

A Philosophical Approach to Religion and Culture

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Abstract: *'Religare' the Latin word is the key word of Religion' means togetherness or living with a common belief. Literally speaking the religion is a principle for unification and harmonization. Hence the perfect meaning of religion is not an explanation of existence of God, Allah or Ishawar rather it contemplates the inner order of soul. If we go through the traditional description of religion we find that religion emerged out of need and requirement. Many of the religious philosophers never admit the existence of God as necessary in religion but rather than the idea of God in religion is the creation of human mind. The nature of philosophy is to enquire the truth. This truth is not the truth of physical eyes rather it is truth of the whole, the truth of the spirit. The concept of philosophy can not be discussed apart from the concept of the world and human being. It is the world where human being can develop their personality. The relation between philosophy and Religion and philosophy and culture, is intimately associated. The philosophy of culture means the universality of knowledge of the activity of life. Philosophy helps to grow knowledge and culture helps to cultivate them for the well being of man and society. Culture may generate aesthetic sense in human mind though not philosophically oriented. But this sense without philosophy may not be everlasting. Every moment is changing but the truth what is universal is unchanged. Philosophy is an attempt to extract the hidden truth and culture enshrines the truth for long. Philosophy is the guiding force, the impetus of culture. Culture, religion and philosophy apparently are co-related. Naively religion has no relation to culture and philosophy. But if we disregard the relation among them it will give us mere a husk of modernization in true sense. The essence of all religious belief is same and it is known every body. Love forgiveness, brotherhood ahimsa, peace and prosperity, kind-heartedness and so on., are the basic human values in society. Science makes the whole globe into a village. We are becoming more educated and percentage of educated people are increasing day by day. But in spite of that fear and terror are very near to us. Each moment for us is a moment of uncertainty. Religious fanaticism as well as uncultured hub pinches life in different ways. All logical discussion regarding is or isnot, right or wrong, just or unjust, good or evil are still a common gesture to sprout inevitably against all kinds hostilities and evils. We need religion and culture but that should not be contradicted. Philosophy of religion and refined culture are of same ideology. Religion without philosophy is blind, emotional while culture without philosophical insight is un-progressive, dogmatic.*

Keywords: Ankia Bhaona (one act play), Borgeet, Chaityanay, Ishawar, Kristi, Krshna, Namghar, Nritya Ramunujachajee, Religare, Sanskrit, Sankaracharjee sanskriti Sankara, Satriy Ramanuja, Sri, Shankardeva

1. Introduction

The word 'Religion' derives from the Latin word 'religare' which means togetherness or living with a common belief. Literally speaking the religion is a principle for unification and harmonization. Indeed religion is not a mere believe of almighty rather is an activity, behaviour and conviction but a kind conduct. The sense of religion is related to the heart of human being. Hence the perfect meaning of religion is not an explanation of existence of God, Allah or Ishawar rather it contemplates the inner order of soul. If we go through the traditional description of religion we find that religion emerged out of need and requirement. The history of primitive religion has shown that religious belief penetrated into human mind from the activities they performed during their way of livelihood. They were rarely involved about the religious functionaries which were concerned much with gods but not attached with life functionaries. However religious belief had turned into the faith of unnatural power or mightier than human being. They compelled to worship some un-natural power for their save and security. They did not bother about the logical ground for believing but they observed sincerely all religious activities from the inner call of the heart. According to dictionary of religion, religion is a set of recognizable system of belief and practice having a family resemblance. They set no sharp boundaries on the belief of the religious activities. It is not a matter of argument also. It is a sense of inwardness. With reference to this notion, S. Radhakrishnan has rightly defined, "Real religion can, exist without a definite conception of the deities but not without a distinction between the spiritual and the profane, the sacred and the secular. Even, in primitive

religion, with its characteristic phenomena of magic, we have religion though not a belief on God"¹. Many of the religious philosophers never admit the existence of God as necessary in religion but rather than the idea of God in religion is the creation of human mind. Most of us who profess to be religious do so by habit, sentiment and inertia or to influence others but it does not intend to do so according to belief we have in God. There seems no wrong when religion is considered as man's conduct of life which is included the same of mystery to the best of convention of life. William Penn has said that when man searches the supreme they throw off their liveries which divide people one from another and able to stand face to face as members of the household of God whether they worshipping that God in the form of Christ, Buddha or Prophet Mohammad or anything like that. James Martineau defined, "Religion is a belief in an ever living God, that is a Divine Mind and Will ruling the universe and holding moral relations with mankind"². Theologians advocate that religion is a feeling of absolute dependence on God. But the philosophers' striving is something different. Philosophy is contemplating to understand the truth of religion not from the standpoint of obscurity but from the standpoint of purity of religion. Religion never divides people rather it gathers people into a greater family. Religious temper is blind and mostly emotional. But philosophy of religion distinguishes itself from religion. It does not involve whether God exists or not but it involves with the sense social temper along with the spirituality. William James also considers religion as the feeling, acts and experiences of individual man in their solitude so far as they apprehend themselves to stand in relation whether they may consider the divine. It urges a

