CHAPTER- 7
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RADHAKRISHNAN’S
CONCEPT OF LIBERATION

7.1: Introduction:

Dr. Sarvepalli Radhakrishnan has the rare qualification of being equally versed in the great European and the not less great Asiatic tradition which may be said to hold in solution between them the spiritual wisdom of the world, and of thus speaking as a philosophical bilingualist upon it. Sarvepalli Radhakrishnan was born on September 5, 1888. He graduated with a Master’s Degree in Arts from Madras University. In partial fulfillment for his M.A. degree, Radhakrishnan wrote a thesis on the ethics of the Vedanta titled “The Ethics of the Vedanta and Its Metaphysical Presuppositions”, which was a reply to the charge that the Vedanta system had no room for ethics. In April 1909, he was appointed to the Department of Philosophy at the Madras Presidency College. From then on, he was engaged in the serious study of Indian philosophy and religion, and was a teacher of Philosophy. In 1918, he was appointed Professor of Philosophy in the University of Mysore. Three years later, he was appointed to the most important philosophy chair in India, King George V Chair of Mental and Moral Science in the University of Calcutta. Radhakrishnan represented University of Calcutta at the Congress of the Universities of the British Empire.
in June 1926 and the International Congress of Philosophy at the Harvard University in September 1926. At the Philosophical Congress held at Harvard University, the lack of spiritual note in modern civilization was the focus of his address to the general meeting. In 1929, Radhakrishnan was invited to take the post vacated by Principal J. Estin Carpenter in Manchester College, Oxford. This gave him the opportunity to lecture to the students of University of Oxford on Comparative Religion. From 1936-39, Radhakrishnan was the Spalding Professor of Eastern Religions and Ethics at Oxford University. In 1939, he was elected Fellow of the British Academy. From 1939-48, he was the Vice-Chancellor of the Banaras Hindu University. He later held offices that dealt with India’s national and international affairs. He was the leader of the Indian delegation to UNESCO during 1946-52. He was the Ambassador of India to U.S.S.R. during 1949-52. He was the Vice-President of India from 1952-1962 and the President, General Conference of UNESCO from 1952-54. He held the office of the Chancellor, University of Delhi, from 1953-62. From May 1962 to May 1967, he was the President of India. Sarvepalli Radhakrishnan passed away on April 17, 1975. In India, September 5 (his birthday) is celebrated as Teacher’s Day in his honour.

Radhakrishnan was a monist in philosophy, monotheist in religion, eudaemonist or perfectionist in Ethics and socialist in politics. As an academic, philosopher, and statesman, Sarvepalli Radhakrishnan is one of the most recognized and influential Indian thinkers in academic circles in the 20th
century. Throughout his life and extensive writing career, Radhakrishnan sought to define, defend, and promulgate his religion, a religion he variously identified as Hinduism, Vedanta, and the religion of the Spirit. He sought to demonstrate that his Hinduism was both philosophically coherent and ethically viable. Radhakrishnan’s concern for experience and his extensive knowledge of the Western philosophical and literary traditions has earned him the reputation of being a bridge-builder between India and the West. He often appears to feel at home in the Indian as well as the Western philosophical contexts, and draws from both Western and Indian sources throughout his writing. Because of this, Radhakrishnan has been held up in academic circles as a representative of Hinduism to the West.

The philosophy of Radhakrishnan is an attempt to reinterpret and reconstruct the Advaita Vedanta of Sankara in the light of scientific knowledge and technique of modern time. The philosophy of Advaita follows the basic tenets of the Upanishadic philosophy. Radhakrishnan does not propound any system of philosophy. He is bound to tradition like his contemporaries. But, his philosophy is distinct from others by some of its peculiar features. It is based on his own experiences and reflections.

Like other advaitin thinkers, Radhakrishnan is primarily concerned with liberation. Liberation is a state of freedom. It means the realization of the self in its pure nature. Freedom is the central concept around which the existential enquiry revolves. Freedom constitutes man’s basic nature.
Freedom is inherent to human existence. The practice of freedom is man’s authentic existence. It is to be lived through responsible decision and action. According to Radhakrishnan, "Mokṣa, nirvana, eternal life are not an escape from life, but the realization of life’s fullest possibilities, the perfection of personality." Each one’s life is a road to him, to self-realization.

7.2: Analysis:

The ultimate human destiny, the goal of man’s existence is generally described in Indian philosophy as salvation or liberation (Mokṣa). The state of liberation which is free from suffering is conceived by Radhakrishnan as the realization of oneness of the reality, world and man from his own metaphysical standpoint. Radhakrishnan said, “His (man’s) highest destiny is to grow more humane, more spiritual." Radhakrishnan makes suffering and misery of worldly existence an aspect of the process of spiritual growth, but to attain this entirely new state, that of salvation man must be free from the agony, strain and anxiety of the embodied existence. It is not an escape from life, but the purification of one’s inner self. It is not the dissolution of the world, but only the disappearance of false outlook. The impulse to perfection is innate in man. The seeking of our highest and in most self is man’s destiny in the true sense. In this sense Self-discovery, self-knowledge, self fulfillment is man’s destiny.

