CHAPTER – 5

RADHAKRISHNAN’S CONCEPT OF GOOD LIFE

Like other two thinkers, Radhakrishnan’s views on good life, is also found in his moral philosophy which is spiritual and integral in nature. As a contemporary Indian philosopher he describes his ethical view not only from humanistic and spiritualistic standpoint, but also from the religious standpoint by reconciling the values of both western and eastern region. Radhakrishnan’s doctoral thesis is “Ethics of the Vedanta”. The main purpose of this thesis was intended to be a reply to the charge that the Vedanta system had no room for ethics (p.40). At that time philosophy in India was exclusively British, primarily Neo-Hegelian. They vehemently criticized Vedanta philosophy and to safeguard it Radhakrishnan put forwarded his master thesis. Therefore, his philosophy can be regarded as an attempt to establish Idealism and Hinduism as a solution to the conflict of philosophical and religious ideals. According to him, the source and ideal of these two disciplines is integral experience and this integral experience is the basis of Radhakrishnan’s philosophy. Radhakrishnan intends to apply this method of integral experience in all areas of human life specially in the empirical field of science, art and ethics. According to him, in moral life this integral experience performs its methodological function. He was not interested in routine, mechanical and formalized rational ethics nor in conventional good form but in creative good life. So, Radhakrishnan does not seem to be an advocate of conventional morality. He says, “As consistent thinking is not creative thinking, as intellectual verse is not inspired poetry, in conduct respectability
is not mere righteousness, Mere correctitude of behaviour is not the last word of morality. It may be conventional good form but it is not creative good life."¹

Human beings by nature are always struggling in life for the realization of supreme values- Truth, Beauty and Goodness. But these values are transitory which have a sudden success but they last only for a short time. Radhakrishnan says, "The values for which we struggle are only flash in the pan and will disappear sooner or later."² For the development of value oriented personality these values are essential. He says, "Personality is not alone physical manhood or economic well being or sensitive conscience, without a spiritual center man's life has no integrity."³ These three values cannot be arranged in a hierarchical order. He says, "To be inspired in our thoughts by divine knowledge, to be moved in our will by the divine purpose, to mould our emotion into harmony with divine bliss, to get at the great self of truth, goodness and beauty to which we give the name of God as spiritual presence, to raise our whole being and life to the divine status, is the ultimate purpose and meaning of human living."⁴

Ethical Endeavour assumes that life is worth living. The highest end of life springs from the self who gives meaning and significance to the less general ethical ends. "In the highest state of a man is integral in being, perfect in knowledge, absolute in love, complete in will."⁵

Radhakrishnan's ethics can be regarded as intuitive or integral ethics because moral intuition is an act of integral insight in which the whole personality dominated and controlled by mystical perception is involved. This moral intuition is not an intellectual act, as Richard Price says it is an integral act which requires a man of supernatural vision and perfect-self-integration. So, Radhakrishan is not a follower of
conventional ethics or morality. For him, moral life is an essential condition for the pursuit of wisdom and ethical conduct is an indispensable means of spiritual life. He applies the method of integral insight to decide the question of 'right' and 'good'. He applies these concepts to concrete courses of duty. It differ him from Kant and Moore. According to Moore, 'good' is non natural so it has no capacity to influence the will and the will is the source of concrete decision and action. With regard to Kant, it is still a subject of debate as to whether he has intended to moral law or the categorical imperative to be applied to the natural state of will or whether its purpose something other than the regulation of empirical choice and action. But Radhakrishnan is not concerned with the natural will of man but with the will of man whose whole being is suffused with the Spirit, so that there is nothing natural left in it. According to Radhakrishnan, ethical principles are not subjective, they are objective because they are not dependent on this or that individual, they are independent of individual, but they are not categorical imperative as Kant says. He says, "The spiritual obligation is of more consequence than social condition and the inward constraint is more important than the law imposed from without." According to him real morality consists of skill and adventure and in our ethical life intuitive insight is essential for the highest reaches. The ethical doctrine and the principles of Radhakrishnan are essentially in conformity with the tradition of Hinduism. Though he recommends some changes on it these are not contrary to Hinduism because they indicate the growth and development within the framework of the essential spiritual outlook on life. Therefore if can be said that Radhakrishnan’s views of life is nothing but the essence of Hindu view of life. He says, “Though morality commands conformity, all moral progress is due to non-conformists.” Radhakrishnan insists that in conventional
ethics moralist may be a good man for that society related to him, but without an inner
spiritual obligation, inward truthfulness and utter sincerity a man cannot be a morally
progressed being, according to Radhakrishnan. Therefore moral progress depends on
such inner constraint of human being.

The individual human being and the society are interdependent. The sound
development of the individual is best condition for the growth of the society and a
healthy condition of the society is the best condition for the growth of the individual.
An ant-heap or a beehive is not the model for a human common-wealth. No harmony
is achieved by the enslavement of the individual. As the individual is the social being,
society is the necessary means by which he attains the development of his personality.
The state exists in order that its members may have a good life and it is not above the
ethics. It exists essentially for the good of the individual and it has the right to demand
the condition essential for the performance of its task. Generally society judges man’s
work on the basis of conventional common ethical standard. Society considers man as
machine and reduces man’s personal problem to general problem and evaluates in the
light of typical situation and moral formulas. But against this, Radhakrishnan gives
much more emphasis on individual rather than society. Because, in doing these
intellectuals are to be abstained from the deeper sources of vitality and their souls are
at strife with their minds. As a result it becomes difficult to handle life, love and
suffering. Therefore he says we must look each of them as unique situation as an
absolutely free and living adjustment to the circumstances. He says, “All men are
equal as centres of absolute value, it is as regards instrumental values that they are
unequal.”