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spiritual change, the transmutation of personality the complete overthrow of our narrow egoistic self and establishment of a universal altruistic nature of human being.

On the hand culture is like a multi storied building assimilating the all activities of life including music, religion and so on. Religion here assists culture in various ways for enlightening the human spirit. Culture aims to endorse the lives of human being for making the life smooth and changing. Considering the whole aspect of human life, culture plays a vital role to establish the position of human being in society. Culture means civilization of human intelligent for achievement of newness of life. Change rules the life. Culture in this regard reoriented the style of living values of life, morality of thinking and so on. Commonsense view suggests that culture is concerned with good behaviour, good taste, good wearing, good hospitality etc. and as such it pertains art of living with certain recommendation such as paintings, music, buildings, traditional religious utensils, places and so on. The meaning of culture is essentially value oriented. Culture is known as a unique human reality and relation to every step of livelihood for which it can be regarded as meta-natural reality. According to Yogendra Singh, "Culture manifests in the technological, mental, moral, social, aesthetic and spiritual achievement of human kind"³. Culture has therefore two aspects, one is attached with the external change where the outer order of human life is concerned and on the other hand culture is inwardly changed and motivated. The basic pursuit of culture is to refined the mentality which is subjective identity. The pervasive order of culture is adoptive which is interested to society and departed which is not interested for society. E.B.Tylor an anthropologist has defined culture as, "That complex whole which include knowledge, belief, art, morals, law, custom and any other capabilities and habit acquired by man as a member of society"⁴. Culture is regarded as gift to human being by society. Thus it is to be characterized as social heritage. Culture is the point of recognition of the people in particular and society in general. The word 'culture' is derived from the root, 'colere' or 'cultura'. These words are Latin words and used to mean cultivation. It is a friction between land and ploughing elements. Ordinary cultivation means production of agricultural grains. Apart from that the meaning of the word culture can be used to mean refinement and refreshment of intelligentsia of human in various dimensions. According to Nabin Chandra Sarma, "The word culture is belonging to the whole activity of the human being. It is not only related to the extraneous development of society but is related to intrinsic development of human being also. As a matter of fact culture flourishes the life through action"⁵. It has been learned that culture is to be acquired through experience and achievements. Culture needs to be associated with physical and non-physical elements. The whole environment of the society depends on the mentality of human being living in the particular society. Thinkers, like Malinowski likes to describe culture into two ways, (i) social culture and (ii) physical culture. Social culture is associated to all kinds of arts, music, customs, traditions, fishing, hunting and so on. Keeping this view in mind Robert Redfield describes culture is the organized body of conventional understanding in art and artefact, which persisting through tradition,

characterizes human group. Culture to some extent is the man made part of environment. It consists with continuous change and ever ready to acquire the best and devoid the worst. Hence it is communicable and transferable.

2. The philosophy of Culture

The nature of philosophy is to enquire the truth. This truth is not the truth of physical eyes rather it is truth of the whole, the truth of the spirit. Philosophy intends the unique knowledge of the world, the God, Soul, Religion, morality and so on. The philosophy of culture means the universality of knowledge of the activity of life. Philosophy helps to grow knowledge and culture helps to cultivate them for the well being of man and society. Culture may generate aesthetic sense in human mind though not philosophically oriented. But this sense without philosophy may not be everlasting. Every moment is changing but the truth what is universal is unchanged. Philosophy is an attempt to extract the hidden truth and culture enshrines the truth for long. Philosophy is the guiding force, the impetus of culture. The philosophy of culture intercedes the diversities emerged out of the conflict of the material world. Man lives in this world with full of dignity and ideals. Man has certain goals and strives to attain. Man and society both are interdependent. Personality of human being is developed under the scope of society and the society is recognized by the people living in certain areas. The intensity of culture is measured through its philosophy, the way in which it retains its originality amongst the modernity. Obviously philosophy has a specific direction. It is not like music, art, habit, behaviour and so on. It ponders reality internally and stands for ever. But culture occupies the entire field of human life. The definition of culture signifies, "as a human condition which implies a value to the concept of culture as a particular style of life or totality of customs of ethnic group, from culture to culture and a way of life of people does not mean that a value connotation of culture is lost"⁶. We can not identify ourselves without culture. So culture enshrines differently while philosophy which studies the world in comprehensive way provides the truth of life. However both philosophy and culture are interrelated. Whatever there is culture there is philosophy of culture. Without philosophy the effect of culture becomes a void. Culture is not easily defined, not least, because it can have different meanings in different contexts. Culture begins as the point at which human surpass whatever is simply given at their natural inheritance.