Radhakrishnan holds that the chief end of man is
development of the individual. But man is not an assemblage of body, life and
mind born of and subject to physical nature. The natural half-animal being with
which he confuses himself is not his whole or real being. It is but an instrument
for the use of spirit which is the truth of his being. To find the real self, to
exceed his apparent, outward self is the greatness of which man alone of all
beings is capable. To inquire into his true self, to live in and from it, to determine
by its own energy what it shall be inwardly and what it shall make of its outward
circumstances, to found the whole life on the power and truth of spirit, is
mokṣa
or spiritual freedom. For Radhakrishnan to be shut up in one’s own ego, to rest
in the apparent self and mistake it for the real, is the root of all unrest to which
man is exposed by reason of his mentality. To aspire to universality through his
mind and reason, through his heart and love, through his will and power, is the
high sense of humanity.

With regard to mokṣa the highest mystical state,
Radhakrishnan says it is “a direct realization of something which is existent
from all eternity” “the heaven which is all the time here, could we but see it.”
It arouses a “feeling of certitude.” “This is what gives ultimate satisfaction and
all other activities are directed towards the realization of this end.”
Radhakrishnan has no doubt that mokṣa is immediately available, in history
itself, although historicity ceases with realization. In mokṣa, individuals retain
their individualities as long as the world process continues. The released souls
at the moment of release do not pass in to the stillness of the Absolute, but
secure a steady vision of the oneness of it all. For Radhakrishnan “The possibility of becoming one with God can be established only by the actuality of it.”

Radhakrishnan is concerned with liberation as a state of freedom. Freedom is the central concept around which the existential enquiry revolves. Radhakrishnan maintains that man is the highest product of evolutionary process. He accepts that man is determined by his instincts, drives and motives. As a result he is a biological and psychological individual. But the real nature of man is his spirituality. In this regard Donald A. Braue says, “Radhakrishnan believes that a person’s destiny is ‘release or deliverance’ (mokṣa), a position separating him from fatalists, nihilists and other pessimists.”

Radhakrishnan convinced about the ultimate spirituality of the soul and also the reality of the biological life. Radhakrishnan accepts that there are two aspects of man: physical and the spiritual or the finite and the infinite. Radhakrishnan says, “As matter was instinct with life which could emerge only when the necessary natural conditions were properly organized, as life was instinct with mind, waiting for its proper moment in vital organization to emerge, even so human consciousness is instinct with the stuff of spirit or supermind, though it could emerge only when the necessary effort and conditions are ready.”

Man is a peculiar combination of egoism and self-transcendence. The finite or the biological aspect and the infinite or the spiritual these two aspects are not incompatible with each other. The physical aspects also equally real and it does not contradict the ultimate spiritual nature. The bodily aspects of man give the evidence of the presence of spirituality and
the bodily activities also have a tendency towards self-transcendence. He believes liberation from endless rebirth requires a vision of the real. To quote Donald A. Braue "Radhakrishnan's position is that liberation from the grip of worldly values does not require ontological world-denial or ontological world negation." Man has reflection and he can plan his moves.

Radhakrishnan holds that man is to live for the eternal values of spirit, truth and goodness. The free man has the sovereign loyalty which belongs to true spiritual liberty. The process of self discovery is not the result of intellectual analysis but of the attainment of a human integrity reached by a complete mastery over nature. Mere knowledge does not free the mind. Spiritual attainment is not the perfection of the intellectual man. A person who is seeking immortality turned the eye inward and saw the self. It is seeing with the spiritual eye of the pure in heart, who have overcome the passions of greed and envy, hatred and suspicion that is here insisted on. This is the fulfillment of man's life, where every aspect of his being is raised to its highest point, where all the senses gather, the whole mind leaps forward and realizes in quivering, instant such thing as cannot be easily expressed. Radhakrishnan pointed out that human's ultimate realization of itself and of the world can be attained only by an ever increasing liberation of the values that are universal and human. In this regard whatever we require is a power which will help us to discipline our passions of greed and selfishness and organize the world which is at one with us in desire.
Man has the capacity to live ahead of himself. Radhakrishnan used the word *self-transcendence* to mean this capacity of man. The purpose of divine plan is not likely to be “exhausted in the short span of a single life. If every soul is precious to God, universal salvation is a certainty. If some souls are lost, God’s omnipotence becomes problematic.”\(^{10}\)

The unities established by the intuition of feeling and rational intuition are partial. The absolute or mystical intuition stands to reason and feeling as whole to parts. Until the whole is reached all forms of identities are bound to be partial. Radhakrishnan uses the term “*samādhi*”, stripped of its historical and technical meaning, to convey the sense of unity or identity achieved in knowledge. He does make a distinction between mystic *samādhi* and empirical *samādhi*. Radhakrishnan says “The mystic *samādhi* is presented as ultimate, because it is ‘ecstatic consciousness’ and carries a sense of immediate contact with ultimate reality, of the unification of the different sides of our nature.”\(^{11}\)

