

Man as Spiritual Being: Especially Tagore and Dr. Radhakrishnan's View

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Abstract: - The work gives an account of the views of Tagore and Radhakrishnan on man as spiritual being. The comparative and analytical study of views of both the philosophers will through new light of development in study of contemporary Indian philosophy. The capacity of man is finite. Man cannot with all its vigour and talent overcome the nature. It is dependent upon nature. The untamed umpteen endeavors of man pay a great dividend which elevated man above animal. Discussion would be carried out on Tagore's concept of man as spiritual. Dr. Radhakrishnan regards man as essentially spiritual. The man is guided by certain ideals also shows that man is spiritual being. These ideals are Truth, Beauty, and Goodness.

Key Words: spiritual, comparative, analytical, contemporary, vigour, ideals, truth, beauty, goodness.

I. INTRODUCTION

A truly spiritual person: the thought of a spiritual person conjures up in our minds images of gurus, saints, yogis, mendicants, sishis, jinas, Sufis, fakirs, monks, and so on. While this is true to on great extent, what is more important for the practice of spiritualism is more important for the practice of spiritualism is moral parity and the attitude of inwardness rather than obsession with the outward rituals or physical appearance, A person may wear orange robes but inwardly may be hankering after wordly desires. Another person may be living like an ordinary householder and yet may be virtuous and deeply spiritual. So one should not be deceived by outward appearances or the mere words and speeches of spiritual gurus. One should look at their general behaviour and what they are trying to do. A truly spiritual person is one who

1. Believes in the existence of Soul or innermost self.
2. Accepts it as his true self
3. Identifies himself with it all the time
4. Lives and acts as if is the self not his mind and body
5. Dwells deep within himself to understand the true nature of his existence.
6. Doesnot see any difference between himself and the rest of the creation.
7. Is morally pure
8. Disinterested in showing off his spiritual powers for personal popularity.

II. ANALYSIS

A spiritual person does not have to believe in god. But he should believe in himself and spiritual nature. He should lead

a virtuous life. He should know how to control his mind and body and remain free from temptation of life. He should know how to withdraw from his sense and remain cantered in his self all the time. He should remain mentally stable under all circumstances by cultivating detachment from the things and attractions of the world. He should learn to overcome the limitations and wellness of the lower nature, by practicing virtue and identifying himself with his inner self. If we set aside all the complexities and dogmas associated with the subject, spiritualism is simply believing, thinking, acting and living like an immortal spirit.

2(a) Tagore's Conception of Man:

Man, according to Tagore is finite –infinite. Man is “finite in its expressions and infinite in its principle”. [1]. Man according to him , frowning in and through the processes of evolution , and that he is doing not by annihilating his existential and biological aspects, but by realising more than what they can provide. This emphasis on more is not denying the reality of the aspects that are there but apprehending the reality that is not yet evident to the present ways of apprehension.

Tagore says that the advent of man, evolution itself strikes a different note. Before the appearance of man, evolution proceeded in a more or less mechanical way. The physical forces, the mechanical laws of aggression, adjustment, co-ordinated heredity, controlled the course of evolution. Since the resources in the material world were limited only those could survive, who had a superior weapon and who could meet with the demands of the environment. Thus, in the material world selection was almost mechanical. This creates the background for the appearance of man. With the appearance of man, the course of evolution changes from determination to freedom. It is because of the surplus that man transcendent his present possessions, and is capable of reaching spiritual heights. With the appearance of man, the course of evolution changes from ‘determination’ to ‘freedom’. Tagore says, “Before the chapter ended Man appeared and turned the course of this evolution from an indefinite march of physical aggrandisement to a freedom of more subtle perfection”. [2] This change, according to Tagore, is also attributed to the presence of ‘surpluses in man by which man goes beyond himself. Tagore says, “The most important fact that has come into prominence along with the change of direction in our evolution, is the possession of a spirit which has its enormous capital with a surplus far in

excess of the requirements of the biological animal in Man”. [3]

The greatest evidence of man’s spiritual nature lies in his yearnings for Mukti. No other creature ever bothers for the hereafter . it is man alone who has been able to realise that the short span of life cannot be the whole of existence. The realisation has impelled him to explore the nature of his ultimate destiny, has led him to lead a life much above the life of Just sensuous existence. That Speaks of his spiritual nature.

2(b) Radhakrishnan’s Conception of Man

Dr. Radhakrishnan regards man as essentially spiritual. “We are all fragments of the divine, sons of immortality, amritasya putrah”. [4] For the Hindu, the spiritual is the basic element of human nature. “The idealist tradition, both in the East and the West has asserted the supremacy of spirit in man. The spiritual status is the essential dignity of man, and the origin of his freedom”. [5] When we look upon man we find that he is not satisfied with his empirical surroundings. He is very much conscious of his dependence and finitude. He aspires for something better. Their aspiration for something higher is mark of his spirituality. Man's spirituality follows from his moral nature also. Man is at liberty to take moral decisions. Radhakrishnan regards this as an evidence for the spirituality of man. It is said that there is nothing in the world which can limit the expression of our spiritual life. A thing is called good or noble or beautiful only because it is in possession of spirit.

[10].

The man is guided by certain ideals also shows that man is spiritual being. These ideals are Truth, Beauty, and Goodness.

In India people suffered from a spiritual disquiet. This dissatisfaction raises several questions in the mind of the Indian thinkers. Indian philosophy is an attempt at solution of these problems.

To some radicals, the notion of spirituality appears as an attempt at solution of these problems.

To some radicals, the notion of spirituality appears as an empty concept—completely unintelligible to common understanding. But, the deliberations of Tagore and Radhakrishnan succeeded at least in giving to this concept some of intelligibility.

NOTES AND REFERENCES

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