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As a follower of Hinduism, Radhakrishnan also believes in four ends of life which is termed as Purusarthas. These are Dharma, Artha, Kama, and Moksa. Here Artha implies economic well-being, Kama stands for physical pleasure, Moksa means spiritual freedom and Dharma indicates the religious aspiration of life. More comprehensively “Dharma is the whole duty of man in relation to the four fold purposes of life.”9 He says, “Dharma in a wide sense is used to connote all the means for the achievement of the different ends of life.”10 According to Radhakrishnan, spiritual freedom of all is the ultimate end of human life. He says Moksa or perfection or spiritual self realization cannot be achieved only by ethical action because moksa is essentially of a different and higher order, a new dimension altogether ...of reality and experience. If human being is able to attain this state then he is regarded as capable of leading a good life. Therefore, Radhakrishnan’s concept of good life is nothing but spiritual freedom or universal salvation or sarvamukti i.e. liberation of all people. To attain sarvamukti Radhakrishnan gives some ethical as well as religious ways. Human beings exist in the objective world for something more than earthly existence. Men have a higher aspiration than an animal to grow better. Morality enables man to rise to higher plane. So, ethics has a great significance in the pursuit of highest goal in the life of human being. Ethics is a pre-requisite for the attainment of spiritual destiny of man. He says, “The moral law within us is evidence of our citizenship in the world of spirit. Moral discipline makes for spiritual insight.”11 In “Hindu view of life” Radhakrishnan remarks that “Hinduism is more a way of life than a form of thought” (p.58). He treats the concept of dharma or the various religious, ethical and social duties governing a Hindu’s life and yoga or the various ways and discipline by which the Hindu seeks the goal of moksa or release from the
chain of rebirth. He relates the theory of dharma with the theory of universal self. According to Radhakrishnan, ethics as a profoundly significant aspect of human life needs a metaphysical basis to provide ultimate support for ethical values and meaning for the moral life, that ethics needs a metaphysical foundation in a reality that is basically characterized by values and it is provided by the absolute idealism of classical Hindu tradition modified and clarified in details in the light of reason and modern knowledge.

According to him, Radhakrishnan’s concept of good life is the same as the good life of Hinduism. The good life is mainly the religio-ethical life based on some principles and it has a strict foundation. To know these basic principles it is necessary to examine the metaphysics, which is the basis of Radhakrishnan’s ethics, his way of life i.e. his religion and also his own personal experiences related to changing situation.

According to Radhakrishnan, dharma is the essence of morality and it is a close combination of ethics and religion. The goal is the ‘double object’ of happiness on earth and salvation. Moksa is the aim of all human life. He says dharma is progressive in nature and changeable age to age. But the principle of dharma is eternal. He says, “Though dharma is absolute it has no absolute and time less content. The only thing eternal about morality is man’s desire for the better.” The purpose of ethical life is the discipline of human nature leading to a realization of the spiritual. Dharma includes the forms and activities of human life. Human beings have diverse interests, various desires, conflicting needs, which grow and change in the growing to round them off into one whose is the purpose of dharma. The principle of dharma rouses us to recognition of spiritual realities not by abstention from the world, but by
bringing to its life, its business (Artha) and its pleasure (Kama) the controlling bower of spiritual faith. Life is one and in it there is no distinction of sacred and secular. Bhakti and Mukti are not opposed. Dharma, Artha, and Kama go together. Thus, we find that Radhakrishnan emphasizes all the four ends of life. According to him “Physical well being is essential part of human well being. Pleasure is a part of the good life. It is both sensuous and spiritual. Just like to enjoy sunshine, to listen music, to read plays are both sensuous and spiritual. Radhakrishnan also admits wealth or economic factor as an essential element in human life like Kama. He says there is no sin in wealth, just as there is no virtue in poverty.” The efforts of anyone to increase his wealth cannot be condemned, but if his pursuit of wealth exploits others then it cannot be accepted. From this we can say that human being have no right to exploit other people for his personal benefit. He should consider the other people also. All the four values have same position in society. Radhakrishan says, “Wealth and enjoyment are not opposed to righteousness and perfection. If pursued for their own sake they are not right, but if adopted as means to spiritual well-being and social good they are worthy of acceptance.” It implies that dharma and artha can be regarded as means for spiritual development. But there must be condition i.e. wealth and pleasure should be pursued not for their own sake but for the sake of others. According to Radhakrishnan, dharma is the whole duty of man in relation to the four fold purposes of life (dharma artha, kama and moksa) by members of the four groups (caturvarna), (Brahmin, Ksatriya, Vaisya and Sudra) and the four stages (Caturasrama), (student, house holder, forest dweller and ancestor). The basic principle of dharma is the realization of the dignity of the human spirit. If we add to these basic principles the concept of moral obligation, both to aspire to divinity and also to conform to the
discipline of society, the concept of freedom which is indispensable part of rebirth and the details of personal and social dharma we have a clean cut picture of Radhakrishnan's way of life.