It is also called by the name “*mokṣa*” which means spiritual liberation or perfect realization. It is freedom from historicity or temporal process or birth, which is all forms of time. On the other hand, short of this absolute identity of *mokṣa*, Radhakrishnan mentioned of another kind of identity, which is a kind of complete knowing of a concrete thing or idea or objectified image among the apparently plural entities of the realm of *māyā*. For Radhakrishnan “It is a kind of simple and steady looking upon an object such as practiced by the yogins.”\(^{12}\)
Radhakrishnan holds that realization of truth is possible through spiritual experience. Religion is nothing but the expression of the spiritual experience. It is religion which leads man towards his destiny. When one may awaken the inner spirit of his own, then he may attain his destiny. Radhakrishnan clearly pointed out that individual liberation as well as liberation of all i.e. universal redemption is the ultimate destiny of man. But for the attainment of this ultimate end man should have to awaken his inner spirituality. Radhakrishnan holds that the function of religion is for the further evolution of man in to his divine stature, develops increased awareness and intensity of understanding, and brings about a better, deeper and more enduring adjustment in life. For the attainment of liberation man should have to change his nature. It is religion which commands man to make the change in his own nature, to let the divine manifest itself By means of spirituality man may acquire divine personality, which may lead him towards liberation.

The spirituality of man in his finite embodied existence asserts that Man is a finite-infinite being. Amidst the finite surroundings man occupies a higher place in comparison to the others. *Mokṣa* is spiritual realization. Man does not live by bread alone, nor by his work, capital, ambition or power or relations to external nature. He lives or must live by his life of spirit. According to Radhakrishnan “*Mokṣa* is self-emancipation, the fulfillment of the spirit in us the heart of the eternal. This is what gives ultimate satisfaction, and all other activities are directed to the realization of this end.” This aspect
of man shows his potentiality to march towards the realization of that higher spiritual state. Radhakrishnan holds that it is possible for man to realize the highest moral level where the feeling of a world-community will be established to understand one with all of his fellow beings. The highest destiny of man is to grow "more humane, more spiritual." In understanding others man is to be more sympathetic. According to Radhakrishnan "as of the individual, depends on the direction of its life forces, the lights which guide it, and the laws that mould it," and it is the destiny of the human race. As a result of the antagonistic feelings, division from one another is common phenomenon among the human beings. Grouped mankind has split into numerous classes due to conflicts in their souls. But the human society may be remade on sounder basis. It is possible through purification of men's hearts and minds.

The distinction between the self and the will produces confusion in connection with the problem of human freedom. The active side of self is will. That is why freedom of the self implies freedom of will also. It is fact that in human self there is influence of heredity and environment of the past life. From this aspect it may be pointed out that the self of human being is not free as the present life of the human self is determined by the past. In this regard it should be noteworthy that the self represents a form of organization which is more intimate than that which is seen in other animate and inanimate objects. Self-determination means the determination of the whole of the self. True freedom is divine. Radhakrishnan says, "True freedom is the freedom of the human
spirit." For the realization of that higher spiritual state men should have to pass various stages of embodied life. All these different stages are not his goal. All these stages merely provide him the opportunities for directing him towards the realization of the ultimate goal.

Indian Philosophical tradition describes this ultimate goal of life as the state of *mokṣa* or liberation. The state of liberation is conceived as a state free from suffering as well as a state where the individual is able to realize his real nature. By following Indian philosophical tradition Radhakrishnan also considers the state of liberation more or less in a similar manner, but his conception of liberation or the ultimate destiny of man bears the mark of his own metaphysical convictions. *Mokṣa, Nirvāna*, the kingdom of God are not to be pictured as subsequent to or far off from our present existence. According to Radhakrishnan “The Kingdom of Heaven is not a place of rest after death, something which will some day come on earth. It is a change of consciousness, an inner development, a radical transformation. Spiritual freedom is the power by which we can transcend the world and yet transform it. Here and now we can attain life eternal”.

Radhakrishnan takes full account of both finite and the infinite aspects of human existence. He explains the finite aspects as those aspects that are determined by the environmental conditions. These aspects of man can be explained by Biology, Psychology and Physiology. Man is a subject living in an environment. Our present life is the continuation of the past that is
why freedom of man is not a whim. Radhakrishnan holds that freedom of action in case of human being is limited. No one can enjoy universal possibilities for himself. That is why the different possibilities of human nature are not getting equal opportunity at a time for development. "When man decides to do something, his mind becomes different from the mind before the decision." It assumes the character of necessity when a possibility turns to actuality. The past history cannot be rejected. It can be utilized. The possibility is the region of freedom. Though the self is not free from determination, yet it can somewhat control the past and give it a new direction. Human being has the capacity of asserting freedom over necessity, and with the use of it, man frees himself from necessity. Man can shape his future instead of suffering for his past. To quote Radhakrishnan, "He is not the plaything of fate or driftwood on the tide of uncontrolled events. He can actively mould the future instead of passively suffering the past." It depends on man's effort whether the past provide man with a chance or stand as an obstruction. In this regard it may be pointed out that Radhakrishnan rejects the doctrine of conditional immortality. Human life is not compelled to move in a particular way. Life is a growing stage and the growth is free to a certain extent. The latter hold that the self can survive if it can adapt itself to the divine environment. Immortality is not a birth right of human being. Man is essentially subject, not object. The real nature of man is his spirit. The capacity of self-transcendence itself reveals that man is spirit. "Man's inability to achieve perfect contentment in the finite, his unquenchable
longing for consummate happiness may be taken as indicative of his supernatual destiny.”