3. The philosophy of religion

The philosophy of religion consists with intellectual interpretation of religious faith and commitment. Religion is found something irrational and emotional while the philosophy of religion is rational and quite philosophical. With reference to Immanuel Kant, Marx Charlesworth has claimed, "Philosophy has no justificatory role with regard to religion. Rather its function is to establish the condition of possibility of the religious domain by showing that we know neither that God exists nor that he does not exist."⁶ Hence the philosophy of religion proceeds to establish the truth of the universe with the help of the analytical approach and meta-logical enterprise. Instead of meta physical speculation about the existence of natural powers or fantasy the

philosophy of religion is continuing with the analysis of language use in religion. Logical positivists are contemplating that everything that comes under the orbit of philosophy must be verifiable either in scientific language or in logical discourses. Since protestant reformation, with its rejection of natural theology and its suspicion of the role about the status of religion the very idea of philosophy of religion comes-up. Christian religion is almost the supporter of revealed religion. Contradiction however is aroused out of the faith of the existence of God and the analysis of existence of the God. Most of the Gnostic philosophers appraise that God's existence is a matter of epistemology. In such a conception of philosophical religion there can be no room for discussion of supernatural, or for revelation, or faith, or grace and religion which has no place for speculation or rational analysis. In fact religion is concerned with the practice and attached with the heart. Hence the essence of religion is regarded as way of life. It is not mere a blind faith. Philosophy invades into religion and regard religion as the moral form of life. Eastern philosophers like Sankaracharjee, Ramunujachajee and later Vivekananda, Rabindranath Tagore, Sri Aurobinda, S.Radhakrishnan absorb the idea of philosophy into religion. It is hard to separate philosophy from religion because the sense of philosophy of religion is not merely associated with faith of God but a way of thinking. Some westerners exclude Jainism and Buddhism from traditional religious belief and regard as only ethical system of life. Because Jainism is more epistemological than worshipping God and Buddhism is more ethical than to devote themselves in the name of religious traits. However the religion of Sankara and Ramanuja is highly metaphysical and speculative. It is not exclusively related to worship Brahman or Absolute. Eastern religious thinkers are basically spiritualistic and their religion is somehow the reflection of the spiritualism. Serve the human being through religion is the motto of religion. Hence the very dialogue 'service to man is service to God' is the highest ideal of life. Western thought since it dawns in very effective order right from Plato onwards advocated philosophy is the most essential criterion to reconstruct the primitive ideas. Kant's critique of pure reason accorded that as far as speculative reason is concerned, we must remain agnostic about the existence of God, because of the traditional mystical arguments provided by Aquinas and others involve going beyond the bounds of our experience. The another sense of intellectualistic conception of religion can be made out as a kind of religious elitism or esotericism. This line of thinking is accentuated with the concept of good, justice, right and so on. Good and all morals if related to the truth of religion it will carry out a few who in real sense to be religious. For this reason Edward Le Roy points out that if philosophy is incurably elitist or esoteric, then religion can not be so and still remain in its age old glory. As and when religion is entered into the domain of philosophy it is no longer be remained as religion, because philosophy always guided by reason and search for truth. But the radical contradiction of these two gives nothing. So the sense of religion should be enlightened by the sense of philosophy. It provides sufficient logical assistance to admit religion in the name of social wellbeing. Philosophy of religion is an attempt to reconstruct and refine the religious faith which is durable and sustainable. It is not against the religion rather it kindles the light of religion for its flourishing. Religious

leaders like Thomas Aquinas, St. Augustine promoted religious belief as Christian dogma. But the sense of religion perpetually changed and turned for a new research and even though the question like god's existence come-up. Philosophy of religion never advocated the traditional significance of the institutional religion like Christianity, Islam, Judaism, Hinduism, Buddhism. Rather it advocates significant speculative explanation of all religion. Indeed religion in true sense is not against of each other. Whatever contradiction is seen between two religious belief is really a man made factor. To remove all kinds of misunderstanding among the religion, philosophy of religion can do a lot. Existentialists like Heidegger and post modernist like Derrida urge that new style of doing philosophy. They have emphasised that how much religions are constructs or invention and how the appropriate method of inquiring into religion and religious phenomena is deconstructive one. They have suggested, "while we can not conceptualize God and their religious domain we can none the less gain an understanding of it through classical mysticism and negative theology. It is clear that for post modernists philosophy has the most accentuated view of the role of philosophical reason vis-a-vis the religious domain and that we are here at the furthest extreme from the platonic approach."⁸