Radhakrishnan's concept of yoga which is similar to Hindu tradition is associated with his concept of dharma. He suggests that yoga harnesses man's energies by the most intense concentration of personality and there by forces "the passage from the narrow ego to the transcendental personality." The basis for this theory of yoga is his metaphysics, is the realization of unity of Atman and Brahman. Man is not necessarily liberated by dharma or yoga any more than by metaphysics, but yoga like dharma is the discipline that makes Radhakrishnan's metaphysics to liberation. Radhakrishnan notes, "Man is not saved by the metaphysics, spiritual life involves a change of consciousness." There are at least three ways or margas or yogas by which this change of consciousness can be effected, but according to Radhakrishnan, all of these lead to Jnāna Yoga or the way of Knowledge. He says' "we can distinguish certain broad ways to man's realization, the karma marga, the way of work, bhakti marga, the way of devotion, the dhyana marga, the way of mediation. All these lead to Jnāna, wisdom or enlightenment. All yoga is one and includes the different aspects of work, devotion and knowledge." For each of these margas the model is the exceptional personality, whether the exemplar of the faithful performance of one's duty, the religious devotee or the contemplative in each case the goal is the kind of knowledge which is conducive to and ultimately identical with moksa or liberation. The ideal personality, according to Radhakrishanan, is the integration of both internally and in relation to his environment, so also dharma "has two sides - the social and individual, the varnadharma and the asramadharma." He
relates the theory of *dharma* with the theory of reality. He says “*dharma* tells us that while our life is the first instance for our own satisfaction, it is more essentially for the community and most of all for that universal self which is in each of us and all beings.”¹⁹ Thus, *dharma* is the obligation or duty to become a universal self, also the realization of Brahma-Atman unity in a cultural as well as in individual context. In this sense *dharma* comes to mean the ideal of the *summum bonum* of life. Radhakrishnan says that, ideal of civilization are generated and prescribed by *dharma*. Thus we find that Radhakrishnan is not only concerned with individual well being but also with all human community as a whole.

Since Radhakrishnan’s ethics has a metaphysical basis, therefore if we do not discuss the concept of world and Reality — god in relation to human being then his moral theory cannot find its fulfillment. His theory gives a reconciliation of these concepts, so it is refreshingly a new and original one. His concept of liberation follows from the concept of ‘reality, world and man’. If reality is ultimately one and if, man is man only in creation and if man as man is finite-infinite then the ultimate human end can be nothing else but the realization of oneness with the Supreme. Until and unless man is in the embodied state he cannot attain his highest good, he would be freed from embodied existence. Radhakrishnan says, “The destiny of human soul is to realize it oneness with the Supreme.”²⁰ The world is real though imperfect. Since the supreme is the basis of the world, world cannot be unreal. As a social being man loves those with whom he lives in close association. The world is a place where the human being has to attain integration, his fulfillment. They are called upon to act in a disinterested way, freed from egoism. Human being should not become victims of material interests and vulgar appetites. The soul bound so long as it has a sense of
mineness, with the absence of the sense of mineness, it is liberated. Radhakrishnan says that virtue is heaven, self sufficiency and health of the soul and vice on the other hand is hell, suffering and disease of the Goodness is its own reward and evil doing carries its own penalty with it. He says, "Ideal conduct is that which requires us to refrain from anger, covetousness, to be pure and loving in thought word and deed." According to Radhakrishnan, the highest virtue consists in doing to others as we would be done by. The different types of virtues of fortitude, justice, love, compassion, self control are not separate qualities but are the different facets of the personality. According to Radhakrishnan, inward awareness or Satya and the life of compassion or Ahimsa are the two principal sides of a spiritual life. We must be truthful in our words and deeds. The Divine is expressed in natural as an impersonal non-ethical creative power and as ethical consciousness in human life. When we are able to realize that the Divine is expressed in us as in others we feel the obligation to help others. Thereby the individual spirit becomes enriched. "Ahimsa is reverence for all life, active devotion to and a sense of union with all that exists." If we believe in God we will adopt the principle of ahimsa. When ahimsa is said to be the supreme moral law it is not merely abstention from injury to living beings, but positive love for them all. He says, "Love is non-resistance. Conflicts are to be over not by force, but by love." Non-violence, of course is emphasized throughout as a major comprehensive practical virtue. Sympathy and compassion are its expressions. Charity with kind words, knowledge without pride and courage with forbearance and wealth with renunciation – these four are difficult to attain, but they make for man’s progress. We should cultivate love not only in words but in thoughts and deeds. All religions teach us that. He says, "When we see the universal spirit of truth in each
individual, we shall love the meanest of creation as oneself.\textsuperscript{24} In the spiritual
common wealth every one has a definite place by reason of his specific mode of
being. No man has any claim to precedence over others. We should love our enemies.
Radhakrishnan says, "Even our enemies are not objects of contempt and aversion as
they are moral personalities."\textsuperscript{25} Non-violence thus is a comprehensive practical virtue.
Universal love, forgiveness and non-violence as well as renunciation and suffering are
never to be considered negative. As Radhakrishnan consciously says, "Detachment of
spirit and not renunciation of the world is what is demanded from us."\textsuperscript{26} Thus essence
of the god life is detachment i.e. the control of our worldly desire and the directing
our entire life towards its spiritual destiny are the core of good life. He accepts
Patanzali's statement of the major vices: ignorance, egoism, attachment, hatred and
self love. So he says, "These five are different expression of the fundamental
ignorance. Only when a man rises to dispassion and acts without selfish attachment is
he really free."\textsuperscript{27} By analyzing this version we find that to achieve good life
knowledge is necessary, so also consideration of other people's love is also a
necessary requirement for good life. Radhakrishnan says, "To know oneself and not to
be untrue to it is the essence of the good life."\textsuperscript{28} It does not mean that we should
impose our views on our neighbours. Instead of incessantly resisting the evil in the
name of an ideal, we are to endure it lovingly on its behalf. Love of neighbour means
endurance of evil. Radhakrishnan regards truth as the supreme virtue. It provides the
proper basis of the right way of living. Man can know the truth by controlling his
narrow selfish motive by transcending his egocentricity. The follower of truth can
lead a truly moral life. He says, "In order to know the truth we must cease to shut up
the walls of the body, life and mind. We must renounce the narrow horizon, the
selfish interest, the unreal objective. This is an ethical process. Truth can never be perceived except by those who are in love with goodness. 29 Thus we find that a morally developed human being is able to attain victory over the suffering and evils of life. He must be inspired by inner spirit not by the conventional standard. When a human being develops his moral and spiritual freedom, then external standard has nothing to do. Therefore inner development on duty rather than the externally imposed standard is more essential in leading a spiritually and morally developed life. So the real goal of human life is the attainment of perfection or spiritual self realization. Like Hinduism Radhakrishnan also believes that all true existence is non material, unchangeable and eternal. So the good of man consists not in transforming the world which is a vale of woe but in transcending it. His aim is not to change the world but turn away from it. God is taken as being as the ground of human morality. According to Radhakrishnan man as a finite being moves together with other beings in the vegetable and animal world. But man’s action is different from that of animal due to a remarkable attitude i.e. the capacity to be rational and to distinguish right from wrong and therefore, the unique capacity to be moral. He says, “The quality of deciding what is right or dharma is special to man. Hunger, sleep, fear and sex are common to men and animals. What distinguishes men from animals is the knowledge of right and wrong.” 30