The human self is described as the latest and highest product of the creative process of emergent evolution in Radhakrishnan’s philosophy. The word spiritual signifies something higher than the empirical that transcendent the subject-object dichotomy. Radhakrishnan said “Immortality and death are both lodged in the nature of man. By the pursuit of moha or delusion he reaches death; by the pursuit of truth he attains immortality.” In the domain of Radhakrishnan’s philosophy the import of the word spiritual is explained in terms of self-consciousness. In other words, the spiritual must be of the nature of self-consciousness. Radhakrishnan says, “Man is always more than he is able to comprehend of himself.”

In his philosophy Radhakrishnan holds that for attainment of immortality, soul requires personal effort. The attainment of the destiny of the soul depends on active effort and mutual co-operation of the selves. Human beings are neither completely vicious, nor completely impervious to good. It is not possible for any individual to resist wholly the inspiration of the spirit for right doing and goodness. Through cultivation of goodness with the guidance of the spirit man may save the race.

According to Radhakrishnan, “Salvation is different from survival, liberation (Mokṣa) from rebirth (samsara), life eternal from durational continuance. It is the difference between two levels, the self-
conscious and the spiritual." So long as the self confines itself to the human standpoint, it is in bondage and cannot be realized. When the man realizes potentiality to transcend the circle of birth and death, he exalts himself to the status of a supreme being. The life of such a person becomes a transfigured life. None can get rid of rebirth so long as he confines himself to his individualism. To get released from rebirth man should have to transcend his sense of individualism. Removal of the sense of individualism in man paves the way of impersonal universalism. "To seek for liberation", writes Radhakrishnan, "from the wheel of births and deaths, is nothing more than to rise to the spiritual level from the merely ethical. It is a new dimension altogether, dealing with things eternal."

According to Radhakrishnan, "It is natural for man to strive to elevate himself above earthly things, to go out from the world of sense, to free his soul from the trammels of existence and gross materiality, to break through the outer darkness into the world of light and spirit". Human life is integration. Man himself has an aspiration to grow better. His growth is determined by twofold change: the natural change and the spiritual change. The spiritual change is conscious and helped by man himself. He is free to shape his destiny and master the environment. "Becoming better than we were, we realize that we could be better than we are." There is an ever-present urge in man to march towards the realization of spiritual state. For Radhakrishnan, "Human development is the development of the spirit in man."
Radhakrishnan holds that liberation of man never mean the escape from life. He says, "To be saved is not to be moved from the world." Man is to live in the world by purifying his inner self. Inner being of man is not to be affected by the attractions of the external material world. The Hindu philosophy recognizes different degrees of liberation, but the final release for every one is the ultimate one. Moksha is the realization of the purpose of each individual. On the attainment of perfection historical existence terminates. When one individual completes his purpose, he develops the universality of outlook characteristic of perfection, but retains his individuality as a centre of action.

For Radhakrishnan, "When the whole universe reaches its consummation, the liberated individuals lapse into the stillness of the Absolute. Those great forces which seems to be making silently and surely for the destruction of this starry universe in which our earth swims as a speck will reach their true dimension." Radhakrishnan holds that man cannot attain his ultimate destiny as long as he is in the embodied state. For the attainment of ultimate human destiny man must be freed himself from the embodied existence. But here the point to be remembered that although it may make him free, but this will not put an end to creation. Because complete unity will not possible until the cosmic process does not come to an end. Therefore, at the end of the cosmic process man can realizes his ultimate destiny. The final aspect of human destiny must be the realization of his unity.

"The destiny of man lies in his ultimate salvation. But, in what
does salvation consist? According to Radhakrishnan, although the finite aspects of man are real, the distinctness or the uniqueness of man consists in his spirituality. 

Hence, the realization of spirituality is meant by mokṣa or liberation. Liberation is nothing but the realization of Divinity. In this regard Radhakrishnan says, “The destiny of the human soul is to realize its oneness with the Supreme.”

Union with God is the ultimate aim of human life. It is the realization of the complete oneness with the ultimate reality. This may said to be self-realization. In the state of self realization the self got its fullest expression of the higher nature of it.