An objection is raised that religion cuts the freedom of thinking which at the same time most vulnerable point of philosophy. Freedom of thinking is considered as essential character of novelty and innovation. If the compulsion of performing religious activities against the will of man then it leads religion to vulgarism. Here the philosophy of religion is regarded as the core subject to rectify and to understand religion actually what it is. Growing of irrational issues and its application in society has reduced the sense of humanism. Human being is central issue of doing all religious activities and as such human being is more responsible to all misdeeds in the name of religion. Shirking responsibility goes to demoralize the sense of religion by the religious fanatics. The very idea of salvation and get rid of miseries of life there seem to be secondary. Here a point of Bhagavadgita has enshrined the value of religion as, "religion is not a philosophical proposition, not a historical life, It is personal discovery that the apparently indifferent world conceals as its reality an intimate concern for each individual, as of parent for child."⁹ Thus religion is not merely the faith of God but a system of living, a system of thinking. For this it has been urged that philosophy of religion must be free from foundationalism and context free interpretation of the world and human thought. Religion should not be conveyed by the influence of the foundationalism and traditionalism. This is urged that if religion can be freed from the grip of foundationalism and traditionalism we get the philosophy of religion there.

4. Progressive religion and culture

Religion when is advanced through speculative dialogue and embraces a relative discourse of all religious belief in order to establish the reality is known as the philosophy of religion. The real sense of the philosophy of religion is progressive religion. It despises all religious hazards and unites the differences into one. Progressive religion provides the essence of religion for reconstructing traditional

dialogue. Forwarding human liberty and impartial understanding to all system of religious belief, customs, worshipping etc. is the principle of progressive thinking. It destructs imperial attitude arises out of egoistic thinking. S. Radhakrishnan has said, "The world unified as a body, is groping for its soul. If mankind is to save itself, it must change the axis of its thought and life."¹⁰ The sense of progressive religion throws all liveries and contends for assessing tolerance, non-violence, love, peace and imperative issues. It is not exaggeration to say that religion signifies the purity of heart and soul. It casts a new vision for mankind in the world of globalization. The attempt to take out the sublimity of religion from the ego-centric grip of Christianity, Islam, Judaism, Hinduism is the outlook of philosophy of religion. The need of religion is not attached with the worshipping God but the need of religion is concerned with the system of thought, for devotion and sacrifice. Giving much importance to own religion and ignoring other existence or neglecting others will certainly create religion a fragile and fugitive. The question of necessity of religion is emerged as because religion is used in devious order. With reference to S.Radhakrishnan it may noticed that the question is therefore not religion or no religion, but what kind of religion. Religion should foster eternal harmony, eternal brotherhood and love instead of proselytizing their own religion. It should promote religion to illuminate the personality in refine mode. It opts to explain the Shankardeva philosophy of religion who was popularly known in Assam as the pioneer of neo-vaishnavite movement, here that Shankardeva 'Ek Saran Nam Dharma' united the people under the roof of Namghar irrespective their caste, religion and language. He meant religion as the spiritual upliftment along with social integration. As such through cultural environment he wanted to preach monotheistic religion. Krishna was the ultimate deity of his religious traits. Shankardeva urged Krishna as supreme God having supreme cultural sense. Like Sankara, Ramanuja, Sri Chaitanyanay Shankardeva preached religion not for the sake of religion. He was indeed a man of creation of several cultural traits in Assam like Satriya Nritya, Ankia Bhaona (one act play), Borgeet and so on. This is known as Satriya Sanskriti. The theology of Shankardeva was not confined in particular factor of life. According to Nagen Saikia, Shankardeva introduced the creator of the world and creation of the world, special ideology of human life with spiritual, social and ethical value. He was the supporter of supreme monistic religion. He gave equal status of life of all animals, because everybody is the creatures of one God. He therefore uttered, 'kukuara srigalar gadarvar atmaram, hena jani xabako kariba pranam'. Thus the very essence of Shankardeva's philosophy of religion is a process of reconstruct the life style of human kind bestowing a new aesthetic vision upon them. He was a dancer, artist, music player (badak), weaver, preacher social reformer and is a man of unique personality.