When a person intuits truth is regarded as generous in the field of science, philosophy and art, so also the person who discovers the true moral good is regarded as ‘moral hero’ in ethics. Radhakrishnan depicts the ‘moral hero’ as the ideal type who is marked out by his adventurous path and who is “akin to the discoverer who brings order into the scattered elements of science or the artist who composes a piece
of music or designs a building." The moral hero is one who is on the march to fulfill spiritual destiny, he "follows an inner rhythm which goads him on and he has the satisfaction of obeying his destiny fulfilling his self." Socrates and Jesus are taken to the example of moral heroes. Radhakrishnan says, "Socrates refusals to escape from prison and Jesus behaviour before Pilate are some of the examples of moral heroism and these are markedly different from prudential morality." Radhakrishnan makes a distinction between the conventional moral behaviors of the ordinary man and courageous moral action of moral heroes. The moral hero does not conform to social conventions and admonitions but he has courage to go against them in full freedom because he knows the true self and thus the truth about himself. The actions of moral heroes are not impulsive and automatic but they are the result of free, conscious and spontaneous decisions. He is guided by the power of intuition. Their actions are creative and unforeseen yet completely within the bounds of reason. Radhakrishnan says, "The moral hero is not content with being merely moral." According to Radhakrishnan, the liberated man freely and spontaneously chooses the good and right without any external pressure. So also the moral hero is one who sees at once what is good and holds on to it. The moral hero acts on the greater demands of spirituality, they are not concerned with the demands the morality. Man can become moral heroes through insight or intuitional apprehension. This insight produce in us "an inner rhythm 'which makes us seek inward truthfulness, utter sincerity and not conventional propriety.'" Radhakrishnan says that a man with a delicate conscience and deep love whose mind is guided by sense of reality and who have developed a sense for the right and the true can understand other people's feelings and emotions. These are the moral heroes who are able to endure the evil though they do not succeed
in removing it. Moral heroes have the sure and certain knowledge of moral worth, so
general people must have an intimacy with them. They have also the path of duty by
the very nature of his being. Radhakrishnan says that the highest ethical ideal is
Moska, the spiritual realization. In order to attain liberation, the empirical world with
all its pleasure of sense is not to be discarded but transcended. Liberation is not
isolated existence of the soul, but a displacement of false outlook by a true one,
Avidyā by vidyā. This outlook does not make the individual selfish, but inspires him
to be altruistic. Radhakrishnan says that the ideal of moksa is not antagonistic to
social well being, but conducive to it and the very basis of it. The antagonism between
spiritualism and secular well being disappears the moment it is realized that the
liberated soul is not indifferent to the welfare of the world. “Perfect freedom is
impossible in an imperfect world, and so those who have secured a vision of spirit
work in the world so long as there is wrong to be set right, error to be corrected and
ugliness to be banished from life.”36 Moksa is a state of existence in which man
attains liberation and absolute freedom. This freedom is not to be considered in terms
of narrow individualism, but of the realization of infinity. According to
Radhakrishnan men are not merely called to achieve salvation, but all men have to
save ultimately even though it might mean countless births and deaths. The salvation
of all men or sarvamukti means the liberation of human being. “Brahmaloka or the
kingdom of God implies corporate salvation.”37 This is the reason why liberated souls
cannot remain isolated from the world and indifferent to the spiritual plight of the
unredeemed souls. The cosmic process does not end till the last is saved. The action
of a liberated soul is not motivated by the selfish personal gain; it does not increase or
decrease the value of their realization. Such souls spontaneously work to accomplish
‘sarvamukti’ or world redemption. Only when all men through the saving intuition of their true identity attain complete and full liberation, will the final irrevocable redemption take place. “As long as there are souls on the way to mukti, the liberated souls engage in action that brings the day of final redemption closer to mankind. This is because man’s salvation is not individualistic.”