According to Radhakrishnan attainment of the state of self realization provides opportunity of a new kind of experience before the self. It is the experience of the Universal of the One which expresses itself everywhere. In this state the men transcend the distinction of ‘me’ and ‘thou’ and have a realization of the universal working both within us and in the object of our contemplation. This is the state of pure bliss and happiness. Every saint embodies a little of the light of the Supreme and when that little light spreads over his whole nature and makes of it an eternal flame, a transparent spirit, then you find that saint becomes a symbol of the Absolute Divine. That is how in our country from the beginning of our history, our people have been trying to rise to the consciousness of the Divine in every activity that they perform. If you have that sense, whatever you do, you will do it with a sense of dedication to the supreme. According to Radhakrishnan “You will become consecrated individual,
a dedicated soul, a transformed being; the invisible splendour in you will shine out and become a little rising flame which burns up every kind of impurity and makes of you a symbol of true purity, of utter light. That is why in many cases we are called upon to work in this world with the single spirit of dedication”. Glimpses of this experience produce in man an artistic or aesthetic or ethical sensibility. The mystical experience of gifted seers may said to be one of its clearest examples of it. Artistic experience gives us an idea of the nature of the experience of the state of liberation.

According to Radhakrishnan, the state of self realization all the strife and strains of the embodied state are finally silenced. In this state the individual is able to bring perfect inner peace and coherence with the outside world. Radhakrishnan holds that when the, universal tendency towards spiritualization becomes realized in the whole human race, and then the cosmic theory reaches its destination. Through the realization of unity the individuals feel presence of one spirit in all minds, lives and bodies; as a result ultimately the life of the self becomes almost as comprehensive as the universe itself. Radhakrishnan says- “As matter was delivered of life and life of mind, so is man to be delivered of the spirit. That is his destiny.”

The phenomenal world exists till all the jivas or souls are liberated. Liberation means oneness with Isvara or God. After attainment of the state of liberation by the individual selves the Isvara sinks into the Brahman and all the liberated souls become one with the Brahman. According
to Radhakrishnan, “In later Advaita, different views of mokṣa make themselves felt. ...Those who accept the theory of the plurality of jivas trace the phenomenal world to the avidya, it continues to exist in the eye of the other unreleased souls. ...Accordingly, so long as there are unreleased souls, release means oneness with Isvara; but when all souls are released, Isvara loses his character as the bimba, or the original, and sinks back into Brahman, thus securing for all released souls oneness with Brahman.”

Radhakrishnan says that when the values are realized then individuality is vanished and the world is saved. As he says, “So long as the world process continues, the liberated souls retain their individualities, which they lose in the event of the liberation of all, or sarvamukti.”

It is unjustified to think that some individuals are ever-unredeemed. After attainment of liberation the liberated persons cannot lead an idle life in heaven. “No one can attain perfect inner harmony until the world outside IS harmonized with them.”

The liberated souls should have to work for the liberation of the others. When all the souls will be liberated, the cosmic process will be saved and the time process will come to an end. The end of time means that the world will have fuller spiritual knowledge.

“Coherence within the individual and harmony with the environment are both essentials for salvation.”

The coherence within the individual can be realized by solving the conflict between body, mind and spirit. Again harmony with the environment can be attained by establishing spiritual fellowship with the whole universe. But the important point to be noted here that without a perfect world
none can think of perfect freedom. Hence individual liberation is not the ultimate destiny of man. For the attainment of perfection or to liberate the whole world, the liberated individual should inspire his other fellow. Radhakrishnan declares, "All individuals are destined to gain life eternal, for as a Hindu text says, we are the children of immortality (amritasya putrah)."38 When man will able to conquer this eternal life, his whole being will be transformed and the individual will belong to a divine community or brahmaloka. In this supreme state of life, individuals are united by a perfect co-operation of mind by mind. Such a perfect state of spiritualized harmony is the ultimate end of the cosmic process.

Therefore, Radhakrishnan thinks that it is not necessary for the liberated person to be completely free from the cycle of rebirth. In this regard Radhakrishnan pointed out that the liberated individuals live and move in the world for the salvation of others and for liberation of others it becomes essential for him to assume different bodily forms. "The only thing is that he has become finally free from the bondage of love and passion for life and fear of death. He is now completely free from egoism and selfishness. All his actions are now guided by his realization of the oneness of everything."39

Radhakrishnan observes that after attainment of liberation the individual realizes the basic oneness of every thing, but still the individual remains an individual. Here the question arises- is the individuality of the individual lost in the Supreme, in the state of salvation? Or, does the
individual in any way retain its individuality? Does realization bring about an obitration of individuality? In a sense, it may be stated that at the state of realization individuality is more asserted than denied. Radhakrishnan admits this when he says, "There is no question in my scheme of the individual being included in and absorbed by the Divine". Radhakrishnan holds that realization of individuality is the realization of one's real nature. In this sense it cannot be stated that realization of individuality is a denial of individuality. After attainment of liberation an individual has to remain as an individual in the world and the liberated individual should have to work for the redemption of others. This clearly shows that after attainment of liberation the individuality of the individual does not obliterated. In this regard by following the Upanishadic analogy of the river and the sea Radhakrishnan emphatically says that although the river appears to be lost in the sea, the sea and the river do not become identical with each other. That is why Radhakrishnan holds that the individuality of the individual is retained even in the state of liberation also.