No religion should be undermined. In fact the ideal of religion be fascinated for the upliftment of the spirit. In the parliament of religion Swami Vivekananda emphasized, "It has proved to the world that holiness, purity and charity are not the exclusive possession of any church of the world, if anybody dreams of exclusive survival of his own and the destruction of the others, I pity him and point out him that

upon the banner of every religion soon be written inspite of resistance, help and not fight, assimilation and not destruction, harmony and peace and not dissension"¹¹.

5. Value Based Religion and Culture

The idea of value here is considerable point as the entire write-up is intensively associated with value realization. If value is not ascertained either in social or in individual perspective there can be no true religion as well as no cultural identification. According to the Students Oxford Dictionary, value is meant a quality of being used or work of something when compared with something else. Value thus has a significant role to foster the concept of perfectness and to materialize the sense of religion and culture in right direction. According to K.M. Shetty, "That is a person or a thing or an issue has a value if he or it has worthiness, importance, utility to be chosen."¹⁶ Value is concerned not only with the system but also it is concerned with the thought and practice. It is key concept to actualize all ideals, morals, faiths etc. here the need of value based religion in society is inevitable. Ignoring the value of each learning is ultimately going to ignore the social cohesion and relation. Reciprocate relation in society and mutual understanding with disputed concepts are regarded as the intrinsic order of value. Extrinsic and intrinsic are two order of value. The practical utility as well as external usage may be regarded as extrinsic while the ideal, moral as well as all aesthetic feelings, beauty of art and culture etc, are noticed as intrinsic value. It is said, "Value education itself provides a synergic transformation of right knowledge to right action, which is perverted from the right direction of human life."¹²

If value based religion is considered as set of technique for bringing the present day individual to the right track of culture from the derailed or corrupted form of culture and religion then it must free from hegemony of religious preaching. As Robert N Bella, says that by religion he meant man's attitude and actions with respect to their ultimate concern, this ultimate concern according to him has to do with what is ultimately valuable and meaningful. Religion therefore represents, what is perceived as ultimate and central to life. Philosophy is a critical survey of external and internal phenomena of the universe and it makes man rationale. Philosophy takes nothing for granted. Everything is under rationale scanner and truth is realized there. Thus value based education ceases to enter any irrational arguments into philosophy of culture and religion. The base of culture must be value based. Philosophy endorses an integrated zeal with a view to extract the value out of them so that these are to be regarded as an ingredient part of the society and individual. The practice and realization of these values are immensely helpful for preservation of a good earth. Modernization here is an integration of culture and religion. We can not think cultural development without approaching wider sense of religion. According to Samuel Huntington, "Religion is a central defining characteristic of civilization as such he prefaced that modernization in many cases did not bring the death of religion but its resurgence."¹³ We may here contend that the existence of religion is inevitable and attempt to escape from life. Gita has suggested performing ones allotted duty sincerely for the greater interest of social well being is the dharma. Gita

equalizes the sense of dharma with the sense of duty what Immanuel Kant referred in Practical Reason. Hence religion when is considered as relevant to society as well as to individual it should be refined in pragmatic way.