Salvation is essentially social and it embraces the whole of humankind without exception and thus it under scores the existential solidarity of the whole human family.

Radhakrishnan was firmly set against the theories which proposed a view of life that is entirely circumscribed by the material universe. According to him mankind has the spark of the divine within it and when this spark becomes fully a flame, then will become the transfiguration of the whole cosmos and transfiguration is not individualistic and ethical, but spiritual and transcendental. According to Radhakrishnan, morality by itself cannot lead a man to liberation. In Hinduism and Christianity it is believed that ethical living is a preparation and a prerequisite for the new life. Making a dichotomy between ethical life and spiritual liberation Radhakrishnan opines that moral action in itself can never lead to unity with the Absolute. In Radhakrishnan’s system morality is necessary but is extraneous to liberation where as in Christianity man’s moral action enters into the very structure of salvation. Radhakrishnan is conscious of the complexity of the human situation and the changing time. In India there is break down of the ancient Hindu social order, replacement of the Ksatriya kings by popularly elected government, industrialization, the emancipation of women and the intermingling of races, castes and religions, even amid this vast change, dharma which contains the scale of values and the principles of conduct must be maintained. But to hold on to “sanatana dharma is not to stand still. It is to seize the
valid principles and use them in modern life." Radhakrishnan does not elaborate such enduring principles, but affirms the absoluteness of dharma which, however does not have an absolute content valid for all times. Moral codes and ethical rules are relative to social situations and times and therefore not absolute. From this is said that there is no absolute moral principle, according to Radhakrishan. Because, due to the changes of social situation and time, moral codes and rules is to be changed. He says “there is no positive human action that can be pronounced a priori to be absolutely right or wrong, wholly without regard to the circumstances in which it is done.” The content of dharma depends on the factors of time and situation, knowledge and circumstances. He says that while the truths of the spirit are permanent the rule changes from age to age. So there is no need for accommodation when translating the absolute dharma into practical rules. He says, “Dharma should not be too far behind or too far ahead of intelligent public opinion.” This statement implies that from the concept of dharma we cannot derive the norms. It also advocates a spirit of compromise and to uphold the ‘golden mean’ of Aristotle. Radhakrishnan had labeled the ‘golden mean’ as a humanistic position which implies a balance between pleasure and virtue. But Aristotle considered ‘golden mean’ from the perfectionist’s standpoint which implies the mean between two opposite extreme virtues. The way by means of which Radhakrishnan exalts the moral hero, his inner rhythm and skills in grasping the moral situation, his capacity to choose the right and the good with sure insight implies that Radhakrishnan considers the way of moral hero is the norm of ethical action. It indicates that for a moral hero there is no need of norm because they have intuition which guide all moral and supra moral things. Therefore in such situation norm would be meaningless. According to Radhakrishnan, though dharma is absolute
it has no absolute and timeless content. That is why every action done by man as man should be judged in the bar of reason and against the background of the transcendental intentionality of his faith.\textsuperscript{42}\ The absolute dharma must be framed into moral rules and principles, but there can be no single rule or principle valid for all times, places and cultures, since dharma itself dependent on those variable factors. But when we formulate moral principles they “must approximate to the ideal, which is the holy more than the mortal, the beautiful more than the correct, the perfect more than the adequate, love more than law.”\textsuperscript{43}