According to Radhakrishnan after redemption the individual realizes Divinity but the most important point to be noted here that the Supreme does not become the individual- the identity of the two is not established in an objective manner.

Radhakrishnan believes that individual redemption is not the ultimate human destiny. Because an individual cannot be free from the cosmic process till all others are saved. When every individual will realize Divinity
then only the world process will reach its final goal. That is why Radhakrishnan stated that the ultimate human destiny is not individual redemption but “Sarvamukti” or universal redemption. Here the question arises will the individual retain its individuality even then? In this regard Radhakrishnan holds that this question is not relevant. The ultimate human destiny is not other than actualization of one of the infinite possibilities of the Absolute. The purpose of this creation will be realized with sarvamukti. That will be the end of the cosmic process. Radhakrishnan pointed out that time-process will be transcended when all of us will be liberated. Karma is the governing principle of the objective world. The human being is not merely object but is also subject. In this regard Radhakrishnan said “When he realizes inwardness, subjectivity, freedom from the law of karma, the heart of Being (which) is celestial rest, he attains nirvāṇa, conquest over time, the end of births. The end of the way is to become what we are, to become Buddha or Brahman”. Hence, the ultimate destiny of man is the ‘end of time’. As Radhakrishnan says, “we need not assume that the cosmic process is an end-in-itself. When its end is reached, when its drama is played, the curtain is drawn and possibly some other plot may commence.”

The spirit in us is wrapped up in many non-spiritual layers. If we are lost in the series of objective happenings man’s freedom is unmanifested. The subject becomes an object, mindless, unthinking, and unfeeling. For Radhakrishnan “If man recovers his subjectivity, his inwardness,
he is able to control the non spiritual and use it for spiritual ends”. The goal of religion is the opening of new realm of consciousness. When this consciousness arises, we see that the individual parts of the universe derive their significance from the central unity of spirit. According to Radhakrishnan “The renewal of consciousness is the second birth. To have this second birth, to be reborn, to be renewed, is the goal of the religious quest”.

It is sometimes argued that the world process is infinite and so there will always be work to be done. In other words, there will never come a time when all individuals will reach their perfection. But this will be a frustration of the purpose of God. According to Radhakrishnan, “So long as the world process continues, the liberated souls retain their individualities, which they lose in the event of the liberation of all or sarvamukti.”

In general it is believed that life is constituted by the instincts, impulses and sensuous contents of the mind. But man has the capacity to organize, control, regulate and direct the sensibilities. Man’s greatness is not in what he is but in what he can be. To quote Radhakrishnan, “One may be a yogi, one may be a bhogi. One may be like this or like that. But the one essential thing will be that we will be clothed in the Supreme, our great anchorage will be in the Divine and whatever we do will reflect the nature of the Divine. No doubt will paralyze our minds, no kind of desolation will overtake us”. Radhakrishnan attaches great importance to the fulfillment of his entire being which includes his finite as well as infinite aspects. He is an optimist. Therefore he holds, “We
are living at the dawn of a new era of universal humanity.” He has a deep realization of the present-day condition of man. What the world requires today is spiritual orientation. “The redemption of the human race as a whole is the goal of human history.” Radhakrishnan’s entire system is based on the ideal of integration within the self and the integration of the self with Universal self. The well-being of the world in which the man finds himself with his fellow beings is equally relevant to the individual’s personal progress.

The state of perfection is a condition of absolute stillness, stagnation, death. The only useful work which the liberated souls do is to help struggling humanity. So long as there are individuals who are unredeemed and so stand in need of saving knowledge, the liberated have some work to do. But if we allow that the world purpose is achieved that all individuals have attained their perfection, there is nothing to be done. Radhakrishnan says, “There is no creative process without travail, and the attainment of perfection for all means the end of creative activity.” After metaphysical realization, we have to pass through devotion, meditation, yoga, whatever we may call it. All these exercises are dictated to us so that we may be able to transform our nature and make of ourselves different human beings altogether. For Radhakrishnan, “If we do that, truth will be revealed to us. We shall stand face to face with the Supreme just as Arjuna stood before Krishna. He is there all time, our Eternal Companion. Whatever work we may do, whatever activities we may be engaged in, it will be possible for us to attain direct encounter with the Supreme Reality.”
Radhakrishnan holds that even in the embodied state the individual can be attained this type of salvation. Here the point to be noted that Radhakrishnan seems to be impressed by the concept of *Jivanmukta* of ancient Indian philosophical tradition, but he describes his concept of liberation in his own peculiar outlook. According to Radhakrishnan the liberated persons are the *Jivanmuktas*, and as such they are not affected by the world. The liberated individuals do not have any attachment towards the worldly objects and acts in a selfless and disinterested manner. The liberated persons perform their activities for the good of others. Here Radhakrishnan’s view of liberation got similarity to the description of the *Jivanmukta*, but still there is a difference in between the two. In the ancient Indian philosophy it is believed that the *Jivanmukta* becomes ‘*Videhamukta*’ as soon as the individual freed himself from the fetters of the body. As a result of which the momentum generated by the forces of the karma, has continued even after the attainment of *mokṣa*. But once this momentum is exhausted the individual becomes totally free from the forces of birth and rebirth and the self can not come back to assume any bodily form. Radhakrishnan is impressed by the fascinating concept of *Jivnamukti* (continuation of the body with liberation). It is a state of living in a condition of *mukti*, while the man is still alive with the body, *Sadehamukti*. “*Jivanmukti* stands for the highest watermark in human spiritual aspiration and represents the rise of consciousness to new level in man”. The liberated individual which is not affected by the world is called *Jivanmukta*. He works for the good of
others in a selfless manner. The *Jivanmukta* lives and moves in the world for
the redemption of others. Being free from egoism and selfishness he dedicates
his life and work for the betterment and well-being of society and of humanity
as a whole. It is indicative of a positive attitude towards life. *Jivanmukti* provides
the way of self-transcendence for man. The *Jivanmukta* wears his life like a
light garment.