6. Conclusion

Culture, religion and philosophy apparently are co-related. They have possessed their own position and own identification. Naively religion has no relation to culture and philosophy. But if we disregard the relation among them it will give us mere a husk of modernization in true sense. The essence of all religious belief is same and it is known every body. Love forgiveness, brotherhood ahimsa, peace and prosperity, kind-heartedness and so on., are the basic human values in society. Science makes the whole globe into a village. We are becoming more educated and percentage of educated people are increasing day by day. But in spite of that fear and terror are very near to us. Each moment for us is a moment of uncertainty. Religious fanaticism as well as uncultured hub pinches life in different ways. All logical discussion regarding is or isnot, right or wrong, just or unjust, good or evil are still a common gesture to sprout inevitably against all kinds hostilities and evils. We need religion and culture but that should not be contradicted. Philosophy of religion and refined culture are of same ideology. Religion without philosophy is blind, emotional while culture without refinement and reformation is unprogressive, dogmatic. With reference to this notion we may quote a few words from Rabindranath Tagore. Tagore was not agreed with the concept of 'Kristi' is the same with the culture. He meant culture is sanskriti. To him, " sanskriti covers wider range than that of Kristi. In other word, Kristi refers to something connected with structure while Sanskriti refers to its refinement."¹⁴ Sanskriti has an outlook of creativity along with the addition of novel ideas in compromising the need of the society. It is not exaggeration to say that religion if influenced by its narrow minded feelings may harm a lot to the society in general. But cultural influence may harmonize the destitute sentiment caused out of misunderstanding. There may have different religious communities in one cultural umbrella. When we say Assamese culture it includes different religious communities like Hindu, Muslim, Christian, Sikh, Buddhist and so on. Naturally the boundary of culture is much more than religion. However if we adhere the term philosophy with them the entire meaning of religion and culture will automatically flared-up. Philosophy offers rigidity only in truth. There is no compromise in case of establishing universal truth. So to remove the sectional attitude of religious belief, philosophy of religion strives more to condense the truth as a whole. The International Conference of Interfaith Perspective of Building Peace, London 2002, has argued the familiar standpoint that respect to other faiths and collaborative effort are made for initiating a dialogue between national and international level. Peter Ven Derveen has said, world religion by their very nature of course between natural boundaries, it is true of Christianity, Islam, Buddhism, lesser extent Hinduism that they have message for mankind.

It is objectionable but fact is that, most of our religious bearers are not guided by the philosophy of religion or any

scientific spirit. This is world of science and technology. We worship our God (whatever it may be) and at the same time we hate others. With the help of scientific instrument and weapons we have done so many injustice to human kind in the name of religion. Then what is the need of religion which does not help to restrain peace and prosperity, develop our personality and our society we live in. On the other hand it disrupts peace of the society. So there is utmost necessity to do what is useful to human kind by throwing our mean-minded religious belief. S. Radhakrishnan has rightly admitted that we live in an age of science and we can not be called upon to accept incredible dogma or exclusive revelation. It is again an age of humanism. If we admit religion for the better development of the society and human being then it must forget its egoistic and fanatic attitude.

Culture is dynamic and progressive. Its growth, inheritance, transmission, exclusiveness, addition are some elements of communication in the form of language, symbols, literary and artistic form. It would not be exaggeration to say that the more communication takes place between different persons and culture, the more steps forwarded towards globalization and humanization that minimizes conflicts aroused out of religion, races and language. The scope of culture is associated with the belief, art, morals, law, customs and acquired by the human being living in society. Philosophy is contemplating to understand the truth of religion not from the standpoint of obscurity of it but from the standpoint of the essence of religion. Philosophy polishes the idea of difference and makes a bridge to stand a pillar of human well-being.

Philosophy is concerned simply with the love of knowledge or search for truth. But in fact men's existence in the universe in the society is prior to have the knowledge of truth or falsity. Man acquires knowledge after their very birth and communicates with the problem they faced. So philosophy basically is related with the investigation of man's position in the universe and relation with the ultimate. Therefore philosophy has instantly related with metaphysics and epistemology. But as a social being every human being has some responsibilities to society. Study of philosophy can not be discussed apart from social and ethical aspects of life which are more relevant to man living in the society for they stand the secular requirements of justice and epistemological and metaphysical speculation. The philosophy of Ambedkar is that the whole responsibility for social and economic well-being lies upon the shoulders of man. Ambedkar's concern was to involve philosophy for entire development of the society as well as nation. The main function of morality, culture and religion is to reconstruct the world and to make it happy, and that is possible only through the teaching of Lord Buddha. Buddhism as well as Jainism is not regarded as strict religious belief rather both have developed an integral thinking of life, morality, value, responsibility and so on.

At the end of our discussion, we need constructive philosophy, an articulation of ultimate presupposition about the world we live in. This is possible only by refine metaphysical thinking. Faith should be rational one where metaphysics will not antagonistic. Again this metaphysical approach can enrich the cultural aspect too. Culture is

related to heart like religion. So difference between them seems to be apparent and volatile at the stage of performance. No culture can last unless it is supported by insight of human being naturally process in which he participates. Modernization is a better realization of truth and rationalization is requirement that it can render service for better understanding. This may lead to a reciprocate relation of culture and thought. Culture is becoming and transforming with new colour and zeal with the process of rationalizing the sense of dignity. Life of man today is fascinated by the fantasy of creation tempered by trivial affinities which jeopardizes social respect. Religion and culture easily penetrate into human mind than philosophy. If religion and culture were be philosophised in order to mobilize the people in right track then it will give a new horizon to human being.

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