As there are laws to the physical world similarly there are laws in moral and mental world. One of these laws is law of Karma. Karma literally means action. All acts produce their effects which are recorded both in the organism and the environment. Their physical effects may be short lived but their moral effects are worked into the character of the self. Every single thought, word and deed enters into the living chain of causes which makes us what we are. Our life is not at the mercy of blind chance or capricious fates; Radhakrishnan interprets the doctrine of Karma so as to reconcile it with his view of history as creative condition. In his theory of salvation Karma sets the terms of individual’s salvation and evolution sets the terms for universal salvation. According to Radhakrishnan, the karma refers to the fact that an individual in responsible for this own destiny and ultimately for the destiny of all man. Consequently, the ultimate triumph of man depends upon the victory of selfishness and historical creativity, the same law of continuity applies to mankind over the entire course of human history as applies to individual person. The Karma of each soul is the primary determinant of future possibilities for the course of human evolution. Radhakrishnan’s ideal is, then for the individual to identify his own karma
of all mankind. In accordance with the theory of *Atman*, the individual is not liberated until he overcomes the distinction between his own salvation and the salvation of all men. He says, "The soul is bound so long as it has a sense of mineness." These liberated souls are the agents of corporate salvation. Until the *karmas* of every individual are such that no more rebirths are necessary, the salvation of mankind remains an unachieved goal. But Radhakrishnan seems confident that this goal will be achieved. He writes, "Rebirth is not an ethical recurrence leading nowhere, but a movement from man, the animal to man, the divine, a unique beginning to a unique end, from wild life in the jungle to a future Kingdom of God." Radhakrishnan believes that man can and must bring about the conditions that will create this future Kingdom of God. Karma signifies any action and human life is the result of law of Karma, it is not the product of chance or of fate. According to Radhakrishnan, Karma is not a mechanical principle, but an ethical one and it is a spiritual necessity which is rooted in *Dharma*, the supreme law of morality. Our life is pre-determined but not absolutely. Karma conditions, but does not determine our desires. Radhakrishnan explains the doctrine of Karma with the help of the game of bridge. He says, "Life is like a game of bridge. The cards in the game are given to us, we do not select them. They are traced to past karma but we are free to make any call as we think fit and lead any suit. Only we are limited by the rules of the game. We are more free when we start the game than later on when the game has developed and our choices become restricted. But till the very end there is always a choice." From this we can say that in so far as we are given the cards, there is no absolute freedom, but in so far as we can do what we can with the cards, there is freedom. Man is responsible for his acts. Evil is free act of the individual who uses his freedom for his own exaltation. Every
thought and action of man has certain definite consequences. Man is both a
determined and free being. He gains the fruits of his deeds as he accomplishes them.
Man’s past Karma is responsible for the present condition of his life and his present
acts will mould his future life. Radhakrishan seems to support Niskamakarma of Gita
when he says, “Action done devotedly and whole heartedly, without attachment to the
results makes for perfection.”\textsuperscript{47} Human choices are not unmotivated and uncaused. If
our acts were irrelevant to our past then there would be no moral responsibility and
scope of improvement. Free act cannot negate continuity. Though the self is not free
from the bonds of determination it can subjugate the past to the certain extent and turn
it into a new course. Radhakrishnan says, “The law of karma encourages sinner that it
is never too late to mend. It does not shut the gates of hope against despair and
suffering, guilt and peril. It persuades us to adopt a charitable view towards the sinner,
for men are more often weak than vicious. It is not true that the heart of man is
desperately wicked and that he prefers evil to good, the easy descent to hell to the
steep ascent to heaven.”\textsuperscript{48}

Man is born with spiritual ignorance which is the cause of rebirth into this
world and therefore we have to consider the value of action not only in terms of
morality but also in terms of its relation to the ultimate reality. Actions done under the
influence of avidyā eventually leads to rebirth. Radhakrishnan believes that avidyā is
a necessary condition for spiritual life, since it is through avidyā that man becomes
conscious of the separate ego. To lead a life of spirit is to contemplate the eternal. But
contemplation is not possible unless one has led to life of action. Action and
contemplation are not contradictory, but complementary. Actions open the way to
contemplation and man makes use his action to attain spiritual freedom.
Radhakrishnan makes a distinction between moral action and mechanical action. He says only the ‘moral hero’ with the intuitive apprehension of Ultimate Reality is capable of acting morally in a perfect manner. On the other hand the person who offers sacrifices and performs rites and acts by force of habit is governed by mechanical goodness. So moral action is an action which is done by intuition and an action is called mechanical when it is done by the force of habit. Moreover, an action would be deprived of its moral value when it is done with the attachment of the man. It can be regarded as good action in empirical level and it can not lead us to liberation. The enlightened man who acts his work in a spirit of yoga is a moral man and he has the knowledge of the discipline of true knowledge. According to Radhakrishnan, performance of religious ceremonies and rites does as a routine exercise without the inner spiritual motive is of no value and oneness with the supreme Reality cannot be reached by mere goodness. There is no inconsistency of renunciation of action and unselfish performances, according to Radhakrishnan. But Gita recommends unselfish action because it implies renunciation in action. According to Radhakrishnan, the dichotomy between moral action (inward purity) and non moral action (external conformity) can be over only when man has learnt to live his whole life in a sacrificial atmosphere. Symbolically we might light up sacrificial fires within ourselves, keep them a flame speaking the truth. He says that the distinction between external conformity and inward purity is ultimately resolved when the whole life is interpreted and lived sacrificially. All action which is included in the sacrifice is rooted in the Absolute without whose action cosmos would turn into chaos. Therefore Radhakrishnan considers sacrifice as a law of life which helps the constant interchange taking place between the individual and the cosmos, between human life
and world life. He says, "The world is in progress because of this co-operation between the human and the divine. Only the sacrifice is not to the deities but to the Supreme." But when sacrifice is performed without the proper knowledge of the Supreme and without the right intention, it becomes no value in terms of the final purpose of life. If the pious acts and sacrifices are done in the spirit of egoism with the motive of selfish desire and advantage, then they only gain the human world. According to Radhakrishnan, conventional form of piety conformism, routine performance of sacrifice are mere actions of man and do not qualify to be called moral actions. By this he wants to say that all actions must be done in respect of the environment of the society around us and it may be done with the conformity of the changes of the outlook of the society and with a firm faith in God which is the source of morality and as well as it must be in detachment. Because detachment is not only an ethical means but an ethical good. So it leads to peace and joy and makes us act in the way God Himself act. He says the allotted work in life is not a mere moral directive but a moral imperative. So doing the allotted duty well in accordance with psycho-physical make up a person would be happy rather than other people's work better. He says, "Our action must be the result of our nature..... Everyone must grow upward from the point of view where he stands." Radhakrishnan thinks that man should be loyal at his level to his feelings and impulses. "Within the power of our nature, we must live up fully to our duty." Our duty is known through our dharma which is a multi faceted concept that embraces all the ideals and purposes, moral motivations and social structure that shape man as an individual and as a member of the community. It shows how to live ethically and thereby it brings happiness on earth and salvation and liberation in the world beyond. It embraces the whole life and
determines the duties of the individual as an individual as well as a member of the society. It emphasizes the interdependence that should exist between the individual and the society. Virtuous actions are not isolated from the interest of the society, but they serve to bridge the gap between men as an individual and as a component of the society. Virtues have always in it the altruistic dimension. Both the individual and social virtues are included in what we are called obligatory duties (Nitya Karma) which are cleanliness, good manners, social service, prayer and worship. The goal of dharma is to put reasonable limits to a man’s life without taking away his freedom, and that is what varnadharma does by prescribing duties to men in society according to their character (guna) and function (karma). The asramadharma prescribes the duties relevant to the different stages of man’s life. The duties are known through heredity and training, but the rule of thumb is our natural birth, yet the drawbacks of such a rule are pointed out by Radhakrishnan. It is not to be assumed that the qualities which are predominant in each of the four classes are exclusive of one another. As a matter of fact there is no individual who does not possess all these essentials. Classes are marked as wise or heroic, skilled or unskilled according as one or the other predominates in them. None of these can be regarded as complete. The Brahmin cannot serve truth with freedom if he has not moral courage and heroism, if he has not the practical sense to adopt the highest truth to the conditions of actual life if he has not the sense of service to humanity. Even the man of action, though he is not engaged in the pursuit of wisdom has a sense of direction of society, the aims it has and the way in which he has to sanction the details essential for the realization of those aims. Even the man of labour is not a social drudge. He strives to serve society through his special function with knowledge, honour and skill. The four fold scheme
is present in every member of the society and its fruitful development is the test of each one’s efficiency. Every one in his own way aims at being a sage or a hero, an artist. But the condition of life demands specialization within limits. Each one cannot develop within his single life the different type of excellence. As a rule one type of excellence or perfection is attainable at the expense of another. We cannot erect on same site both a Greek temple, a Gorkha’s cathedral though each has its own loveliness. Radhakrishnan says, “The aesthetic virtue cannot flourish side by side with the social and the domestic. If you choose to be an anchorite, you cannot be a statesman.” A hermit does not know what human love is. A social worker cannot devote his strength to the advancement of knowledge. But whatever we may start, it is open to us to teach the highest perfection and man teaches perfection by each being intent on his own duty. Man of all classes, if they fulfill their assigned duties, enjoy the highest imperishable bliss. Radhakrishnan says one becomes a Brahmin by his deeds not by his family or birth, even if a Candala is a Brahmin if he is of pure character. Character refers to good moral behavior and not to gunas and rule of thumb; birth is replaced by good moral conduct.