There is difference between the explanation of the concept
*Jivanmukta* by ancient Indian thinkers and that of Radhakrishnan. “The ancient
Indian thinker believes that *Jivanmukta* becomes *Videhamukta* as soon as he
is free from the fetters of the body which as a result of the momentum generated
by the force of the *karma* has continued to exist even after the attainment of
*mukti* by the self. But once this momentum is exhausted the self does not come
back to assume any bodily form, he is now fully free from the force of birth
and rebirth”. But Radhakrishnan identifies that when an individual attains
salvation it does not mean that his task is complete. He has to help others for
their salvation. He lives and moves in the world. He may assume different bodily
forms for the redemption of others. Therefore, for Radhakrishnan the liberation
of the individual self is not the ultimate destiny of the individuals. Because for
Radhakrishnan after attainment of individual liberation the task of an individual
is not completed, he has to play a vital role for the liberation of others. The
ultimate human destiny is not individual redemption but universal redemption.
Radhakrishnan coins the term *Sarvamukti* for universal redemption. C.F.M
Joad has termed it as *social salvation*. It is the final goal of the world-process. “Coherence within the individual and harmony with the environment are both essential for salvation.”

Radhakrishnan writes, “For the *Jivanmukta* obviously the world of plurality, including his own body, does not perish; only he has the right perspective regarding it .......... the world of plurality does not disappear, but is lit up by another light.”

7.3: Path of liberation:

For Radhakrishnan there are three different ways to man’s ultimate realization. These are- the *karma marga* or the way to work; *Bhakti marga* or the way of devotion, the *dhyana marga* or the way of meditation. All these lead to *jñāna* wisdom or enlightenment. All these different ways are included in yoga that is one. Yoga aims at self-unification-the integration of the self. Yoga demands that life must be a meaningful whole and every element of life must be inspired by spirit.

The distinction of the three ways is due to the emphasis on the theoretical, emotional and practical aspects. Knowledge, emotion and action mingle together at the end. By means of the three ways of work, devotion and meditation which are not exclusive of one another, we are reborn in to the world of spirit.

Radhakrishnan mentioned inward perfection and outer perfection as two conditions that are essential for the attainment liberation.
According to Radhakrishnan, inward perfection can be attained by intuition of self; on the other hand outer perfection is possible only with the *sarva-mukti*. Radhakrishnan pointed out that none can work for the second condition without the attainment of the first condition of liberation. “The cosmic destiny is the kingdom of God, a society of saved souls. It is the manifestation of one of the possibilities of the infinite. The man who lives in the Spirit feels the unity of him and the universe and is no more a separate and self-centred individual. He is a vehicle of the Universal Spirit.” The soul which manifests the possibilities of the infinite may be said to be world-conscious. Such souls have the vision of all existence in the self. The differentia of integral experience is perceived not only in the process of attainment but also in the state of attainment. There has to be a reconciliation or harmonization of infinity and finitude, eternity and time. Pure mystical experience will disregard the finite and the temporal altogether, but not so integral experience. In this sense integral experience represents the ideal of *jivana-mukti*. For Radhakrishnan “Man is a being who is straining towards infinity, in quest of eternity, but the condition of his existence, finite and limited, causes the suffering. When he attains integrality there is harmony in his life and the expression is joy.”

According to Radhakrishnan one’s own specific perfection is the aim of all living beings. Unlike the other species man can attain his fulfillment through his constant effort as well as through will. Radhakrishnan holds that perfection of man consists in organizing his body, mind and the soul
in to a whole. The individual has to work his evolution consciously and deliberately, has to act responsibly and cooperate with the purpose of evolution. If he is enamoured of the external sphere, the law of *karma* rules; and if he withdraws from the external, he can participate creatively in the cosmic development. Ordinarily, we are not whole men; our responses are formal and our action imitative. We are human automata lacking grace, depth and power. To change oneself into a whole integrated personality, instinct, intellect, emotion and will have to be integrated. The religious quest for being is caused by the human conditions, the sense of insecurity, and anxiety and inward discord.

