect while his infinite aspect consists in the 'universal' in him. Tagore wrote, "for Man in every human being - truth abides in its universal form and alongside with it has also its individual aspect".

Tagore employed a specific term to describe this infinite aspect of human nature. He called it the 'God of life' (Jivan - Devta). Every man, man and in fact does have the glimpse of the infinite in him.

Man has an uneasy feeling within himself that is not what he appears to be, that his sufferings and hardships also are only means for the realisation of some higher end. He seems to be convinced also that in the realisation of that higher end, he would be fully represented.

Tagore was a great man of letters and a great artist. He stated that the truth implicit in our own works of art, gives us the clue to do the mystery of creation. Tagore stated that if the human nature is creative then it can never be static or stagnant. Growth is essential to human nature.

According to Tagore there are two basic concepts through which the humanistic ideals can be represented.

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One is the concept of freedom and the other is the concept of spirit. Tagore pointed out that a non-spiritual portrayed man is 'prima-facie' a false picture of man. If man is merely physical, then his life span would be just a span between birth and death. But Tagore pointed out that human nature has a spiritual dimension because of which man is essentially immortal. In his humanism Tagore never hesitated to affirm the kinship between man and nature. (Affirming this kinship, Tagore wrote in his Gitanjali, 'The same stream of life that runs ~~through~~ ^{through} my ~~veins~~ ^{veins} nights and day, runs through the world and dances in rhythmic measures. The same light dwells both outside and within man's') According to Tagore because man is both finite and infinite, therefore man is not completely different from God. But at the same time man cannot be fully idealistic with God. The focal point of Tagore's thought is man understood as a spiritual being, enjoying freedom and being inwardly related to the cosmic spirit. One can find here a clear impact of the Upanasadic ideal.