While from a spiritual standpoint, all work in it the power to lead to perfection, a natural hierarchy binding the position in society with the cultural development of the individual arises. Life is a staircase with steps leading to a goal and no man can rest satisfied until he reaches the top. Not the stage reached, but the movement upwards is of importance. The road is better than the resting place. Hierarchy is not coercion but a law of nature. The four classes represent four stages of our development in our manhood. According to Radhakrishnan, detachment and self-denial purify man’s intention and make his action morally good and self-denial is the
root of the spiritual life. After all the basic inspiration in the Hindu social order of the four classes and the four stages is drawn from the *dharma* and a transcending spiritual ideal. Spirituality actually is the higher reaches of morality. Radhakrishnan says, "Of the four ends the highest is spiritual freedom, of the four classes the Brahmin engaged in spiritual pursuit is the highest, of the four stages that of *sannyasa* is the most exalted." Man acts according to *dharma*, which expresses the mind and the will of God and thereby puts him on the path of salvation. Right conduct alone does not help; doing what is morally good does not take him closer to Brahman. Because morality essentially belongs to the circle of rebirth and by itself does not lead to the eternal and immutable Brahman. Morality belongs to empirical order; *moksa* belongs to the order of ultimate realization. Everything that lives aims at its own specific perfection. The blade of grass, the flowering tree, the flying bird, the running deer, and each one strives to reach perfection of its nature, while the sub-human species work according to a predetermined pattern, man on account of the possession of creative will has to achieve his fulfillment by his efforts and will. Man is not completely a victim of circumstances. Man can deliberately reject satisfaction at one level for the sake of satisfaction at another higher level. He can impose discipline on his nature and check the drive of desire. He can create a new nature in which the different elements of his being are harmonized. Each individual as an assemblage of different factor must reach unity through inner development. Man's quest for perfection consists in organizing the things of the body, mind and soul into a whole. The activities of human spirit are inter related, the artistic and the ethical, the religious and the rational. In an integrated man thought, speech and action are of one piece.
According to Radhakrishnan, the caste system of Hindu life illustrates the spirit of comprehensive synthesis. It is the outcome of tolerance and trust. The functions of the different castes are regarded as equally important for the wellbeing of the whole society. "The truth underlying the system is the conception of right action as a rightly ordered expression of the nature of the individual being." Radhakrishnan says that it is nowhere suggested that one should follow one's hereditary occupation without regard to one's personal capacities. The own nature (svabhava) assigns to each individual's life and scope in life according to inborn qualities and self expressive function. "No one can be at the same time a perfect saint, a perfect artist and a perfect philosopher. Every definite type is limited by boundaries which deprives it of other possibilities." But unfortunately Radhakrishnan says this system has now degenerated into an instrument of exploitation and intolerance. The caste system is a degeneration of the class idea. Though idealistic in its origin beneficent in large tracts of its history, it has grown out of harmony with out present condition, owing to arrested development and lack of elasticity.