The aim of *yoga* is self-unification, the - integration of the self. It aims at the discovery of the Self and the transformation of the totality. The first demand of *yoga* is that life should be a meaningful whole and every element of life should be inspired by spirit. In three different ways one can reach the goal, by a knowledge of Reality (*jīvana*) or adoration and love (*bhakti*) of, the Supreme Person or by the subjection of the will to the Divine purpose (*karma*). These are different on account of the emphasis on the theoretical, emotional and practical aspects. “At the end, knowledge, emotion and action mingle together; God Himself is sat, cit and ananda- reality, truth and bliss. Cognition, will and feeling are logically distinguishable and are different aspects of one movement of the soul” Integral experience is also used in the special sense of what are called *samyag-jñāna* and *samyag-darsana*, both of which mean the same thing, namely, the consummatory knowledge which brings release or *mokṣa*. 
7.4: Estimation:

Radhakrishnan's view of liberation contains some refreshingly new and original elements for which his view of liberation is enriched with some distinctive features. One of the most distinctive feature of Radhakrishnan's view of human destiny is that if reality is ultimately one, if man as man is finite-infinite, then the ultimate destiny of man is nothing other than realization of oneness.

It is noteworthy that there are certain affinities between the views of Radhakrishnan and modern existentialists. Both Radhakrishnan and Existentialists emphasize the potentials of man and present day condition of humanity. Human destiny for Radhakrishnan is freedom. On the other hand freedom is a central concept of the Existentialists also. Though, existentialism present a gloomy picture of life, in spite of present crisis of mankind Radhakrishnan’s philosophy bears an optimistic outlook. Radhakrishnan feels that present-day man becomes restless day by day. The benefits of science help man to attain comforts, but he is developing a peculiar uneasiness. As a result, lives both individual and social have become mechanical. In this situation Radhakrishnan realizes that man exists in the world for a higher cause something more than the earthly existence. Man has an aspiration to grow better. This is the real function to be fulfilled by man himself.

Radhakrishnan was essentially a self-made man. This life-long philosopher had become the head of a great nation and achieved national
and international recognition as 'Philosopher king'. The most important aspect of Radhakrishnan's philosophy is that it is a unique expression of an ideal. The vary ideal can harmonize the body with the soul, individuals with individuals, and nations with nations. The philosophy of Radhakrishnan is an attempt to reinterpret and reconstruct the Advaita Vedanta of Saṅkara. Great emphasis on the growth of man's spiritual nature is the distinctive contribution of Radhakrishnan's philosophy. In his view body (matter), life, mind (consciousness) and self (self-consciousness) are the manifestations of one underlying, dynamic and creative reality.

The significance of Radhakrishnan's thought lies in that he has attempted, with considerable success, to restate certain aspects of Vedanta and recapture the eternal meaning of religion for modern man. J. G. Arapura rightly observe “He has related the imperishable truths of religion to modern inquiry, setting them in vivid contrast to the grand and magnificent structures of modern man’s ignorance which he is pleased to call knowledge, and has addressed his message to contemporary man in his predicament.”

In his concept of liberation Radhakrishnan states that self realization of man emerges a new mode of experience in man. This new experience is nothing but the realization of the universality transcending the sense of egoism. Through the exercise of moral virtues one may generate the sense of universality in him. Realization of the universal state of consciousness is the state of pure bliss. Radhakrishnan’s notion of the realization of the
universality through self realization may be compared with the world consciousness of Edmund Husserl. For Husserl, by means of phenomenological reduction the individual gradually transcends his selfish and individualistic feelings and realizes the world consciousness. At this state the individual consciousness merge with the world consciousness and the individual acquire the pure consciousness. Like Edmund Husserl Radhakrishnan also considered the realization of the universality as the highest spiritual realization. At the state of this highest spiritual realization the individual feels the unity with every thing.

Radhakrishnan has accepted the Upanisadic as well as Sankara’s view regarding concept of freedom. But Radhakrishnan’s new way of presentation of it marks a progress from the traditional view. Here the point to be noted that as an admirer of Sankara, Radhakrishnan tries to defend him by holding that in certain passages of his writing; Sankara does not seem to be in favour of absorption of the individual in the eternal Brahman. Sankara seems to admit that even after the final attainment of the universality, the individuality as a source of action is not lost but continues till the cosmic process goes on. In certain later Advaita texts (e. g., Siddhantalesa), references towards the concept of sarvamukti or the liberation of all souls are also found.

Another significant point about Radhakrishnan’s view of liberation is that after attainment of the state of liberation the self does
not extinguished. After attainment of liberation the liberated person should have to continue his life. Radhakrishnan holds that attainment of liberation does not men one's relief from the cycle of his life. The process of evolution will be continuing till the liberation of all. Radhakrishnan in his view of liberation clearly mention that each and every liberated individual should have to work for liberation of the others. The liberated person must extend his desireless service for the liberation of others. Radhakrishnan very emphatically states that the ultimate human destiny is not individual redemption but universal redemption- Sarvamukti. At the state of Sarvamukti the question of individuality is meaningless. With the redemption of all the evolutionary process of the world will be stopped.

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