Radhakrishnan has been advocating all round well being of the people with a strong religious faith. At the same time he maintains that religion whose centre is man, not God is ever a strong one. The goal of religion is not merely social reform and human well being, it also aims at the redemption of man. In essence religion is spiritual redemption, not social reform, Radhakrishnan observes, there is no conflict between religion and reasonable humanism. The truly religious act in this world, the inner feeling of the relation between God and man is bound to issue in the service of humanity. The ultimate harmonious inter-relation of all individuals with one another is the aim of humanism. But humanism deprived of spiritual values would not be humanism at all. Radhakrishnan's humanism is a synthesis of man's material progress
and spiritual development which alone can inculcate universal love and brotherhood in each and every human individual. His humanism can be regarded as spiritual humanism because it aims to blend the oriental and occidental cultures and thereby paves the way for a universal human culture. "This humanism accommodates science as well as religion, reason as well as faith, individual freedom as well as social well being, discipline as well as desire, self-sacrifice as well as self realization. It promotes a life of equipoise which brings about health, happiness, holiness and harmony both of the individual and society."56

From the above discussion we find that universal outlook, synthesis of East and West in religion and philosophy, reconciliation of Eastern spiritualism and Western humanism, interchange of thoughts and values are the salient features of Radhakrishnan's life. In his theories we find a synthesis of values, cultures, tradition, religion and philosophies of different countries in a creative assimilation belonging to a comprehensive outlook which gives him a profound place in the great galaxy of the philosophical as well as religious world. Nowadays it is seen that the dynamic change in the society as well as the role of progress of such changes have caused various maladjustment between old conventions and the new ideas, resulting a lot of social complexities which make the modern man confused and unstable. Confronted by innumerable insecurities ranging from the possibilities of the total annihilation of human race by nuclear weapons, to the mere hatred amongst family members for the possession of inherited property and wealth, the modern man becomes all the more puzzled and naturally in the midst of suspicion, hatred and dissatisfaction he finds himself devoid of that mental freedom which is necessary for creation and proper nourishment of culture. Such global problem can be solved only by unity of the whole human race by agreed principle of co-existence, co-operation, compromise and
mutual understanding. This unity does not require the same code of ethics, religion and language for all nations, races and regions. Only it requires the efforts for development of the creative expression of their own way. Such an attitude is found in the concept of good life advocated by Radhakrishnan. Because, his concept of good life creates a new culture of human world, which shows the path of awareness of the present global crisis and modification of human cultural activities, for the survival of the humanity. He says, “The faith of the future is in cooperation and not identification, in accommodation to fellowmen and not imitation of them, intoleration and not absolutism.”

By analyzing the ethics of Radhakrishnan stated above we find that the real goal of human life is the attainment of perfection. Spiritual self realization is the ultimate end of human life which transcends the ethical level. So, good life consists in spiritual self-realization. Critics say that from this viewpoint ethics is insignificant. But Radhakrishnan replies that although ethics is eventually transcended upon the attainment of perfection and although the world in which ethical action takes place is only relatively real, nevertheless ethical action and moral obligation are vital and indispensable. Because he says that life in the historical process and in the empirical world has some significance for the life of the spirit to the repeatedly expressed idea that the ethical life is the indispensable condition or the essential prerequisite for the attainment of perfection. Moreover, according to Radhakrishnan ethics is one of the ways or stages of spiritual development and realization which is proved by his saying “The search of the mind for beauty, goodness and truth is the search for God.” But at the same time he says that one who has gained perfection in no longer bound by moral disciplines and rules, though he is interested in the welfare of the world. To attain good life i.e. spiritual self-realization, every individual must cultivate different
qualities, such as truth, non-violence, detachment of desire, *niskamakarma*, and faith in allotted duties. These qualities should be cultivated according to the changing situation of the society, so that no chaos would be invented. So, good life is that which is applicable for all changing moment. When a person leads a life without abstaining from truth, virtue in the midst of changing world and shows an ideal way, then he is able to lead a good life, according to Radhakrishnan. Moreover, without spiritual faith, material happiness cannot lead to good life. Spiritual freedom should be free from material and social constraints. When a spirit is free from social compulsion and material compulsion through the satisfaction of right economic and social relationship then these two are regarded as means to good life. Economic and social relationship demands that society should not only protect the individual and groups from this compulsion, but also provide opportunities for achieving the values which the compulsion inhibits. While liberty may be defined negatively as the absence of compulsion it is positively the means to the good life. Thus, Radhakrishnan maintains that freedom in the economic and social spheres is indispensable for the spiritual liberation of man which can be regarded as good life. Man cannot attain the highest destiny of his life unless the human society as a whole does not enjoy freedom in the secular and spiritual spheres of life. Moral elevation, social, economic, cultural freedom, spiritual realization and selfless service of humanity find special emphasis in Radhakrishnan’s thought. Man can attain a state of existence where he can enjoy complete unity with the Divine and enjoy infinite peace within and at the same time, can engage himself in ceaseless activity for the good of the humanity and the world. Thus Radhakrishnan’s concept of good life bears the humanistic attitude, comprehensive attitude and universal outlook of whole human community.
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